

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.

TRUE PRAYER

There is much seeking for God that does not amount to searching for him with all the heart. There is much praying, and too little prayer. There are many petitions, but too little expectation. There is too reckless a rushing into the presence of God, and too little patient waiting to hear what he will speak.

True prayer has to do directly with the infinitely high and holy God; and true prayer ever finds him, and in finding him gets all that divine wisdom and love can bestow upon the seeker, consistently with God's glory and the creature's highest good.

—The Christian Intelligencer.

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SEVENTH DAY BAPTIST DIRECTORY

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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

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(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
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The Sabbath Recorder

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WHOLE No. 4,341

O Lord our heavenly Father, we know not what a day may bring forth. Will thou help us to place our hand in thine to be led by thee this week. Thou knowest what is best for us, and wilt thou help us to trust thee even when thou leadest in paths we do not know. May we trust thee when days are dark and when things seem to go against us. May we be able to cheer the suffering by our sympathy, to brighten the hopes of the discouraged, and to help our fellows to see the things that are worth while in life. In Jesus' name. Amen.

Good Cheer From a Lone Sabbath Keeper in North Carolina—Our aged friend, Emily P. Newton, of Hope Mills, N. C., writes us regarding her appreciation of the SABBATH RECORDERS. She was especially interested in finding a copy of the RECORDER for June 29, 1908, with a cut of Rev. Peter Chamberlin, which she was anxious to show to an interested friend.

Miss Newton and her brother, Rev. D. N. Newton, diseased, have been for many years familiar names to RECORDER readers. After some good words for the paper and its help to her in her declining years, she writes as follows:

Precious Bible! How it comforts and cheers me in my loneliness and weakness, as I near the border land.

Thank God that my father gave me a "whole Bible" and not a New Testament only. It was the entire written word of God as we have it. And I thank God for giving me pious parents who early taught me to reverence, fear, and believe the Bible teachings.

Ever since I believed in Jesus as my Savior his word has been as a "lamp unto my feet and a light unto my path." And though I often stumble, that same Bible tells me that he will never leave me nor forsake me.

Blessed be God for all his precious promises and tender mercies to me, a sinner saved by grace.

Blessed indeed is such a testimony from an aged pilgrim who nears the sunset of life. There are very many among our aged friends who are finding their hope like an anchor to the soul, sure and steadfast, reaching to that which lies beyond the bounds of earth. May the SABBATH RECORDER ever be a help to such weary pilgrims to the

promised land. Sad indeed would we be if we should say or do anything to darken such an outlook, or to becloud such a hope.

The Lankford Sunday Bill—On another page we give our readers the Sunday bill, which is being pressed upon Congress, simply to show how ridiculous a measure some religion-by-law reformers are capable of making.

It seems almost unbelievable that men in these times, calling themselves Christians, could be found to frame such a bill, and to present it in all seriousness for passage by the Congress of the United States of America. I should think the members of Congress would feel insulted over the implication such a measure carries on the face of it, regarding their standing and their ability to speak for an enlightened Christian nation. Such a bill might be more appropriate in the dark days of the *Inquisition*, but in these times it not only discounts its makers, but it implies a very low opinion of the mental and moral caliber of the law makers to whom it is presented for passage.

The text of the bill itself is enough to defeat it in the eyes of every thoughtful Christian, whether in Congress or in the rank and file of the common people.

When the nation gets where it approves such a bill, it will take a long step toward the dark ages.

Please Remember the Recorder Drive Week—Our readers have probably seen the call in the last issue for a RECORDER Drive week, as suggested by one of our young people.

We are anxious that the effort to increase our subscription list, in which the young people are so deeply interested, shall have a fair trial and meet with the success it so much deserves.

How several hundred Seventh Day Baptist families can go year after year without having the RECORDER in their homes, is hard to understand. This is especially so where young people are growing up, whose future

attitude will largely settle the question of our denomination's future.

What progress could our people have made in years gone by toward organizational unity and mutual helpfulness among our associations and our churches, if there had never been any denominational paper? What a mistake it would be if the RECORDER should cease to make its weekly visits to our church people, and its messages should no more inform our scattered ones regarding our work!

If we take out all the Sabbaths and the holidays, leaving only the working days of the year—say an even three hundred—then the SABBATH RECORDER would cost about five-sixths of one cent a day. Think of it! for less than one cent for every working day in the year, your family could have the SABBATH RECORDER every week, with its messages from various parts of the denomination, its home news, and the good things from all the boards.

How can the young people in any Seventh Day Baptist family be expected to remain loyal and to keep in touch with our interests if they never see the paper or hear it well spoken of by their parents?

The SABBATH RECORDER is the one only means by which denominational unity can be strengthened, and it should find a place in every loyal household.

Let all the people help in this drive for new subscribers in the week from June 3 to June 9.

The All Important Question Today As the days and weeks fly swiftly by, bringing us nearer to the General Conference in California, many hearts will be anxiously wondering what steps can be taken there to best promote our welfare in the years that are coming. "Watchman tell us of the night, what the signs of promise are" will be the plea uppermost in many minds.

In view of our wonderful history, and face to face with conditions of today, we are all anxious to do the things which will give assurance of victory for tomorrow. With the experiences of more than two hundred years of active denominational life, we should have sufficient data to guide us in the line of duties that will most surely result in a happy and victorious future.

Questions confront us of which our fathers never dreamed. The tides of a new life are sweeping us into seas of which

they had no chart, and for which they could not plan. We, their children, must wisely and carefully guide the ship away from rocks that threaten shipwreck. There are those who think that the coming Conference holds a very important place in regard to our destiny as a people, and the hope is widely prevalent that we may arise to the supreme emergency of the hour, and find a common ground upon which the radical and the conservative may stand, and in the Christ spirit work together for the common good.

May the hand of our father's God lead us all to united effort for plans which shall bring strength to all the dear churches, enlarge our denominational life, and unite us in the bonds of Christian brotherhood for promotion of the Bible Sabbath and for the salvation of souls.

May the great practical questions pertaining to denominational life and work fill our every heart, be uppermost in every session, and pervade every appeal. Let every delegate determine to give these things the first place. Let us thank God and take courage. There are too many encouraging things now for us to lose heart. Never did we have such a host of loyal young people in the front ranks as we have today. Their future loyalty depends much upon the unity of spirit and enthusiasm with which we older ones take up their work as yoke-fellows.

News Notes The unmistakable voice of protest over the evident difficulty in our courts to convict a rich criminal is heard on every hand in these days, through leading newspapers from Maine to California. "Acquitted, but not vindicated" is the evident verdict of the general public as seen in dozens of periodicals, after the close of the Sinclair long-drawn-out trial.

The *New York Times* says:

"This is emphatic evidence that you can't convict a million dollars in the United States under the order that prevails now. The Supreme Court has the number of this whole gang, and in the minds of the American people Sinclair stands convicted of bribery, fraud, conspiracy, and yet direct conviction is impossible.

"It is disgusting, discouraging. Out of it ought to come a resolve to see that justice can be made again to prevail, and to establish that laws are applicable to all people, no matter how high or low."

The *Herald-Tribune* puts it quite as strong:

"The acquittal of Harry F. Sinclair is a failure of justice, which every honest man will deplore. It is to be added to the long list of escapes from deserved punishment which the excessive tenderness and grotesque intricacies of American criminal law have permitted in recent years.

"But no clearing of the defendant's moral responsibility is involved in the verdict. That question was settled by the decision of the Supreme Court in the civil action. The country will not forget and should not forget the disgraceful fraud practiced upon the nation by Sinclair and Fall in the Teapot Dome lease."

Then there are plenty of public men who know full well that justice was thwarted in the famous mistrial, and who agree perfectly with this statement from the chairman of the Judiciary when he said

"Sinclair has too much money to be convicted. We ought to pass a law that no man worth \$100,000,000 should be tried for a crime. That at least would make us consistent."

The *Nation* of New York says:

The acquittal "is a grave blow to the administration of justice.

"From the Pacific to the Atlantic, men and women, after witnessing the acquittal of Sinclair and Doheny, are declaring that it is settled that there are two kinds of justice—one for the rich and one for the poor. They are right."

These are only four testimonies regarding the matter, out of at least fifteen quotations from as many leading papers from Maine to California and from Minnesota to the Gulf, all of which have come under my own notice.

One strong editorial decides that "It is the voter, and him alone, to whom this entire subject must go for further determination."

Great preparations are being made by the Presbyterians for their General Assembly which meets this month in Tulsa, Okla. Some serious questions are pending for settlement there, and their leaders are pleading for the exercise of the Christ spirit, in order that the issues may be wisely met and happily settled.

After seventeen years of service as pastor of the Church of the Redeemer in Chicago, Rev. Dr. John H. Hopkins offered his resignation. But his church declined to

accept it, and he decides to serve another year.

On May 15, the Southern Baptists will hold their annual convention in Chattanooga, Tenn.

The joint expedition of the American School of Oriental Research has unearthed the remains of an enormous temple in Mesopotamia, with eighty-four large rooms, which is supposed to have been buried for at least 3500 years. More than 1200 tablets have been brought to light.

The fifty-seventh annual session of the Washington and Philadelphia Conference of the Colored Methodist Church recently met in Richmond with many leaders of that denomination from all parts of the country in attendance. Some excellent addresses were delivered on various phases of the church's work. The religious life of our colored citizens is of a deep and practical character—*Christian Century*.

"Five hundred inner mission workers and executives, representing many of the 350 inner mission institutions maintained by the Lutheran Church in the United States and Canada, are expected to attend the seventh annual National Lutheran Inner Mission Conference at the Hotel Sherman, Chicago, May 17-22. At a banquet for all delegates the chief speaker will be Miss Jane Addams."

Since England obtained possession of Palestine, more than a million and half trees have been planted in the work of reforestation of the land denuded by the Turks. This movement will go a long way toward restoring fertility to the Bible lands.

Probably the greatest movements of world-wide significance is the complete divorce of Church and State in Turkey. The religion of Islam has been separated from the government, the name of Allah removed from the constitution, and the Caliph excluded from the capital city. The government henceforth is to be free from the dictation of religion as is the United States.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

The treasurer of the Onward Movement reports that he received \$2,513.05 in April. Total receipts for the ten months of the Conference year, \$19,367.42.

Twenty churches paid on their quotas in April.

Forty-five did not pay.

Will you help to make it sixty-five that pay in May?

New York City and Roanoke churches are on the honor roll, having paid five-sixths, and more, of their quotas.

Is there a religious issue in the proposed simplified calendar? Pages 16, 17, and 22 of the pamphlet "Calendar Simplification," will help you to answer the question. This free pamphlet can be secured by writing to George Eastman, 343 State street, Rochester, N. Y.

I wish that provision would be made in our programs for Children's day for a consecration service for little children, the pastor making appropriate remarks and offering a consecrating prayer. I have asked Mrs. Burdick to tell of such a service that she recently witnessed in Tremont Temple, Boston.

AN EVENING IN TREMONT TEMPLE BAPTIST CHURCH, BOSTON, MASS.

MRS. WILLARD D. BURDICK

It was on Friday night, the time for their usual prayer meeting. We had heard much about these largely attended prayer meetings, meetings that are broadcast every week, and were a little disappointed to find that this evening there were to be special services instead of the regular prayer service. But as the special services came on, we were glad to be there.

Perhaps the first item that seemed unusual was their method of voting for deacons, ballots being distributed upon which

they wrote three names, thus nominating three men to act as deacons for three years. This was done very quickly and the results left for some future meeting to hear and act upon.

Then followed the reception of new members by letter, the requests being presented by the pastor and the names voted upon with the rapidity of some business organization. Perhaps the formal reception would be at some later meeting, and perhaps this was the only reception given to the new members, the church having such a large membership.

Although the main part of this evening's service was in the interest of a nearby college, and consisted of talks, music by some of the students, and an interesting, short pageant, the real item of interest for us was a consecration service held for three babies. It was not a christening or baptismal service. The pastor, Rev. J. C. Masee, stated at the beginning of the service that as Baptists they did not believe in baptizing infants, but they did believe in a consecration service for the new lives entrusted to the care of parents in their church.

Just in front of the pulpit stood the parents with their babies in their arms, and as the pastor proceeded with the service, he asked each couple if they wished to reconsecrate their own lives that they might be more fit to bring up the little child God had given them.

The parents expressed themselves as having this desire and the pastor then spoke of the responsibility of parents and of the possibilities in the lives of these young children for future leadership in the church.

One of the babies began to cry and a smile went around the audience, but the pastor quickly put up his hand with the warning, "Don't you embarrass this mother. The baby can cry if it wants to."

Then he made a consecrating prayer, not long, but filled with thoughts of the importance of these little lives, of the responsibility of parents and others that they be led aright as they should grow to womanhood and manhood, of the responsibility of the church, and of the love of Jesus for little children. At the close of the prayer he asked the name of each child and then announced their names to the congregation. The parents then withdrew to a side room while a hymn was announced and sung.

What was the influence of this service? The babies did not know what it was all about but the parents did. Their own reconsecration meant much to them. The feeling of responsibility placed upon them in public must have caused them to think of the fact that they were not only responsible for the physical care of the child but for the care and training of its spiritual nature as well.

There must have come to them, and to others, the realization of the importance of the life of a little child, not only in its relation to the home but in its relation to the church and the community. Who knows what powers for good are wrapped up in those little forms? Why should we not present them in the temple when they are young and dedicate their lives to God, and consecrate our own lives anew, that we may patiently and lovingly train them and help them to grow into loving, faithful Christian men and women?

Who can say how many hearts in that large audience were stirred to thoughts of better living and greater care in training the little ones in their own home! The influence of that little service may be more far-reaching than we realize or can ever know. To me the words came, over and over, "And a little child shall lead them."

A STATEMENT

REV. ALVA L. DAVIS

It was my hope when the General Conference adjourned, nearly nine months ago, that the action of the General Conference would be carried out to the letter by all parties concerned, and that by the beginning of the year (1928) the *Exponent* would be closed up and that in its stead we would be granted a page in the *RECORDER* with a contributing editor. That was the definite provision made by the Committee of Six in the recommendation to the Commission. While nothing was said definitely in the recommendation about discontinuing the *Exponent*, it was so understood by the committee.

Such an arrangement has not been granted us. However, I was asked to "contribute a series of articles" for the *RECORDER* for 1928. In harmony with the action of the Committee of Six and the vote of the fundamentalists at Conference, approving the

recommendation, I felt under obligation to decline the offer with its restrictions.

In March, a letter was received from the editor of the *RECORDER*, stating that the "question of stopping the *Exponent*" was not in the offer; that the only question was, "Will you accept the Tract Board's genuine invitation to write?" This invitation, however, coupled with the editorial of January 30, in which the pages of the *RECORDER* were thrown open to all, put an entirely different proposition before us. However genuine the Tract Board's invitation was, it only complicated what was already a difficult and trying situation. To write for the *RECORDER* and still continue to publish the *Exponent* was not what was contemplated by the action of the Committee of Six, and certainly not by the Commission.

In seeking to adjust the relationship between fundamentalists and modernists, as contemplated by the recommendation, we have had no other desire, than to play fair and keep our promise with both groups. Accordingly we referred the Tract Society's offer back to the Committee of Six and the Commission for instructions.

At this writing (May 2), we have heard from all members of the Committee of Six, and from all members of the Commission, save one. While the majority of the Committee of Six are disappointed in this latest turn of affairs, all members of the Commission, heard from, advise us to accept the Tract Society's offer to use the *RECORDER*, and to continue the *Exponent*, if we so desire, and that they will not consider we are breaking faith with the Commission by so doing.

This statement, therefore, may be considered as our introduction to the *RECORDER*. It is to say that we have accepted the Tract Board's invitation and that, with the approval of the Commission, we shall at the same time continue to publish the *Exponent*, as long as in our judgment it seems necessary. We are now overloaded with work, and we would much prefer to lay down some of our work, rather than increase it. But it seems to have been determined otherwise.

"Better watch the clock at night than in day time."

LADIES' AID SOCIETY, NEW MARKET CHURCH

(Annual Report March 31, 1928.)

It is befitting, at the beginning of this annual report, that the Ladies' Aid society should acknowledge with sincere gratitude the signal blessing of the heavenly Father which has been vouchsafed to them throughout the year. The membership has not been called to mourn the loss of a single member by death. One of our number, Mrs. Dora W. Burdick, has changed her residence to Milton, Wis., leaving a gap in the ranks here. We trust that she is carrying on, with her usual faithfulness, in her new circle. Two new members have been received, making the roll number twenty.

The labors of the society have been somewhat heavier than in past years, but have been blest with unusual prosperity. Ten regular business meetings have been held, with an average attendance of ten. Four of these meetings were all-day sessions. Eleven extra work meetings have also been held, with pleasure and profit and a marked degree of harmony and good fellowship. There have been uncounted committee meetings and conferences to plan wisely for the work.

In July, a picnic was held.

In August a reception was given in honor of a former pastor and family, Rev. and Mrs. H. L. Polan.

In October, the ladies cleaned the church, and pleasantly entertained the ladies of the Plainfield society at a luncheon followed by a social visit.

In November, a committee of ladies from the society, working with a committee from the church, carried to a triumphant success, the serving of meals during the yearly meeting.

A tree was purchased and planted near the parsonage in loving memory of Aunt Amanda Dunham. Additional communion racks for the church have been purchased and installed.

A movement started by the society to purchase a new pulpit Bible aroused such interest that before the plans of the society could be perfected, an unknown friend presented a beautiful Bible to the church.

Flowers and messages of sympathy and kindness have been sent to the sick, the sorrowful, and the lonely.

The society has contributed toward the purchase of a typewriter for our missionary, Rev. D. B. Coon. Lewis Camp for Seventh Day Baptist young people received \$15 toward its support. The music fund, Christmas gifts, and incidentals have received contributions from our treasury. The pledge of \$100 toward the organ fund has been completed, having paid the balance due of \$50. Our Onward Movement pledge of \$56 has been paid in full, payments being made quarterly. A curtain for the library was purchased.

To enable the society to do these pleasant tasks, the ladies have been busily at work. Suppers, annual dues, thank offerings, bake sales, birthday socials, gifts, and the sale of aprons, comforters, and other products of the work committee have swelled the treasurer's receipts during the year to the sum of over \$300. There is a balance in hand after all bills and pledges have been paid in full, of about \$150.

Shall we not say with joyful emphasis, "The Lord has been good to us, whereof we are glad"? Let us take courage and go forward, with faith and hope, and love for our dear Master and for each other.

For and in behalf of the
Ladies' Aid society,
HARRIET C. VAN HORN,
Secretary.

NEW MARKET CHURCH—ANNUAL REPORT OF CHRISTIAN ENDEAVOR SOCIETY

The Christian Endeavor of the Seventh Day Baptist Church of New Market would make the following report to the annual church and society meeting:

Although we have not accomplished anything unusual, we have made good progress during the past year. Every committee has been working, and some of their accomplishments follow:

The lookout committee has sold Ready Jell, the proceeds of which were turned into the organ fund. They have also asked five of the juniors to join our Senior Christian Endeavor. The five members, Evelyn Randolph, Eleanore Kellogg, John Millard, Clarence Kellogg, and George Millard, were welcomed into our Christian Endeavor at a special candle-light meeting, October 22. Following the meeting a social was held.

The prayer meeting committee has supplied leaders for every meeting. A joint meeting was held with the Plainfield society April 16. A joint meeting was held with the juniors in June in charge of the Junior society. A record was kept in June, and we are proud of our record. That month there were forty members present at the Christian Endeavor meetings, and thirty-five took part. The society had no meeting on March 24, but went to the Plainfield church to hear Rev. Mr. Hill.

The missionary committee has taken charge of the missionary topics each month. They were in charge of sending the Christmas greetings to the Thorngates and packed clothing and toys for the flood sufferers at our church in Little Prairie, Ark.

The social committee has held several very enjoyable socials during the year. A surprise social for our president was held at the home of Mr. and Mrs. H. L. Dunham in June. A special social in the form of a farewell to Mr. and Mrs. Thorngate and daughter, Mr. and Mrs. Russell Burdick and Miss Anna M. Ryno, and a welcome home to our members who had been on interesting vacation trips, was held September 10. This was a very interesting social, as the travelers gave accounts of their trips. The missionary committee and the social committee, both had charge of this social.

The social committee had charge of a candy sale at the Ladies' Aid supper December 6, at which they cleared \$9.50. Another social was held in connection with Christian Endeavor week in February, at which Mrs. Van Horn gave an interesting history of Christian Endeavor. The social committee also assisted at the social, welcoming our new Christian Endeavor members.

The flower and relief committee has furnished many beautiful flowers for church decoration. They have included Easter lilies, blossoms, dogwood, roses, wild-flowers, dahlias, gladioli, chrysanthemums, hyacinths, tulips, hot-house flowers, and potted plants. Ferns and autumn leaves have been used. There have been extra decorations for special days. Flowers have also been sent to the sick and shut-ins.

The music committee has furnished leaders for the music for each meeting, and has also arranged some special music that has been given.

The treasurer has given some fine reports during the year on the financial standing of the Christian Endeavor; the last report, given at the March business meeting, showed a balance on hand of \$15.85, with all bills paid and a balance in the savings account for the organ fund of \$254.42.

The local union representative has attended meetings of the local union and has given interesting reports.

During the year we have had some changes. Mr. R. W. Burdick resigned September 1 as recording secretary and Junior superintendent, as he was moving to Milton, Wis. These vacancies were filled by Pastor Van Horn as Junior superintendent, and Mrs. Irwin Lance as recording secretary. Mrs. Russell W. Burdick resigned as chairman of the prayer meeting committee and corresponding secretary. This work was taken care of by Mrs. William Ryno and Miss Ethel Rogers. Mrs. Ryno has also taken Miss Merle Randolph's place as assistant Junior superintendent.

Among other things that we have accomplished this year are the following:

The Christian Endeavor paid for and named one of the new trees set out on the church lawn. The name chosen was Rev. L. E. Livermore, because under his leadership our society was started.

We have recorded 441 points on our Christian Endeavor Efficiency Chart, covering the time between October 1, 1926, to June 30, 1927.

We sent three members, Pastor and Mrs. Van Horn and Mrs. Kellogg, as delegates to the Christian Endeavor Convention at Washington, N. J., in October.

We gave five dollars toward the purchase price of the organ which the church trustees bought for the session room.

We have also given our regular pledge of twenty-five dollars toward the Onward Movement.

This completes the report of the past year, and we are looking forward to a busier and more successful year to come.

Respectfully submitted,
HELEN W. LANCE,
Secretary.

MISSIONS

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

MISSIONARY TREASURER'S MONTHLY STATEMENT

April 1-May 1, 1928

S. H. Davis

In account with

The Seventh Day Baptist Missionary Society

Dr.	
Balance on hand, April 1, 1928	\$17,151.88
A friend, Cornelia Slagter, Java	1.00
Ira A. Newey, treasurer, Daytona Seventh Day Baptist society, return of part of money sent Memorial Board:	50.00
D. C. Burdick Bequest	35.07
E. L. Babcock Bequest	107.23
Exeland, Wis., Church, Missionary Society	25.00
Seventh Day Baptist Christian Endeavor Union of New England, support of native work in Jamaica	22.50
Grace I. Crandall, Missionary Society	6.00
L. A. Burdick, Java	5.00
Onward Movement, Missionary Society	902.66
Little Genesee Church, Missionary Society	30.00
Milton Junction woman's society, Jamaica	25.00
White Cloud Church, foreign missions	15.42
New York City Church, Missionary Society	25.00
Milton Church, Missionary Society	1.00
	\$18,402.76

Cr.

Gerard Velthuysen, work in Holland	\$ 104.16
Wm. A. Berry, March salary	10.00
R. R. Thorngate, account March salary	100.00
Cherry Creek National Bank, account R. R. Thorngate's March salary	25.00
H. Louie Mignott, March salary	50.00
D. Burdett Coon, March salary and traveling expenses	143.37
Wm. L. Burdick, March salary, traveling expenses, postage and stationery	195.82
Wm. L. Burdick, clerk hire	33.34
L. J. Branch, March salary	25.00
C. C. Van Horn, March salary	41.67
Ellis R. Lewis, March salary	125.00
R. B. St. Clair, March salary	108.34
George W. Hills, March salary	50.00
L. D. Seager, March salary	66.67
Verney A. Wilson, March salary	41.67
Grace I. Crandall, March salary	41.67
R. J. Severance, March salary	41.67
Clifford A. Beebe, March salary	25.00
Charles Thorngate, March salary	16.66
Lena G. Crofoot, salary for quarter	25.00
William Clayton, salary for quarter	25.00
Wm. L. Davis, March salary	16.66
Lewis C. Sheafe, work in Charleston, W. Va., and traveling expenses	50.00
The Utter Company, 500 quarterly report blanks	4.00
Royal R. Thorngate, employing native workers	50.00
Wm. L. Burdick, traveling expenses	125.00
D. Burdett Coon, special for employing native worker	22.50
G. M. Ellis, account H. Eugene Davis' salary	7.00
Bank of Milton, account Dr. Thorngate's salary	100.00
Sidney J. Herzberg, account, salary H. Eugene Davis	17.63
Treasurer's expenses	28.00
	\$ 1,715.83

Balance on hand May 1, 1928	16,686.93
	\$18,402.76
Bills payable in May, about	\$ 1,500.00

Special funds referred to in last month's report now amount to \$20,229.34, balance on hand \$16,686.93, indebtedness to special funds \$3,542.41. Other indebtedness \$2,000. - Total indebtedness \$5,542.41.

S. H. Davis,
Treasurer.

IMPRESSIONS OF WASHINGTON

MARY A. STILLMAN

DEAR RECORDER READERS:

A few notes on Washington may bring to those of you who have been here pleasant memories; and may possibly inspire those who have not done so to make the pilgrimage to our capital, which every American ought to see. When you do come you will not have to bring your Bible, as every hotel room is supplied with one by the Gideons, an association of Christian commercial travelers.

A good way to begin sight-seeing is to take the elevator to the top of the Washington Monument. Here, at a height of five hundred feet a panorama of the city and environs is spread before us. The streets are laid out at right angles to each other, with squares and circles at the intersections, beautifully adorned by trees, flowering shrubs, and statuary. The majority of the statues are of war heroes, erected by the government, by states, or by societies; but the one which impressed me most was the statue of the poet Longfellow, presented to the city by school children.

The avenues are named after states and run diagonally across the streets. Pennsylvania avenue, leading up to the capitol, is the second widest street in the United States, being exceeded only by one in New Orleans. Our hotel, the Metropolitan, is conveniently located on this avenue. It was the favorite hostelry of Charles Dickens when he was in this country. We decided not to stop at the Mayflower Hotel. Rooms there are eighteen dollars a day, and it is reported that a glass of water is two seventy-five, with ice, three dollars!

Pennsylvania Avenue, already a beautiful street, is soon to be further beautified. The government has appropriated fifty million dollars, and has purchased all the land and buildings on the south side of the avenue

for about a mile and a quarter. The buildings are to be torn down and replaced by governmental buildings of marble. This work is to be completed about 1935. The "Ninety Days' Wonder" is the largest office building under one roof in the world. It was erected during the war in ninety days. It is now occupied by the Army and Navy departments. This also is to be demolished, as are the dormitories erected for war workers, and a public park is to be made where they now stand.

The first public building to be erected in Washington was the White House. The site was selected by President Washington, who laid the corner-stone in 1792. The home was not completed until 1800, and was first occupied by President John Adams. When the flag is flying it indicates that the President is at home.

Through the courtesy of our Massachusetts congressman we were given cards which admitted us to the President's reception, the President's yacht, *Mayflower*, and other places not open to the general public. When I saw how tired and worn President Coolidge looked, I was sorry I had troubled him to shake my hand. He had been receiving the German fliers that day, so perhaps was more tired than usual. Lindbergh was in the city to deposit the "Spirit of St. Louis" in the Smithsonian Institution, but we did not know it until he had gone.

In that institution we saw the African animals collected by Ex-president Roosevelt and Kermit. They are arranged in family groups, lions, hartebeasts, rhinoceri, antelopes, and many other kinds. Words fail me to tell of the fossils, skeletons, stuffed birds, models of Alaskan, Indian, and African families, basketry and many other things in this institution founded by an Englishman, James Smithson. One could spend a week there, and not see them all.

The yacht *Mayflower* is well worth visiting. It measures three hundred thirty feet over all, and carries a crew of one hundred sixty men. The cabins are beautifully furnished and the state rooms will accommodate about twenty guests. A week-end trip down the river covers ninety miles and return. The President's barge, which conveys him to shore on such occasions is worth forty-five thousand dollars. There are four guns on board for giving the national salute

whenever the President begins a voyage. There are two non-sinkable life boats and a peculiar life buoy which is equipped with chemicals. When these strike the water they flare up and produce a light for about two hours. On board are executive offices, a radio station, and a small post-office, so it would seem that everything has been provided for the President's comfort. He does not have time to use the yacht often.

(To be continued.)

WHAT MINISTERS' CONFERENCES ARE DOING

In connection with the preparation that is being made for the forthcoming Quadrennial Meeting, marking the twentieth anniversary of the Federal Council of Churches, information is being assembled as to the extent of church co-operation conducted through interdenominational ministers' organizations. Every minister who reads this paragraph, who is a member of an interdenominational minister's organization, is requested to send to Secretary John Milton Moore, 105 E. 22nd street, New York City, the names and addresses of the president and secretary of the organization with a brief statement of the inter-church activities in which it engages.

GIFTS.

O Time, when your swift hours of toil are spun,
My homing heart turns to its dwelling place,
And as the gate clicks, in the door's glass space
Is framed my glad and golden-hearted one
Who peers into the night so chill and dun,
I turn the key and swift with childish grace
He runs to me, lifting a joy-lit face
And cries, "What have you brought your little son?"

O sweet expectancy, O dear surprise!
Within the house of years I watch and wait:
Night's golden gondola skims western skies,
And soon a hand will fumble at life's gate,
And I, impatient, call with eager breath,
"Come in," and then. . . "What have you brought me, death?"

—John Richard Moreland.

"A lot of people spend their lives trying to say and do things to make people laugh, but none of them has anything on a man chasing a straw hat the wind has blown off."

WOMAN'S WORK

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

THE BREAKING PLOW

I am the plow that turns the sod
That has lain for a thousand years,
Where the prairie's wind-tossed flowers nod
And the wolf her wild cub rears,
I come, and in my wake, like rain,
Is scattered the golden seed;
I change the leagues of lonely plain
To fruitful gardens and fields of grain
For men and their hungry breed.

I greet the earth in its rosy morn,
I am the first to stir the soil,
I bring the glory of wheat and corn
For the crowning of those who toil;
I am civilization's seal and sign,
Yea, I am the mighty pen
That writes the sod with a pledge divine,
A promise to pay with bread and wine
For the sweat of honest men.

I am the end of things that were
And the birth of things to be:
My coming makes the earth to stir
With a new and strange decree.
After its slumbers, deep and long,
I waken the drowsy sod,
And sow my furrows with lifts of song
To glad the heart of the mighty throng,
Slow feeling the way to God.

A thousand summers the prairie rose
Has gladdened the hermit bee;
A thousand winters the drifting snows
Have whitened the grassy sea.
Before me curls the wavering smoke
Of the Indians' smoldering fire;
Behind me rise—was it God who spoke?
At the toil-enchanted hammer's stroke,
The town and the glittering spire.

I give the soil to the one who does,
For the joy of him and his;
I rouse the slumbering world that was
To the diligent world that is.
O, seer, with vision that looks away
A thousand years from now,
The marvelous nation your eyes survey
Was born of the purpose that here, today,
Is guiding the breaking-plow.

—Nixon Waterman, in the "National Magazine."

LEAVES FROM WOMAN'S FOREIGN MISSION BULLETIN

MESSAGES FROM OTHER LANDS

We are presenting with this number brief paragraphs from the addresses of three nationals who thrilled all our hearts at our annual meeting this year. Miss Wu is taking her Ph.D. at the University of Michigan and has been invited to be the president of Ginling College. Miss Esperanza Abellera, a sweet songbird from the Philippine Islands, is one of the young leaders whose career we will follow with deep interest and Miss Habboob is the first Mohammedan woman to come to America from Syria to study medicine that she may fit herself to go back and help the children and women of her loved land. I wish all our readers might have heard these marvelous messages. In later editions of the *Bulletin* we will hear from others.

In recording the homegoing of our beloved Miss Mabel Cratty we do it with a deep sense of loss which will be felt around the world by the missionary women.

MABEL CRATTY—INTERNATIONAL STATES-
WOMAN

The final test of leadership is whether or not the influence and inspiration go on when the leader stands apart in the clear light of eternity. There is for all women working either at home or abroad in the enterprise of foreign missions a continuing inspiration in the life of Mabel Cratty, the niece of a great missionary bishop, Dr. James M. Thoburn of India, and the executive secretary of the National Board of the Young Women's Christian Association from its organization in 1906 to the time of her death on February 27, 1928.

When she was awarded the honorary degree of Doctor of Laws by the college of which she was a graduate, she was called by one who knew her well—

"Seer of visions and doer of deeds to the end that life shall be more complete for women everywhere;

"Poet and philosopher, whose every judgment points to whatsoever things are beautiful;

"Explorer of the hearts of women, discovering them to themselves;

"Teacher of life, whose scholarly guidance has led many in the paths of truth;

"International stateswoman, whose citizenship is of the world;
"Friend of God."

Miss Cratty was a stateswoman in international affairs not only because of her place in an international organization with representatives at work in many lands but most of all because there were no geographical or spiritual limits to her capacity for fellowship. Her delicately adjusted sensitiveness to human need and her tender compassion for all human beings made it inevitable that she should think not merely of women in the United States, but of women everywhere. This inevitable world-mindedness, rooted in the depth of her character was a quality in Mabel Cratty that will have an abiding influence on those with whom she worked or came into touch and through them upon organizations united in the task of making world fellowship.

MISS YIFANG WU OF GINLING COLLEGE

Miss Wu spoke of the time of the looting of Nanking when one of the Chinese young women at Ginling, arguing against the caution of the American faculty for them, announced that they had counted the cost, that they knew there was a certain risk of life and reputation, and ended by saying, "If to die for the cause of Christian education in China is not a worthy cause for sacrifice, what is?"

Miss Wu showed that through that time of difficulty those Ginling students were able to demonstrate to the soldiers that the trained Christian students were as Chinese and as patriotic as they who fought for democracy and the Chinese cause.

Miss Wu spoke of the many positions of leadership to which Ginling graduates had risen in time of need, and stressed the need of the work for these Chinese leaders.

"Now we hear of this great movement for having a Christian Church in China," said Miss Wu. "This marks a new day in the Christian movement in my country, not only because all the forces would be united, but also because the Christian Church in China will have its own way of interpreting its faith. We know when Christianity was brought to us it came from the West; necessarily it came through Western interpretation and in its colors. But the religion is too personal and fundamental in the conception of life, and if we want it to have a

fundamental and real value to the Chinese mind, it has to be reinterpreted by that mind, and that depends upon Christian education."

Miss Wu further spoke of the need for Chinese hymns, and closed her address with the slogan of Pastor Wu—"China for Christ and Christ for China."

MISS ESPERANZA ABELLERA OF THE PHILIP-
PINE ISLANDS

"I am glad for the commission of Christ glad for the words, 'All nations'; for that means that my people are included. America sent missionaries to my country and a people who for centuries lived in darkness have seen the Light—lives have been transformed, homes sanctified, communities made better. There has been great educational and economical development. Much remains to be done. It would be a tragedy to withdraw missionaries from the island at this time. Multitudes are still unreached—the Moros, Igorotes, and others. The growing church in the island is already sending out its own missionaries to untouched fields. The student mind is open. They are hungering and thirsting for righteousness. We must give them that which will satisfy. The church in America can afford to go the second mile in missions. I would like to go back home with the assurance that you will stand by us to the end. The call I send out comes not only from me but from multitudes in the Philippine Islands who are still waiting for the message of salvation."

MISS SANNIYEH HABBOOB OF SYRIA

"I am the first woman who comes from a Mohammedan family to study medicine in the United States. From the harem to the hospital! From a dependent life to an independent life! From the seclusion of a Mohammedan home to a medical college! Why study medicine and not something else? I had the first chance. I was nine years old. I stayed in school four years. There was great opposition because I was the first Mohammedan girl to enter a missionary school. When I entered school my mind began to grow in a different way from the mind of a Mohammedan girl. I got into the way of analyzing and verifying things. I asked myself, what is the difference between my Christian sister and my Mohammedan mother and sister? Why is there

such a great difference? My mother is perfectly healthy but has no life and no activity. Why am I becoming so attached to my teacher? What is the Mohammedan faith and what is Christianity? These were the questions troubling my mind when I was only eleven years old. But it did not take me long to find out.

"When I was thirteen I was graduated from the school and was supposed to be a perfect learned woman with a high school degree, in fact ready for marriage, for that is the perfect age for marriage. Then came the decision. If I married I would have no more school life. I was interested in both religions. I had a special professor come and teach me Mohammedanism. I studied it five years, which no other Mohammedan woman had a chance to study. Her religion is only the teaching that she should pray five times a day. Finally I did find out the difference between Mohammedanism and Christianity. It is love—the love of God.

"To study medicine at that time was one of the impossibilities for a Mohammedan girl. When I first thought of it, I had eight years before me. Now it is only three. I came here to take medicine, not only for my interest in it, but to go back and be with mothers and with little children for whom I can do something—women and children who are shut up behind walls still, with no faith and with nothing to give them independence to release their minds from being only servants, without hope or outlook. It is these things that make any difficulties to me easier to bear. The interests and pleasure of having in my mind the thought that I am going to be a sister to women, and a mother, not to one child but to thousands."

—Ella D. MacLaurin.

A MORAL CRISIS IN AMERICAN POLITICS

[This article is from the *Christian Century*, of Chicago. It is too good to be allowed to go unheeded by the American people.

After dealing with the wonderful victory by the people of Illinois and Chicago, the article goes on to draw wholesome lessons on National matters which we gladly give our readers.—T. L. G.]

On every hand plain men and women are expressing their disgust with political con-

ditions, within both state and nation, and are at the point where they are ready to rebuke with their ballots the flagrant betrayal of the public welfare in which many political leaders have borne an active part, and to which others have interposed no objection. Our national politics is being exposed as conducted to exclude the people from any real control of their government, and as having made possible terrible betrayals of the common moralities by men in office. As this condition becomes more clear, there is taking hold on Americans everywhere a grim determination to bring this situation to a sudden and final end.

It has been eight years since the citizens of the United States were deluded by their war weariness and their revulsion from the cynical betrayals of Versailles into the nomination and election of Mr. Harding. From the hour when Harry Daugherty stepped out of that smoke-fogged room in a Chicago hotel with the promise of Mr. Harding's nomination in his pocket, the looting of the public purse began. Millions of dollars that the people had levied upon themselves in order to provide adequately for their war wounded were turned over to the tender mercies of Colonel Forbes and his fellow grafters. Other millions were abstracted by custodians of alien property who betrayed their trust. Enforcement of the prohibition law was made first a farce and then a scandal under the control of a secretary of the treasury who had been the leading distiller in the country. The real executive offices of the nation were transferred from the White House to the little green house on K Street.

All this was sickening enough. It laid the basis for such a novel as "Revelry"—a book which, at the time of its publication, was widely resented as a slander, but is now known hardly to have touched the fringes of the actual situation with which it dealt. But neither was an unknown phenomenon in government funds was only a part of the story. Both were enough to outrage public opinion. But neither was an unknown phenomenon in American public life. The newspapers of the time, it will be remembered, continually pointed out how much worse conditions had been during the administration of General Grant, in a similar post-war period. Now, however, it is known that these things were but excesses on the outer periphery of gov-

ernment, and that, while they were going on, there was also under way, at the very heart of the government, a deliberate and monstrous conspiracy—the noun is that used by the supreme court—to supply a party organization with unlimited funds, to enrich at least one cabinet officer, to pour untold wealth into the coffers of unprincipled commercial freebooters, and to steal from the nation resources which might conceivably be required to secure its safety. No wonder that Senator Thomas F. Walsh, reviewing the disclosures of the oil cases to date, speaks of the transaction in the *New York Times* of April 1, as "the most stupendous piece of thievery known to our annals or, perhaps, to those of any other country."

For those who do not yet have clearly in mind the revelations so far made in the Teapot Dome case, a visit is recommended to the nearest library in which this review by Senator Walsh can be read in full. The paper is, in effect, a lawyer's brief confined almost entirely to names, dates, sums—the bald facts that are now beyond dispute. There is no attempt to become rhetorical, not even when Senator Walsh points out the sinister coincidence by which the dummy Continental Trading Company deal was put through at the same time that Sinclair was getting into the game at Washington and Fall was taking the first steps for the leasing of the naval oil reserves, nor that other even more sinister coincidence which shows Sinclair turning over bonds to Hays to take care of Hays's stock-market losses, and Hays peddling Sinclair bonds on behalf of the Republican National Committee, and Pratt writing his "Weeks, Andy, Butler, DuPont" memorandum, all at one and the same time. The plain citizen can hardly read this plain account of the whole infamous transaction without becoming convinced that every name mentioned by Senator Walsh—Doheny, Sinclair, Fall, Humphreys, Stewart, Blackmer, O'Neil, Daugherty, Hays, Upham, Weeks, Pratt, DuPont, Mellon, Butler—represents a man who, either actively or by silence, connived at the looting of his country's resources.

Worse than this, however, is the fact brought out in the past few weeks that it was not only a few individuals who were implicated in this Teapot Dome steal, but that the Republican party, as such, is likewise implicated. Despite the appeal of Sen-

ator Borah to the consciences of his fellow-Republicans, nothing has been done about the \$160,000 of Harry Sinclair's dirty Continental Trading Company money that went into the coffers of the Republican National Committee, its presence there hidden for a while by the connivance of complaisant men of wealth who gave their personal checks to cover it up—a deal so bald that even a hardened old-timer like James A. Patten, of wheat pit fame, after a night of remorseful cogitation, hastened to hand his \$25,000 bit of the proceeds to a charity. It was not only Albert Fall, and perhaps one or two cabinet officers, with whom Harry Sinclair did business. It was the chairman of the Republican National Committee, and it was the Republican National Committee, as such, that had its debts cared for by the ministrations of the lessees of Teapot Dome.

The American people are just waking up to all this. It takes a little time for complicated legal proceedings to become intelligible to multitudes, especially as reported in a slap-dash and sometimes unfriendly press. But the people are waking up. And, no matter by what political labels they may have marked themselves in the past, there is one thing on which they are agreed. *The people of the United States are agreed that their government is not safe in the hands of men who can participate in, or remain silently complaisant in the presence of, such rottenness.* Democracy depends for life on moral rectitude at the foundations. The sort of thing that has been going on at Washington for the past eight years spells the downfall of America more swiftly, more surely than any combination of hostile fleets and armies gathered from all the continents of earth could bring to pass. The American people know this, and it is beyond belief that they will long permit this rottenness to go on.

Even this overt and flagrant wrongdoing does not, however, compass the full immorality of the current political situation. Behind Teapot Dome, behind the secret contributions to the Republican campaign fund, behind the failure of men of standing to place their knowledge at the disposal of those seeking to safeguard the nation, behind all these things there is a subtler but more destructive condition that menaces the very basis of our national politics. This is the temper that regards politics as some

great game, with office and power as prizes to be won by players, and the people merely spectators who are expected to applaud and reward the more dexterous contestants. Under the influence of this idea, our national politics is nothing more vital than an attempt by one group of professional manipulators to obtain possession of offices now held by another group of professional manipulators. And this is done by keeping politics from becoming concerned with the issues which vitally affect our people, while distracting their attention to minor and marginal affairs.

Consider, for example, the way in which the leading candidates for the Republican nomination for President are managing to remain silent on the major issues which now confront the nation. We have already spoken of the issue which dishonesty, as exemplified in the flagrant scandals now being uncovered, presents. What candidate has said a word concerning Teapot Dome? The greatest moral venture ever undertaken by a large nation, national prohibition, is being undermined by a cynical betrayal of the requirements of enforcement. What candidate, save one or two in minor position, has shown the slightest determination to make prohibition and its enforcement an issue in the coming campaign? The United States is in the very midst of the most thorough-going attempt in history to do away with war as an instrument of international policy. What candidate has shown the slightest interest in rousing our people to an understanding and support of the outlawry of war? Rather, in every case the strategy of the leading candidates is to become silent, to make it as difficult as possible for the public to find out where they stand on any issue, to reduce the final choice of the nominating conventions to a choice between lay figures who stand for nothing of importance.

Such a conception of government is immoral from the roots up. It is an attempt to destroy the basis of democracy. Democracy stands or falls by the ability of an informed people to make wise political choices. American politics, as the leading candidates for office now treat it, is a game in which the people are tricked into choosing between candidates who have withheld essential information from them. There is

no courage in it, no honesty, no vital patriotism. There is nothing but avoidance, manipulation, chicanery. The Presidency of the United States thus becomes, not a seat of power to which a man comes by open and truthful espousal of the right, but a place into which a man slips by subtle processes of dodging and trafficking. No wonder that, with the headship of the State acquired by such means, lesser figures in public life fall into ways of darkness.

The hour is at hand when our national politics must be rescued from this envying immorality. Just as surely as the people of the United States will no longer leave their government in the hands of men who aid or abet overt corruption, so will they soon react in disgust against those who fail to take an open and unequivocal stand on the issues now confronting the nation. Illinois is a portent. It discloses the mood of the inarticulate masses—millions of plain men and women who have little to say while the politicians are making their hidden combinations, but who will speak with a mighty voice at the polls next November. Aroused by the revelations of the past months, and resentful of the flippancy with which candidates are endeavoring to escape facing real issues, these plain Americans are in a mood for a national political housecleaning. The Republican party, in particular, has reason to fear the rousing wrath of the electorate. For unless it finds, before it emerges from its national convention, a wholly new leadership, with a new platform and new management, it is in grave danger of incurring the same fate which has just befallen the long-established party machine in Illinois.

April 26, 1928.

A MAN WITH A CONSCIENCE

Twenty-nine years ago a New Orleans man picked up a penny dropped by a baby on the floor of a street car and he kept it. Later he stole 50 cents from his mother. His conscience got the better of him and for years he could not live down the memory of having done wrong. Recently he sent the superintendent of police at Chicago, where the thefts took place, a check for \$4.61, representing principal and liberal interest, as a "conscience fund." With it was a note reading: "Please see that it is put to some worthy use."—*The Pathfinder*.

YOUNG PEOPLE'S WORK

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

SUMMER PLANS

Christian Endeavor Topic for Sabbath Day,
June 2, 1928

DAILY READINGS

Sunday—A time to rest (Exod. 34: 21)
Monday—A time to serve (Gal. 5: 13, 14)
Tuesday—A time to study (Ps. 119: 33-40)
Wednesday—A time to travel (John 2: 13-17)
Thursday—A time for devotions (Ps. 91: 1-16)
Friday—A time to help someone (2 Kings 5: 1-14)
Sabbath Day—Topic: My plans for a profitable summer (Mark 6: 1-6. Consecration meeting)

VACATIONS CUM LAUDE

The New York *Post* quotes this expression in an interview with a business man who says that when a college man applies for a job he always asks him how he spent his vacations while in college. If the vacations, while giving the fellow a rest and strengthening his body, also were planned to round out his experience, he called those vacations *cum laude*; but for the haphazard fellow, whose vacations were aimless holidays, he had very little use. For example, a young chap whom this business man approved spent one vacation in a citizens' military camp, another with Doctor Grenfell's mission in Labrador, another with the Banks fishing fleet, and the fourth, immediately following graduation, with a forestry outfit.

It is rather early in the year, but not too early to begin to plan for next summer's vacation. Make it worth your while, as well as enjoyable. Vacations need not mean vacant minds. Vacations occupy one fourth of every year, and that is a lot of time. Vacations *cum laude* will tell quite as much for your character and success as a sheepskin *cum laude* on commencement day.

—*The Christian Endeavor World*.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

In making plans for our summer vacation it is well for us to consider the welfare and happiness of others as well as ourselves.

We should plan to spend it in some form of service for others, and in this way we also shall be benefited.

One summer, it was my pleasure and privilege to spend a week-end in a camp for boys, on the shore of Lake Michigan, near Grand Haven, Mich. I was the guest of a friend who was a leader in the camp. I tried to enter into all the activities of the camp—keeping score for a baseball game, teaching a Bible class, and even helping my friend prepare the Sunday dinner. Even though we added cornmeal to apple sauce to make it thicker, the boys ate it and said it was good. I shall never forget the moonlight service we held on the shore of Lake Michigan, Sunday evening. My friend made a challenging talk to the boys, which I am sure they can never forget. When the camp broke up, I left feeling that I had not only done some good to the boys, but I had also received a great blessing from the week-end there.

There are similar opportunities for Seventh Day Baptist young people to render service to others during the summer. When making plans for your vacation, please consider this fact carefully and prayerfully, and you will receive a great blessing.

INTERMEDIATE CORNER

REV. WM. M. SIMPSON
Intermediate Christian Endeavor Superintendent
Christian Endeavor Topic for Sabbath Day,
June 2, 1928

How to have good times at home
(Phil. 2: 2-4. Consecration meeting)

JUNIOR C. E. JUMBLES

MRS. ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent

SUGGESTIONS FOR TOPIC OF JUNE 2

Several of the juniors may act out the story of Daniel. You will need but one rehearsal. Let the juniors use their own words, and in many places their own imaginations for their actions.

The superintendent's talk may follow this pageant and center around the fact that Daniel's "lions" were not the same, perhaps, as juniors have to fight today. But juniors do have "lions" come in contact with their lives—"lions" of sin, temptation, jealousy, falsehood, disobedience, selfishness, and

many others. Daniel dared to do the hard things and stand for what he believed to be right. Junior boys and girls can be real Daniels today.

SUGGESTIONS FOR WORK

As the weather grows warmer and the tendency to miss junior meetings begins (in some localities at least), we must put a great deal more time into planning our meetings so they will be even more attractive and inviting.

Special music by a junior who might otherwise go riding Sabbath afternoon will bring that boy or girl to junior. Special visits to the sick and shut-ins will place responsibility of other members after the junior meeting. A meeting may be held on the church lawn or in the woods near by some afternoon.

A UNIQUE MEETING AT ASHAWAY

On Friday evening, April 27, the Christian Endeavor meeting was held in the form of a Missionary Board meeting, the leader, Mrs. Blanche Burdick, acting as president, and the congregation being board members. The president announced that the board was to assume that a gift of one thousand dollars had been given to them to be used on the most needy field, and that five representatives were present who would present their pleas for their respective fields. After all the pleas had been made, ballots would be passed, and each one was to write his preference based on the pleas given. In our case the one thousand dollars was voted to be used on home mission fields, and I am sending you the plea that was made for this work.

The fields represented were: Home Missions, Clarence Crandall; Holland, Pastor Simpson; South America, Miss Helen Hill; China, James Waite; Jamaica, Miss Edna Coon.

Special music was given by the girls' chorus of the Intermediate society.

This proved to be a very interesting meeting, and we learned much concerning the different fields. Try it at your next missionary meeting.

MRS. BLANCHE BURDICK,
Associational Secretary.

HOME MISSIONS

CLARENCE CRANDALL

I have been asked to present the needs of the home missions. This is a subject which we all should be especially interested in, as it comes right home to our own door. If the interest in the work in the home churches and missions is allowed to drag, the foreign missions must of necessity suffer, for they look to us for financial help and workers. We may well ask ourselves these questions: Why are we not subscribing our full Onward Movement quota and more besides? Why is there such a dearth of pastors and layworkers? Why are we not as a denomination growing numerically? It seems to me that the great reason is because the churches here have grown cold and indifferent, that while we have been stressing and trying to build up the foreign missions, we have been letting down on the work here. (We have been taking pastors from the churches and sending them to foreign lands as missionaries; ministers have left their churches to assume positions as leaders in the denomination, until now twenty per cent of our churches are pastorless.) It seems to me the board tonight will make a mistake if they do not decide to employ someone imbued with the spirit and zeal of the living God to go among our churches and arouse them from their inertia and indifference and present the needs of the denomination in such a way that they will go the extent of even agonizing over the work of building up the kingdom of God here at home. Once the churches have been thoroughly aroused, we will find men preparing themselves for the ministry, young people fitting themselves for missionaries and layworkers.

In the meantime we must keep up the work and interest in the pastorless churches. For in the past it has been from these small and weak churches that the majority of our ministers and workers have come, and it is usually the small missionary churches that are pastorless. I can not present separately the needs of these fifteen or so pastorless churches, but I would like to read a portion of an article by Rev. Claude Hill concerning the pastorless church at Stonefort. What is true of this church is undoubtedly true of the others.

He says: "The Stonefort field is a large, needy and important one. There are more

children and young people there than could be gathered in several of our large churches that comes to mind. We are the only Protestant church in that locality and as such are responsible for Christ on that field. A missionary pastor should be established upon the field with the view of staying long enough to impress the character of the Christ upon the young life and of making them a dominant force in the life of our denomination in the years just before us. To my mind, here are pastors for our churches, teachers for our schools, and the fathers and mothers for a strong church in this center in the immediate future. The good people there are doing nobly, as their candidates for baptism indicate, but would so gladly welcome and work with a settled pastor." This plea for a missionary pastor for this field was made nine months ago, but they are still without such help. This should not be so. What shall our answer be? Almost every one of these churches need help in supporting a pastor as well as finding one. They constitute an open door for mission work. Every one is a part of our denominational array, and in its community is upholding the standards of the denomination we represent. If any one of these churches fail in the conflict there will be a great loss, not only to the immediate church and community but to our whole denomination.

As Secretary Burdick says, with efficient, God-fearing, well supported ministers leading these small groups, every one of them can be made a tower of strength in the denomination. The situation regarding these pastorless churches can not be passed by. Men for these fields and money with which to support them must be provided.

Another need which we cannot overlook is that of promoting evangelism. The Christian religion has been evangelistic from the beginning, and our future as Christians and Seventh Day Baptists depends upon the degree to which we put forth evangelistic efforts. During the past year several of the churches have released their pastors for one month to aid some other pastor in evangelistic campaigns. The Sabbath School Board has also permitted its representative, Rev. Erlo Sutton, to assist wherever possible in this kind of work. But is this enough? Does this meet the needs of the hour? It seems to me we should have at

least two evangelists assisted by a music director on the field all the time. We need the old-fashioned gospel presented and preached by men of the type and calibre as that of Elder Huffman, whom some of you have heard and who did so much in the way of evangelism in the years gone by. Shall we meet this challenge.

Another need that should claim our attention is that of keeping in closer touch with our lone Sabbath keepers and small companies who may be made nuclei for new churches. We also need to present the claims of the Sabbath more in our churches and Sabbath schools and to the world outside. Many of our people are drifting from the Sabbath, and this alone should claim our prayers.

We have a Sabbath Promotion leader and much Sabbath literature is sent out, but this can not be done without money.

We have also done considerable along the line of religious education and Daily Vacation Bible Schools, the value of which we have seen demonstrated right here in our own church. To provide directors for these schools calls for financial help, and if we are to continue and enlarge on this work we must support it to a greater extent.

In conclusion, is there any field that calls for our conscientious prayers, time, thought and money more than the building up of the kingdom of God in our homeland? If we fail here then our foreign mission work, which depends so largely upon us, will suffer. Let each one of us shoulder the responsibility of the work of our home churches, and by the help of God go forward to greater things.

AFRICA—ITS ATTITUDE TOWARD CHRIST AND CHRISTIANITY

EMILY BLOCK

In speaking of Africa, perhaps it would be a good idea to tell about some of the early missionaries to Africa.

George Schmidt, a heroic Moravian, was the Protestant pioneer to Africa. His work was at Cape Town, where for six years he labored among the Hottentots, building up a congregation of forty-seven persons. The Dutch at last sent him back to Europe, where he lived to be seventy-six years old, praying every day for South Africa, and dying at last, like Livingstone, on his knees.

John Theodore Vanderkemp, of Holland, founded the South African mission of the London Missionary Society. As Vanderkemp died, Robert Moffat was growing up to take his place. He reached Cape Town January 13, 1817. Until 1870, Moffat with Mary Moffat, his wife, labored in South Africa, preaching, translating, and slowly winning the natives.

Then comes David Livingstone whom most people would place at the head of the great Protestant missionaries. He was born in 1813 and died in 1873. We all know well how he spent his last days in Africa and how his faithful followers prepared his body for burial and then laboriously carried it a nine months' journey to the coast.

Lott Carey was sent out in 1821; he came to his death in 1828 while engaged in a struggle against a slave-trader.

Samuel Gobat, pioneer Protestant missionary to Abyssinia, was a Swiss, who began his work in 1830. It is interesting to know that Abyssinia is the only native Christian country in Africa.

John Ludwig Krapf, a German, accomplished for northwest Africa much of what Livingstone did for Central Africa. He like Livingstone, died while on his knees in prayer.

Melville B. Cox was the first Methodist foreign missionary from the United States. In five months he was seized with African fever and passed away.

John Seys, who had lived for many years in Trinidad, was fitted for the African climate and felt himself compelled to take Cox's place. He went out in 1834 and two hundred converts were made the first year.

William Taylor, "the flaming torch," as the Africans called him, was one of the greatest world evangelists since Paul. For years he was a street preacher in San Francisco. He tried very hard to establish self-supporting stations, his missionaries earning their support by farming and other labor. This method did not prove very successful.

Some other missionaries to Africa were John Leighton Wilson, missionary pioneer of the American Board in West Africa, James Hannington, an English lad, and Alexander Mackey, the great "mechanic missionary." He was the son of a Scotch minister, and when only three years old he could easily read the New Testament. Stan-

ley called him the "modern Livingstone."

The Seventh Day Baptists had a missionary located at Gold Coast at one time, but at present they have no missionaries in Africa.

The field in Africa is an enormous one. To meet the spiritual needs of the great number of people in Africa, there is about one missionary to every fifty thousand souls, counting as missionaries the lay workers and wives of the missionaries; while in the United States, not counting lay workers or ministers' wives, we have one minister to every five hundred persons. These figures were printed some time ago, so the situation may not be quite so serious at the present time.

Some of the difficulties in the way of evangelizing this great mission field are the absence of good harbors, roads, and commercial necessities, the large number of languages, 438 with 1,153 dialects, and the fact that about one third of Africa, the northern part, is Mohammedan, one of the most difficult religions to dislodge.

Many missionaries in Africa are discouraged over the attitude of the home churches. It seems that just at the time when success is the greatest, when the work of decades is coming to a large fruition, the interest at home seems to wane. Some say it is the result of race prejudice which appears to them to be gaining ground in the United States, but more attribute it to the fact that Africa has been cast somewhat in to the shade in missionary interest by China and other countries which have come to the front in recent years. Therefore, the missionaries feel that both in the matter of support in the work and in the obtaining of recruits, Africa is not getting what is really due her.

Perhaps one reason why recruits to Africa are hard to get is because missionaries to Africa must be builders of civilization. In lands like Persia, India, China, and Japan, the missionaries deal with a culture and a literature older than our own, but not so in Africa. There the task is to build society from the ground up. Their problem is the creation of a Christian African civilization. Therefore it is a most exacting field, calling for rich endowments of personality and character and for the best possible training.

As to the ability of native Christians to

appreciate the lofty truths of our religion and to take on its graces of character, the evidence is abundant and conclusive. The African is of a deeply religious nature. The contrast between his present position as a child of God and the heathen out of which he came helps him to have a spiritual experience of high order. The experience is so new, so wonderful, so limitless in soul possibilities that he often progresses much faster than we who live in a Christian country and are surrounded by Christian people and Christian ideals.

Some people wonder if these converts from paganism never relapse. Yes, it is true that some converts do relapse and fall away in an unfortunate number of instances, but we must remember that not all converts to Christianity in Europe and America remain faithful to their vows.

However, this fact causes the missionaries great trouble and sorrow. Every precaution is taken to refuse church membership to any who come from unworthy motives or without sufficient instruction, and church discipline is maintained with a rigidity unknown in the homeland. It is really quite wonderful that so many stand true. We must remember that these converts are hardly more than babes in Christ. Behind them are untold ages of animalism. Before them are the high ideals of the New Testament.

According to statistics of the West African Mission of the Presbyterian Boards, out of a total membership of 7,407 there were suspended, in 1915, 464 persons. This may be regarded as a fair average.

To show how interested the people there are, one missionary preached seven hundred sermons in a single year, and the eager listeners would have them an hour and a half long.

In round numbers there are in Africa, 80,000,000 pagans; 40,000,000 Mohammedans; 10,000,000 Christians.

Of the Christians possibly three million are Protestants, the balance being associated with the Abyssinian, Coptic and Roman Catholic churches.

The time is coming when the world will recognize the unique value of this African work as a demonstration of the adequacy of the Christian message to meet the most difficult of human problems. Perhaps Africa

will say the word when it comes to Christian evidences.

If Christianity is to be successful in Africa, then volunteers, money, prayers, and co-operation are the things which Africa demands of the home churches.

TOASTS

(Given at a banquet of the New England Seventh Day Baptist Christian Endeavor Union)

Last summer at our Conference in Westerly, Frances F. Babcock suggested that the young people of our faith co-operate more closely. An idea was seized upon and grew in the mind of a consecrated young man. The matter was brought before his own society. They approved. He then brought it before the pastors of the New England churches and the Christian Endeavor societies. These also approved. The outcome has been the organizing of the New England Seventh Day Baptist Christian Endeavor Union.

Our president is Morton Swinney. We want to stand by our president, both as societies and as individuals.

A story is told of a little boy saying his prayer before leaving for school. He asked the Lord to take care of him. When he had finished his prayer, he said, "Mother, if I belonged to a gang I'd be safer." We sometimes hear "there is safety in numbers." In numbers there is strength if all are working together for the same common end.

Let us each do our share of lifting up Christ before the world, supporting his Church, and standing firm for the Bible Sabbath. Who can measure the influence of such a band of consecrated workers.

MRS. PAUL BURDICK.

The following poem may well make us think:

WHERE DO YOU BELONG?

(Attributed to Ella Wheeler Wilcox)

There are two kinds of people on earth today,
Just two kinds of people, no more, I say.
Not the sinner and saint, for 'tis well understood
That the good are half bad and the bad are half good.
Not the rich and the poor, for to count a man's wealth
You must first know the state of his conscience and health.

Not the humble and proud, for in life's little span,
Who puts on vain airs is not counted a man.
Not the happy and sad, for the swift running years
Bring each man his laughter and each man his tears.

No, the two kinds of people on earth, I mean,
Are the people who lift and the people who lean.
Wherever you go you will find the world's masses
Are always divided into just these two classes.
In which class are you? Are you easing the load
Of over-taxed lifters who toil down the road?
Or are you a leaner, who lets others bear
Your portion of labor and worry and care?

Wise, thoughtful planning and efficient execution of plans are necessary to the success of any enterprise. There must always be some one with devotion and zeal to lead others. No one who heard the fine program put on by the Onward Movement Committee of the New England Union can doubt that in our midst we have such a splendid lifter in the person of the chairman, James Waite, as well as in his able assistants.

We are all tempted at times to be leaners, but his example should inspire us to desert their ranks for those of the lifters.

Come on Let's go!

JOSEPHINE MAXSON.

I surely do appreciate the work of the team, especially the fact that no one who took part had to be urged. Willing co-operation is worth a great deal.

That the work is appreciated, we believe, not only by what you have said, but by a letter I have just received from Mrs. Ruby C. Babcock.

Perhaps some of you do not know that two of the speakers, Lucie Irish and Marion Crandall, are great granddaughters of Rev. James Irish, one of the incorporators of the Missionary Society, who went out from this very church, a young man, as a missionary preacher to what was then the frontier, Pennsylvania and western New York.

JAMES WAITE.

Perhaps Pastor Simpson asked me to give this toast because Rev. D. B. Coon and I belong to the same family tree, although the branches are some distance apart. Still I think that every branch is grand with a minister, and all of them are blessed with most powerful voices. This is a story told of Rev. Daniel Coon when he was pastor. One Sabbath afternoon he called on one of his parishioners, questioning him concerning his absence from the usual church serv-

ices. "Well," said the unhappy man, "You shout so loud that it makes my head ache." "Oh, would to God that your heart was as tender as your head," replied Pastor Coon.

When I was about five years old, the compelling voice and forceful gestures of Rev. D. B. Coon awoke in me the desire to become a minister, but after knowing Mrs. Coon, with her sweet, unselfish ways, I decided that I would almost rather be a minister's wife.

But even the descendants from the Coon tree have their drawbacks, for Secretary Burdick was unable to secure first class reservations to Jamaica for Mr. and Mrs. Coon, until he applied in person and explained that they were white people.

I am sure that all of us read their interesting letters in the RECORDER and are familiar with the remarkable work which they are doing in Jamaica, and, reading between the lines, know something of the sacrifices which they make.

We all have a tender feeling for Rev. and Mrs. Coon, who did so much for our young people while he was pastor here. I hope we will show our appreciation by our letters and prayers for them.

EDNA COON.

THE LANKFORD SUNDAY BILL

A bill to secure Sunday as a day of rest in the District of Columbia, and for other purposes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That it shall be unlawful in the District of Columbia for any person, firm, corporation, or any of their agents, directors, or officers to employ any person to labor or pursue any trade or secular business on the Lord's day, commonly called Sunday, works of necessity and charity always excepted. It shall furthermore be unlawful in the District of Columbia for any person under employment or working for hire to engage in labor under such contract of employment or hire on the Lord's day, commonly called Sunday, except in works of necessity and charity.

In works of necessity and charity is included whatever is needful during the day for the good order, health, or comfort of the community, provided the right to weekly rest and worship is not thereby denied. The labor herein forbidden on Sunday is hired, employed, or public work, not such personal work as does not interrupt or disturb the repose and religious liberty of the community. The following labor and business shall be legal on Sunday:

a. In drug stores for the sale of medicines, surgical articles, and supplies for the sick, foods,

THE NEW CALENDAR

H. D. CLARKE

Editor, Sabbath Recorder,

DEAR BROTHER:

I feel a bit timid about seeming to criticize such a writer as Brother Geo. B. Utter. I esteem him too highly to be in any way destructively critical. I am sure he knows how to take this reply as from a brother. Somehow I feel he has not gone deeply into this subject of the new calendar, and possibly as it is so new to him he has not looked beyond the present year as it (the calendar) shows itself not interfering with the Sabbath question. But henceforth it does greatly interfere with it if the convictions of Seventh Day Baptists are worthy of consideration. He says he "never realized the calendar had anything to do with the Sabbath." Let us see. He says, "We believe the Seventh Day of the week is the Sabbath. The new calendar can in no way interfere with that Sabbath."

Now I understand that "our people" believe in an unbroken line of Sabbaths. God in the wilderness with the Israelites performed hundreds of miracles for forty years to show his people that the Sabbath was a definite seventh day—not a seventh part of time. And so on down to the present, with all astronomy proving it and all Judaism as God's time keepers, and the history of seventh day keepers through the centuries since Christ, all show that we pretend to keep a definite seventh day, and expect to, as long as we are consistent Sabbath keepers. Can that be done and the new Calendar observed by us?

I have a copy of the new calendar before me as I write. The thirteen months of 1928 begin every week with the first day, or Sunday and end with the seventh day, or Saturday, but after December 28, 1928, then what? The 365th day of each year is to be no day of any week and not numbered, but is to be a "world holiday." So also, every leap year, the 366th day is to be another "world holiday" Neither day is to be classed with a week of seven days.

This 1928, being a leap year will have two world holidays. (In the future the extra day for a world holiday will come in the middle of the year, after the month Lune, as named by one author of the new calendar, or Sol, as named by another self-

beverages, and cigars, but not for articles of merchandise forbidden on Sunday for other stores and merchants.

b. In hotels, restaurants, and cafes, and in the preparation and sale of meals.

c. For the sale of motor oil, gasoline, and accessories necessary to keep in operation cars in actual use on each Sunday, together with labor incident to such repairs.

d. In connection with public lighting, water, and heating plants.

e. For the operation of boats, railroad trains, street cars, busses, sight-seeing cars, taxicabs, elevators, and privately owned means of conveyance.

f. For telephone and radio service.

g. In dairies and in connection with preparation and delivery of milk and cream.

h. In connection with watching, caretaking, or safeguarding premises and property, and in the maintenance of police and fire protection.

i. In connection with the preparation and sale of daily newspapers.

Sec. 2. That it shall be unlawful in the District of Columbia to keep open or use any dancing place, theater (whether for motion pictures, plays spoken or silent, opera, vaudeville, or entertainment), bowling alley, or any place of public assembly at which an admission fee is directly or indirectly received, or to engage in commercialized sports or amusements on the Lord's day, commonly called Sunday.

Sec. 3. It shall be unlawful in the District of Columbia for any person, firm, corporation, or any of their agents, directors, or officers to require or permit any employee or employees engaged in works of necessity and charity, excepting household or hotel service, to work on the Lord's day, commonly called Sunday, unless within the next six succeeding days during a period of twenty-four consecutive hours such employer shall neither require nor permit such employee or employees to work in his or its employ.

Sec. 4. Any person who shall violate any of the provisions of this act shall, on conviction thereof, be punished by a fine of not less than \$5 nor more than \$50 for the first offense, and for each subsequent offense by a fine of not less than \$25 nor more than \$500 and by imprisonment in the jail of the District of Columbia for a period of not more than six months.

Sec. 5. All prosecutions for the violation of this act shall be in the police court of the District of Columbia.

Sec. 6. This act shall become effective on the sixtieth day after its enactment.

(See Editorial II.)

Stubbs: "I flatter myself that, as the saying goes, honesty is printed on my face."

Smart: "Well-er-yes, perhaps—with some allowance for typographical errors."—*Boston Transcript*.

appointed author. Dr. G. W. Davis, of Ottawa, Kan., has issued the new calendar that I have before me. The author of another, with Sol as the middle month of the year, is at present unknown to me.

Now follow this closely: If the leap year holiday were carried out this 1928, we have after December 28, the 365th and the 366th days as holidays for the whole world. Those days would come for 1928 on Sunday and Monday. Or if one were in the middle of the year it would make no difference about January 1, 1929. January 1, 1929, would come on what is now called Friday, for days 365 and 366 would be Wednesday and Thursday, or on what would be Sunday, if at the middle of the year, and the 366th would come just the same at the end, or Thursday. This is a bit confusing as you read it. But we now begin on 1929 and January 1st, though called Sunday, is in reality our regular Friday. But any way you can arrange it with a new calendar, our Sabbath is changed with each year to come on a different day of the week from the day we now observe.

Those who have been sticklers for a change of Sabbath to the Sunday, to observe a resurrection day instead, are affected the same as we.

Does all this have "anything to do with our Sabbath?" Quite a great deal. And as the years go by we are more and more upset by the new calendar.

I do not know what the booklet advertised by Brother W. D. Burdick on this calendar will have to say in defense or opposition to it. But who can fail to see how it will, if accepted by business men and religious people the world over, upset all our former views of the Sabbath?

If Seventh Day Baptists accept it, then they accept the popular theory now so much advocated that only one seventh part of time is all that is necessary for Sabbath keeping, and not a definite seventh day. Will Seventh Day Baptists do that? Then good-by Seventh Day Baptists as a denomination. There would be no need for such a denomination to proclaim the Sabbath truth. Consistency would merge us into the great Baptist denomination, and there are many signs that even that denomination is losing faith in a baptism they have advocated since their organization—Fosdick's church as an example. That theory carried out is

destruction to that denomination. Then "where are we at?" Will we then say "there is nothing against the new calendar except possibly sentimental inconvenience?"

The new calendar is a religious and a denominational issue. Will the next General Conference discuss that question and make any suggestions?

GOD'S EMERY WHEEL OF TRIALS

MRS. L. E. LIVERMORE

"The Lord seeth not as man seeth."
(I Samuel 16: 7)

Many years ago, in New York City I received an impression that will be as lasting as my reason.

Visiting the jewelry factory of Cottell and Cannon, I was deeply interested in the industry. It is wonderful how much the gold passes through before it is ready for use. Mr. Cottell, a devoted Christian, was the one who prepared the diamonds for setting, and on the day referred to, he had fastened one in a frame, as large as a walnut. He brought an emery wheel to bear on it, and carefully, but surely, was grinding it down.

I asked what it was, and he replied, "A diamond."

I could not refrain from exclaiming, "Oh, please, Mr. Cottell, do not grind it any more! It is so beautiful!" His face illumined with a smile as he stopped the wheel and without replying, turned and took up a powerful magnifying glass and said, "Bring it to bear on the diamond."

Imagine my surprise! There appeared to be deep caverns, as fissures, in it and dark, unseemly spots.

He said, "It will have to be ground until the diamond is faultless."

He continued: "The world often looks on and calls a person all right, but when God puts his powerful magnifying glass on our hearts, his all-seeing eye, he sees many dark spots. We have to be put under his emery wheel of trial and affliction in order to free us from our imperfections."

So let us remember and be patient, it is only the chiseling that prepares us to shine in the crown of our Redeemer.

Professor to mute student: "What's the trouble? Don't you know the question?"

Mute student: "Yes, sir. But I don't know the answer."

CHILDREN'S PAGE

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

GOOD NEIGHBORS

MRS. ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day.

DAILY READINGS

Sunday—A good neighbor (Exod. 23: 4)
Monday—Be a peaceful neighbor (Rom. 12: 18)
Tuesday—Be a helpful neighbor (Rom. 13: 10)
Wednesday—Love's service to neighbors (Mark 12: 33)
Thursday—Pleasant to neighbors (Rom. 15: 2)
Friday—Friendly neighbors (Luke 15: 6-10)
Sabbath Day—Topic: How to be good neighbors (Luke 10: 25-37)

WHO IS MY NEIGHBOR?

MRS. BLANCHE BURDICK
Eastern Associational Secretary

Is my neighbor he jst over the way,
Or the man beside my door?
The one who has friends and lacketh not,
Or he that hath needs most sore?
The Master hath told of one in distress—
Ill treated, forlorn, unknown—
The neighbor, as one tho' of birth despised,
Who kindness and love hath shown:
"Go likewise and do," was his warning word,
And so, if true neighbor I'd be:
I will seek for the ones—a near, afar,
Whose need shall be all their plea.

—Fred Scott Shepard.

In our lesson story, in I uke 10: 25-37, we find a lawyer coming to Jesus, asking how he may obtain eternal life. Jesus asks him, "What is written in the law?" and he says, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy might and thy neighbor as thyself." Then the lawyer asks "Who is my neighbor?" and Jesus then tells the story we all know, the story of "the Good Samaritan." At the close Jesus asks the lawyer, "Which one of the three men was a neighbor" and the lawyer says, "The one that showed mercy." and Jesus replied "Go Thou and do likewise."

Our neighbor, then, is not only the one next door but anyone who is in need.

Now I will name just a few qualities we must have in order to be good neighbors: then in your testimony meeting you see if you can't name some more.

First of all, we must have our hearts full of brotherly love, for the commandment says we must love our neighbor as ourself. In order to do this we must let Jesus into our hearts and live the Christ life; we must be friendly, kind, pleasant and helpful.

In what ways can we show we are a good neighbor? By remembering the old people; show them little acts of kindness, carry flowers to the sick and shut-ins, stop a few minutes and sing or read to them, pray for those who do not know Jesus and go to them and tell them of Jesus' love and ask them to love Jesus. Now you name some more.

Just how many of you boys and girls like to have your neighbor boys and girls some over and play with you? Why, of course, you all do and you just love to go over to their houses and play, and when you have something new or have found something nice you want to share your pleasure with them. I wonder if you ever thought Jesus knows how much we enjoy these little neighborly visits and pleasures. Open your Bibles to Luke 15: 6-10 and read his words, and you will find Jesus used neighborly love as a parable in speaking to the Pharisees and scribes.

Now to close this little talk it would be nice to have one of the Juniors sing us a solo the song "Love Your Neighbor." Here are the words:

"Love your neighbor as yourself,"
'Tis the Lord's command:
We should try to keep this rule
He has wisely planned.

Chorus

"Those who need a helping hand,
Over all this whole wide land,
Children, too, of God above,
Are the neighbors we must love.

"Love your neighbor as yourself,"
This we all can do
Right at home, and far away,
If to God we're true.

Chorus

"Love your neighbor as yourself":
Jesus lived this rule;
Let us find and bring them in,
To our Junior C. E."

Ashaway, R. I.

DEAR BOYS AND GIRLS:

Do you know, I am beginning to get worried? I haven't heard from a single one of you in two weeks. Whatever shall I do if

someone does not write pretty soon? I have been receiving so many splendid letters that when they do not come I really get lonesome. Write, somebody, quickly! Please do! Even the grown people enjoy your letters. I know, for I have heard many of them say so.

Lovingly yours,

M. S. G.

HOLLY AND POLLY

M. S. G.

Robin, our little brownie boy, was, as you know, very happy in his new home, and like all really happy people he made everyone happy around him.

The children of the home, Ned, Grace, and baby John, yes, and Jack, the dog, were as happy as the day is long, for although they could not see Robin they could feel his cheery presence all about them as he whispered his merry, unselfish messages to them, and they in turn brought pleasure into the lives of others, especially their dear father and mother. They almost never quarreled, and that of course pleased these kind parents most of all.

One fine morning the children were up bright and early and could hardly wait for breakfast to be over. Robin heard their excited voices and laughed softly as he heard them say over and over again, "Hurrah! Hurrah! Holly and Polly are coming today!"

Now Robin knew, because brownies have ways of their own of finding out everything that goes on around them, that Holly and Polly were cousins of his little friends and were coming to spend a whole day with them. So he rejoiced with them and cheerily sang this little song:

"Oh, what a jolly time is coming!
It fairly sets my heart to humming.
Ho! ho! hi! hum! What fun! What fun!
Shine brightly big, round, golden sun,
Your merry breezes, start your trumping."

Then the sun shone out its brightest, the merry little breezes sent their cheery whistling song down the chimney, and the children laughed and chattered as they watched down the road as far as they could see. At last, before anyone had time to grow impatient, Holly and Polly came dancing in, for their father had brought them on his way to work.

For a time the children played happily

and Robin smiled and frisked about them, but all at once he began to shake his head sadly and say to himself, "This will never, never do."

Whatever could be the matter? It sounded very much as if the children were quarreling. Polly was crying lustily, Grace had a sad little frown on her usually merry face, while the boys were both talking at once and their voices were not pleasant to hear.

Now close to the kitchen door was a tall oak tree, and on one of its strong branches Ned had fastened a wonderful swing. The children had been playing there for several minutes, taking turns swinging, and up above their heads was Robin, frisking from limb to limb and frolicking with the merry little breezes.

How Holly did love to swing! He had been swinging for several minutes when Ned said, "Now you must get out, Holly, it is Polly's turn."

"No! I want to swing longer," said the little boy, crossly.

"Well, I'll give you one more high swing and then you must get out," replied Ned.

Up, up he went, "almost to the sky" he said. But still he refused to get out, and Polly began to cry and try to push him out.

"Out with you!" shouted Ned. "Aren't you ashamed, Holly?"

"I don't want to get out yet. I haven't had a long swing at all. Swing me some more."

Just how the trouble would have ended I can not tell if Robin had not taken a hand in it. He began to drop acorns down on the selfish little boy's head, until he hopped out in a hurry, and all of a sudden they all began to laugh.

"What a flurry of wind!" said Grace, for of course she did not know a brownie was about. "Hush! it sounds as if the wind were singing to us."

But it was only little Robin, and this is what he sang, as Holly merrily began to throw acorns at Ned:

"Said a funny young fellow named Holly,
And oh! very great was his folly,
'I'll take no advice,
I want to swing twice,
And then everything will be jolly.'
"But the acorn came down on his head,
And out he did tumble instead.
And that was so funny,
That he became sunny,
And began to throw acorns at Ned."

PROHIBITION IN CURRENT PERIODICALS

In the January issue of the *World's Work*, appears an article on "What America Thinks About Prohibition," by Charles Stelzle, reporting his findings in a recent nationwide investigation. "There was scarcely any difference of opinion as to the economic benefits received through prohibition among those who were most strenuously opposed to the Eighteenth Amendment and the Volstead Act," says Mr. Stelzle "and even though it was admitted by many that the prohibition laws were inadequately enforced, it was generally conceded that prohibition has resulted in a higher level of living in this country."

In the last paragraph, Mr. Stelzle says: "There is no doubt that America today stands for prohibition and the Volstead Act in spite of all the arguments that might legitimately be used against both of these measures. . . . Every group responding in my study mentioned the necessity for greater law enforcement."

"WRITERS NOT ALL WET"

In the January 5 issue of the *Christian Endeavor World*, on the editorial page, is an interesting comment on "Writers Not All Wet," in which are given the following testimonies:

Upton Sinclair, in his latest book, "Money Writes," has this important word:

"All my life I have lived in the presence of fine and beautiful men going to their death because of alcohol. I call it the greatest trap that life has set for the feet of genius; and I record my opinion that the prohibition amendment is the greatest step in progress taken by America since the freeing of the slaves."

That veteran newspaper man, Mr. Marlen Pew, now editor of the organ of the newspaper profession, *The Editor and Publisher*, recently wrote:

"Whatever may have been the contributing causes, such as discouragement, ill-fated love, inherited appetite, environment, booze was the actual instrument that struck down my friend. Booze has ruined dozens of the best men I have ever known. . . ."

"However, I hope that my hand shall be palsied if I ever write a word favorable to alcohol as a desirable beverage. While men can earn a living cleaning sewers I shall not be found taking a dollar as the author of

traitorous ridicule of prohibition, encouraging contempt of law and covering all the rotten graft that now surrounds bootlegging and keeps the cork out of the vicious bottle. I shall write no ponderous academic essays about 'personal liberty' (to commit suicide and drag all your loved ones into the gutter behind you), nor do anything to bring back a legalized liquor traffic, with all its familiar corruption of government and spread of poverty, disease, neglect, crime, insanity, confusion, and failure."

"AMERICA'S AMAZING EXPERIMENT"

In *McCall's Magazine* for January is an article on "Prohibition—America's Amazing Experiment," by Rev. S. Parkes Cadman, D. D. One of the many forceful paragraphs is as follows:

"I do not say that those who honestly believe this particular law interferes with the sacred rights of the citizen have no case. Nor do I insist to legalists that sumptuary legislation is in its proper place when embedded in constitutional doctrine. But I do say that here is a valiant attempt to rid this republic of a fearful menace."

"THE WHY OF PROHIBITION"

In a recent issue of the *Federal Council Bulletin* is an article by Raymond Robins, on "The Why of Prohibition." Mr. Robins declares that the liquor traffic itself is more responsible for prohibition and its immediacy in the United States than any other single force. "I am not a fanatic," say Mr. Robins. "I knew some distillers, and there were some mighty fine men among them. But the more commercially-minded among them said, 'We are not getting as much money as we could get out of this,' and they began to buy up every available corner and established saloons, and they began to pick up ex-convicts and put them behind the bar, and said, 'Get the booze across; get the booze across, and we will pay you a commission in proportion to the amount you put over.' This was the organized saloon. And that kind of an organized saloon soon gathered around it organized gambling and organized prostitution and it was not long until it became a stench in the nostrils of the people of the community, and a menace to the children, to the homes, to the Church, and to the school. The aroused conscience of the country arose and outlawed it."

—Union Signal.

WAR WITH ENGLAND

There has been an awful lot of talk lately about the possibility and the impossibility of war between the United States and England.

One of the latest pronouncements was that of Foreign Minister Chamberlain who declared in parliament that such a war was "unthinkable." Yet he must have been thinking about it at the time he spoke, and so have a lot of others who have used the same term.

Many well known men, many of whom might be called statesmen, have prophesied another big war in the near future. It has been pointed out that the general trend of all the big nations following their national interests, increasing their armaments, spreading their influence and coveting new territory points toward war.

A few bold prophets of war have mentioned Great Britain and the United States, principally because these two nations are the ones contending for world leadership in wealth and power. There is now no close second. The most startling statement was that of Admiral Plunkett, in a sort of characteristic navy-officer speech, in which he saw war "nearer than ever before," and who did not hesitate to name Great Britain as a likely enemy. All because of "a competitive trade policy." But he was explained away by President Coolidge who pointed out that naval officers always talk war when a navy appropriation bill is up before Congress.

Admiral Magruder's later speech pictured such a war as "the most disastrous for progress, humanity and civilization," but pronounced it too remote "to warrant consideration." He went so far in the other direction as to favor a smaller naval building program.

But it all makes talk, and whether avowed or not it is all tinged with the memory of the conflict and failure of the conference on limitation of armaments held at Geneva last year.

Too much talk is dangerous. Wars have been talked up just that way. People feel that where there is so much smoke there must be some fire. It would be well to soft-pedal the war talk and bend our efforts toward turning all English-speaking people (among others) toward thoughts and assurances of peace.—*The Pathfinder.*

SANDINO A HERO?

Gen. Sandino riding on his white mule through the swamps and hills of his native country, driven here and there by a strong foreign foe, yet obstinately leading his followers to the fight against great odds, has challenged admiration and sympathy even in the country opposing him.

But is it well considered admiration or sympathy? Consider this: If the opposition yielded to his demands, made concessions and agreed to his terms and made peace, and then one of his obscure followers decided to break faith and start a new rebellion "on his own" against the agreement, would sympathy go to the new rebel?

Such is the case of Sandino. He was one of the officers of Sacasa who led the rebellion of the Liberals against the Conservatives. That was a civil war, and the Liberals were fighting for their rights which they believed had been stolen by the Conservatives. The United States, responsible for the lives and property of its own citizens, and of European citizens under the Monroe doctrine—all of whom had been encouraged to invest their capital and develop the resources of Nicaragua—merely acted the part of peacemaker.

After much negotiation the Liberals and Conservatives were brought to an agreement satisfactory to both sides; both parties subscribed to the terms, but only on condition that the United States be guarantor that the terms would be carried out. This because neither party would trust the other. To bring about the end of the civil war the United States agreed to guarantee a fair election in which the voters would not be afraid to vote as they wished, and in which all votes would be honestly counted, the government going to the winners.

That was done at the demand of the rebelling Liberals who asserted there would be no chance of a fair election otherwise. But when Sacasa and his Liberals laid down their arms according to the agreement Mr. Sandino, one of his men, made up his mind, for reasons best known to himself, to start a new rebellion. He represented neither Liberals nor Conservatives, who had made peace, so his new hostility was really directed against the good-natured mediator and guarantor—the peace-maker who so often gets the worst of it.

Sandino sends out to the world high-

sounding phrases as if he were a Bruce, a Bolivar or a Washington heroically fighting against the tyrannical oppressor of his native land. Yet the "tyrant" in this case seeks neither to govern the people, exact tribute nor acquire either territory or glory. All he is trying to do is to help settle a family quarrel, for the good of the family and of the world. And his greatest desire is to get away from it all just as quick as possible.—*The Pathfinder.*

NEWS ITEMS

A group of young people at the State School for the Blind in Batavia, N. Y., have formed a Christian Endeavor society. They hold regular meetings every Sunday evening. They have a blind pianist and violinist to accompany them in their singing. At a recent County Union rally these blind Christian endeavorers presented a very fine musical program. The contribute liberally to the county work, both in money and in co-operation.

Rev. James Wray, a Christian Endeavor worker in Toluca, Mexico, is making an appeal for clothing for the orphaned children of his mission. The duty on used clothing is almost as high as on new, but Mr. Wray has secured a special permit which will enable him to receive clothing for these boys and girls free of duty. Parcels should be sent to Rodriguez Company, Brokers, Laredo, Texas, addressed to Mr. Wray of Toluca, Mexico. Messrs. Rodriguez Company will forward them to their destination.

The societies in the Melbourne, Australia, Christian Endeavor Union, have done an excellent piece of work in carrying out an Orange and Violet Sunday, when the endeavorers set as their goal the giving of two oranges and a bunch of violets to every inmate in every public institution, including hospitals and children's welfare organizations, in the city. There were in all about 1,538 persons to be served in this way. The endeavorers collected 4,290 oranges and over 400 bunches of violets. Before these were distributed they were presented in the churches and dedicated to the Master's use.

Prison work, costing \$500, has been done by the Christian Endeavor society of a very

small church in Sierra Madre, Calif., during the past year. Aside from this the society conducts meetings once a month in a nearby mission, and has also held many street meetings. One hundred sixty persons have been won to Christ through the work of this society.

The pupils of the High School of Commerce, Okla., may earn one quarter of a credit each year for satisfactory participation in Christian Endeavor and Sunday school work. Fifteen points are necessary to graduate, and in this way the pupils may earn one credit during the four years. The pastors of the various churches of Commerce co-operate with the school authorities in this plan, by weekly gradings of the work done by the pupils.—*From Edward P. Gates, General Secretary, International Society of Christian Endeavor, 41 Mt. Vernon St., Boston, Mass.*

WITHOUT MOTHER

It's awful lonesome at our house

'Thout mother.

It's just as quiet as a mouse

'Thout mother.

An' father looks so lonely there

Of evenin's sittin' in his chair.

It just ain't cheerful anywhere

'Thout mother.

It's awful hard to get along

'Thout mother.

It seems like everything goes wrong

'Thout mother.

'Course, father does the best he can;

But then, you know, he's just a man.

An' don't know how to fix an' plan

Like mother.

Seems like I don't enjoy my play

'Thout mother.

Things just get worsen every day

'Thout mother.

There's no one now to mend my doll,

Nobody's sorry when I fall—

Oh, home just ain't no place at all

'Thout mother.

But father says we must be brave

'Thout mother.

'Cause him an' me, we only have

One mother.

An' if we're brave, an' strong, an' true,

An' good, just like she told us to,

We'll go up home, when life is through,

To mother.

—*Marie Galbraith.*

MOTOR BUS RATES TO CONFERENCE

Sabbath Recorder,
Plainfield, N. J.

DEAR SIRS:

Motor bus travel to Conference at Riverside, Calif. Following are the bus rates:

New York to Riverside	\$68.00
Chicago to Riverside	50.00
Kansas City to Riverside	37.50
Denver to Riverside	25.00
Omaha, Neb., to Riverside	37.50
El Paso, Tex., to Riverside	23.15
Salt Lake City to Riverside	14.80
Phoenix to Riverside	12.90
El Centro to Riverside	6.75

Round trip ticket is double the one way fare less 10 per cent. Twenty-five persons chartering a car can get a reduction of 10 per cent. Time from Chicago for continuous run is four and one-half days. Stopping each night will double the time.

For further information please get in touch with the nearest member of the transportation committee. These men will be glad to answer any questions you may wish to ask regarding transportation, or write direct to R. C. Brewer, 893 W. 7th St., Riverside, Calif.

TRANSPORTATION COMMITTEE

Mr. Orra S. Rogers, Plainfield, N. J.; Mr. Curtis F. Randolph, Alfred, N. Y.; Mr. Moses Van Horn, Salem College, Salem, W. Va.; Dr. B. F. Johanson, Battle Creek, Mich.; Rev. H. L. Polan, North Loup, Neb.; Dr. Geo. Post, Jr., Chicago, Ill.; Mr. Samuel Davis, Westerly, R. I.; John Wheeler, Boulder, Colo.; R. C. Brewer, 893 W. 7th St., Riverside, Calif.

Sincerely,

R. C. BREWER.

A TRIP THROUGH THE SHENANDOAH VALLEY

MARY A. STILLMAN

DEAR RECORDER READERS:

"Have you seen the apple orchards
In the spring, in the spring;
The blooming apple orchards
In the spring?"

I have, hundreds of them, because I made a special trip down the Shenandoah Valley, during apple-blossom festival week, for that express purpose. Some of the trees are snow white, some pink, and some green and white. Almost all are well cared for. Many kinds of apples are grown in Virginia, but not the Sparger; that is a product of Mount Airy, N. C.

A seedling grew up beside Mr. Sparger's smoke house, and at first he called it the

Smoke House apple. When he found its fine flavor and superior keeping qualities (it will keep two years in an ordinary cellar), he changed the name to Sparger apple, formed a company, and set out thousands of the trees. I saw them in bloom last week, and before that I sent home some scions from the original Smoke House tree, which I hope will grow in New Hampshire.

On the day I visited those orchards, I saw the Mount Airy granite quarry. This is situated on a rounded hill, and is being worked in the top layers only. About sixty acres have been uncovered in the last thirty years, a mere scratch on the surface. No one has any means of knowing how far down the ledge extends. The white expanse with its Negro workers reminds one of a desert. The granite blocks are sent down by means of a derrick and a trolley wire to the cars or the cutting sheds below. This is said to be the only quarry which lowers its stone instead of lifting it.

Mount Airy is situated only five miles from the Virginia line, but the Blue Ridge mountains present a barrier of two hundred miles, with no railroad crossing or tunneling them. A detour is necessary to reach the Shenandoah Valley, the mountains being crossed at Rocky Mount, where a river cuts through the ranges. The railroad follows the course of the river, describing a letter S, a letter C, or almost a letter O, to pass around some of the mountains. This is the time of year to see the valley at its best, for thousands of apple trees are covered with their pink and white blossoms.

Yesterday the mountains in North Carolina had a twelve inch fall of snow, which drifted to six feet in some places, but today I see no sign of it except the swollen and muddy rivers. In places the ground appears almost snow-white from the wild strawberry blossoms, while the dog-wood trees are a mass of whiteness. Turkey buzzards hover overhead, and mourning doves flit in pairs through the forests.

Six weeks ago every dry goods store in Mount Airy displayed a bolt of cheese-cloth before the door. This was not because the farmers make so much cheese, but because they cover their tobacco seed beds with the cloth. Tobacco grows best in newly cleared land, and today I see many patches where trees have been newly felled, the ground burned over, and oblongs of cheese-cloth

stretched over the seed bed. The little plants will have to be transplanted, watered, sprayed, and carefully tended, before they reach the stage where their leaves dispense nicotine to the smoker or chewer. Many persons in the South, especially Negroes, still chew snuff; even young girls may be seen with the end of a snuff stick hanging out of the mouth.

Judas trees grow wild on the hillsides. They have been in bloom a month, but are still beautiful. The wealth of rose-colored blossoms against a background of green pines must be seen to be appreciated. It seems as if the red clay in which they grow must deepen their color, as it is said to do with red roses.

Corn stalks are still standing in some corn fields. They are not planted in hills but singly in rows, about eighteen inches apart. There are no corn-borers here, so in the spring the corn stalks are simply plowed under. Some farmers plant winter rye to plow under to fertilize the corn.

The Anglo-Saxon ancestry of the inhabitants of North Carolina and Virginia is indicated by the names of their towns. High Point, Walnut Cove, Pine Hill, Woodsdale, Troutville, Natural Bridge, Cloverdale, White Post, and Cold Springs are random examples. Creek and Cherokee Indians lived in this section but seem to have made no impression on the nomenclature. No Quonochontaug or Weequetequoeks appear upon the time tables.

The name of the town of Bassett interested me on account of family connections. It seems to be a furniture manufacturing place, with many neat bungalows of wood or brick. The next place, a farming community, is named Henry. Can the Independence people explain these names in a Virginia valley?

April 29, 1928.

CHRISTIAN ENDEAVOR NEWS NOTES

RIVERSIDE, CALIF.—A few weeks ago we had quite an interesting missionary Christian Endeavor meeting. Six topics for talks were given out two weeks in advance. We chose six countries, or continents—America, South America, Europe, Asia, British East Indies, and Africa and tried to find their attitude toward Christ and Christianity. Each speaker had drawn a

large map, locating our own missions, and showing where no missionary work had been done.

These talks all proved very interesting and I am enclosing one written by Miss Emily Block, which I feel sure you might like to use sometime at a missionary meeting.

One special feature at this meeting was a group of Indian girls from Sherman Institute, who kindly came and furnished a number of special music and two short talks.

Sherman Institute, as you may know, is a government school for Indians, about five miles from Riverside. Part of the students are Protestant and part Catholic, according to their own wishes, or those of their parents. The Riverside County endeavorers have had some part in the Christian work there.

Incidentally, this is one of the interesting places to which we will take you when you come to Conference in July. The sundown drill on Sundays with the boys in their blue uniforms and the girls in their blue and white middie suits is an impressive sight.

We do hope that many of you are planning to be with us at Conference time. Come and urge your friends to come with you.

PRESS REPORTER

MY TRUST

DEVILLO E LIVERMORE

How satisfying is that faith
That day by day can look above,
And in all its fullness realize
That God is love.

Lord, teach me then a closer walk with Thee:
In earth's green pastures thou wilt lead,
And there my hungry soul may find
Abundance for its every need.

Lord, make me like a little child—
In simplest trust thy will to know,
To raise my soul to nobler heights each day—
And feel my Father wills it so.

"What are you children doing? I thought you were playing together."

"We are playing at fathers and mothers."
"But you don't need to make all that noise."

"Yes, we do—she had just asked me for money for a new hat."—*Passing Show.*

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

A STORY FOR THE INTERMEDIATES

This story is about my father when he was of intermediate age, but not an intermediate in the Sabbath school. As I write now I am thinking of other boys about that age. My father was never, as a boy, in the Sabbath school. He was born in northern Vermont, more than a hundred years ago, into what was not a Sabbath-keeping family. I do not suppose it was in any real sense a Christian family, yet a story I once heard him tell gave us children to understand that he was brought up to pay some attention to Sunday.

"One Sunday our father and mother went away on a visit, leaving four of us half-grown boys at home. We were live youngsters and kept ourselves busy all the time. During our activities we managed to corner a woodchuck and get him shut up, but did not go so far as to break the sabbath by killing him. When along toward night they came home we told them, with no little satisfaction, what we had been able to do. Then father dutifully 'took a stick' to us near sabbath-breakers. He drew the line upon *catching* the woodchuck, while we did it upon *killing* him. It is, in more cases than one, not easy to decide just where to draw the line when left to our own judgment. Father, having done his duty by us and thought the matter over, said 'Well boys, since you have the woodchuck shut up here we might as well kill him now and save the skin'; and so the matter was settled." I smile now when I think of the "invisible line" between what we may do and may not do. Long after my grandfather's death my father and my uncles smiled as they told this story.

Back in those days school advantages were very much limited. I think my father never had more than six months in all in school. He had, however, an inveterate habit of reading all he could get hold of, and so wonderful a memory that he kept in close touch with all he ever read. I never

heard him say much about his religious privileges when he was a young boy. I do not think his father was a religious man, yet I have heard from a man who knew his mother that she was a lovely woman. My father must have received much from her.

I remember his once telling this story: "I wanted very much to go to such meetings as were held there, but I was so poorly dressed and so bashful that I did not like to go into the schoolhouse when meetings were held. I remember coming near there once when I knew the people were gathered there for service. It was in the summer and the door stood open. I shied up as close as I could where I thought I could not be seen. There I heard what the preacher said and the singing, listening attentively. When the meeting closed I was about to run away before any of the folks could see me. But the preacher stepped at once out of the door, and I was very much embarrassed. He, seeing me, came to me, put his hand upon my head, spoke very kindly to me and asked why I had not come into the meeting. I did not like to tell him just why, so said nothing. He urged me that next time I came I should come right in and not be at all afraid—that he would be glad to have me do so.

"That good man never knew how much good he did in speaking so kindly to the poor boy who wanted to hear him preach, yet was too timid to go barefooted into the meeting house. I have remembered and cherished his kind words ever since. What he said gave me courage afterward to go and hear him preach."

Boys and girls, how my father in his boyhood would have enjoyed the privileges you have now. I've told enough about him for this time. Next time I will tell how he came to keep the Sabbath.

Sabbath School. Lesson VIII.—May 19, 1928

JESUS TEACHING IN THE TEMPLE

Mark 12: 13-44

Golden Text: "He taught them as one having authority." Matthew 7: 29.

DAILY READINGS

May 13—Jesus Teaching in the Temple. Mark 12: 13-27.

May 14—The Great Commandment. Mark 12: 28-37.

May 15—Respect for Authority. 1 Peter 2: 13-25.

May 16—Obedience to Rulers. Romans 13: 1-7.

May 17—Love Expressed in Worship. Matthew 22: 34-40.

May 18—Christian Giving. 2 Corinthians 8: 9-15.

May 19—Blessing of Obedience. Psalm 119: 1-8.
(For Lesson Notes, see *Helping Hand*)

Sabbath School. Lesson IX.—May 26, 1928

THE WICKED HUSBANDMAN

Mark 12: 1-12; 13: 1-37

Golden Text: "The Lord knoweth the way of the righteous; but the way of the ungodly shall perish." Psalm 1: 6.

DAILY READINGS

May 20—The Wicked Husbandmen. Mark 12: 1-12.

May 21—Spiritual Vigilance. Mark 13: 28-37.

May 22—Conspiring Against Jesus. John 11: 47-57.

May 23—Mocking God's Messengers. 2 Chronicles 36: 11-21.

May 24—The Stoning of Stephen. Acts 7: 51-60.

May 25—Watchmen of Israel. Ezekiel 33: 1-9.

May 26—The Righteous and the Wicked. Psalm 1: 1-6.

(For Lesson Notes, see *Helping Hand*)

MARRIAGES

CRUZAN-BRANNON—At the Seventh Day Baptist parsonage in North Loup, Neb., on March 28, 1928, Mr. Ira Earl Cruzan of White Cloud, Mich., and Miss Elsie May Brannon of North Loup, Neb., were united in marriage, Pastor H. L. Polan officiating.

DEATHS

BURDICK.—At her home in Hebron, Pa., April 28, 1928, Mrs. Elvin G. Burdick, in the sixty-second year of her age.

Susie Staysa Burdick was the daughter of I. Chauncey and Anna Mowett Staysa, and was born in Millport, Pa., June 20, 1866. During her childhood and youth her parents lived in Hebron and Port Allegany, Pa., but for the most part the first twenty-five years of her life were lived in Coudersport, Pa. Here she attended Coudersport Academy, studied music with her other work, and successfully taught music for a few years.

July 9, 1890, she was united in holy matrimony with Elvin G. Burdick. They began home building in Hebron, and the remainder of her life was given to this community. To them were born three children, Elno Staysa, Arden Randolph, and Elvin Deo Burdick.

August, 1890, she was baptized by Elder Hiram P. Burdick and united with the First Seventh Day

Baptist Church of Hebron, and to this church, as the wife of the leading deacon, she gave most loyal service and devotion till called home. She was willing, quiet, and modest, and she by nature possessed that rare grace by which she could fit herself into the varied conditions of other people's lives in a helpful way. Time, strength, and love she freely gave to the church and community, as well as to her own household. And her hospitality was extended beyond her own neighborhood, as many ministers and others can testify. Never strong physically, she gradually exhausted the forces of life in service, and faded away before the community was aware of what was taking place.

Besides her husband and sons she is survived by three brothers—William M. Staysa of Portland, Ore., Ernest D. Staysa of California, and John E. Staysa of Parkers Landing, Pa., three grandchildren, and a large circle of friends.

Funeral services, conducted by Rev. William L. Burdick, were held in the home church, May 1, 1928, and interment took place in the Hebron cemetery.

W. L. B.

DAVIS.—At her home near the Middle Island Church building, in Doddridge County, W. Va., April 26, 1928, Mrs. Abner Davis, in the seventy-eighth year of her age.

Rhoda Catharine Polan was the daughter of Samuel and Keziah Kelley Polan. She was born January 6, 1851, near the place where the Blandville Post Office is now located, and has spent her entire life in this neighborhood.

In 1891, she was united in marriage to Abner J. Davis, who died in 1917. Since the death of her husband she has maintained a home and lived by herself.

In 1872, she was converted and united with the Middle Island Seventh Day Baptist Church of which she remained a consistent and worthy member.

Although not having children of her own, she took a sympathetic interest in the children and grandchildren of her husband and in all young people of the community.

She is survived by two brothers—Deacon John A. Polan of Blandville, and Deacon Charles L. Polan of Jackson Center, Ohio.

There are also five stepsons and two stepdaughters, a large number of nephews and nieces, with a host of friends, who will miss "Aunt Rhoda."

The funeral service was conducted by the pastor of the Salem Church.

C. B. S.

HULL.—Lester Wallace Hull, son of Richard and Jennie Hull, was born on a farm in Lama township, December 20, 1868, and passed away at his home in Milton, April 26, 1928.

He was one of a family of seven children, of which five survive him—Loyal and Frank of Milton, Mark H. of Janesville, Mrs. Grace Oakley of Milton, and Mrs. Berta Coon of West Allis.

On May 7, 1914, he was married to Helen Cottrell, and to them two sons were born, Laurence and Wayland.

He was baptized in the year 1913, and joined the Milton Junction Seventh Day Baptist Church.

and was a faithful member at the time of his death.

Mr. Hull was well honored in this community, having passed his entire life on farms of Milton and vicinity, until recently moving to the village of Milton. He was an honest, industrious citizen, a good neighbor and friend, and his untimely passing will be mourned by many relatives and friends. The heartfelt sympathy of the whole community goes out to the sorrowing wife and little sons.

Farewell services were conducted at the home at one-thirty o'clock and at the Seventh Day Baptist church at Milton Junction at two o'clock on April 28. Services were in charge of Pastor John F. Randolph, assisted by Pastor J. L. Skaggs of Milton. Rev. A. J. C. Bond and Rev. E. D. Van Horn, both former pastors at Milton Junction, took part in the services. Interment was made at Milton Junction.

J. F. R.

KENYON.—Sarah Edwards Kenyon was born in Canonchet, R. I., May 20, 1853, and died at Hopkinton, R. I., April 5, 1928.

Sarah Edwards was the daughter of James Ross Edwards and Emmeline Tacy (Kenyon) Edwards. She was baptized by Rev. J. R. Irish and joined the Rockville Seventh Day Baptist Church, October 11, 1873. On December 18, 1877, she was married to George T. Kenyon of Hopkinton City, and went there to live. She took her letter from Rockville to join the Second Hopkinton Church, April 13, 1889.

To Mr. and Mrs. Kenyon were born two children, Charles R., and Mrs. Annette K. Mills, both of Hopkinton City.

Our church and community have lost a faithful worker and a sincere friend in the passing of Mrs. Kenyon. She was interested in every good work. She brought her children up in the love of God. As long as she was able, she was a regular attendant at the services of the church. During the past few years failing health has made impossible some of the tasks she has borne so loyally, but did not dim her interest in the work of the local church and the denomination. For some months she has been cared for in the home of her daughter in Hopkinton City.

The funeral was conducted at her daughter's home, April 8, by Rev. Paul S. Burdick, and burial took place at Oak Grove Cemetery, Ashaway.
P. S. B.

I will not fret myself because of evil-doers. They are living on their capital, they are digging their own graves, they are slaying their souls. Lord, help me to live on thy truth, to follow the light of thy law, and to rejoice in the tranquility of thine own peace! Yet I must not despise the wicked, nor leave them to perish; I was once as they are. I will tell them what I know of God, and who can say whether they will repent, believe, and live?—*Joseph Parker.*

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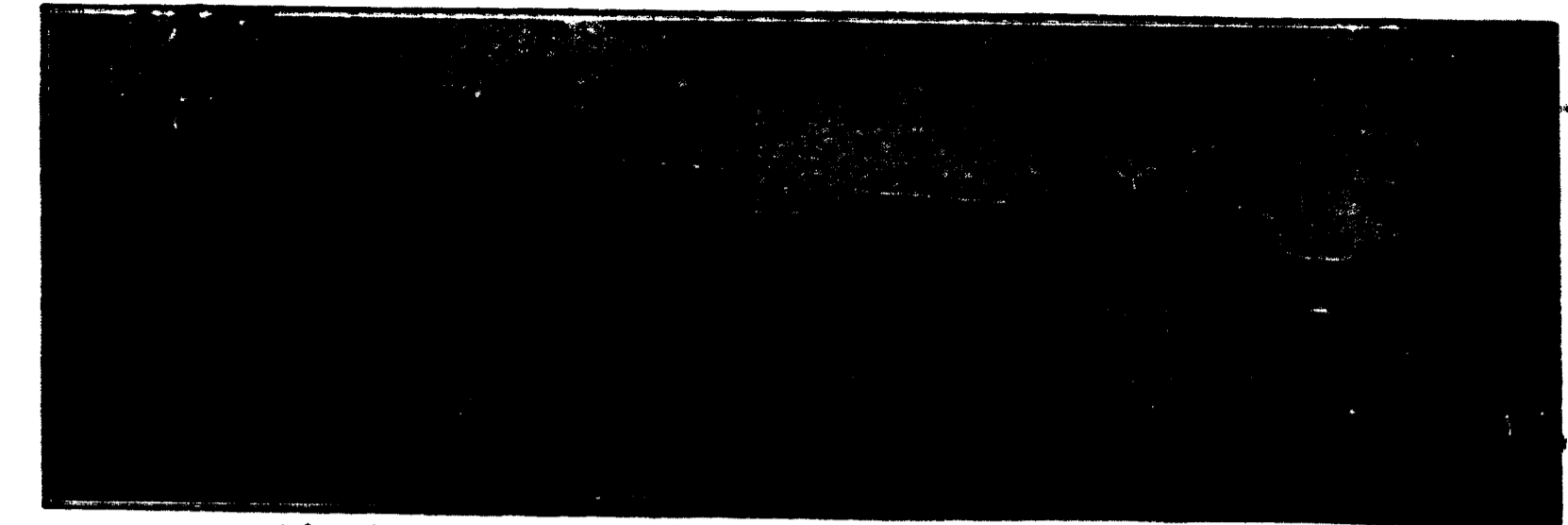
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