

# 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.

If we are Christ's, every passing day should bring us nearer to him, and he is gathering up our treasures in heaven. When anything falls overboard from a ship at sea it goes astern; but when our treasures drop into the ocean of life, they are taken up, and carried forward to wait for us. And when that which we call death, comes, it is Christ's summons. He wants us to come to him.

To some of us it has been a long voyage. A few more watches, and it will be ended, and there will rise the cry, "Land ahead!" a cry more rapturous than ever greeted an earthly shore. Then may we hear the Savior say, enter ye into the joy of your Lord.—H. W. B.

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Riverside, Calif., July 23 to 30, 1928.

**President**—Frank Hill, Ashaway, R. I.  
**First Vice-President**—D. Nelson Inglis, Milton, Wis.  
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**Terms expiring in 1928**—Benjamin F. Johanson, Battle Creek, Mich.; Alexander W. Vars, Plainfield, N. J.; Claude L. Hill, Farina, Ill.

**Terms expiring in 1929**—Frank Hill, Ashaway, R. I.; Herbert L. Polan, North Loup, Neb.; Loyal F. Hurley, Adams Center, N. Y.

**Terms expiring in 1930**—Moses H. Van Horn, Salem, W. Va.; Curtis F. Randolph, Alfred, N. Y.; Edgar D. Van Horn, Alfred Station, N. Y.

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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. 4,343

*Our Father in heaven, we thank thee for the consolations of thy Word and for the comforting presence of thy Spirit. When days are darkened by sorrow and we are overwhelmed by trouble, thou art our refuge and strength, a present help in our deepest distress. As our hearts turn to thee, wilt thou inspire us by a renewed sense of thy presence. Help us to rest in the everlasting arms. Uphold us by the right hand of thy righteousness. Bless and comfort all who mourn. Help us to know that like as a father pities his children so thou dost pity us in our sorrows.*

*Give us the assurance that thou doest all things well. May we have the forward look, the blessed faith that out of all our troubles we may come refined, and better prepared for our joyous home when life's day is done. In Jesus' name. Amen.*

**God Is Our Refuge and Strength, Our Present Help in Trouble** For some time this pen has been trying to start on a message that will be a comfort to the dear ones upon whose homes the shadow of sorrow's cross has fallen in recent months. And now I know that the second overwhelming sorrow that has overtaken our dear brother, L. H. North and family, will cast its shadow over many homes throughout the land.

My pen has been unable to respond to the call of any other subject today, but that of our deep need of help when such bereavements overtake us. So I know you will not think it strange that the first three efforts at writing today have been so unsatisfactory that I have thrown them away.

So now let us turn to the Bible for the only enduring comforts human hearts have ever found. They have been effective in all ages, and we have found them full of help many times in our day. May all the sorrowing ones to whom this RECORDER goes, find needed grace and comforting assurances in these blessed words which millions have found precious:

The Eternal God is thy refuge and underneath are the everlasting arms.

Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

God is our refuge and strength, a very present help in trouble. . . . The Lord of hosts is with us; the God of Jacob is our refuge.

This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them. O taste and see that the Lord is good: blessed is the man that trusteth in him.

As one whom his mother comforteth, so will I comfort you.

Casting all your care upon him for he careth for you.

These are only a few of the wonderful passages which I have found so helpful in times of trouble. If you study them a little you will see how precious they are to a trusting child of our Father in heaven.

Underneath are the everlasting arms is one of the sweetest passages in the Book, because it gives a vivid idea of the divine support. The very thought of supporting and comforting "arms" brings the child feeling. Our first recollections are of loving arms supporting and comforting us as weak and needy children. Father's and mother's arms were strong and comforting whenever trouble came upon us. So the invisible arms of our heavenly Father may be surely felt, though not seen, supporting the soul. There is a blessing in trouble that brings poor mortals down to the everlasting arms.

When deep sorrow awakens in us the child-feeling, until we realize our need of help, then is God's opportunity. Then do we come down to the everlasting arms, and the assurance faith gives us in such a time brings a peace that passeth knowledge. Every trusting Christian may be sure that these arms will never break.

### THREE THINGS ARE PROMISED

Now please look at the next text given above. After the divine assurance that we need not fear, because the Lord is with us, he says to the feeble child of faith, "I will strengthen thee." But he does not stop there. If, after we are strengthened, we are unable to carry the burden, he comes in with the promise, "I will help thee." And



after he has strengthened and helped us, if then our burdens are so heavy that we begin to sink down, he says, "I will uphold thee with the right hand of my righteousness."

This is indeed a great promise: I will give thee "strength," I will be thy "help," and I will hold thee up. Many a burdened, sorrowing Christian has verified these promises and found the Father fully able to uphold him.

In the last text quoted, about casting care on the Lord, the word "care" has reference to your anxieties or *worries*. These we are urged to cast upon God, with the assurance that he cares for us. One beautiful rendering has it, "For he has you on his heart."

Is not that fine! You know what it is to have a loved one on your heart. You know how you would do everything within your power to help such a one and to give him peace. Just think of it, my dear sorrowing, overloaded, heart-burdened Christian friend, the great God and Father of all—the God who led Jacob through all his troubles; the Father who brought trusting Joseph, and faithful Abraham through their darkest days—says to you, "Give me your burdens; for I have you upon my heart."

#### LOOK AT SOME ILLUSTRATIONS

A little child playing with its cords gets them into a terrible tangle, and sees no way to straighten them out. So she runs to mother and casts them into her lap for help. In a little while mother's patient fingers make the matter right and the trouble is over.

Many a poor soul in trouble would do well to cast his care on the One who said, "I am thy father and thy mother," and let him help. The little child might have twisted and tugged at her cords by herself only to get them into a hopeless tangle. I sometimes fear that God's children lose out here.

Then sometimes they do try to cast their cares on God, but they do not leave them there. When the child gave her strings to mother to be untangled, she left them there. Then the responsibility was on mother. She was trusted and the needed help came. Here is a child of God in trouble. He goes to the prayer circle and sincerely lays his burden on the Lord in fervent prayer. Then he goes away feeling great relief. His burden is gone. But, alas! he does not leave the burden there. First he knows he

has taken it all back and begun to worry again. The thing to do after you have cast your burden on the Lord, is to *leave it there* and trust him to take care of it.

#### THE DISCIPLINE OF TROUBLE

It needs only a glance at history to see that God lets many good men have troubles and deep sorrows, but he brings them through purified and all the better for their sad experiences. The lessons of Job, Jacob, Abraham, Moses, and Joseph, should teach us how true our Father is in every time of need, to those who put their trust in him. The best things that ever came to those men of old were brought out in their years of trouble and sorrow. They found that "all things work together for good to them that love the Lord" and who fully trust in him.

I once heard a canary bird singing a tune that was on everybody's lips, and it sang nothing else. I was deeply interested and asked its owner how it came about. He said: "We placed his cage in that dark room where he had no light, and placed beside it a music box that played that tune only. After some time the bird began to catch the strains of it, and sang it over and over in the dark. Then we brought him out of the dark room and he has sung that song ever since."

As long as the bird was left in the light he would sing his own song, or at best, he might learn a polyglot of every song in the air, but never would he learn the song his master wanted him to sing. That bird suggested to me a great lesson. God must have some wise purpose in allowing his children to enter the dark room of overwhelming sorrow. Many a soul has learned the Master's song in times of bereavement which never would have been his if allowed to go his own way attracted by the songs of the world. In our own time as well as in the days of ancient worthies, many a man has caught the measure of heavenly music in his soul, which he could never have enjoyed had it not been for his trouble. "This poor man cried and the Lord heard him, and saved him out of all his trouble" has been the experience of many a soul since David's day.

Many times afflictions have been the tools by which God in infinite mercy has shaped the very best characters the world

has ever known. Some one has said: "Affliction is the school in which great virtues are acquired, in which character is formed."

Everything depends upon our attitude toward our heavenly Father. Trusting in his love and goodness lightens every burden.

#### THE SHADOW OF GOD'S WINGS

"How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings." And, "under his wings shalt thou trust."

There is a picture in some gallery showing a woman in black, sitting by the sea that swallowed up her loved ones. Her face is hard and hopeless, and she sees nothing but the restless sea. Yet, standing close and hovering over her shoulder the artist has shown the shadowy form of an angel, with harp in hand for heavenly music. The poor woman seems unconscious of the angel's presence and evidently hears nothing of the celestial music. She bows with broken heart and hopeless look, while heavenly consolation is so close at hand.

Thus, I fear, that many souls, for want of faith, while yearning for comfort, are being crushed by their sorrows; and losing the consolation God offers, they plod on in darkness and despair. What a blessed thing it would be for all such if they could make these words real: "As one whom his mother comforteth, so will I comfort you."

#### LET US LIGHT THE LAMPS OF FAITH

In riding on the cars I have seen the men go through in broad daylight and light all the lamps, even when the sunshine made them seem so useless. How dim they do look at such a time! One might think it foolish to light them.

But soon the train plunges into a long dark tunnel where the darkness can be felt, and then how different those lamps seem. They are the only aids to sight, and we are glad indeed to have them.

Oh, friends, no matter how bright life's journey may seem to you now, you are certainly hastening toward a day of darkness. Whether that day be one of bereavement and sorrow, or whether it be the day of your death, in either case you will sorely need the lamps of faith—a *clear Christian faith*. Then why not see that they are lighted now? What may seem today like dim funeral tapers may prove to be heaven's lights in the valley and shadow of death.

"After the weary strife—

After the restless fever we call life—  
After the dreariness, the aching pain,  
The wayward struggles which have proved in vain,  
After our toils are past  
He will give us rest at last."

"If thou couldst trust, poor soul!

In him who rules the whole,  
Thou wouldst find peace and rest:  
Wisdom and sight are well, but *trust is best.*"

**A Good Work** We are in receipt of several excellent papers published by the Woman's Christian Temperance Union, regarding the duties of the hour in these days of controversy between the "wets" and the "drys" throughout the entire land. One folder of sixteen pages, entitled, "Dry Points" by Mrs. Boole, is full of excellent things. If every man and woman in America could read it and think about its truths, I am sure the results would be for the welfare of our country.

The National W. C. T. U. Publishing House, Evanston, Ill., will furnish helpful and instructive reading matter on the most important issue of the day, at reasonable rates.

It has been a long time since our country has faced a more serious moral question than the one being pressed upon it in these times. If every man and woman voter would thoroughly consider the things that make for our future good there would be no doubt as to the outcome.

**Baptists in England** Some time ago the **Making a Good Move** Baptist denomination in Great Britain started a canvass for a fund of about \$1,500,000 for the relief of aged ministers, by way of pensions. They have realized \$1,300,000, but have come to a point where they are greatly troubled over the prospect for the \$200,000 still lacking to make up the fund. It is to be hoped that such a commendable movement will succeed.

If any class is worthy of pensions in old age, it is the class of men whose lives have been spent in faithful self-sacrificing service for the good of others, with salaries so small that it has been impossible to save funds for the time of need.

It is well to furnish pensions for ex-soldiers of the army, and for public school teachers who have served many years; and

it would also be well to provide soldiers of the cross and teachers of religion with needed support after a lifetime of faithful service.

**How to Create Healthy Moral Atmosphere** There is nothing like pure air for those who would enjoy health of body. In many cases health is endangered by impure conditions resulting from crowded houses and halls where the multitude must breathe and re-breathe the common air.

People seem to be well informed and fairly careful as to the conditions which impair the air they breathe; but I fear we do not take pains enough to secure wholesome moral atmosphere in which all must live.

Moral atmosphere results from the aggregate influence of many lives, and we all have to live in and breathe it day by day and year by year through life. We are all more or less responsible for the moral atmosphere which shapes the destiny of men and fixes the quality and character of public life.

The influence of one starts the work of another, until hundreds are moving in the same direction. Thoughts expressed by one affect the thought life of others, until multitudes are thinking in similar lines. Therefore if a man wants a better world, a more wholesome community in which to live and bring up his children, let him be better himself. No man can really become better without having some one to follow his example. In these ways an all pervasive public influence—a wholesome moral atmosphere—will surely be formed by the influences of individual men, which will gain strength and power as the years go by.

The moral and religious tendencies in the social life of our time have thus resulted from the character of life in the homes and by individuals of generations gone by.

If every one today who longs for better conditions in the world about him, and who would like to see higher ideals in life and a more desirable atmosphere in which to live, would begin himself to exemplify his ideals, he would start a good work the influence of which would be felt long after he is gone from earth.

**News Notes** The old historic court house in Fairfax, Va., some twenty miles from Washington, D. C., is to be taken down and a suitable successor erected in its place. It is a place dear to Americans of both North

and South, and many visitors to the nation's capital do not think their visit complete until they have seen Fairfax and its famous old court house. The wills of George and Martha Washington have long been carefully preserved there as valuable mementos of early days in our nation.

The American consul at Shanghai, China, has demanded of the Nanking government, that the murderer of Dr. Walter F. Seymour, the missionary who was shot, be arrested and executed. Our consul expressed surprise that the Nanking authorities have expressed no regret that the missionary was shot, and that no investigation has been made regarding the crime.

The House has overridden the veto of the President for the first time since the soldier bonus fight of some years ago. In this case the veto was on two of the eight bills having to do with increases in pay for postal employees.

Both bills now go to the Senate, where only a two-thirds majority is required. The House votes were more than seven to one against the veto.

Many persons have been killed and hundreds have been made homeless by repeated earthquakes in Peru.

In a national spelling contest in Indiana, two thirteen-year old girls stood for hours in the struggle, while words put to them were sent back properly spelled every time. Finally one went down on the word "knack." The other, Miss Betty Robinson, had the knack of supplying the first "k" and won the prize, which was \$1000 in gold. At one point in the contest Betty was given the word "counsellor," whereupon she asked which one of the three correct ways was required. Then she deliberately spelled them all.

In addition to the destitution caused by years of war in China, there have been three seasons of drought which have so completely exhausted the food supply that at least 4,000,000 Chinese are actually starving to death. Six millions more are in distress. The China Famine Relief Association, 149 Fourth Avenue, New York City, is making heroic efforts to relieve the distress, and to save the starving.

The American Red Cross Society is doing what it can to relieve the thousands made homeless in Corinth by recent earthquakes. Tents are being furnished for the homeless and food for the hungry. There is but little left of old Corinth.

Great preparations are being made for the World's Sunday School Convention to be held in Los Angeles. Reservations are being made for twenty-five special trains to carry delegates from the various states in this country. Fifty-five persons are on the program, and all but sixteen of them are from this country. Nearly two thousand persons are already registered to attend.

Dr. George L. Robinson, of McCormick Theological Seminary, left this country just after Easter for his seventh trip to the Holy Land. Doctor Robinson won fame as an explorer several years ago by his work in the Sinai peninsula and at Kadesh-Barnea; he discovered the sixth and seventh walls of Beersheba and the original "high place" at Petra, the capital of Edom. He is now gathering material for the completion of a book on archeology. Doctor Robinson was head of the American school for oriental research in the Holy Land 1913-14, and was for three years an instructor at the American university at Beirut, Syria.—*Christian Century*.

The most modest official in Washington is unquestionably Attorney General John Garibaldi Sargent. Though the sixty-seven-year-old lawyer to the Coolidge family took office in 1925, his name is seldom heard outside of the business routine of his office. And "Gari," as the President familiarly calls him, makes fewer visits to the White House than any other member of the present cabinet.—*The Pathfinder*.

President Coolidge is not silent when it comes to conversing with intimate friends. Two local residents who had a chat with him recently reported that when the talk drifted to the great handshaking process, which every President must go through, Mr. Coolidge confided that after each ordeal, and on doctor's orders, he guards himself from infection by twice rinsing his hands in a solution of listerine and water. As an additional precaution he is also said to gargle with a similar solution.—*The Pathfinder*.

The death of Thomas Tibbles, at Omaha, recalls interesting incidents of Civil War times. Mr. Tibbles was an ardent anti-slavery man of Kansas before the war. When sixteen years of age he was sentenced to be hanged as an Abolitionist, but escaped.

During the Civil War he was a scout, and was captured by Quantrill's men, and actually hanged to a tree. But friends arrived just in time to cut him down and save his life.

At sixteen, Tibbles was a friend and helper of John Brown. Later he was active in the guerilla warfare in Kansas and Missouri.

After the war he became a Methodist preacher and pioneer circuit rider, and finally, editor of the Omaha *World-Herald*. In 1904 he was made candidate for the vice-presidency on the Populist's ticket.

**See, On Back Cover** On the back cover of this RECORDER we give you the print of the architect's plan for our new denominational building. It is now twelve years since General Conference approved this desirable movement. The shop part has been in use some six years, and we have kept the matter before the people faithfully and patiently all this time. Many have responded liberally, and now the soliciting committee will present plans for securing the needed balance, which will enable us to complete the work without a debt.

It does seem as though this good cause should have the right of way for a few weeks, as the one all-denominational enterprise of Seventh Day Baptists.

### THE LEWIS SUMMER CAMP

FOR SEVENTH DAY BAPTIST YOUNG PEOPLE

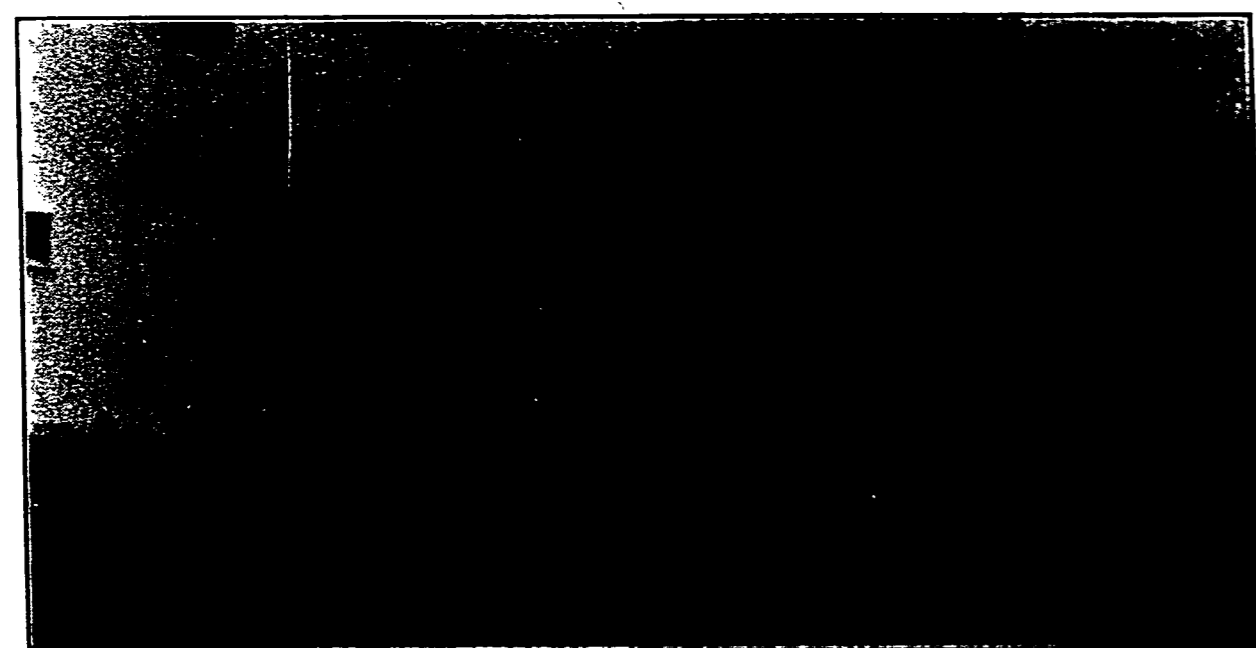
REV. AHVA J. C. BOND

Leader in Sabbath Promotion

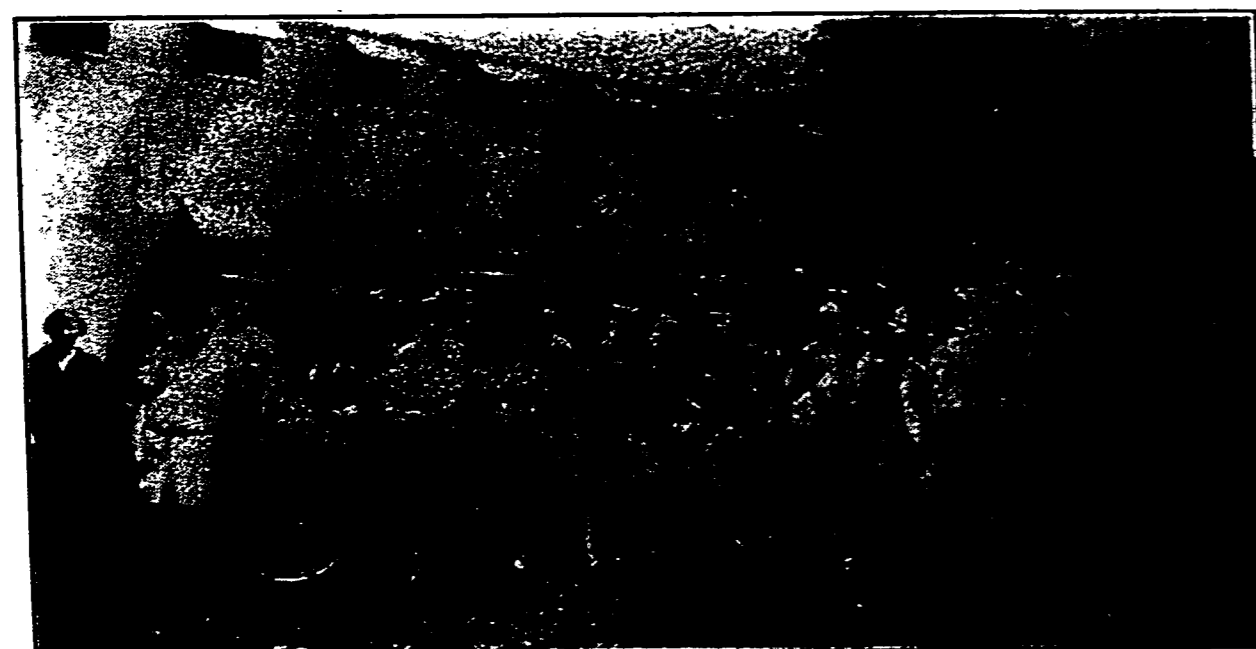
Summer is coming, and the long vacation, and the time to open the Lewis Summer Camp for Seventh Day Baptist young people, which is situated near Ashaway, R. I. (The post office is Bradford, R. I.)

About fifty young people know from actual experience at this camp just what are its advantages, and doubtless they will all want to go back for the second summer. Many others at Conference time last year visited the camp and know something of

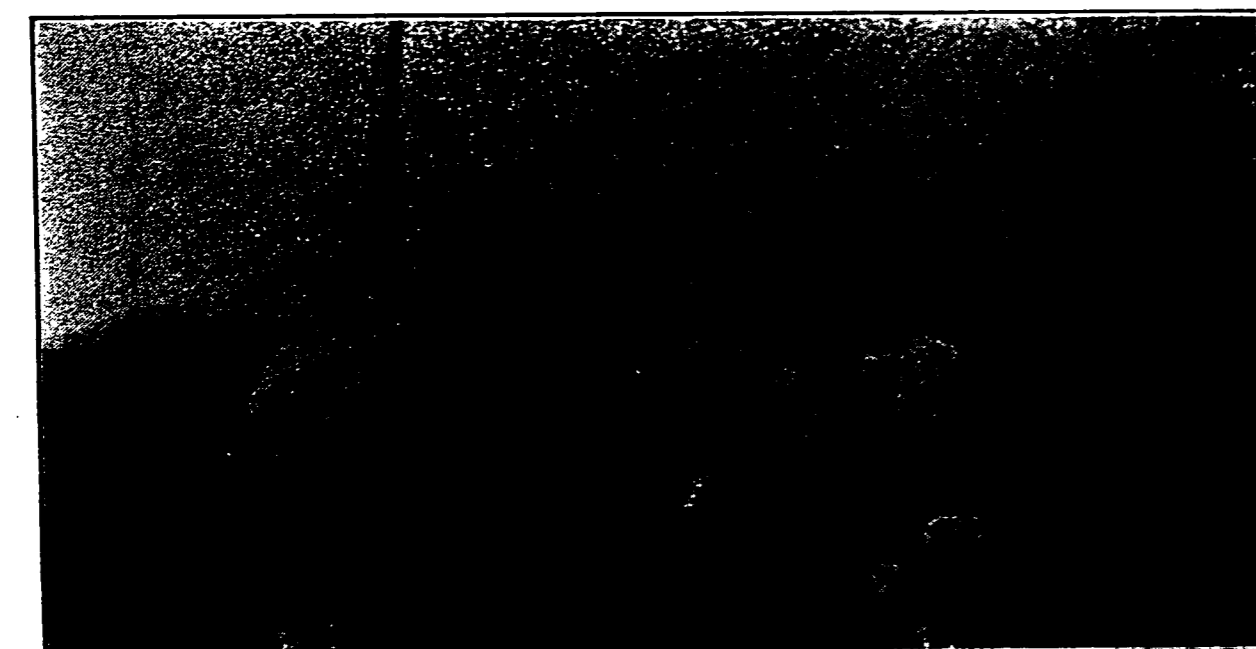




Lewis Summer Camp, Group One, 1927



Lewis Summer Camp, Group Two, 1927



Lewis Summer Camp, Group Three, 1927

its conveniences and can better imagine because of that brief visit the pleasure and benefit of a two weeks' stay under capable leadership and in association with other happy, wholesome young people.

The camp will be opened July 16, by Pastor and Mrs. Ahva J. C. Bond, with Miss Marjorie Burdick as director, with capable assistants. As last year, for the first two periods of two weeks each the camp will be occupied by girls. The third period, the last two weeks of August, will be a boys' camp under the direction of Carroll L. Hill of Alfred, N. Y.

To remind the young people who were in camp last year of the pleasure of camp life we are including with this brief article a picture of each group. We hope also that it will serve to advertise the camp to others who may become interested and who may take advantage of its opportunities this summer.

You will hear more about it during the coming weeks, but now is the time to begin to plan to go to the Lewis Summer Camp. The cost is five dollars per week besides transportation, and the young people especially the boys, will have time to earn the money before camp opens.

### THE LINCOLN MEMORIAL AND ARLINGTON

MARY A. STILLMAN

To me the most impressive structure in the city of Washington is the Lincoln Memorial, a magnificent marble temple copied after the Greek Parthenon. A colonnade of thirty-six Doric columns of Colorado marble surrounds the temple, one for each state which composed the Union at the time Lincoln was President; while the names of the forty-eight states which now have a part in cherishing the name of the preserver of the Union are inscribed on the walls above.

Within is the massive seated statue of the martyred President, facing the Capitol and the Washington Monument. This is said to be Daniel C. French's masterpiece. On the wall at the right is the famous Gettysburg speech, while at the left is the second inaugural address. Above these are beautiful mural paintings by Jules Guerin, one representing the Angel of Truth breaking the fetters of the slaves, and the other the

same angel joining the hands of the North and the South. On the west wall is this inscription: "In this temple, as in the hearts of the people for whom he saved the nation, the memory of Abraham Lincoln is enshrined forever."

On the first day of May, the Japanese cherry trees near the memorial were bowers of loveliness. A bridge of Mount Airy granite is being constructed from this point to the National Cemetery on the other side of the Potomac. It is expected that this will be finished in about four years. We approached Arlington by the Francis Scott Key Bridge, named after the author of the Star-spangled Banner. The first thing to attract our attention was the three tall radio towers belonging to the navy. From here every day time signals are sent out. Daily communication is also held with ships at sea and with Eiffel Tower in Paris. The sending and receiving rooms are underground, surrounded by concrete, to make them as nearly as possible sound-proof.

We made the trip to Arlington to visit the city of the dead. Here are laid at rest the remains of United States soldiers and sailors of the Civil War (both Northern and Confederate), the Spanish-American War, and the World War.

Any member of the army or navy may be buried here, with his wife beside him.

The government marks all graves with a simple marble or granite head-stone, curved on the top if the name is known, and flat with only a number if unknown. Families, states, or other organizations may erect monuments for officers if they so desire, and many have done so. A bronze monument, facing to the south, has been erected by the United Daughters of the Confederacy, as a tribute to Confederate soldiers and sailors. The Canadian government has recently set up a beautiful cross in memory of the Americans who enlisted in the World War with the Canada contingent. The tomb of Admiral Robert E. Peary is marked by a globe, significant of the world whose pole he conquered. Near this, covered with flowers, is the newly-made grave of Floyd Bennett, the aviator. This is marked with a wooden marker, as it requires about six months to obtain a stone. A mast from the battleship *Maine*, raised from Havana Harbor, is erected here in memory of the officers and

men who lost their lives when the Maine was sunk.

On a large mound stands a circular pergola, covered with wisteria vines now in full bloom. Until 1920 this was used for Memorial day exercises. Since then these have been held in the marble amphitheatre, erected by the government at the request of the Grand Army of the Republic. This is patterned after a Greek amphitheater, and will seat about twelve thousand persons.

Directly in front of this structure, overlooking the Potomac, is the square mausoleum of the Unknown Soldier. The flat top presents a somewhat unfinished appearance; but bids are soon to be opened for a figure to be set on the marble base. A United States soldier guards the grave from seven in the morning till six at night. He marches back and forth at a rapid pace, one hundred twenty steps to the minute. He is on guard for two hours and then is relieved for four.

The United States maintains five national cemeteries abroad, four in France and one in Belgium. The selection of the unknown soldier to represent all the unknown dead is interesting. One such soldier was taken from each of the five cemeteries to Paris. General Pershing caused them to be laid side by side in a tent. He then blindfolded an American soldier and led him into the tent. This soldier laid an American Beauty rose upon one of the coffins, and this one was brought to America, the others being returned to their original resting places.

When the remains reached Washington they lay in state for twelve hours. It was estimated that eight thousand persons passed by every hour, in silent tribute to the unknown dead. It was the greatest tribute ever given to a private of the United States army. He now lies at a spot overlooking the Capitol of the country which he loved, and for which he gave his life.

### THE ROAD BEFORE THE CHURCHES

As we get farther away from the Great War the emotional recoil from its horror grows less. Before the participating generation has gone off the stage, a younger generation finds it difficult and unwelcome to recapture the moral indignation which seemed to us to promise the coming of a better day.

It grows more difficult to talk about war but more necessary to act. Ten years of labor by the friends of peace have demonstrated the almost inextricable tangle which the adoption of war as the supreme instrument of policy has wrought in all our international relationships.

It has become obvious that disarmament will never be accomplished by strategists. It is impossible to find a common basis for calculation or even for discussion. So long as war is admitted to be legal, customary, and probable, the most peace-loving nation no less than the most warlike, will arm up to its full capacity.

I am persuaded that in the end disarmament will have to be left to settle itself. That is to say, as nations cease to expect war they will without compulsion, be inclined to escape the crushing burden of armaments, which to every nation in the world, unless perhaps America, is now recognized as an intolerable yoke.

If they be asked to reduce their armaments while it is tacitly understood they may need to go to war at any time, they will put the appeal away or at least only scheme for reduction of expense without reduction of striking power. But no country will increase its burdens if its fears are subsiding.

The recent "outlawry" compact achieved between the United States and France is altogether to the good. It must be followed by other such agreements, if not at the present time among all nations, at least between such as will consent. That the United States and Great Britain should fail to reach a similar understanding seems to multitudes of us here intolerable.

The churches have now a clear road before them. They need not lose themselves in the intricacies of statecraft. Let them emphatically demand that their own nation with such others as will consent, should formally and emphatically renounce war as an instrument of policy. Disarmament will then tend to take care of itself. No church could refuse to support such a program. Increased support will be entirely in keeping with the aims and object of all churches that name the name of Christ.—*Rev. F. W. Norwood, Minister, City Temple, London, in "Federal Council Bulletin."*

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

### OUR BULLETIN BOARD

Five more Sabbaths in this Conference year. Only four more Sabbath contributions can reach the Onward Movement treasurer for his report for this Conference year.

Eastern Association, New Market, N. J., June 7-10.

Central Association, Verona, N. Y., June 14-17.

Western Association, Independence, N. Y., June 21-24.

Southeastern Association, Salemville, Pa., June 28-July 1.

General Conference, Riverside, Calif., July 23-29.

Northwestern Association, North Loup, Neb., August 9-12.

Southwestern Association, Hammond, La., August 16-19.

Let love of our work have right of way and use the four weeks of June to bring the receipts for our denominational budget as near as possible to what they should amount to.

Send your contributions for the Onward Movement work to Rev. Harold R. Crandall, treasurer, 81 Elliot Ave., Yonkers, N. Y.

The article, "How Big Is the Minister's Job?" was sent by Rev. Lester G. Osborn, a graduate of Auburn Theological Seminary.

### THE TREASURER'S BOOKS CLOSE JUNE 30

A few days ago I wrote to Treasurer Harold R. Crandall, asking if it would be possible for him to credit on this year's receipts money received during a few days after June 30, the close of the Conference year, inasmuch as the last day of the year comes on Sabbath day.

His answer is what I expected it would be, the books must close June 30. It is a

reasonable answer and the treasurer can not well do otherwise. He has no choice in the matter, for other books waiting his final payments must be closed soon after that date.

The General Conference begins at Riverside, Calif., on July 23. The various denominational boards are to report at Conference and several of their reports must be presented in printed form. These will include the reports of their treasurers, which can not be completed until they receive from Treasurer Crandall their share of the Onward Movement receipts for June.

If nothing unforeseen hinders, Treasurer Crandall will send out some of the checks to the boards on Sunday, July 1.

Because of this, the churches and individuals wishing to have contributions credited in the June receipts, must get their checks to Mr. Crandall by June 30.

I am asking that treasurers and pastors give notice of this so that all money can be forwarded immediately after the fourth Sabbath in June—June 23. Unless care is taken several hundred dollars will reach the treasurer too late to appear in his report for this year.

We need your contributions for this year, *this year.*

### HOW BIG IS THE MINISTER'S JOB?

An editorial from "The Chapel Bell,"  
Theological Seminary, Auburn, N. Y.

A PERSONAL WORD FROM THE EDITOR TO THE  
YOUNG MAN AVERSE TO THE MINISTRY

A minister is first a man, then a Christian, and then a minister. If he is the first two, men will gladly accept him as the third. The power of a genuine, hundred per cent minister of the kingdom of God to transform lives and communities and world policies has been repeatedly and satisfactorily demonstrated from the time when the apostles "turned the world upside down."

God knows the biggest job before the next generation is that of the minister and the Church in simply putting civilization on a Christian basis of brotherhood and goodwill. Any young man of six-cylinder brain who turns away from the ministry because in his warped and misguided judgment it offers a smaller task than business,



and one less worthy of his exalted powers, is not worthy to black the boots of some of the overworked and underpaid pastors in city and country churches, one or more of whom somewhere along the line of his young life probably gave to him what little measure he has of idealism and decency.

The real difficulty with the minister's task is not what is usually so considered. It is not doctrinal matters, nor poor salaries, nor the pettiness of much so-called church work. It lies chiefly in the heart of the minister himself. It is his small vision of his job and his lack of clean-cut courage in following the vision. His supreme task is to interpret the truths of religion and apply them to common life; to give inspiration to men and women and young people that will make clean, Christ-like living seem possible and worth while, and self-giving service seem bigger than money getting. If he does that, he will need a Christian experience of his own, and, above all, sublime courage to think straight, speak plain, and hold fast.

I have been a minister for more than thirty years. I have seen the Church go through storms that the pessimists of the time were dead sure would wreck earth and paralyze God Almighty. I have seen the world go through the worst war in its still youthful career. I have had my share of what the job offers of poverty of the pocket and stress of the spirit. I solemnly affirm, in spite of it all, that it is the best and finest and biggest and happiest job on top of the earth. I can not think of anything for which I would exchange it. The one thing I ask is that I may live thirty years more and keep going. I still have complete faith that God is not only the "Supreme Architect of the Universe" but its sufficient and capable engineer. I am proud to be a porter on his train, doing what I can to make life safer and better and happier for the other passengers. My tips are in coin of the spirit that can not be measured by the mint. The confidential "Hello!" of a little child is worth more than a ten dollar bill. You can not beat it for sheer unadulterated joy.

I feel this way about it, because I think that the biggest enterprise in the world is Christ's commission to his followers to win

the world for righteousness and himself. It is a perfectly wonderful time in which to be a minister. Civilization can not continue to exist without enlarging control by Christian principles. The minister is the specialist in these things. It is from him and the Church that the world's workers and leaders must get the motives that keep them decent in life and business and politics.

Of course, young men can serve in other things. But the minister's organization, the Church, is focal in the community. Wipe out all the uplift organizations, and the Church would go on and rebuild them in a short time. But wipe out the Church, and how long would they last? His message may be heard by few, but they are enough to leaven the whole community—and they do. Dr. John McDowell was once asked how many he had out to an evening service.

"Three thousand," was his prompt answer.

"Why, the church won't hold anything like that number," was the incredulous reply.

"I know it," he said; "but I had present a man who employs three thousand workmen, and if I got my message over to him I reached that whole crowd."

The minister's field is limited only by his own faith and vision and willingness to give it sacrificial cultivation. It is no place for triflers and knights of the teacup and the easy chair. God wants the best and biggest and strongest—prophets of his truth with a passion for righteousness, individual and social, who love folks as such and who will take orders only from him. He wants men who are servants of all and slaves of none, who, though they may bear a churchly label, refuse to let it cramp their souls or their message. Again I say the ministry is the biggest job in the world, and any man is supremely honored on whom God has laid his hand for that high task.

Customer: "No—no! I simply couldn't walk a step in shoes that pinch like that."

Clerk: "I'm sorry, madam, but I've shown you all our stock now. These shoes are the ones you were wearing when you came in."  
—Selected.

## MISSIONS

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

### GLEANINGS FROM QUARTERLY REPORTS

BEREA, W. VA.—The winter months have, of course, been a dull time with the church, but attendance and interest have kept up well, considering weather. The two great forward steps, it seems to me, for this quarter have been the organization of the Ladies' Aid, and the establishment of a weekly cottage prayer meeting. These meetings, while arranged for by the pastor, are not usually led by him, but by others of the members. Being held in different homes, they are able to reach some of our scattered members.

One of the greatest problems at present is how to reach some of our outlying families. There are several large families who very seldom attend church, because of distance. Another is how to minister to the first day people of the community.

Although our revival meetings do not come in the first quarter's report, I want to tell you something of them. Pastor Wilson was here for our quarterly meeting, April 14, and we started meetings that night. The Christian Endeavor presented the Crusade with Christ at that time, and as an opening service for the meetings. Pastor Wilson did the larger share of the preaching, although I preached several nights. We had fine attendance, running as high as eighty-five or ninety, and only once (a stormy night) falling below forty-five. We were obliged to close last week, as Pastor Wilson received a telegram Wednesday calling him home immediately because of sickness. I had to preach Wednesday night with absolutely no preparation and not a minute to prepare. I did my best, and I believe God helped me in it. Thursday we had a fine Christian Endeavor rally with some of our state workers here. It made a very fitting close for a meeting inaugurated by the Christian Endeavor, although we wished that it might go on longer. There were no conversions, at

least none took a public stand; but I believe good was accomplished, especially for our Christian Endeavor young people in preparing them to go whole-heartedly into the crusade.

We had expected to take a collection for Pastor Wilson, but his sudden leaving prevented that. We shall do it yet, but will not realize so much, of course. I suppose whatever help the board gives him, it will arrange with him direct.

CLIFFORD A. REEBE.

SYRACUSE, N. Y.—We have had to bear some burdens of a peculiar character this quarter, and much sickness has been among us.

Mrs. Clayton could not attend to her duties as superintendent of the Sabbath school, for four weeks, because of an attack of grippe; she is, however, now much improved. One of our best families has suffered much in this way. However, the church has held on during the winter months very well. The support, I may say, comes from a very few.

I am hoping for better things this spring. If possible, I intend to get the members to be responsible for a certain amount of personal work each week, and so spread the facts of our existence, and in this way bring people to the Savior.

Personally I am feeling much better, and am spending some time each week at the pottery, which is a great help to me financially.

WM. CLAYTON

FOUKE, ARK.—The church has a finance committee and an every-member canvass was made during November. I have frequently mentioned the work of the denomination and urged systematic giving, pointing out the blessing that comes from thus serving our Master. I have attempted nothing special; continue to preach twice each week, teach the adult class in Sabbath school, have charge of Intermediate Christian Endeavor, and help in the Senior Christian Endeavor. Mrs. Severance and I have felt there was a lack of social intercourse, so have planned a series of socials, both in Christian Endeavor and Ladies' Aid. The members are enthusiastic about them, and say they did not realize they could have such good times.

I feel that there is no reason to com-

plain. While, as in every church, some are not doing their best, yet a large percentage of the members are exceedingly loyal in their support of the appointments. Especially is this true of the Sabbath eve meetings; oftentimes the congregation is as large as on Sabbath morning. We need an enlarged vision of the mission of the church (the salvation of the world, especially those outside our membership). We need the courage and spiritual power to reach out after the lost ones.

I am sure the people here appreciate the help of the Missionary Society in making it possible to have a full time pastor, something they never had the privilege of enjoying before. They look to me for leadership and seem anxious to co-operate. Pray for me that I may have the needed wisdom and devotion to the end that God's cause may prosper in this community.

ROLLA J. SEVERANCE.

EXELAND, WIS.—We have done no special work in any way this winter. Have held regular services each week in the church building. The attendance is mostly children, seven, eight and ten years of age, and young people, fourteen and fifteen years of age from the village, although many Sabbaths some one we least expected would be at the services, for which we were very grateful. Different groups of the children and four boys, about fifteen years of age, have furnished one, and sometimes two, selections of special music each Sabbath. The pastor has been giving a series of sermons or talks on Old Testament characters and incidents, drawing lessons therefrom which have proved both enjoyable and profitable as well as interesting, especially to some who had never heard them before. We feel anxious and do not feel competent to handle the situation with so few of our own church people in the vicinity. We are asking your prayers for strength, wisdom, and guidance.

MRS. CHARLES THORNGATE.

HAMMOND, LA.—The work is going about as usual. We are in the midst of church repairs.

My wife has been very ill; she came home from the hospital twelve weeks ago, but is unable yet to do any work. I have

been kept very close home. She has attended church the last two Sabbaths and has made one little trip in the auto. I fear that I may never be able to be away from home or engage in work that would leave her alone.

It seems a good proposition for workers of small means to settle here—free junior college and excellent schools and high school, but so far I have met with no success.

L. D. SEAGER.

JACKSON CENTER, OHIO—I have held a "Special Decision Day" service in which I made a special appeal to the young people to think seriously over the matter of deciding for Christ. Owing to bad weather our average attendance has dropped some, but the interest here is excellent.

VERNEY A. WILSON.

WEST EDMESTON, N. Y.—There is not much change in the condition of the church. We have lost one member by death and one member of the congregation by death. We have held Sabbath services and Sabbath school even when only a few were able to come out, and we have claimed the promise of the two or three meeting together. We are still hopeful and trust God will bless us in our efforts.

LENA G. CROFOOT.

EDINGURG, TEX.—The time for another report has arrived. There is very little to report, of interest, at least. Visited lone Sabbath keepers at Antlers, Okla.; had four services at Belzoni—fair attendance and interest. Visited at Dallas and Natalia. At the last named place a Mr. Becker and family of eight expressed a desire to unite with our people. Have held services here, since arriving, in private homes. One young man is ready for baptism and one young woman, a Sabbath convert, says she will unite with the Edinburg church. Will be in Houston over the week-end, May 23-25, for Texas Semi-annual Sabbath Keepers' meeting; then a few other visits, and home (Gentry), if the Lord wills, in time for Sabbath day, the thirty-first. Feel pretty tired, but that is to be expected. Praise the Lord for all that he has done in the work.

E. R. LEWIS,

*General Missionary in the Southwest.*

### OPPORTUNITIES IN CHINA AS SEEN BY A MISSIONARY

DEAR MR. BURDICK:

I wonder if the people at home realize what a peculiar and wonderful opportunity there is for our people in China at this very critical period in the history of the Chinese Christian Church.

Of necessity the propagation of Christianity up to the present time has been through the denominations, with their various organizations and leaders from abroad. The time has come when the confusion naturally attending the artificial barriers of denomination in a land that has not been brought through the historical process causing such divisions of a common faith has led to a movement to promote an indigenous church for China. The high hope of the leaders in this movement is not merely that scattered faiths may be united to make Christianity more effective in China. Still deeper is the conviction that the Chinese people, given the Christian idea and the Bible, should work out a type of Christianity especially suited to the needs and mind of this race. There is reason to hope that they may be able to shake off many of the barnacles of superstition and error that have attached themselves to the various Christian organizations, and avoid many of the mistakes that were made as Christianity evolved through the Western world. This does not mean that China is ready to do away with foreign support or foreign missionaries, but that these latter should be ready to help develop a Chinese Christian Church rather than attempt to transplant a Western creed, "lock, stock, and barrel," with all its forms and ceremonies intact.

And here is where we believe we have a very definite mission. We feel that in the Sabbath we have something that is bigger than our denomination. In a time when Chinese Christian leaders are weighing the values of the various forms in Christian usage, to choose the purest on which to build the indigenous church, ought we not to urge them to consider earnestly the merits of the Sabbath of Christ and the Bible? It seems to us that one of the most obstructing barnacles that attached itself to the "Church" throughout its European history was its compromise with heathenism in the matter of Sunday. China is still a sabbath-

less nation. There is no valid reason, now that its leaders have awakened to the need for a church evolving directly from the Bible and the principles of Christ, as nearly independent as possible of Western church history, why they should take over and perpetuate a decadent Sunday, which has even less force to the Chinese who do not know its history and apologies, when they could turn to the Sabbath that is authorized in the Bible, has an unbroken history back as far as history can be traced, had its origin in the Orient, and has the power of sacred time.

Who knows whether we have not been preserved in China for such a time as this? More than ever we need consecrated and well-trained native workers. More than ever we need guidance in living our lives so that the Chinese Christians will feel that we have something worth while in the Sabbath. More than ever we need your prayers and your support.

HELEN THORNGATE.

*Grace Hospital,  
Liuho, China.*

### CHRISTIAN ENDEAVOR YOUNG FOLKS WILL HOLD THE LINE

Dr. Daniel A. Poling, world president of the Christian Endeavor society, speaking before the joint young people's societies of Rhode Island, at the closing session of the state citizenship convention held under the auspices of the Anti-Saloon League, January 17, said in part:

"I challenge the insinuation that prohibition has corrupted American youth. With many individual shortcomings, American youth is intrinsically as fine today as youth has ever been. Stop slandering youth and start setting good examples.

"Before the Reed Investigating Committee it was asserted that boys and girls were drinking together at public dance halls from hip flasks. Before prohibition I have seen in one beer garden in one night more young people drinking together than any man has seen drinking from flasks in any place since prohibition. Moreover, we need not take seriously the testimony of politicians whose personal organizations formerly functioned in barrooms, and who formerly did their best to keep the saloon open, and since prohibition have done their utmost to obstruct enforcement and hamper the officials."



## WHO IS ENTITLED TO PROPOSE MODIFICATION?

"The man who has obeyed the law himself and supported its enforcement is entitled to propose modification or repeal. Those who have broken the law and hindered its enforcement have thereby forfeited such right. Not murder, but anarchy, is the great crime, and the supreme testing before us is, 'Can democracy survive the application of its own principles of law and government?' Whenever this or any other society permits the violators of the law to revise the law or repeal the law because it is violated, we concede the failure not of that one law but of democratic government itself. The great question is not, 'Will it cost seventy-five million dollars for enforcement?' but 'Shall democracy die at the hands of its own citizens?' If a clamoring minority, or even a clamoring majority, can achieve modification or repeal on the basis of the arguments advanced for the repeal of the Eighteenth Amendment this country is headed straight for bolshevism."

## WE SHALL ALL PAY

"Conceivably prohibition may fail, but should the uniting of powerful influences now at work to undermine enforcement achieve that objective we shall all pay. Some of us have not forgotten those appalling days of the World War when defeatists held the stage, as defeatism promulgated by the opponents of the Eighteenth Amendment, has recently been holding the stage and the page here in America. The defeatists of 1918 were rolled under and the enemy was rolled back, and the defeatists of 1928 must be pushed aside and the repealers rolled back.

"I am opposed to every proposition for amendment thus far advanced and in agreement with Chancellor Millsworth Brown of New York University, who said, 'I favor keeping the prohibition amendment as it now stands, with strict enforcement, my chief reason being that in my judgment no modification has been proposed which would not inevitably bring back the saloon with all the evils connected therewith'."

## HOW THE YOUNG PEOPLE VOTED

Doctor Poling quoted the results of a questionnaire addressed to the presidents of state and local Christian Endeavor unions. Up to the time of Doctor Poling's address he had received replies from the presidents or

general secretaries of every state union, including the District of Columbia, of every large city union such as New York, Chicago, Denver, Seattle, Portland, etc., and scores of others—in all 538. He announced that each mail was bringing additional answers. There are 2,500,000 young men and young women enlisted as members in the Christian Endeavor Union. They constitute a large and important part of the young people who have been so basely slandered by the nullificationists who are endeavoring to restore the liquor traffic. Their attitude toward prohibition, therefore, is worthy of consideration. Their testimony should be heard. The questions submitted by Doctor Poling are as follows:

1. Do you believe that beer and light wines should be legalized?
2. Do you believe that prohibition should be repealed?
3. Do you believe that prohibition has bettered conditions financially, socially, and morally?
4. In your opinion, are a majority of the people in your community and state
  - (a) for or against modification?
  - (b) for or against repeal?

The 538 replies received to these four questions are as follows:

- Question No. 1—no, 531; yes, 7.  
 Question No. 2—no, 532; yes, 6.  
 Question No. 3—no, 16; yes, 529. Some "50-50's" appeared on both lists.  
 Question No. 4—(a) for, 103; against, 413; (b) for, 29; against, 480. Some "50-50's" appeared on both lists.

Generally the poll against prohibition and for modification comes from such states as New York, Pennsylvania, and Maryland, though there are scattering returns from Virginia, Texas and Vermont.

## A VOICE FROM MAIN STREET

The same questionnaire was sent to the resident partners and managers of the J. C. Penny chain stores, stores furnishing hundreds of thousands of American people of all classes and creeds, located generally in the smaller cities, though some of the stores are found in the larger cities. Here is a voice from Main Street. There was a total of 585 replies received from the Penny stores, with the following results:

- Question No. 1—no, 536; yes, 39.  
 Question No. 2—no, 577; yes, 8.

Question No. 3—no, 41; yes, 563. There were some "50-50's" in both lists to question No. 3.

Question No. 4—(a) for, 190; against 138; (b) for, 113; against 459. Some said "50-50" in both lists.

Doctor Poling's address was listened to by 12,000 people, 900 of whom were between the ages of 15 and 25.

## HOME EDUCATION

"The Child's First School is the Family."  
 —Froebel

## THE YEARS BEFORE SCHOOL

One day I was on a visit with my four-year-old daughter. There were no other children in the house, and she was getting lonely.

"Lend her a book," I said.

They could not find a picture book.

"Any book with large print will do," I told them.

A book with good plain letters was brought. To their astonishment, the little girl was quite happy, reading words here and there.

"She should not know how to read at her age," objected a woman.

"Why not?" I asked.

"It's bad for her health," was the reply.

This child had not been urged to read. At an early age, I had given her alphabet blocks with which to play. As she wanted to know what the blocks meant, I told her the names of the letters. From that, it was not long before she knew the words under the pictures on the blocks and was picking them out of every book she came across. It afforded her much amusement for a rainy day. Knowing something about books, she was, later, less timid at the idea of going to school.

There are other things, however, more important. Before reaching the school age a child should be taught to speak good English and should understand and practice pleasing manners. Some children are entirely untrained in the little courtesies before they enter school, and often school does not improve them in the least in this respect.

"I do not know what kind of manners the children are taught," remarked a woman to me once. "They seem ever so much rougher than before they went to school."

If the home influence does not keep chil-

dren as polite as they should be, it is unreasonable to expect the school to do so. It is the home life which has the most influence. It very largely determines the future. Before school age, when we think our children are learning nothing, they are really learning a great deal. It rests with us to see what they learn. In the bright sayings of children we often get an insight into their daily home life.

The years before seven are the most impressionable, and their influences continue throughout life.

A child comes into the world knowing nothing. It does not know how to walk, to eat, to speak. Why not teach it to do these things correctly, to save learning them twice?

These lessons should not be made difficult; all of us remember best the experiences most enjoyed.

We spoke in the beginning of reading. If your little one learns to recognize the letters and some of our common words it should be as an amusement, a game. Do not commit the mistake of making it a lesson.

All life is a lesson if you want to make and call it such. Accept as much as possible of it in the highest spirit of play and it will bring more joy. Especially, do this with those first few years of a child's life at home when all work should be play.—*Mrs. Nestor Noel, National Kindergarten Association, 8 West Fortieth St., New York City.*

## NOTICE

There is a Teen-Age Conference to be held at North Loup, Neb., June 23 and 24. We are making this announcement for any lone Sabbath keepers who may be near enough to attend this meeting. If there are any such young people, the Intermediate society of the North Loup Church extends an urgent invitation to come. We are sure it will be well worth anyone's while. If further information is wanted, write the corresponding secretary.

MISS GERTRUDE HEMPHILL,

*Corresponding Secretary.*

*North Loup, Neb.*

"Mother," said little Elsie, "I know what a frown is."

"Well, dear?"

"It's a smile that's turned sour."—*Selected.*

## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### PRESIDENT'S LETTER

FROM PRESIDENT DAVIS

DEAR ALUMNI AND FRIENDS OF ALFRED:

This letter is written from Bermuda where the president and Mrs. Davis are enjoying a fifteen days outing, and a much needed rest in this lovely tropical climate.

The thoughtful and generous anonymous friends who have made this winter vacation possible have insisted that we "forget Alfred for two weeks." But they do not know how impossible that is. Loving and solicitous thoughts of Alfred steal into every day's program whether of sight seeing, recreation, or rest.

The big centennial program launched last June by the trustees means so much for Alfred, and so much for the rounding out of my long term as president that I would not, even if I could, forget the meaning or urgency of it.

Between now and commencement time there will be at least a half dozen branch alumni gatherings. The president hopes to attend these and to lay before the alumni and friends the burden of his heart in regard to this great undertaking.

Mr. Loomis Allen, chairman of the finance committee, has vigorously pressed forward the organization of the alumni, under state and local chairmen, but the success of the undertaking will depend upon the co-operation of the committeemen and of all individual alumni and friends.

I need not repeat the several things included in this centennial program which must be completed by 1936. Former bulletins have set them forth in detail.

The first five year portion of this program includes the most urgent of Alfred's present needs. First among these now is a gymnasium.

Alfred's recent rapid growth and the restoration of the "Old Chapel" as Alumni Hall for assembly and class room purposes increases the urgency of our need for a gymnasium.

Through student initiative and contribution, a rear portion of a gymnasium used for a basket ball court, and indoor track has been built. But the main building with all gymnasium facilities, including lockers, showers, etc., and a girls' basket ball room are wholly unprovided. In no other single respect are we so deficient in modern college equipment.

Early subscriptions are urged to be applied toward this need of providing a modern, well equipped gymnasium.

The contract for building this gymnasium should be let by commencement time next June, in order to have it ready for use by September, 1929. Our ability to let the contract by June is wholly dependent upon the promptness and generosity with which these committees and the individual alumni and friends of Alfred respond to the program leadership of Mr. Allen.

This is the burden on my heart and the motive that prompts this letter. Ample subscriptions, payable in five annual installments will make it possible for the trustees to proceed at once.

I appeal to all committee men and every alumnus and friend of Alfred to make a supreme effort now to accomplish this great forward step for Alfred.

I am willing to double my own subscription, and make it \$200 per year for five years instead of \$100 per year, for the sake of seeing this gymnasium started at once.

Will every alumnus and friend of Alfred join in an equal sacrifice for our alma mater?

Faithfully and sincerely yours,

BOOTHE C. DAVIS,

President.

Dr. Strongheart gazed into his patient's eyes. "You say you have trouble with that eye?" he said. "But there's something more. On looking at it, I see signs of liver trouble, of anaemia, and I fear chronic nervous affection."

"Look at the other eye, doctor," said the patient. "That is my glass eye."—*Selected.*

## WOMAN'S WORK

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

### FOR NOW THEY REST

Whether they passed in a front line trench,  
Or died on the storm tossed sea;

Whether they walked, with a wistful sigh,  
Toward a Far Land's mystery.

Whether they left with a tear or smile,  
Or breathing, "His way is best—"

It matters not, for God's love is great,  
And now, by his grace, they rest!

If we might cover each grave that lies  
In a quiet spot, with flowers!

If we might give of the little joys,  
That, close to this earth, are ours.

If we might share with them all our faiths,  
And all of our dreams and prayers,

Could we make more perfect the peace they know  
Or the comfort that is theirs?

Whether they died in a front line trench, . . .  
(Ah, blossoms will come again

To the shell scarred spots that have cringed from  
war

And have known keen shrapnel's rain!)  
Whether they perished in time of wreck—

(Oh, the seas grow kind and fair,  
And who would weep for the ones that sleep,  
In the silent ocean's care?)

Our souls can cling to remembered words,  
For memory will not die.

But though we remember, our hearts should sing,  
Or, at least—our hearts should try.

Ah, life is sweet—but death touches life,  
And its sweetness is unguessed—

For we only know that God's love is deep,  
And that, in his arms, they rest!

—Margaret Sangster in "The Christian Herald."

### RELIGION CHEAPER THAN CANDY

Piety comes high in the United States. It costs as much as a package of chewing-gum a day, or a trolley-car ride a day, a shoe shine every other day, or a cheap ticket to the movies once a week. At least, Rev. Charles Stelzle tells us in *The World's Work*, that is what the average church member pays for supporting the church. And yet we are the richest nation in the world. According to the figures of Mr. Stelzle, who is a well-known sociologist and an authority on labor problems, the United States is worth about half a trillion dollars,

and the country's income, taxed and otherwise, is probably \$100,000,000,000. Our expenditures, he informs us, include more than \$100,000,000 for chewing-gum, \$1,000,000,000 for candy, \$2,000,000,000 for theaters and motion-pictures, and \$1,825,000,000 in beautifying the female figure. For all forms of advertising, we learn, we spent last year about \$400,000,000. In 1926 we spent \$2,171,844,689 to maintain our public schools. For life insurance of various kinds, including standard companies, fraternal and mutual organizations, we spent in premiums during 1927 \$3,000,000,000. But for the maintenance of all Protestant churches and all benevolences related to these churches we spent last year only \$489,429,078. If we credit the Protestants in the United States and Canada with 22,890,210 members, we read, this is an average of \$21.38 per living member, which figure is based upon the study just completed by the United Stewardship Council, which gives figures for 1926-1927, for twenty-six denominational groups. This averages less than the price of three two-cent postage stamps per day per member.

The fact is, we read, many millions of church members do not contribute even a nickel a day, because a great number of others give very much more.

"For instance, there are two great communions listed by the council that together have a membership of five millions, whose average contributions per year amount to something like \$10, or less than three cents per day.

"The total amounts contributed by the organizations included in the council tabulation were as follows: missions and benevolences, \$87,826,774; congregation expenses, \$380,287,869; total gifts for all purposes, \$489,429,078. The place of honor is given to the churches that contributed the largest sums to 'missions and benevolences'—to missionary work and objects unrelated to the local church. However, it will be seen that the average amount given for this purpose was only a little more than one cent per day per member. This may be a comfort to those who are inclined to rebuke the church for sending so much of its money to the 'heathen' when it is 'needed so much at home.' The fact is, only about one-half cent a day per member is actually sent to foreign-mission fields; the remainder is used for various benevolent purposes in this country.

"As already intimated, there is a great disproportion in the amounts contributed for church support, some churches receiving very small sums from their members, usually because comparatively small amounts are required, and sometimes because much of the work in and about the church



is done by volunteer workers. This is particularly true in the smaller churches and in the country. When real money is needed, the difference in the ability to pay and the degree of generosity and sense of responsibility is more plainly shown, particularly in the gifts to benevolences."

During the last seven years, Mr. Stelzle writes, the contributions for missions and benevolences have steadily fallen off, whereas congregational expenses have almost steadily increased. But taken over a long period of time, the churches as a whole have greatly increased their gifts. The contributions for all purposes in the Presbyterian Church, for instance, in 1914, amounted to \$18.99 per capita, and in 1926 they were \$32.61 per capita. Upon the face of it, says Mr. Stelzle, this indicates a gain of \$13.62 per capita. But the purchasing power of the dollar during this period was reduced from 100 cents to 59.5 cents, thus making the increase in contributions, so far as what the dollar would buy is concerned, less than half a dollar.

"It will be seen, therefore, that unless the churches have had their gifts increased at least 40 per cent since 1914, they have remained stationary since that time, so far as financial effectiveness is concerned. Statistics show that whereas the national wealth of the United States increased 262 per cent from 1900 to 1922 the contributions to the Presbyterian Church increased only 214 per cent. It has been very generally true that all of the great agencies of the church, in all denominations, have been staggering under a load of debt due mainly to the declining value of the dollar and the failure of contributors to the church to realize this fact, although they took it into account in every other relationship. Unless they materially increase their gifts, the cause of religion will suffer greatly throughout the world."

It is frequently said, Mr. Stelzle tells us, that the failure of the church to reach the great mass of people in the United States is due to the high cost of membership, and that the expense of church membership is rapidly growing, making it increasingly a monopoly of the rich or at least of the well-to-do. But, says Mr. Stelzle:

"There is so great a variety of churches either in the city or in the country that any man, no matter how poor he may be, can find a church whose financial requirements will fit his purse. At any rate, it is a very easy matter for him to be an average 'per capita' member, and he can do this without very serious embarrassment, for he will find many others in the church like himself."

—*The Literary Digest.*

### C. D. STILLMAN GONE

"THIRTY"

Charles Duane Stillman was born September 9, 1863, in the town of Wirt, N. Y., and died at his home at Nortonville, Kan., May 7, 1928.

Early in January he complained of not feeling well but he was gritty, and would not give up. In spite of the advice of his physicians that he needed a vacation, he stuck to his post of duty until March 9, when he was so weak he could hardly walk home from the office. After a month's illness he was taken to Christ's hospital for treatment. While there it was discovered that the muscles in the walls of his enlarged heart refused to function properly. In three weeks they were unable to reduce his high blood pressure, so he was brought home twelve days before the end.

He was married January 1, 1885, to Myrtle Burdick, and to this union was born one son.

In 1886 they moved to Scott County, and in 1888 they came to Nortonville and lived on a farm northwest of town.

In 1906, the lure of the West conquered him again and he homesteaded on a claim in No Man's Land, Okla. Mrs. Stillman had been a member of the Cosmos club, and Cosmos was one of the three names sent in for a new postoffice. About twenty Nortonville families followed him, making a friendly colony. The little town of Cosmos was composed of one building, twenty-four feet square, in which Dick Haines conducted a general store on one side and the other side Mr. Stillman used as a post-office and print shop, where he published a small four-page paper, the *Cosmos Pioneer*, which was lucrative for a time, as all legal notices of final proof were published in the nearest paper.

Early in life he experimented in the newspaper game, when as a child of ten he got out a tiny paper for his own amusement, printing it all by hand. Late in life he came into the *News* office and learned the printers' trade. He was very accurate in all his measurements and took great pride in his work, but was never too busy to do a kind deed for any of his neighbors or any one in need—especially the old and young.

He was a lover of out-door life, of his stock, growing crops, and flowers as well.

Finding Oklahoma taxes high, he moved

across the line into Kansas near Elkhart, then to Syracuse, Burrton, and Topeka. In 1920, he returned to Nortonville, later trading his Topeka land for a farm west of town, but he never lived on it as he has published the *Nortonville News* for the last six years. He worked early and late to get out a newsy paper and was interested in anything that benefited the town or community. He abhorred strife or contention of any kind, believing that we ought to dwell together in peace and unity.

He was a man of high moral worth, strong convictions, and untiring industry, of an unselfish disposition, and devoted to his family.

He was a natural musician and loved to sing in a choir or male quartet. He always played in the band and was a band leader, both in Burrton and in Nortonville, where he even organized several bands and taught many boys to play a horn. The welfare of the town band always lay near to his heart.

He was a loyal member of the Seventh Day Baptist Church, the Woodman lodge, a social member of the S. B. A., and he always attended the activities of the American Legion, where he kept a paid-up membership in honor of his son.

The accidental death of his son Ralph, in 1923, was a blow from which he never recovered.

The last bit of copy has been set, "thirty" has been hung on the hook, and the shades of night have fallen on a busy life well lived.

Funeral services, conducted, at Mr. Stillman's request, by Rev. T. B. Adell, were held at four, Wednesday afternoon, from the Seventh Day Baptist church.

He leaves to mourn his passing, a widow; an adopted daughter, Barbara; two brothers, Elmer of Elkhart and Ormel of Bolivar, N. Y.; a daughter-in-law, Mrs. Edna Stillman; a grandson, Billy; and a host of friends, who appreciated his kindly humor, his cheery greeting and his sunny smile.

"There is no death! The stars go down  
To rise upon some fairer shore;  
And bright in Heaven's jeweled crown  
They shine forever more."

"MY ELDER BROTHER"

"C. D.," as he was affectionately called by those who knew him best, lived a life of sacrifice and devotion to his family, his friends, and his ideals. His heart was full of love and

from his soul emanated the music of life, love, and happiness. Even during the lull between hours of suffering, at the sight or recognition of a friend or loved one, his face would light up with a cheery smile, emblematic of the man he really was—a smile which will always linger as a benediction of his last waking hours. He was a man of high ideals and strong purposes, charitable toward the opinion of others, yet fearless in expressing his own convictions. He enjoyed the association of good men and loved to mingle with children. He was always active yet never too busy to lift a helping hand. His life was clean and his character untarnished and unafraid.

During an entire life of family and business associations, to me Charlie was a perfect older brother, whole-hearted, loyal, and true, happy in his approval, tender in doubt and admonishment, but stalwart in trouble. It was he who inspired me to sing my first song; he gave me my first alto horn and taught me to toot my first note. In fact, he seemed to own a share in all my failures, successes, joys, or sorrows, and he was always true.

In newspaper parlance the word "thirty" is the term used to designate that the copy hook is empty—the last type set. It was his wish that this term might be used in connection with the end of his service on the *Nortonville News*, the little country paper he cherished and which gave forth weekly utterances of his hopes and desires for the little town he served and the people he loved. True it is, his copy hook is empty and his last stick of type has been set, but his service has not been in vain. The Great Foreman of all the universe has only said—"Well Done, Come Up Higher."

A. P. BURDICK.

CARD OF THANKS

Words can not express our appreciation of those friends who have shared the lonely vigils by the bedside of our loved one. No sweeter memory can live in any heart than the memory of their untiring devotion to the one who has just left us. The waves of sorrow break upon every shore, and we can but hope that friends as true may gather around them should sorrow invade their homes. God has been good to give us such good friends and neighbors.

MRS. C. D. STILLMAN AND FAMILY.  
"*Nortonville News*," issue May 14.

## YOUNG PEOPLE'S WORK

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

### CHURCH AND RECREATION

Christian Endeavor Topic for Sabbath Day,  
June 16, 1928.

#### DAILY READINGS

Sunday—Golden Rule in recreation (Matt. 7: 12)  
Monday—Feasts of old (John 12: 1-9)  
Tuesday—Training through recreation (Prov. 22: 6)  
Wednesday—Undirected play (Luke 7: 31, 32)  
Thursday—Health in exercise (1 Tim. 4: 8)  
Friday—Children the church's charge (John 21: 15-17)  
Sabbath Day—Topic: The church's responsibility for recreation (1 Cor. 9: 22-29)

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Every person has a desire to play. If he has no such desire he is abnormal, for everyone needs some form of recreation in order to keep himself in a healthy condition. The great problem is, "What is the best form of recreation?"

The tendency of today is to commercialize recreation. The aim of recreation is too movie-centered. Many people of today will go to the movies, but never darken the door of a church. Movies and vaudeville shows are their chief forms of recreation; they care nothing for socials and entertainments in the church, for they seem too tame. If you go to movie theaters on Sunday evenings you will find them crowded, while many churches are not crowded. What does this mean? It only shows that many people care more for worldly pleasures than for religion.

The aim of the church should be to make recreation church-centered. How can this be done? Some churches show moving pictures in their Sunday evening services. I attended a church in one of our neighboring cities a few years ago where this was done. Some of the picture shows were religious and had good morals; others were not religious and were no better than those

shown in a movie theater. But the church was packed every Sunday evening. What does this signify? Has the church so failed in its mission that it can not attract young people to its doors unless it furnishes them worldly pleasures? I will let you answer this question in your own way. Let the church provide clean and healthful play for its young people, and then it will be better able to hold them.

### INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON  
Intermediate Christian Endeavor Superintendent

Topic for June 16, 1928

The kind of reading I like best. Phil. 4: 8; Eccl. 12: 9-14.

### JUNIOR C. E. JUMBLES

MRS. ELISABETH K. AUSTIN  
Junior Christian Endeavor Superintendent

SUGGESTIONS FOR TOPIC OF JUNE 16

Let us not close down our Junior meetings during the summer months unless it seems *absolutely* necessary. You expect to go to church in the summer time, so the juniors should form the habit of going to Junior in the summer. Sabbath afternoons in the summer time are no more meant for pleasure than in the winter. So emphasize in your talk today such things as church attendance, Sabbath school attendance, Junior attendance, helping shut-ins and the sick.

The suggestions in the daily readings may be looked up and comments made on them.

SUGGESTIONS FOR WORK

The juniors through their sunshine committee should decorate the church one month. If you have not already done this, why not let them do it the month of June? Perhaps there are more flowers this month which the juniors may gather than during the winter months. Then after Junior in the afternoon these may be taken to the sick.

The decorations need not be elaborate; simple ones are often more pleasing for a church.

### A LETTER FROM THE LIFE WORK RECRUIT SUPERINTENDENT

To the Seventh Day Baptist Young People:

Probably no vocation in life is surrounded by more illusions than the Christian ministry. Consequently many individuals are prejudiced against the ministry as a life work by the very misconceptions which they hold regarding it.

I hope that you will consider earnestly the matter of making the decision for the ministry. And I wonder if the ministry would not be far more appealing to you, and if you would not give more serious and favorable thought to the subject, if some of these illusions were very plainly stated and shown to be what they really are—caricatures of the ministry rather than the true picture of that calling.

*First of all, there is the illusion that the minister is a parasite.*

No young man, who respects himself, wants to spend his life in a vocation which he feels to be non-productive, or which he thinks is maintained at a cost to his fellow-men which is disproportionate to the service actually rendered.

Of course, you realize that a man may, as a minister, make of himself a parasite, just as he may in any other profession. But that is not the fault of the ministry, but of the spirit and ideals with which he enters his work.

On the other hand, it is well to remember that different professions are serviceful to man and productive in different ways. You can not judge the productiveness of an automobile factory, a school, and a church by the same standards. Service can not be measured in terms merely of *things* produced. A school does not produce automobiles, it produces something more important than automobiles. But we would not for that reason think of a school teacher as a parasite on society.

The minister works with the materials of human motives, ideals, and aspirations. He seeks to produce something more important than intelligence; he seeks to produce men and women possessing rich lives—lives rich in holy character, reasonable faith, lofty aspirations, rich in the joys which the right attitude toward God and one's fellow men can alone afford. The true minister

is not a parasite, but a producer at the very highest level of human life.

*There is, too, the notion that the minister is a man who is "behind his times."*

This notion has its roots in the fact that the text book of the minister is a Book, the very latest portions of which are nearly nineteen hundred years old, and in the fact that the Christian faith centers about One who lived centuries ago.

But the minister is not interested in the Bible because of its antiquity, or in Christ because he lived in a past age. His look is not backward but forward.

The effective minister is a man who is keenly alive to all that is going on in the present, in human ideas and ideals, in human knowledge and progress. He is interested in the past because he knows that it has an infinite store of wealth to contribute to the abiding spiritual needs and experiences of men. He is devoted to the living Christ, whose spirit and whose kingdom inspire his efforts in the world of today. All of the truth and beauty and inspiration and wisdom which the ages offer as the result of the fellowship of man and God, he eagerly and gratefully appropriates for the further service of man.

*Just the reverse of the preceding is the unfortunate idea that the minister is interested primarily or solely in the hereafter.*

The true minister knows only too well that mere existence, mere endlessness of life, is utterly tragic, unless that life shall be of the richest and highest quality. He knows, too, that salvation comes only through the slow process of development of character, a process which has its beginning in the life of the immediate present. The Christian faith, he knows, is for youth, with life before them, and not merely for those on the brink of eternity. Finally, the true minister knows how greatly man is influenced by the environment in which he lives, and he is not content merely in rescuing men from that environment insofar as it is evil; he is interested also in reshaping that environment so that its influence may be the holiest and most constructive possible. He is not interested in a postponed kingdom of God.

*Then there lurks in the mind of some the suspicion that a minister is not quite*



human, and that one can not be a minister and be either "natural" or comfortable.

A man does not belong in the ministry unless he can be perfectly natural, perfectly happy, and perfectly human, and unless he can make others feel that he is.

And after all, I venture the opinion that most ministers I know are human in the sense that I mean, and actually bear themselves naturally, as they would if they were in any other walk of life.

True religion does not consist in a lot of petty "thou shalt nots." And the true minister is something more than a censor and critic, given to denunciatory language and delighted in making people uncomfortable.

On the other hand, he does not deny or belittle sin, for he knows the exceeding sinfulness of sin. He knows that wickedness, viciousness, life in the moral pig-sty, is separation from God, and that sin damns. He is in earnest about evil, and he expects others to be. He wants men to repent of sin, and not merely politely apologize for it. There is too much glaring evil for him to spend his time prying sanctimoniously about for petty faults for which he may scold people.

Earnestness and sincerity are not inconsistent with perfect naturalness and the lovable human qualities of life.

Again, there is the illusion that the minister is essentially a dogmatist, interested in a rigid system of belief rather than in a vital, joyous faith.

Life, and not intellectual formulas, is the heart of religion. The true minister is more concerned that a man's heart shall be right, that he loves God and his fellow men, that he is humble and sincere, than that he shall speak and think accurately with regard to matters of doctrine. For him, discovery of truth is significant only as it is truth which may be translated into living attitudes and actions. All the rest may be extremely interesting and important from an intellectual standpoint, but is secondary from a religious point.

No true minister professes to speak infallibly. With Paul he confesses his intellectual limitations, and acknowledges, with that apostle, "Now we know in part." No true minister preaches a system of be-

lief as the way of salvation. He may seek, and must seek, to win men through their reasoning processes; he willingly grants to reason its full importance; but he insists that the life of faith and love and service transcends the limitation of human reason.

The minister speaks with authority, but it is not a dogmatic or arbitrary authority. It is the authority of experience, as truly as the authority of the doctor who battles with the physical diseases. It is an authority ever subject to the re-testing of new experience, and it is a valid authority only as it can stand in the face of constant re-testing.

Finally, there is the illusion that the ministry as a profession is peculiarly sacred, and that the minister enjoys special privileges and a unique relationship to God, which those outside the ministry can not share.

Jesus made it pretty plain that the sacredness of any profession is dependent upon the amount of service which that profession renders. There is no other sanctity attached to the ministry or any other calling. Whatever peculiar sanctity may attach to the ministry is due to the importance of the service—service to the spiritual natures of men—that the minister renders.

Nor does the minister enjoy any special prerogatives which any Christian can not share. He has no more access to God than the humblest layman may also have. He has no more influence with God than the humblest believer may have. He has no source of inspiration or wisdom or authority which is peculiar to his calling and which is closed to other men of humble faith and piety.

The superiority of the minister over other professions can be found only in the effectiveness with which he makes God real to men, and in human life. A minister can be chief among men only as, by being servant of all, he wins the right to that place. The minister must be measured solely by his own merit as a worthy servant of God and man.

I have tried not merely to clear up a few of the illusions regarding the ministry, but to make a little clearer what are the opportunities and privileges of the minister.

Instead of considering, as you so often have, the question, "Why should I enter the ministry?" will you not instead seriously ask yourself, "Why, after all, shouldn't I enter the ministry?"

In all earnestness.

Sincerely yours,

AUGUST E. JOHANSEN.

*Life Work Recruit Superintendent.*

### CHRISTIAN ENDEAVOR NEWS NOTES

NEW AUBURN.—While our Christian Endeavor activities may not be such as to inspire others, yet if all could understand the situation that confronts us at New Auburn, it might be known that we, too, are trying to do our bit in holding aloft the banner of our Master.

Our people here are scattered over such a wide area, most of them living from three and one-half to eight miles from the church, that you can readily see that it takes some real effort to attend services of any kind through the winter months. Because of this fact, some years ago it seemed wise to merge our church prayer meeting and the Christian Endeavor, placing the responsibility for the meeting in the hands of the young people. This plan has worked out well. Throughout the summer season when weather and roads are good, the young people in particular are very regular in attendance at the Christian Endeavor services. Three or four Christians are held yearly, and last year the endeavorers held a sale at which their treasury was very nicely replenished.

C. B. LOOFBOURROW.

### YOUNG PEOPLE'S BOARD MEETING

The regular meeting of the Young People's Board was called to order by the president, and L. E. Babcock led in prayer.

The treasurer gave an informal report which was considered.

The monthly report of the corresponding secretary was received as follows:

REPORT OF CORRESPONDING SECRETARY FOR APRIL, 1928

Number of letters written, 35.

Letters mimeographed, 40.

The bulletin this month was written by Mrs. Mae Mudge Wilkinson.

Several snapshots have been received of our churches.

Most of the correspondence has been in regard to the Conference program.

The portable organ which the board purchased for Rev. D. B. Coon to use in his work in Jamaica, arrived safely, and he writes that it has a wonderful tone. He says that they enjoy and appreciate it very much. The organ did not cost all of the \$75 sent him, so he was told to apply the balance on the cost of the gasoline lamp which he recently purchased.

FRANCES FERRILL BABCOCK.

Correspondence was read and considered from the following: Rev. D. B. Coon, Mrs. Blanche Burdick, E. P. Gates, Frank Hill.

Considerable discussion concerning the Conference program grew out of the correspondence. The program is taking shape and will soon be complete.

The program and pledges to be used in the Decision day services on Sabbath Rally day, May 19, were read. The board hopes that these Decision day services will be conducted in each group of young people in the denomination and that every young person will sign one of the pledges.

A report was given by the secretary of the young people's meeting on Sabbath evening at the Semi-annual Meeting of Michigan-Ohio Churches at White Cloud, April 12-15.

Mrs. Ruby Babcock presented a matter from the L. S. K. auxiliary.

Several other matters were discussed informally, and at the close of the discussion the meeting adjourned.

Members present: Dr. B. F. Johanson, Mrs. Frances Babcock, Dorothy Maxson, Egmond Hoekstra, Mrs. Ruby Babcock, Russell Maxson, Mrs. Nettie Crandall, F. B. Clarke, L. E. Babcock, Marjorie W. Maxson.

Respectfully submitted,

MARJORIE W. MAXSON.

*Recording Secretary.*

*Battle Creek, Mich.,*

*May 3, 1928.*

"The only people who think they are good are those who set their own standards. Compared with the perfection of Christ all of us should condemn ourselves every minute of the day."—*Bishop Arthur S. Lloyd.*

## CHILDREN'S PAGE

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

### WHAT TO DO THIS SUMMER

MR. ELISABETH K. AUSTIN  
Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
June 16, 1928.

#### DAILY READINGS

Sunday—Rest (Mark 6: 32, 32)  
Monday—Play (Zech. 8: 4, 5)  
Tuesday—Visit (Jas. 1: 27)  
Wednesday—Work (1 Cor. 15: 58)  
Thursday—Walk (Mark 2: 23-28)  
Friday—Serve (John 6: 5-14)  
Sabbath Day—Topic: What to do this summer  
(John 6: 1-14)

[Note.—This is the other article which had no name signed to it and because I mislaid my list I am not sure who wrote it.—E. K. A.]

Boys, did you ever say good-by to mother, and start off down the road on a warm summer's day with a little basket of lunch in one hand, a fishing pole and can of bait in the other? Perhaps you went with father or some of the other boys, which of course was even more fun. But oh, that lunch! How good it tasted! Suppose a stranger had come along and asked you for it, would you have given it away? Let us find the verse in the Bible, for our lesson today, which tells about the little lad who shared his lunch. Do you think he knew it was for Jesus? Do you think he ever guessed what Jesus would do with it? We can not see Jesus, but sometimes do you not think he is just as near to us as he was to that little boy, when something inside tells us to share our lunch, or nice, juicy, red apple with some little boy or girl who has none? Did you ever do anything like that? How did it make you feel? How do you think the lad in our story felt as he went home to his father and mother that night? Happy? Why of course he was fairly singing all the way, just because he had been *useful*.

Now boys and girls, summer will soon be here. What are we going to do to make us happy this summer? Do you not think

to be really happy, we should learn to be useful, like the little lad? Today I have been reading to my little son a sermon in the RECORDER for boys and girls, written by Rev. A. J. C. Bond, about the twins Esau and Jacob. Perhaps some of you have read it, also. Do you recall what he said about them? Esau, he said, was easy-going, out for a good time and for the moment would do anything to satisfy the present desire—but he didn't amount to much—while Jacob looked farther ahead and wanted very much to be *somebody* in the world. Even in the summer, which some think of as only vacation, you are deciding whether you are to be Jacobs or Esaus.

Just before the school days ended in June, I used to ask my boys and girls in school, why they were glad for vacation. These were some of the answers: "We won't have to study;" "We can play all the time;" "I have a job," etc. Yes, there are those who want to play all the time, but there are also those who want to do something worth while along with their good times. How many of you have made plans for the summer? It is always well to plan, for then we accomplish more. That is why we have this topic today. Like our school days, let us, as far as possible, have a schedule.

1. Shall we put *work* first? Name some of the things juniors can do. During the war many little boys and girls had what they called "war gardens." Wouldn't it be just as fine to have "peace gardens"? Isn't it fun to raise vegetables in a little garden all your own, or raise bright colored flowers which you can pick and take to the sick, or cut for the house or the church! Are you too small to mow the lawn, or feed the chicks, or pick the berries, or, if you live in the south, to help pick cotton? Then there is always something to do in the house. Does mother work for pay? No, she works for love of others. Then should we not love mother enough to help her do something every day of our vacation when we are able? There is a little two year old in our home. He is now picking up his blocks, piling them carefully layer after layer in his box, which he says Santa brought for Christmas. Now if he

does that each time when he gets through playing, what a help that will be. So let us first remember to put up our toys; perhaps we can help with the dishes, or help care for our younger brothers or sisters. Wouldn't it be fun to give mother a little vacation, too, and how she would appreciate such *usefulness*.

2. Shall we put play next on our schedule? Oh, how much more we enjoy play after having worked hard and finished our task! Then we feel we have a right to play and can enter into it with lots of "pep" and enthusiasm. Perhaps you are wondering how we can be *useful* in our play. To have girls and boys generous in play, fair in all their games, considerate of younger and weaker ones, kind companions to others is just what the world needs today. What we are now will largely determine how we will play in the years to come.

3. Now there is still something else we can do to make us useful. Can you guess what it is? Yes, it is something which nearly all of you juniors like to do. *Read*, of course! But be careful what you read. Choose good books or have your teachers or parents choose for you, and spend a portion of each day reading something good—something which will make you feel that you too want to be useful in the world.

4. Yes, there is still something else we shall not forget. I know of some places where the boys and girls think, as the older ones do, that summer is the time to take a vacation from church services, from Bible school, yes, and even from Junior. But Seventh Day Baptist juniors, let us make next summer a time to work our very best for Jesus. Of course wherever it is possible, we will attend our Daily Vacation Bible School, and let us aim to make this year's course one of the best ever. Remember, the more we know about the Bible the better and stronger we will grow and the more use we will be in the world.

Perhaps, my dear little friends, you can think of many more things we might plan to do. But let us have a daily program which includes work, play, and study; then our lives will not be narrow but round and useful. And like the little lad who has been talked about through all these cen-

turies because he did a simple kindly act that Jesus could bless and thus bring joy to thousands, so perhaps you too may be the one to do some kindly deed that may bring happiness and joy to another—and that other may be only a very small child. But wouldn't it be splendid to be a hero for Jesus' sake? Let us plan to be one next summer.

### LETTERS FROM BOTH EAST AND WEST

DEAR MRS. GREENE:

I am nine years old, and in the third grade in school. I live on a farm and like to work with my father.

I have a very dear aunt. Her name is Flora Burdick. I have a little bossy calf that is two and a half months old. Her name is Jane. I have a little sister Doris who likes to ride on Jane. We have lots of good times together.

I go to the Alfred church and Sabbath school. My teacher is Mrs. Clarke.

I like to read the children's letters in the SABBATH RECORDER.

Lovingly,

NATHAN BURDICK.

R. F. D. 1, Almond, N. Y.,

May 12, 1928.

DEAR NATHAN:

I was so glad to receive a letter from you, for although I do not remember of ever seeing you, your Aunt Flora is a very dear friend of mine and I know your parents, so I feel as if I knew you too. I hope you will write again.

You must have great fun with the bossy calf. I used to ride the cows when I was a little girl, and once I even tried to ride a pig.

Lovingly yours,

M. S. G.

DEAR MRS. GREENE:

I live in California. We keep the Sabbath day and have a Sabbath school in our house, but nobody comes but Aunt Tillie, because everybody else keeps Sunday. I go to Sunday school, too. I like to go to Sunday school. They have good singing.

The other day I heard a hen cackling by her nest, so I went to see if she had laid,



and I found a cat in the nest and she had three tiny, little kittens.

Today is my birthday. I bet you can't guess how old I am and what my name is. They call me Kidd, but that is not my right name.

I like to read the Children's Page in the SABBATH RECORDER.

KIDD.

*Prober... Calif.*  
May 11, 1928.

DEAR KIDD:

I surely can not guess how old you are or what your real name is. I can not even tell the name of the place where you live, for the last part was all blotted out on your envelope. I am very much puzzled, and I am sure the children will be. I like your letter very much and hope you will write again soon and tell us who you are. Please, please do.

Lovingly yours,

M. S. G.

P. S.—That was surely a funny hen's nest you found. I found a queer one, too, one day. I put my hand into a hen's nest in a dark corner and there was a skunk. It didn't take me long to get out of there, as you can imagine.

### TOM AND THE LITTLE WHITE PIG

A TALE FOR CHILDREN

DEAR MRS. GREENE:

I am sending this story which was in the Outlook. I read it to father and mother and thought so much of it that I am sending it to you.

NELLIE BOND.

In a brown cottage on a hill lived a little boy named Tom and his mother. Beside the cottage grew a little green garden, and behind it stood a little red barn, where Tom and his mother kept their good old yellow cow. Each morning before the little boy started to school he led the cow to a nice rich pasture, and every evening he brought her back and milked her before supper.

With such good care, the cow gave a great deal of milk, and, though Tom and his mother drank all they could, there was always plenty left.

"Oh," Tom's mother would sigh, as she cleared away the supper dishes and found

the milk-pitcher still half full, "I do wish we had a pig! A nice little pig would grow so fat and round on this good milk."

But Tom and his mother were very poor and had no money to buy a pig.

Many afternoons on his way home from school Tom stopped at a farmhouse and looked into the pen full of little new pigs, wishing he could take one home.

One morning, not far from the farmhouse, he saw something shining on the path. He picked it up. It was a piece of silver money, more than Tom had ever owned in his life! Tom looked all around to see if the person who lost it might be in sight, but he saw no one, so he dropped the silver into his pocket and hurried on to school, very happy.

All day long Tom kept slipping his hand into his pocket. What should he buy? There were so many things he needed—shoes and stockings and books. Then Tom remembered mother and the milk-pitcher. Why, of course—he would buy a little pig!

So when school was over, instead of waiting to play with the other boys, he stopped at the farmhouse and asked if there were any pigs for sale.

"Yes, indeed," said the farmer. "Just come here and take your choice." And he led Tom to the pen.

What a noise and what a lot of pigs, grunting and shoving and digging their snouts into the ground! Black pigs and white pigs, brown pigs and yellow pigs, plain pigs and spotted pigs, and all so little and cute Tom wanted at least half a dozen. But at last he chose a little all-over white one with bright eyes and a curly tail.

"I'll take that one," said Tom, and the farmer lifted it out. Tom put his hand in his pocket.

"Yes," said the farmer. "I'm glad to sell it. For I lost a good piece of money on the road this morning."

Tom's fingers closed tight around the silver piece. All money looked alike—the farmer need never know. Besides, perhaps it wasn't his piece, anyway.

"Wh-where did you lose it?" asked Tom.

"Somewhere between here and the schoolhouse," answered the farmer, scratching the little pig's back. "Oh, I'll never see it again," and he held out the pig to Tom.

Poor Tom! He looked at the pig and he looked at the farmer. He fingered the coin in his pocket. He thought of mother and that pitcher of good milk.

Then he drew out the money bravely.

"Here, sir," he said. "I found your money. But I didn't know it was yours."

"Well!" cried the farmer, taking the money in surprise. "Well, you're an honest lad!"

"A-and I guess I won't take the pig," said Tom. "I-I've changed my mind."

The farmer looked at him very hard. His eyes twinkled. "I see," he said slowly. "Well, I tell you, young man, I've really got more pigs than I want, anyway, and I'd be glad if you'd just take this one off my hands," and he laid the squirming little white animal in Tom's arms.

Meantime, in the little brown cottage, Tom's mother was wondering what had become of her boy. Presently she saw Tom hurrying up the road.

"Woo-ho!" she called.

"Woo-ho!" answered Tom, and mother went back to get supper ready.

Quickly Tom slipped around to the barn and laid the little pig in a box of hay. Then he walked after the cow, led her home, milked her, and went in to supper as usual.

When supper was over, Tom's mother picked up the milk-pitcher.

"Oh," she sighed, looking inside, "I do wish we had a pig! A nice little pig would get so fat and round on this good milk."

"Mother," said Tom, "come out to the barn. I have something to show you."

And when Tom's mother saw that cute white pig with its bright eyes and curly tail she was so surprised and so pleased that she hurried right back into the house for the pitcher. And when she had poured the milk into a dish the little pig put his nose in and drank and drank. Such a noise—like a whole pig-pen full! Then when he could hold no more, the little white pig turned over on his little fat side and fell fast asleep beside the old yellow cow.

—Harriet Eager Davis.

### SEMI-ANNUAL MEETING AT NEW AUBURN

The Semi-annual Meeting of the Northern Wisconsin and Minnesota churches will be held at New Auburn, Wis., on the fif-

teenth, sixteenth, and seventeenth of June. Many plans are being made for the meeting, and we hope many may attend and help to make it a success.

Yours sincerely,

ESTHER L. LOOFBORO.

### AN ERROR CORRECTED

Rev. T. L. Gardiner,  
Plainfield, N. J.

DEAR DOCTOR GARDINER:

I have noticed in recent issues of the RECORDER, errors concerning the convention of Bible school workers to be held in Los Angeles, Calif. It is not the "International Sunday School Convention," which would only include North America, but the "Tenth World's Sunday School Convention," and includes Bible school workers of the world. Dr. W. C. Poole, of Christ Church, Westminster Bridge, London, is president of the convention.

As this convention is held only once in four years, but few of those of middle life will ever again have the opportunity of attending the convention in the United States, as it may be a generation or so before another one is held in our land.

So far I have learned of only two Seventh Day Baptists who plan to attend as delegates from our churches in America. Our Seventh Day Baptist Chinese friends are raising money to send two of their young men. Our churches in America ought to have at least fifteen, as I have that many registration certificates, which are available, and I might be allowed a few more if necessary. Coming just the week before General Conference in Riverside, it gives our people an unusually good opportunity to attend this, one of the world's greatest religious gatherings.

Yours truly,

May 16, 1928.

ERLO E. SUTTON.

One predicts a future for the schoolboy who wrote the following terse narrative about Elisha:

"There was a man named Elisha. He had some bears and lived in a cage. Some boys tormented him. He said: 'If you keep on throwing stones at me, I'll turn the bears loose and they'll eat you up.' And they did and he did and the bears did."—Selected.

## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### MILTON JUNCTION SABBATH SCHOOL

[I am indeed glad to have received the following story from Milton Junction, telling good things about the Sabbath school there. It was written by the superintendent, Mrs. Harold M. Burdick.]

Our school was organized in 1875, about the same time with the church. At the beginning there were about one hundred ten members. There were, at one time, one hundred sixty enrolled. More recently it has kept close to one hundred. Not including the home department and the cradle roll, we now have an enrollment of ninety-two. Our average attendance is sixty-five, not so good as we would like to have it, yet the interest seems good. During the first quarter of this year sixteen members had a perfect attendance.

When I first became acquainted with this Sabbath school I thought it an unusually good Bible school, and during the thirty years of my membership here I have not changed my opinion of it. At first I thought the large number of older people showing their interest in the school by their attendance was what made it seem unusual to me. Later I have concluded that it was the lively, progressive spirit in both old and young. Recently I came across a paper written many years ago by S. G. Burdick, before our denomination began printing the *Helping Hand*. I quote a few sentences from Mr. Burdick's paper.

"This age has brought forth the Bible school, and is bringing out an innumerable host of laymen seeking something to do in Christian service. It is the business of the Sabbath school to furnish for such workers not only defensive armor but also offensive weapons for this warfare. As a denomination having no creed but the Bible—standing alone upon his Word—this Rock upon which he said he would build his church—what is our duty to ourselves and our denomination? What would be thought of the scientist who ignored the discoveries of his

contemporaries? Or the builder who would not weigh the experience of others for the work in hand? In the process of developing Sunday school work a vast amount of what are called 'Helps' have been devised possessing all degrees of merit and demerit. The arrangement of an International Series of Lessons has been almost universally accepted. In this age of intensive effort we must keep abreast with its progressive spirit or be overwhelmed. Our place is in the front ranks of every *true reform*; hence we should seize everything calculated to increase our efficiency. I believe the Sabbath school will cheerfully sustain the Sabbath School Board in any advance they may inaugurate along this line."

This, I believe, has all along been the spirit of our Sabbath School. So in place of the large primary class presided over so efficiently by Lorena Cottrell thirty or more years ago, we now have a primary department, although not so large in number, meeting in the basement of the church with its own superintendent and four teachers.

Before our own graded helps were published, we used those of other denominations, changing to our own as soon as they were available. Our junior department—high school age—is in one class. They voted this year to use the *Helping Hand*. They meet with the adult department, which consists of four classes. At present there are eight in the men's class, twelve in the women's, ten in the young people's, and nineteen in the young married people's class. All these are organized classes, though perhaps they do not adhere strictly to all the requirements. Every class has its own projects and social activities. Every summer we have a picnic for the whole school, and occasionally a social gathering. Programs are arranged by the Sabbath school at the Christmas season and for children's day. Now and then the primary children come up from their rooms to entertain us during the closing of the recitation period. Last Easter Sabbath day they gave us a *very fine* half-hour program.

We try to have our opening exercises a devotional service, using occasionally parts of the programs found in the back of our church hymnal (Century). An orchestra of young people usually starts us out with one or two numbers of sacred music—sometimes with special singing.

### FORTIETH ANNUAL COMMENCEMENT

CALENDAR JUNE 3 TO JUNE 7, 1928

*Sunday, June 3*

10:30 a. m.—Annual Sermon before the Christian Associations.

8:00 p. m.—Baccalaureate Sermon.

*Monday, June 4*

8:00 p. m.—Standard Normal Class Play.

*Tuesday, June 5*

10:00 a. m.—Academy Commencement.

2:30 p. m.—Junior Recital, Department of Music.

8:00 p. m.—Commencement Concert, Department of Music.

*Wednesday, June 6*

9:30 a. m.—Senior Gift Presentation and Farewell Ceremonies.

10:30 a. m.—Anniversary Program. (Former presidents and teachers.)

12:30 p. m.—Special Luncheon for Guests. Home Economics Department.

2:30 p. m.—Annual Reception, President and Mrs. Bond.

5:30 p. m.—Alumni Banquet.

8:15 p. m.—Senior Class Play: "Twelfth Night."

*Thursday, June 7*

9:45 a. m.—Commencement.

The church is in sore need of a spiritual awakening. It must come, and soon. The situation grows serious. There is every indication that that awakening will center around the person of Jesus. That personality will take his place, unseen by human eyes, and will lead his hosts to a new victory. The confusion and uncertainty will cease when the church sees nothing and no one, "save Jesus only." Great generals have always come to the rescue when human forces were failing in the world wars. The presence of a great leader has turned the tide of battle from defeat to victory. New and irresistible life will come when Jesus has the supreme place, the only place. When inferences and discussions and the multiplying of words shall all be forgotten, we shall again find thousands who will give and live and, if need be, die for him.—*The Baptist*.

We have once every month a workers' meeting, when all business matters are discussed and reported as recommendations to the school. To this meeting we invite all who are interested. At our last meeting we had a question box, which made the session very interesting. The next one was voted to be a social gathering for the whole school, a committee of men to arrange the program. Some years we have had a teachers' training class. We hope to have one this summer. If so, we shall undertake to bring our Sabbath school up to the ten points required for a standard school. I think the first principle of our Sabbath school is real, downright, honest-to-goodness Bible study for as long a period as possible, other things not being allowed to interfere with that time any more than can possibly be helped.

Very nearly all in our Sabbath school ultimately became members of the church.

[Mrs. Burdick has made some good suggestions.—H. W. R.]

### Sabbath School. Lesson XI.—June 9, 1928

THE ARREST AND TRIAL. Mark 14: 43-15: 15

*Golden Text:* "He is despised and rejected of men." Isaiah 53: 3.

#### DAILY READINGS

June 3—The Arrest. Mark 14: 43-52.

June 4—Jesus and Peter. Luke 22: 54-62.

June 5—Jesus Before Pilate. Mark 15: 1-15.

June 6—Jesus Before Herod. Luke 23: 8-12.

June 7—Barabbas or Jesus. Matthew 27: 17-26.

June 8—Unjust Condemnation. Acts 3: 11-21.

June 9—The Suffering Savior. Isaiah 53: 1-6.

(For Lesson Notes, see *Helping Hand*)

### DEPARTMENT OF THEOLOGY

ALFRED UNIVERSITY, ALFRED, N. Y.

DEAN ARTHUR E. MAIN

The prospects for students for next year are better than they have been for some time. RECORDER readers may be interested in the following program for this year.

GRADUATING EXERCISES, THEOLOGICAL DEPARTMENT OF ALFRED UNIVERSITY

*Friday, June 8, 1928, 8:00 P. M.*

Organ prelude Director Ray W. Wingate

Invocation Rev. Edgar D. Van Horn

Solo Director Wingate

Address—"Christianity and Science" Rev. Erlo Everett Sutton

Address—"Religion as an Art" Hurley Saunders Warren

Remarks Dean Arthur E. Main

Consecrating prayer Rev. Walter L. Greene

Solo Miss Sally E. Austin

Benediction President Boothe C. Davis



## MARRIAGES

**FISH-POOLE.**—Harold E. Fish of Cortland, N. Y., and Marcia Louise Poole of DeRuyter, N. Y., at the home of the bride's parents, on May 12, 1928, Pastor John T. Babcock officiating.

**ZILG-McCALLEN.**—Mr. George James Zilg and Miss Margaret McCallen, both of New Market, N. J., were married at the Seventh Day Baptist parsonage, New Market, March 22, 1928, Rev. T. J. Van Horn officiating.

## DEATHS

**CARD.**—Mable Cross was born August 22, 1872, at DeRuyter, N. Y., and departed this life from her home near Erieville, on April 10, 1928, following years of suffering.

On November 10, 1900, she was married to Frank Card, who survives her. Two sons, Reginald and Douglas, also one daughter survive her. Beside these she leaves three brothers and one sister.

Funeral services were conducted by Rev. J. T. Babcock, first at the home where loyal and devoted neighbors met, then from the Seventh Day Baptist church in DeRuyter, and the body was interred at Hillcrest to await the glorious day when we shall rise where there is no pain, neither suffering nor death.

J. T. B.

**CLARKE.**—In Nutley, N. J., March 30, 1928, Harriette Stillman Clarke, beloved wife of William R. Clarke.

Mrs. Clarke was the daughter of Maxson and Lydia Chapman Stillman, and was born in Alfred, N. Y., April 10, 1851. She was educated in Alfred University, of which her father was for many years a trustee. Her father also built the old academy building, now known as Alumni Hall.

Harriette Stillman was united in marriage with William R. Clarke in 1897. They first made their home in New York City, later purchasing a home in Nutley, where they have since resided.

In her youth Mrs. Clarke united with the First Seventh Day Baptist Church of Alfred. June 18, 1898, Mr. and Mrs. Clarke united, by letter, with the First Seventh Day Baptist Church of New York City.

Mrs. Clarke's cheerful, genial disposition won her many friends. To know her was to love her. She was always kind and helpful. She was loyal to her church and denomination. Her generous and helpful spirit knew no bounds. Her years of suffering, the latter ones intense, did not lessen her unselfishness and kindness; others were first in her thoughts, always.

Mrs. Clarke's religion was a practical and vital part of her being. Her faith was triumphant, there was no thought of possible defeat. Her comfort and peace came from the consciousness of the abiding presence of her Lord. It was her wish that the farewell service should be simple and informal, with a note of glad victory rather than the sadness of gloom. According to her wishes a service was held on Sabbath afternoon in her late home, conducted by her pastor, Rev. Harold R. Crandall, and another on Monday, at Alfred, conducted by President Boothe C. Davis and Dean Arthur E. Main. Interment was in Alfred Rural Cemetery. A profusion of beautiful flowers, which she loved, gave silent and sweet testimony of the love and esteem in which she was held.

Her husband, William R. Clarke, a brother, Chester B. Stillman, and a sister, Miss Anna Stillman, both of Alfred, mourn their loss, but will ever cherish the memory of a loving and loyal wife and sister.

H. R. C.

**CURTIS.**—Laura J. Curtis was born in Berlin, N. Y., July 31, 1875.

Her parents were Horace and Harriett Benedict Satterlee. Some of the years of her early life were spent in Vernon, N. Y., but New Market became her home where she came to live in December, 1887.

She was baptized by Elder L. E. Livermore and joined the New Market Seventh Day Baptist Church August 18, 1888. She was a faithful, loyal member of this church until her transfer to the Church Triumphant. She was a helpful member of the Ladies' Aid society, cheerfully contributing her share of time and money to this branch of the church work. She was always in place at the hour of worship and in the Sabbath school when possible.

She was married to Allison Curtis, September 27, 1922, with whom she lived until the time of his sudden departure from this life November 25, 1924. Since then she has bravely met the duties of life alone.

Her plans were completed to change her residence to her early home in central New York, but God had different plans for her, and called her from her suffering at the hospital to her eternal home early on the morning of May 2. The funeral was held from the home of her sister, Mrs. Charles Rogers, on the following Thursday, Pastor T. J. Van Horn officiating.

Besides her sister, Mrs. Rogers, she leaves two brothers—Charles M. Satterlee, near Norwich, N. Y., and William H. Satterlee, Monrovia, Calif.

There were many beautiful flowers to indicate the affectionate regard in which she was held.

Her niece, Miss Ethel Rogers, accompanied the body for burial in the Brookfield cemetery, N. Y.

T. J. V. H.

**IRELAN.**—Benjamin, Jr., son of Benjamin and Pauline Harris Irelan, was born near Shiloh, June 6, 1923, and died after a short illness, April 30, 1928.

Services were conducted at the home by Pastor Loofboro, assisted by Rev. H. L. Cottrell and Rev. O. M. Moore.

E. F. L.

**MARBLE.**—Martin Marble was born June 22, 1856. He passed away April 14, 1928, after being an invalid many years.

All his life he has lived in or near DeRuyter. While a young man he accepted Christ as his Savior, and has often spoken in the last months of his hope in the beyond.

On December 24, 1883, he was married to Phoebe Money, who still survives him. He also leaves one son, Philip, of Cincinnati, and two daughters, Mrs. Fred Stillman and Mrs. Myron Brown, both of this place. He also leaves one brother and two sisters.

Farewell services were conducted from the church by his pastor, and the body was laid to rest in Hillcrest Cemetery.

J. T. B.

**NORTH.**—Alice Louise, daughter of Leon Harrison and Josephine Post North of Plainfield, N. J., was born September 8, 1924, and died May 17, 1928.

Her untimely going has brought unusual sorrow to the family and friends.

"You scarce could think so small a thing

Could leave a loss so large;

Her little light such shadow fling

From dawn to sunset's marge."

Besides her parents she leaves two sisters and two brothers, all of whom will miss baby Alice. The family have the sympathy and support of the entire church in their tragic loss.

In the absence of the pastor, Rev. Willard D. Burdick, a friend of the family, conducted service at the home Sabbath afternoon, May 19. Interment was made in Hillside Cemetery.

Of such is the kingdom of heaven.

A. J. C. B.

**STANLEY.**—Ada K. Stanley was the daughter of Caleb A. and Keziah Ayars Davis. She was born at Shiloh, N. J., March 11, 1839, and died in Camden, N. J., March 31, 1928.

July 1857, she was united in marriage to Thomas W. Stanley of Bridgeton, N. J. The early part of her married life was spent in Bridgeton and Marlboro, but after the Civil War the family moved to Salem. At the time of Mr. Stanley's death, in 1883, two sons John and Caleb had grown to manhood; but five daughters, Eliza, Jennie, Charlotte, Sarah, and Bessie, were small. The mother raised her own family. The death of John's wife left seven grandchildren whom she mothered through childhood.

In 1908, Mrs. Stanley moved back to Shiloh, the place of her birth, and occupied her own little home. The last few years she spent much of her time in the homes of her children.

In early life she united with the Shiloh Church. Though away for years she was always loyal to the Sabbath and her Christ. Though unusual cares fell upon her she radiated good cheer and the Christlike spirit. She remained young in spirit, though in her ninetieth year when she died. To old and young she always had a word for the Bible, her daily guide, a little advice and pleasantry. "Aunt Ada" will be greatly missed and long remembered.

Services were conducted by Pastor Loofboro, assisted by Rev. Mr. Haynes of Bridgeton, and Rev. Mr. McKenzie of Roadstown.

E. F. L.

**STILLMAN.**—Charles Duane Stillman was born September 9, 1863, in the town of Wirt, N. Y., and died in Nortonville, Kan., May 7, 1928. Extended obituary on another page.

T. L. G.

## MODERN SUPERIORITY

Whenever we are disposed to swell with pride over being so superior to, and far advanced over, the people of 100 years ago or so just consider the strenuous attempts and the pitiful failures, to get new songs or new poems or new music equal to those of the past.

The Associated Glee Clubs of America announced that not one of the 1,500 poems submitted in its prize contest was fit for use in male choruses. There are plenty of good old glee club songs, but there was a desire for something new and fresh. But we must fall back on the old stand-bys, just as we must do in the matter of college alma mater songs and national anthems in spite of the big prizes offered for something new and worthy in those two lines. For high-class grand operas and symphonies our musicians are also forced to go back to the old fellows.

We may just as well admit that we are not "such a much" after all, and we might also, in reason, quit pitying our ancestors for having lived a hundred or two hundred years too soon.

—The Pathfinder.

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Geo. A. and Mabel D. Main

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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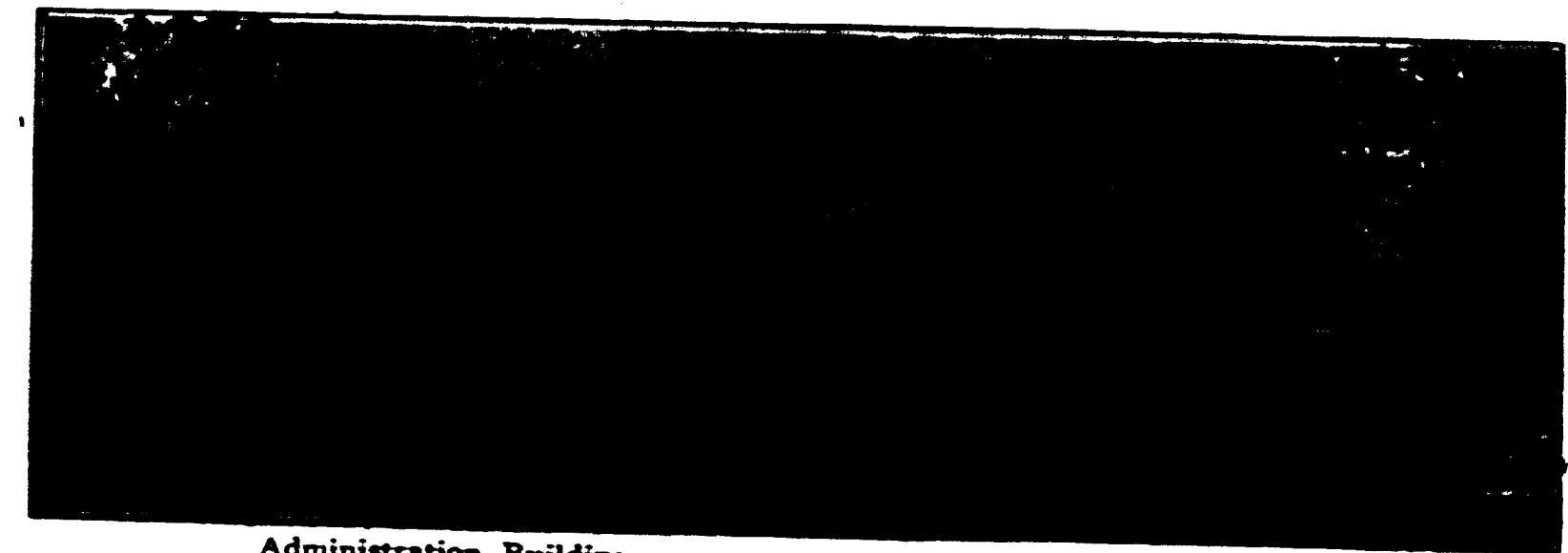
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