

# The Sabbath Recorder

Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



CROW, LEWIS & WICK, ARCHITECTS

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

"Christ has no hands but our hands  
To do his work today;  
He has no feet but our feet  
To lead men in his way.  
He has no tongue but our tongue  
To tell men how he died;  
He has no help but our help  
To bring them to his side.

"What if our hands are busy  
With other work than his?  
What if our feet are walking  
Where sin's allurements is?  
What if our tongues are speaking  
Of things his lips would shun?  
How can we hope to help him  
And make his will be done?"

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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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**Corresponding Secretary**—Edwin Shaw, Milton, Wis.  
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**General Secretary of Onward Movement**—Willard D. Burdick, Plainfield, N. J.

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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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 Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

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**Recording Secretary**—Mrs. James L. Skaggs, Milton, Wis.

**Treasurer**—Mrs. Alfred E. Whitford, Milton, Wis.  
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**Vice-President**—Alexander W. Vars, Plainfield, N. J.  
**Secretary**—William C. Hubbard, Plainfield, N. J.  
**Treasurer**—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.

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.

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

**President**—Corliss F. Randolph, Maplewood, N. J.  
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**Treasurer**—  
**Advisory Committee**—William L. Burdick, Chairman, Ashaway, R. I.

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**Director of Religious Education**—Erlo E. Sutton, Milton Junction, Wis.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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**Trustee of International Society**—Benjamin F. Johanson, Battle Creek, Mich.

**Editor of Young People's Department of SABBATH RECORDER**—Mrs. Ruby Coon Babcock, Battle Creek, Mich.  
**Junior Superintendent**—Mrs. Elisabeth K. Austin, 52 Beach St., Westerly, R. I.

**Intermediate Superintendent**—Wm. M. Simpson, Ashaway, R. I.

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# The Sabbath Recorder

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WHOLE No. 4346

*Our Father in heaven, we thank thee for the privilege of laboring for the help of our fellow men. May we ever be loyal to the truth as we know it and faithfully obey thy commands. Give us, we pray thee, needed grace to keep our hearts at peace amid the changing tides of life. May we ever stand true to the faith of our fathers. Inspire and uplift us by the conscious sense of thy presence. As thy people meet in the various associations, give them, we pray thee, the spirit of loving Christian brotherhood, and may all work together in unity of purpose for the salvation of men. In Jesus' name. Amen.*

**Dreaming Around** Here I am again among the West Virginia hills! A comfortable night on the *Baltimore and Ohio* brought me again to the mountain tops which I found so beautiful and inspiring a few weeks ago. I told you then all about that glorious landscape as it looked on a bright, sunny morning, and gave you some of the lessons it brought to mind.

Today the views seemed quite different, and yet they did not fail to impress me with important messages. The all-day rain storm of yesterday had passed away in the night, but the heavens were veiled in thick clouds, which kept out the sunshine, and hills and valleys were shrouded in dense fogs, out of which some of the mountain peaks were poking their heads as if tired of fogs and reaching up after clearer light. It seemed as though even the unconscious hills could not be satisfied to abide in chilling fogs, and that many of them were reaching up after the sunshine from heaven.

The humble homes of miners, too, seemed to have lost much of their charm. The glory which once illumined them had departed, and today they seemed to stand in darkened vales from which the good cheer of the morning sun had departed.

So on this journey through the hills I could not help thinking of the contrast between a land under the clear sunlight of heaven and that same land when the sunshine had been obscured by dark clouds,

and when the beautiful forests, fields, and homes had become enwrapped in chilling fogs.

As I looked upon the desolate landscape about me this morning, and thought of the hidden beauty which gave it such a charm only a few days ago, I could not help thinking how clouds and fogs of unbelief—the eclipse of faith in the soul—were sure to change the outlook in the spiritual world until the best charms and comforting assurances of society were obscured, and the life-giving sunshine of heaven no more illumined human life. In the vales of earth life the glories of heaven are blotted out, while here and there a spiritually-minded soul seems to reach up in faith above the fogs to the sunshine of heaven, as those mountain peaks this morning were reaching up toward a light which was shining above the clouds.

To the faith fogged man there is a hopeless outlook—a chill in the very atmosphere in which he lives—that robs him of any hope for a brighter day to come. To such a one there seems to be no assurance that beyond the clouds there is a sun shining which will finally clear things up and give us a brighter world to come.

### BUT HERE I AM IN SALEM

The reveries of this hill-top journey were brought to a close when "Number 3" stopped at Salem. There we found life in the valley well guarded by surrounding hills on every side. The fogs had disappeared and these friendly hills held out hands of welcome, as of old. They were still clothed in the fresh green of spring-time beauty, and the town showed great improvement by the hands of men. Changes for the better appear everywhere. But the one thing that sent me wandering through the streets like a man in dreamland, was finding myself in a town that for sixteen years had been my home, and yet where almost every person I met was in very fact a *stranger!*

It was necessary for me to keep thinking like this in order to be reconciled: "It



is twenty-two years since you walked these streets as one of its citizens, and you must expect to find strangers here now." And so I went dreaming around the town and thinking of Salem as I first saw it more than fifty years ago, and comparing things of that day with things as they are today.

There is very little left here of the Salem of 1875; but thank God the good results of generous human endeavor are to be seen on every hand. These fine business blocks, the modern church buildings, the two fine banks, the large up-to-date public school buildings, the beautiful, well-furnished homes all through the town, and the splendid college buildings, well furnished for their work, and filled with West Virginians who are alive to the best interests of both church and school—these are things which dreamers of fifty years ago could hardly imagine as ever being possible for their children that should live after them!

But here they all are today! And they are the wonderful harvest of faithful seed-sowing and untiring efforts of fathers and mothers who "rest from their labors and their works do follow them." Thank God that they were wise and consecrated enough to place some of their money where it will go on bestowing rich blessings upon their children's children for many generations to come.

As I think of the Salem I first saw more than fifty years ago, and then of the town where I became a citizen thirty-eight years ago, and which was my home for sixteen years of service, do you wonder that I wander through these streets today like a man in dreamland?

**Salem College** The exercises of commencement week began with the annual sermon before the Christian Associations, by Rev. Charles H. Funk of Clarksburg, on Sunday, June 3, two days before my arrival. His subject was "The Investment of Life."

On Sunday evening, the baccalaureate sermon was to have been preached by Dr. Robert Armstrong of West Virginia University, but an automobile accident prevented him from being present; so this duty fell on President Bond at the last moment. His sermon was very highly commended by many hearers.

Then on Monday evening the Standard

Normal class presented a play entitled, "Am I Intruding," in three acts, in which twelve students took part.

On Tuesday morning it was my privilege to attend the graduating exercises of the academy students. There were fourteen in this class who received diplomas. The main address by Professor A. R. Spaid of the Department of Education was full of excellent, practical reasons in answer to the question, "Does An Education Pay?"

"Good-by and Welcome" was Professor E. R. Sutton's subject, as he presented his class for graduation.

Of course his "good-by" referred to their leaving the academy, and the "welcome" was extended to them as candidates for the college classes next term. The brilliant scenes of such an evening as this were little dreamed of in the far away days when I began to know West Virginia. It was but the beginning, however, of several sessions, every one of which impressed me with the greatness of the work here, and the wonderful progress in education among the West Virginia hills.

The evening of Tuesday was given to the concert by the music department. This consisted of instrumental music by various musical instruments, and songs by glee clubs, quartets, duets, soloists, and choruses. Everything was first class. West Virginia young people have good gifts in music, and Salem College has reason to be proud of her music department. Professor C. H. Siedhoff is doing excellent work as head of Salem's music department.

On Wednesday morning on the campus, there was held a meeting, entitled "Senior Gift Presentation and Farewell Ceremonies." Here is the class program:

Processional	Selected
Song—"Ode to Salem College"	
Prayer	Professor E. Jean Lowther
Presentation of class gift	Mary Anne Sheets
	President of Senior class
Acceptance	Chas. A. F. Randolph
	President of board
Mantle oration	Earnest Smith
	Representative of Senior class
Acceptance	Gordon Ogden
	President of Junior class
Transfer of Guardianship of Hour of Prayer	
	Mary Ford
Acceptance of Guardianship	Evelyn Smith
Farewell address	Mary Randolph
	Representative of Senior class
Song—Alma Mater	

**Fortieth Anniversary** On Wednesday morning, June 6, the college celebrated the fortieth anniversary of its founding, in which all the presidents had been invited to a reunion in which each one was to speak.

It certainly was a wonderful day, in which old friendships were renewed, and interesting experiences were recalled. Some of the addresses, we hope to give our readers in due time.

Professor S. Lafayette Maxson of Kingfisher, Okla., president 1889-1892, spoke on the "Problems of a Pioneer College Builder." Brother Maxson had never seen Salem since leaving here some thirty-six years ago, and he was given a warm welcome. He and Mrs. Maxson came twelve hundred miles in an auto, from Kingfisher, Okla., to meet with us here.

Then came President Theo. L. Gardiner, who served fourteen years as president. He was asked to speak on the subject, "Forty Years of Service." This he did as best he could in his rapid-fire way. But think of an effort to tell of forty years of service in fifteen minutes! It certainly was a hustling job, but he did his best at trying.

"Advances in Higher Education" was the subject given to Professor Cortez R. Clawson, president 1906-1908. He stated in a concise manner the forward movements in the leading colleges and universities of America during recent years. Brother Clawson is now librarian in the Carnegie Library at Alfred University. His article will appear later.

President Dr. Charles B. Clark, 1908-1919, now of Hillsdale, Mich., read an excellent paper on "The Price of Christian Education," which is given in full on another page.

The last speaker on this program was announced as Salem's oldest graduate, class of 1925, Rev. J. Franklin Browne. He read a fortieth anniversary poem, entitled "Building," which our readers will enjoy when it appears in the RECORDER.

Music was furnished by an "Ab-Original" quartet, made up of members who had sung in four different quartets of years gone by. Mr. Aubrey Morrison and Miss Margaret Trainer sang a duet, entitled "In the Garden of My Heart." The session was closed by the song, "Ode to Salem Col-

lege," after which Professor Burdick threw upon the screen several pictures representing the history of the college.

**Over the "Bridge of Sighs" to the Kiwanis Club Banquet** Immediately after the close of the session of presidents, the guests were invited to cross the "bridge of sighs" into the other building for a noon-day banquet, or "special luncheon for guests," by the home economics department.

There we found the rooms and main hall of the building fitted up with tables and tastily decorated for the occasion. The ladies and their friends of the community had prepared an excellent luncheon, which we all enjoyed. The orchestra furnished the music, and the spirit of friendship and sociality ran high. Everything was done that could be, by the ladies and officials, to make this a very pleasant hour for all the friends to renew old acquaintances.

Then the Kiwanis Club took charge, and in an eloquent speech Mr. Lucian Lowther presented a fine silver and gold vase to the athletic team which had been winning victories for Salem, and gaining friends for the college.

At the close of the luncheon hour, announcement was made that several automobiles were at the door ready to give a free ride to all guests who would like to make a little trip into the country or to see the Industrial School for Girls.

**Commencement Day** The Fortieth Anniversary Commencement Address By Governor Gore at Salem was indeed a wonderful occasion. We thought that the reunion of the ex-presidents yesterday was quite a wonderful affair, but it was outdone today by the magnificent commencement exercises. The great auditorium was packed to the limit, with seats reserved for the largest graduation class Salem has ever known.

The "Processional" alone, was remarkable, headed by the faculty, the ex-presidents, and teachers, followed by all senior students—a multitude keeping step with the orchestra music, which was led by Professor Siedhoff.

The members of the faculty and the seniors, and the visiting ex-presidents wore

caps and gowns, and it was interesting to see them marching slowly around the room until every reserved seat on the floor and on the platform was filled.

Then chairs were placed quickly in aisles and vacant corners, to seat as many as possible of the large number who were standing. Even then some had to stand during the entire session. At the end of the row of chairs occupied by the ex-presidents, was one chair covered with the Stars and Stripes, and left vacant in honor of Brother John L. Huffman, deceased, who was the founder of the school, forty years ago, and who acted as its first president for a term or two.

The opening prayer was by Editor Gardiner of Plainfield, N. J. Then followed the girls' glee club with two songs, (a) Boat Song and (b) Annie Laurie. Twenty-four young ladies took part in this song. It was a beautiful sight as they filed up the steps and filled the stage in two ranks from end to end.

The commencement address was delivered by West Virginia's popular governor, Mr. Howard M. Gore, of Charleston. I hope to be able to give you something of his beautiful tribute to his native state and his high compliments to the teachers and good work of Salem College.

His theme was "The Opportunities of Life From the Standpoint of a Public Official." It was a beautiful home-talk in which young people were given most excellent counsel. They were urged to be loyal to their home and always true to the "Invisible Companion," who is always near and ready to help in time of need.

We also have promise of President Bond's annual statement, for the RECORDER. When it comes you will find it full of interest.

The conferring of degrees was a great affair. Seventy-three young men and women filed down the aisle and across the stage past President Bond to receive diplomas of the state normal course. This graduation enables these young people to teach in the common schools anywhere in the state.

After this procession, twenty-eight older students marched by to receive their Bachelor of Arts degree. There were also two certificates given for proficiency on the violin. Fourteen students, on Tuesday, were

given "academy diplomas." Thus in all, one hundred fifteen young men and women received diplomas at the hand of President Bond.

After the degrees were all conferred, Dean Moses H. Van Horn took the floor, and in a brief address reviewed the life and public services of Governor Gore, who was a native of that valley and spent his boyhood in the nearby community, and announced that the board of trustees had resolved to bestow upon him the honorary degree of Doctor of Laws.

Just then two men stepped up and quietly took the governor in hand, cloaked and hooded him, while the great audience stood and applauded. It certainly was a fitting climax for this great day.

Then everybody joined in singing Pastor A. J. C. Bond's "Ode to Salem College," composed by him twenty-five years ago:

#### ODE TO SALEM COLLEGE

Hail to thee, O Salem College,  
With thy home among the hills;  
Source of noble inspiration,  
As our life new purpose thrills.  
Guarding hills sublime surround thee,  
Ne'er to cease their watch again;  
Safer yet, since thou art planted  
Deeply in the hearts of men.

#### Chorus

Lift your voice, O sons of Salem,  
Swell the chorus with thy praise;  
Wooded hills and winding valley  
Echo back the songs we raise.

"Mountaineers are always freemen,"  
Free from tyrant's galling chain;  
Yet through thee a greater freedom,  
Love to God and man, we gain.  
Lessons of thy sacred teaching  
Fit us for the school of life;  
From thy halls go silent heroes  
Bearing laurels in the strife.—Chorus.

Noble sons can ne'er forget thee,  
Who hast taught them how to live;  
Faithful daughters, thou hast nurtured,  
Loving praise shall ever give.  
When our feet afar have wandered  
Still our thoughts shall linger here,  
As at evening's misty twilight  
Visions of the past appear.—Chorus.

—A. J. C. B., '03.

As the last strains of this song died away, Professor Siedhoff struck up the "Alma Mater Song":

#### ALMA MATER SONG

"Where the hills of West Virginia  
Stand like sentinels 'round,  
Nestling fondly in the valley,  
Lies our college town.

"College days will soon be over,  
Far from thee we'll roam,  
But we'll think of thee, dear Salem,  
Ever as our home.

#### Chorus

"Salem, hail! our alma mater,  
Thee we'll always praise,  
Sons and daughters ever loyal,  
Songs to thee we'll raise."

After this, Ex-president S. L. Maxson pronounced the benediction, and Salem's Fortieth Anniversary was a matter of history.

**Eastern Association** When I returned from Salem Commencement the first two sessions of the Eastern Association were already passed. It was held with the old Piscataway Church, in New Market, N. J. This mother church dates from 1705.

The theme on the cover of the program was "First Things First," and the text in harmony with it was "But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Matthew 6: 33.

At the head of the first page of the program was placed this text, "But my God shall supply all your need according to his riches in glory, by Christ Jesus." Philipians 4: 19.

As I looked at these headings I thought them very appropriate, and it seemed that the committee had planned for a practical and much needed work for this session.

Then when I glanced over the pages to see who were here to carry on for the Master — pastors and delegates — I said, surely this ought to be a profitable session. The good cause should receive an uplift if we have large audiences to hear and learn of the needs. I felt sure the speakers would place "first things first," and thought the only things that could hinder having a good session would be empty pews and a deserted house.

On the program were the names of the following pastors of the association: Rev. W. M. Simpson, Rev. Herbert L. Cottrell, Rev. L. A. Wing, Rev. S. Duane Ogden,

Rev. Theodore J. Van Horn, Rev. Ahva J. C. Bond, Rev. Eli F. Loofboro, Rev. Harold R. Crandall.

Then there were three general secretaries: Rev. W. L. Burdick, Rev. Willard D. Burdick, and Secretary Bond, all to speak on the great denominational interests we are trying to promote.

Added to these there were the delegates from sister associations: Rev. E. Adelbert Witter from the Northwestern, Rev. Clifford Beebe from the Southeastern, and Brother Mark Sanford from the Central and Western Associations.

Among the names there were several lay workers. Mr. Frank Kellogg was president; Alexander W. Vars, of the Commission; Mrs. Blanche Burdick, of the young people's society; Mrs. Willard D. Burdick, associate secretary of the woman's work; Deacon Frank Langworthy, Jesse G. Burdick, Miss Esther Vars, Mrs. T. J. Van Horn, and Everett Hunting, every one of whom had some part on the program or some official duty to attend to. Surely, so far as the workers were concerned, the prospect was good for a helpful and uplifting association.

Well, I have to confess to something of a dampening effect when three speakers on the important Onward Movement budget, matters so vital to our welfare as a people, had to talk to a sprinkling of from twenty to thirty-two people during that entire session! Probably several hundred absent ones needed to hear the message more than did the few who were there. The speakers had to work against the depression due to empty pews, when they had prepared a much needed message which they had prayed over and longed to lay upon the hearts of our people.

This session was opened by a song service with Herbert L. Cottrell as leader. The first song, "Will there be any stars in my crown," was followed by the Scripture reading regarding the excuses made when people were invited to the wedding, and the Master's command to go out into the highways and compel them to come in. Mr. Cottrell explained the excuses, showing that every one of them was a foolish excuse. They failed to put "first things first." The first speaker was Secretary W. D. Burdick on the Onward Movement problems. The



question was "How can we secure better service in the Onward Movement matters?" There was no more important matter to come before the people of the denomination than this one, and I was truly sorry for the secretary who had borne the burden of General Conference questions on his heart so long, and who had labored to prepare a much needed message, when he had to speak to only a sprinkling of twenty persons to hear. The inspiration of numbers was lacking, and Brother Burdick had to meet the discouragement as best he could.

He spoke of the high hopes when this movement was organized a few years ago, and of the failure to realize those hopes. The movement has failed to accomplish its worthy purpose. The budget has failed every year and Conference is likely to be heavily in debt. The Missionary Board is more than \$5500 in debt, and all the boards, excepting the Tract Board, are running behind.

While money is indeed a very great need, still I think it is not our *greatest* one.

If I were to speak of our greatest need as a people I should say it is a thorough revival of religion; a genuine renewal of spirituality is by far our *greatest* need today. We do need money, but we need *men*, consecrated *laymen* in all our churches, men who know Jesus Christ, men of talent too—spirit-filled evangelists in both pulpit and pew. If we had plenty of such men there would be no doubt about the budget money. That would come freely.

Then we need the spirit of co-operation. We are failing here. Membership in churches means *obligations*. If we are to put first things first, our greatest need is Christ in the heart. With this our problems would soon be settled and we should be a stronger, happier people. We need a backward step to grasp the things that abide. If we have the mind of Christ we are well able to carry on our work as planned.

How can we reach our people? There should be five hundred here today instead of about thirty. It is a good deal so in all the churches where I go. Only about one half of our people are giving for missions. How can we reach the other half?

When Brother Burdick was through I thought I would like to help him out with

my pen. I would give his good message to the people through the SABBATH RECORDER. Then the thought came that so many families never see the denominational paper, that maybe one half never read its messages. And so, to his question, how can we reach the half who do not hear, I must add, how can we reach the half who do not read? It certainly is a serious problem if half of our people neither hear nor read the most important things which belong to our welfare.

#### REV. DUANE OGDEN'S ANSWER

Brother Ogden followed Secretary Burdick in an effort to answer that last question. His main thought was regarding the Onward Movement. How get better responses? He explained that some look upon it as an assessment, and object. But there is in it no such thing as a tax, and they are mistaken who feel that way. The plan only looks to a method by which all may give according to their ability, rather than according to an average of \$10 each. Of course such an average would meet the needs, but many churches are able to pay much more than \$10 apiece, and the men chosen to suggest amounts to come from each church, take the financial ability into consideration as best they can and ask for free-will offerings enough to meet the suggested amount.

We need a program of education along these lines. We must preach and teach and send letters so that every Seventh Day Baptist will be reached in some way. Campaign committees may be organized in the churches. Strong practical pleas must be made by which people may be helped to think of giving for the Lord's work, not merely as a duty, but as a *privilege*. Giving for God's cause should be a *joy* to the child of God.

Then it may be well to impress people that we do expect a good deal from them—that we have confidence in their purposes and *believe in them*. Tell them so. It will help in many cases.

There is evidently too much misunderstanding among us. We need to know each other better. It is unfortunate that so few can be reached in a meeting like this. It is a problem to know the best way to reach all the people where they are and win them to the support of the Master's work.

#### MR. A. W. VARS SPOKE

As a member of the Commission, Brother Alexander W. Vars expressed his pleasure at being able to represent the Commission here. He thinks if people could meet with the Commission and see them in their efforts to solve the problems, some gain in these matters might be secured. We need strong leaders, and a sort of central advisory authority as a clearing house. I do not mean an *authoritative* body as dictators.

I have learned to love the men of the Commission, and admire the spirit in which they try to solve the problems that come before them.

The denomination has a duty to the Commission as well as the Commission has to the denomination. The societies should co-operate with the Commission, and matters established by the denomination should receive loyal support. The plan represents the careful thought of our best men. It is very difficult to devise plans for paying expenses that will please every one. We must have heart revivals of interest if we are to get money.

I sometimes wonder if, as a people, we have as high an estimate as we should of the value of the truth we hold dear? Are we doing what we should to persuade people to accept this truth? Persuasion is our only method. We can not drive or compel men to accept any truth. Are we doing all we can?

#### Sabbath at Eastern Association

On Sabbath eve, Rev. E. Adelbert Witter preached on the subject, "Who Has the Keys?" After reading a portion of the Eighteenth Psalm, he took for a text, Matthew 16:19. "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

After reference to the misunderstandings of the text regarding the succession of the popes and some other phases of the question, Brother Witter asked, "What are the keys that open heaven?" He reviewed God's preparation for the coming of Christ, beginning with the story of the fall, in Genesis, and on through the Bible until Christ came, the real rock of our salvation according to prophecy.

Then Jesus tested his disciples as to their recognition of his mission and purpose. Peter gave the answer, "Thou art the Christ, the Son of the living God." Jesus said, "Blessed art thou Simon son of Jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Then Jesus recognized Peter, and explained that upon this rock of mutual recognition the Church of God was to be built.

When Peter made the self surrender and was spiritual enough to discern the Son of God in Christ, accepting him by faith as his Savior, he had the key that opens heaven. By this key we may all open the door of the kingdom. Peter went to preaching the gospel of self surrender to Christ and faith in him, and there was no chance to doubt as to who had the keys.

#### SABBATH MORNING

The house was well filled on Sabbath morning at ten-thirty o'clock for Sabbath worship.

It was then learned that Rev. Wm. Simpson of Ashaway, R. I., was too ill to fill his place as preacher for this meeting, and Rev. Paul Burdick of Rockville was to take his place.

Pastor T. J. Van Horn presided, and had with him in the pulpit besides Brother Paul Burdick, Rev. Eli F. Loofboro of Shiloh. After the usual opening services, closing with the song, "How firm a foundation," the Scripture in Acts regarding Peter's vision on the house top in Joppa was read, showing how God revealed his purpose to open the door to the Gentiles.

Pastor Burdick's subject was "The Next Step for the Christian Church."

Jesus made his disciples fishers of men, and if they were to put "first things first" they must make the gospel of salvation their very first work. It is still the first work of the Church, of the Sabbath school, of the Vacation school, to seek to save men.

This spirit will help us to be deeply interested in human welfare. It will result in better home life, in gospel work by missionary boards, young people's boards, women's boards, and every institution for human betterment.

As Mary chose the better part, so should each individual begin with his own life. He should have a trustful, victorious

life, surmounting the ills and leading to true success. If we have not the spirit of brotherly love and forgiveness, how can we help persons or nations to forgive one another? We should heed God's revelation of himself. He is a loving God, forgiving the penitent, and also a God of justice.

It is our duty to be true to our supreme Guide. Is the Sabbath from God or from man? We must take a position upon all these questions of faith and reason, and be true to God's teachings.

## SABBATH AFTERNOON

In the main room at three o'clock there was a symposium by three speakers on the subject, "*The Sabbath As An Asset.*" Mark Sanford read a paper on the Sabbath as an asset in *building character*. This paper you will find on another page of this issue of the RECORDER.

Rev. Duane Ogden spoke on the same general subject, an asset in *building a Christian community*. He said in substance that a Christian community is made up of men and women filled with the spirit of Christ. Most communities lack a good deal of being Christian. A story is told of a foreigner who came to America under the impression that this was a Christian land, but was very much surprised to find such an unchristian spirit prevailing here. It takes more than theory to make a community Christian. There must be actual Christian living. The members must learn to say, "Thy will be done" as Christ did. And just so far as they fail to say this, by so far the community comes short of being truly Christian. The spirit of selfish rivalry and of fanaticism must give way to the spirit of brotherhood and of faith in Christ. Real servants of God must learn to take Christianity more seriously, and to lose self in their longing for the kingdom. Then, there are all too many disheartened professors of religion who continually find themselves with Elijah, "Under the juniper tree." A real Christian must not lose hope. "God is not dead," as the preacher said to a greatly discouraged company. We need stronger faith in him.

The Sabbath is a great asset in building a community, only when properly observed. All depends upon the place we give it. It is not an end in itself, it is a means to

an end, and looks toward a rich blessing. It is a real means of grace.

Much depends upon our attitude toward the Sabbath if it is to be an asset. Regarded as a *joy*, a *privilege*, rather than a duty because it is *commanded*, it will always make better Christians, and so become an asset in building a community.

Rev. A. J. C. Bond was the last speaker on this general subject. He spoke of the Sabbath as an asset in *building the kingdom of God*. His strong point was, when the Sabbath has helped build individual characters of those who compose the community, then the kingdom of God is builded sure.

The main thing we need as a people is the strong conviction that we have in the Sabbath something the world needs—something worth while, without which the world comes short of the kingdom.

We are living in a time of wonderful changes, and the next fifteen or twenty years will bring greater changes than we have dreamed of. The demand for Christian unity is pressing, and in denominations there is bound to be a search for the fundamental basis of our faith.

Many things that divide are not essential. Several denominations can unite without interfering with any essential truth. The Sabbath is a fundamental truth to which we must be loyal. We should go as far as we can in Christian work with other peoples and not compromise the Sabbath of Jehovah. We must stand true to that as being fundamental, and God-made for man. He made it and gave it to men in this beautiful world as an important asset, or help, to build the kingdom of our God. This we must keep on the authority of Jesus Christ, who said it was made for man, and who kept it all his life.

This hour of good things was closed by singing "Faith of our fathers."

"Faith of our fathers, living still,  
In spite of dungeons, fire and sword,  
O how our hearts beat high with joy,  
Whene'er we hear that glorious word!  
Faith of our fathers, holy faith,  
We will be true to thee till death."

The Sabbath school hour followed, and was full of good things. After the introductory exercises the following two stanzas were sung as a duet:

## SABBATH REPOSE

"In solemn stillness bound  
Appears the day;  
No rustling leaf is found  
On hedge or spray;  
All hush'd the woodlands are,  
Mute sits the bird;  
The village bell afar,  
Alone is heard.

"While there, with feelings deep,  
To heav'n they pray.  
Here Nature loves to keep  
The Sabbath day;  
A moment, on the road,  
Rest, wanderer, now,  
While all adore their God,  
Pray also, thou."

Brother Witter spoke on the Bible's place in "First things first." The editor did not hear this address.

The evening after Sabbath was devoted to the young people's work and to the woman's work. Both sessions were highly spoken of by those who were there, and the several papers given will appear in due time. The woman's program follows here.

## WOMAN'S HOUR

Theme: *Deepening and Widening Our Interests.*  
Through Work with Young People and Children  
Mrs. Harold R. Crandall  
Through Correspondence  
Mrs. Herbert L. Cottrell  
Through Sending out Good Literature  
Mrs. Ahva J. C. Bond  
Through the World Day of Prayer  
Mrs. Willard D. Burdick  
Through the World Friendship Plan  
Miss Ethel L. Titworth

This was the great day of the association. It was filled full of good things on the several programs; and it was a day of consecrated service for the New Market friends, who prepared the meals and entertained the people.

**Last Day of the Eastern Association** The first hour on Sunday morning was devoted to business. The committees reported promptly and business matters were soon disposed of.

Expressions of sympathy were sent to Brother Simpson, who was kept at home by sickness. The association expressed appreciation for the untiring zeal of the New Market people in the work of entertainment and in the generous hospitality extended to their guests.

No invitation for the association in 1929

had been received, and the question of place was left with a committee to look after.

The missionary hour, in charge of Secretary W. L. Burdick, was filled with interesting talks on the various fields at home and abroad.

Secretary Burdick said the people have a right to know where their money given to missions is being spent. He also thinks the people should be heard in regard to what they think of the work.

No mission work is being done in the Eastern Association excepting a little help for the Daytona meetings in Florida.

The secretary then called on different persons to show the location of mission fields on the map before us, and to speak of conditions in each association. Secretary Willard D. Burdick spoke of the Central Association; Mark Sanford spoke of the churches in the Western Association; Rev. E. Adelbert Witter explained the Northwestern field; Clifford A. Beebe reported for the Southeastern; and Secretary Burdick gave information regarding the great Southwest. He said the Missionary Board was over \$5,000 in debt and in great need of money. We are also in need of *men*. This was a helpful service. If every Seventh Day Baptist could see and hear such a representation of the needs and conditions which confront the Missionary Board, I am sure there would be a general rally to help matters.

After an impressive quiet hour service by Brother Loofboro, the quartet sang the following stanzas:

## IN THE GARDEN

"I come to the garden alone  
While the dew is still on the roses;  
And the voice I hear,  
Falling on my ear:  
The Son of God discloses.—Chorus.

"He spake, and the sound of his voice  
Is so sweet the birds hush their singing,  
And the melody  
That he gave to me,  
Within my heart is ringing.—Chorus.

"I'd stay in the garden with him  
Though the night around me be falling,  
But he bids me go;  
Thru' the voice of woe,  
His voice to me is calling.—Chorus.



## Chorus

"And he walks with me and he talks with me,  
And he tells me I am his own,  
And the joy we share as we tarry there,  
None other has ever known."

The devotional hour in the afternoon was in charge of Deacon Frank Langworthy, who began with the words: "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."

Then followed the sermon by Rev. Clifford Beebe, delegate from Southeastern Association.

The leading thought was "Speak to the children of Israel that they go forward." He illustrated his thought by Elisha's test of the king of Israel by the use of the arrows, in which the king was shown to be too half-hearted to assure him of complete victory.

We fall short too often. We are too half-hearted in our work. We do not live up to our God-given ability. We are too ready to "stand still and see the salvation of the Lord," when we ought to accept God's offer to help and to lead, and to speak to the children of Israel *to go forward*. If Seventh Day Baptists would use the power God offers, they could do great things. He offers his best but we are willing to take up with a second choice. May we learn to put ourselves in God's hands and go forward.

This practical talk was followed by the quartet, singing "I can hear my Savior calling," in which the promise is, "I'll go with him all the way."

There were five speakers in the next hour, with the general theme of denominational movements. Rev. W. D. Burdick had charge of this session. After interesting remarks regarding the forward movement, he called upon the editor to speak of the SABBATH RECORDER, Rev. Harold Crandall to tell about the summer camp for young people, Jesse G. Burdick to speak of the denominational building, and Rev. A. J. C. Bond to tell about his Sabbath conferences.

We wish the denominational building could be presented by help of the charts and drafts used by Brother Burdick. This

presentation gave the best showing for this good cause of anything we have seen. I can not help feeling that a mistake was made by not arranging for such a showing in every association.

The closing sermon of the association was by Mark Sanford, delegate from the Western Association.

His text was John 15: 4-5—Christ's words about abiding in him, even as the branch abides in the vine, if we would bear much fruit. For without Christ we can do nothing.

He emphasized the thought that each one has a place in God's plans, which he should fill for the kingdom work by abiding in Christ.

This makes a good closing thought for each one to take home with him. In the work that is to build up God's kingdom, without Christ we can do nothing.

## CALIFORNIA

Mountain peaks along the sky,  
Gold-brown valleys near them lie,  
Rustling palms and pine trees high—  
*That's California.*

Ocean waves along the shore  
Roll and break with splash and roar;  
Swimmers, divers, girls galore—  
*That's California.*

Winter rains and soft spring showers,  
Sandy deserts rich with flowers,  
Orange groves like bridal bowers—  
*That's California.*

Lusty northers rise and blow  
Driving dust like drifting snow,  
Leaves and hats are on the go—  
*That's California.*

Cool, still mornings, bright and clear,  
Hot bright noons that burn and sear,  
Drowsy hours bring evening near—  
*That's California.*

Winding roads from here to there,  
Autos zipping everywhere,  
Cities neat and landscapes rare—  
*That's California.*

Pretty girls and bright children,  
Friendly women, real he-men,  
All say, "You'll come back again  
*To California!*"

N. O. MOORE.

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

### OUR BULLETIN BOARD

ONLY ONE MORE SABBATH OFFERING CAN REACH THE TREASURER BEFORE HE CLOSES HIS BOOKS FOR THIS CONFERENCE YEAR.

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.

### FINANCIAL CONDITION OF OUR BOARDS AND THE GENERAL CONFERENCE

May 1. Indebtedness of the Missionary Society, \$5,542.41.

June 12. The Tract Society has a substantial balance in the general fund, and will probably close the year out of debt.

June 4. The Woman's Board has about \$800 in the treasury, with \$1800 remaining unpaid on their budget for the Conference year.

June 2. There was a debit balance of \$10.82 in the account of the Sabbath School Board, after which the Onward Movement check for May, amounting to \$174.98, gave a balance on hand of \$164.16. In addition to this the board has invested \$1600 in the general fund, which would make about \$1764 on hand. The treasurer estimates that there will be a shrinkage of about \$1000 this year.

June 12. The treasurer of Conference reports an overdraft of \$2,593.84, with \$168.82 on hand, making present indebtedness \$2,425.02.

### THE DENOMINATIONAL PROGRAM FOR 1928-1929

WHAT SHALL IT BE?

In about a month from the time you read this SABBATH RECORDER the General Conference will convene at Riverside, Calif.

Never before have we held the Conference at such a distance from the majority of our churches, and there will doubtless be a smaller representation of our churches by delegates than usual.

In many ways it will be an important Conference. The work of the various boards will be explained, encouraging reports given, and possibilities considered of making our work more effective for good within the denomination, and of helping those outside who are looking to us for encouragement and help.

We shall be confronted with serious problems, not the least of which are the shortage of workers, insufficient contributions of money, and a lack of co-operation in carrying out the denominational program.

I feel certain that we all desire that the coming year shall be one of greater spirituality among our entire membership and of constructive activity in all departments of our work. How can we make the year such? What shall be our program?

It is not for any one of us to dictate the program; we each should give our best thought, our earnest prayers, and unselfish effort to make the program worthy the Seventh Day Baptist Onward Movement.

An essential element in making such a program will be a good beginning—and so let us as individuals and churches see to it that our boards are out of debt at Conference time. Imagine how different it will be to plan a program when we are in debt \$10,000 from what it would be if we were not in debt. We have sufficient money to place our boards where they can meet the urgent demands on them to strengthen the work in our churches and to heed the calls from outside.

The second requisite is that *we all help* in forming the program. Why complain *after* Conference about the denominational program, or the budget, quotas, and the decisions reached? Take advantage of your rights as churches and advise the Commission or the General Conference, or both, what your wishes are as to the program for next year's activities.

It is highly desirable that we form a good program for next year; it is equally important that we carry out the program decided upon.

We are not giving the desired moral and financial support to our program that we should give as Seventh Day Baptists. We have no right to neglect our privilege of helping in forming the program, neither have we the right to help in forming it and then return to our churches to give the program indifferent support, or no support at all.

Congregational church government carries with it the responsibility of supporting the program that has been worked out and accepted by the majority vote of our General Conference. *We need better teamwork.*

Let us plan a worthy program for next Conference year—and carry it out.

### KNOWN BY THEIR FRUITS

REV. ALVA L. DAVIS

In my last article, seeking to define fundamentalism, two representative creeds were placed in contrast, with the request that these be studied carefully. But I want to urge you not only to study these creeds carefully, but to trace them to their logical conclusion—the fruitage they bear in Christian life, thought, and activities. It is our doctrinal beliefs that influence our thought and action. It must be clear to any thinking person that the Church of Jesus Christ, as a functioning organization, can no more exist without basic doctrines, that draw together men of like mind in a common purpose, than a building can be erected without a foundation.

Yet despite this self-evident truth, we have come upon that blessed day of the "open mind," which means we no longer have convictions, but only opinions. Biblical truth and belief are held so lightly that people let go of these easily and take hold of something else if personal interests are involved, or the wind of popular favor changes.

The Church is baffled in her work of soul saving; budgets are being reduced; work on the mission fields, home and foreign, is being curtailed—this at the very hour when there ought to sound a challenging "Advance," all along the line. The cause is not hard to find. Religious leaders in all denominations have been casting doubt upon the authority of God's Word, belittling the neces-

sity of belief in the creeds of their own church, often denying the tenets of our historic faith without stating what their own faith is. Such leaders, had they been at the Diet of Worms where Luther was on trial for his faith, would probably have whispered to him, "Don't be a fool, Luther. What difference does it make what a man believes?" But Luther said: "Here I stand. I can not do otherwise. God help me!"

The Apostle Paul was driven, upheld, and inspired by a confident faith. He was able to say, "I know, I know," concerning the truths which he proclaimed to men. So unfaltering was he in his convictions that he could stand before the emperor of the world without a tremor of fear, for he had back of him greater authority than that of Nero.

The creed of the fundamentalists is that of Christ, of Paul, and the early Church. We are standing for primitive Christianity. That is why we are pleading with men everywhere, and with Seventh Day Baptists in particular, not to surrender faith in the fundamental truths of historic Christianity, but, rather, to stand loyally by the "faith of our fathers."

A fundamentalist is always loyal to the Word of God. To him God's Book speaks with authority. He accepts it as God's inspired message to man, and as his rule of faith and practice. Why, then, should he reject the old faith for the new? Why should positive faith give way to doubt and uncertainty? Why should we change positive convictions for the negations of modernism?

Primitive Christians, fundamentalists, if you please, organized and directed in the past, the great missionary movements. They preached then, as they preach now, that Christ came as the world's Savior, and that the heathen without Christ is lost. Fundamentalists have no reason to be ashamed of their faith. Judged by its fruit, fundamentalism presents a record of achievement which challenges admiration.

Charles Stelzle, a modernist, like most men in the same school of religious thought, is unfair to fundamentalism in his definition of it, in charging them with being "ignoramuses," "defeatists," etc.; yet reviewing their history he pays them excessive compliments. He gives them credit for organizing the Y. M. C. A., the International Sun-

day School Association, and the great missionary movements, etc. But we will let him speak further:

"They originally built the educational institutions of America and the theological seminaries. They are responsible for practically all the most successful individual churches in the United States—and for the most part they fill them. Through their power to dramatize and to emotionalize their message, they have won the great mass of the American public that believes in religion. Practically every evangelist in this country today is a fundamentalist, and it is perfectly safe to say that all the great evangelists of the past were fundamentalists. Moody was not only a fundamentalist, but also an ardent premillennialist. The fundamentalists have organized important Bible institutes at strategic centers throughout the country. The exponents of fundamentalism have given generously of their wealth, and the 'old-time' religion is a slogan that has attracted the millionaire as well as the masses. It is probably correct to say that nearly ninety per cent of the population of this country accepts the doctrines of the fundamentalist.

"There is hardly a modernist living who can get the audiences that certain well-known fundamentalists always attract; and furthermore, *there is scarcely a modernist who will come out in the open and declare his beliefs without equivocation* [italics mine]. For a time they seemed to have a certain vogue, but today even their leaders are speaking softly. It is as true in religion as it is true in politics that the conservatives control, if for no other reason than that it is more comfortable to accept their control."

"By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." Judged by its fruit, what shall we say of modernism? "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father who is in heaven."

### THE SABBATH AN ASSET IN BUILDING CHRISTIAN CHARACTER

MARK SANFORD

(Delegate from Central and Western Associations)

In a discussion of the Sabbath as an asset in building Christian character we may well spend a little time in trying to analyze what we mean by Christian character.

Some one has said, "Character is what you are. Reputation is what people think

you are." I fear we are often more concerned with our reputation than we are with our character—more concerned with what men think than what God knows.

If character is what we really are, then Christian character must mean that we are really Christlike in all we do, not just trying to appear Christlike. Not settling the problems which come to us in our complex daily lives according to what men may think or say, but to the best of our ability settling those problems as Christ would settle the same problems if he were in our place. It means that we must have some of that same devotion to the heavenly Father that made Jesus add the words, "Thy will be done," to his prayer in Gethsemane. We must have some of that same self sacrificing love that led our Master to the cross and prompted the prayer for those who drove the nails. We must have some of that faithfulness to our mission which held him so true to his course that he could stand before Pilate and say, "For this cause was I born."

Christian character, the kind we have briefly tried to describe, does not come ready made. It can not be bought, sold, or traded. Each must build for himself. Our reputation may ride for a time upon the deeds of others, but our characters must stand or fall alone.

The value of character, like every other building, is largely dependent upon the amount of well directed labor which we put into the building. We can not build Christian character without doing Christian work.

The Sabbath is an asset in this process of building Christian character—first, in that it calls for sacrifice. I have heard some say that Sabbath keeping does not call for sacrifice, but I hope no Seventh Day Baptist will ever again so cheapen the Sabbath. Things which cost nothing are usually worth just about what they cost. Edgar Guest says, "It takes a heap o' livin' in a house to make it home." It makes little difference whether the house is large or small, old or new; it is only a box in which to build a home, and no one knows the real meaning of home who has not put love and sacrifice into the building.

Many of the sons of wealth have made a failure of life because they never had to



earn what they received. They never learned to sacrifice. God never gives his best to those who are unwilling to pay the price. But to those who are willing to pay he gives far more than we earn.

The Sabbath does cost something, but if we are willing to pay the price we will find that it has been worth far more than its cost, and the training it gives will help to win many other battles of life. If the Christian Church fails to meet the needs of the twentieth century, it will not be because it demands too much of its members, but rather because it has lowered its standards and demands too little.

The Sabbath is an asset in building Christian character, second, because it trains a sensitive conscience. A good conscience is necessary to Christian character, but conscience is not an infallible guide. Conscience is a judge and jury in our lives. It weighs the evidence and gives a verdict, but it does not produce the evidence. Saul of Tarsus had a clear conscience when he was persecuting the Church, because his manner of life and habit of thought had shut out the truth of Christ, and his conscience had only one side of the evidence. When he knew Jesus his conscience gave a different verdict. It is possible for us to think so much about the things we wish to do and shut out so much of the evidence of what we should do, that we reach a point where we can sin with a clear conscience. There are Seventh Day Baptist homes where the value of wealth or social position is emphasized so far above the real values of Christian character that the children's consciences are forced to act with partial evidence. Our characters can not be their best without the information which Sabbath keeping and Sabbath service gives.

Again, the Sabbath trains us to heed when conscience speaks. If we start to follow any of the marked auto trails across the country, we have little trouble as long as we follow the trail markers, but if we depend upon our own judgment or the condition of the road at every turn, we soon lose the trail. The trail marks are of no use to us unless we follow them. The same is true on the pathway of life. If we fail to heed when conscience speaks, soon conscience will fail to speak. I have a friend who, under the stress of financial condi-

tions, accepted a position where he had to work part of the time on the Sabbath. But he soon found that he could not be the same man he had been while he was keeping the Sabbath. He gave up the position and came back into his church work. It is almost universally true that when one gives up the Sabbath he gives up many things.

Paul Lawrence Dunbar expressed it in these words:

"Good-by," I said to my Conscience,  
 "Good-by for aye and aye."  
 And I pushed her hands off harshly  
 And I turned my face away.  
 And Conscience, smitten sorely,  
 Returned not from that day.  
 But the time came when my spirit  
 Grew weary of its pace,  
 And I said, "Come back," to my Conscience,  
 "For I long to see thy face."  
 But Conscience cried, "I can not,  
 Remorse sits in my place."

The Sabbath must be an asset in building Christian character, third, because God made it for man, and he never made anything for us that was not good for us. He never made a law simply to show his power. His laws are guide posts for us and are made because it is best for us to keep them. Christian character depends upon our nearness to God, and the Sabbath is one of the strongest bonds that bind us to him. Christ said, "In vain do ye worship me, teaching for doctrines the commandments of men," and again he said, "Render unto Caesar the things which are Caesar's and unto God the things that are God's." We can not get into the closest relationship with him by rendering to Caesar the things which are God's. No substitution of the commandments of men can give the same results as keeping the laws of God, made to tell man how to get the most out of life.

The Sabbath teaches us: (1) To pay the price for God's blessings—to put "First things first." (2) It trains a sensitive conscience. (3) It connects the wires of our lives to the great source of all power.

"A reputation may be blasted, but a character, never."

"Courage, brother! do not stumble.  
 Though thy path be dark as night,  
 There's a star to guide the humble.  
 'Trust in God, and do the right.'  
 Though the road be long and dreary,  
 And its ending out of sight,  
 Foot it bravely—strong or weary—  
 'Trust in God and do the right!'"

## MISSIONS

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

### SEEING THE FIELD AS A WHOLE

Some are interested in one field, others in another, and some in all fields. For instance, some are much interested in the work at home, others in foreign missions, and still others in the work on all fields. Some are particularly interested in one part of the foreign field and not in another.

This is natural and many times is justified. Once when the writer was soliciting a contribution for missions from a man of large wealth outside our denomination, the man finally said in substance, "I want to do something for your work, for I think your people are not getting their share of the world's benevolences." One of the things that appealed to him and caused him to help our missions was his sense of justice. This is only one out of many things which might prompt disciples of Christ to support one particular line of work more than another.

Often there is animated discussion about the relative importance of different fields and it sometimes happens that people insist that all other disciples of Christ should see as they do about these matters and support the lines of work they, themselves, think the most important. It is to be expected that we see differently regarding the importance of different fields, but we should not insist that all others give their support to the lines of work that interest us most. This borders on bigotry. Every one has the right to place his benevolences as the Holy Spirit directs. It becomes us, as disciples of Christ, to inform ourselves as to the needs of all fields, and seek divine guidance in the use of our tithes and offerings, as in the use of our lives; and it also becomes us to let others follow the guidance of the Holy Spirit in these matters.

If people are interested in one line of work, it is often well to encourage them to support that work, for it sometimes happens that interest in one field leads to in-

terest in others. In denominational work the ideal condition would be to have all interested in and supporting every line of work, but we do not live under ideal conditions and we do well to recognize this fact. The chief thing is to secure results, not to follow some particular scheme, though ideal.

While providing opportunity for every disciple to support the line of work dearest to his heart, we should strive to see the missionary world as a whole, and help others to do the same. This is especially necessary on the part of pastors, Missionary Board members, and other leaders. It is not well for a missionary to think only of his field; it is not well for a pastor to see only one field; it is not well for members of boards to consider certain fields only. We need in these days the world-wide vision.

### WHAT'S LEFT OF CHRISTIAN SCHOOLS?

Just how many Christian schools still carry on? How many students remain in them? To such questions no final or conclusive answer can be given. Some approximate estimates based on answers to a questionnaire have, however, been made by the China Christian Educational Association. These we briefly summarize. The estimates cover all parts of China except the west. In general, schools in North China and Fukien are apparently better off than those in East or Central China. Central China schools have suffered most. Those in West China probably average with the others. On the basis of the approximate and incomplete figures we find that probably about seventy-five per cent of primary schools are open with about seventy per cent of their enrollment of 1926. Of middle schools, about sixty-five per cent are open with about fifty-five per cent of their former enrollment. In North China about thirty, and in East China 80 per cent of the middle schools now have elective religious instruction; no report as to this problem is at present possible with regard to other sections. Of colleges and universities five out of sixteen are closed. These are St. John's University, Yale-in-China, Central China University, the Lutheran College, and Huping College. With the exception of Shanghai College all the eleven institutions which are open have fewer

students than they had two years ago. The total student body in these institutions is now about eighty-five per cent of what it was then, approximately 2,900: in 1926 the total enrollment was 3,525. Adding to the above four independent theological schools and six independent medical schools, of which half are now closed, we find that the student body of these twenty-six institutions is now about sixty-five per cent of what it was in 1926. This is quite an encouraging showing in view of the widespread agitation and disturbances.—*"The Chinese Recorder," Editorial.*

### LETTER FROM JAMAICA

*Rev. William L. Burdick,  
Corresponding Secretary,  
Ashaway, R. I.*

DEAR BROTHER BURDICK:

Mrs. Coon and I were in Kingston but one Sabbath in March, only one in April, and not any in May thus far. We expect to spend this week-end with our Watersford Church in Guy's Hill. We have been driven with work all these weeks.

Last Monday we returned from Bath, where we had spent a few days with our church people. It was the first time we had been there since last September. That church is of good courage. They are growing in numbers and spiritual power. Not long ago Pastor Mignott baptized a good number there, who united with the church. The church is about to get possession of a good lot in a fine location for a church building. They are in great need of the building. Deacon Donaldson, who is quite ill at this time, is the instrument in God's hands making possible the acquiring of this church lot. Their old temporary church structure is far too small for their growing church membership.

The week before we were with our Bownsville Church. This church was organized less than a year ago with eight constituent members. They now have thirty-two members with good prospect for still more to be with them soon. They have recently purchased more land, doubling the size of their church lot. They paid two-thirds of the purchase price in cash, and will soon pay the remainder. They

are in great need of a permanent building to take the place of the booth where they have been worshipping.

The week previous to that we were with our Bower's Wood Church, some twenty-six miles from our home. It was our first trip to this church. We left our car in Bog Walk, a mile from the church. We also engaged a room in Bog Walk, where we took care of ourselves. To reach Bower's Wood we must go up a very steep hill. No vehicle is ever drawn up this hill. It is too steep. It would have pleased you to have seen Brother Gorden go up the hill with his donkey loaded down with our song books, papers, big lantern, and other needed things for our work up there, and carrying our portable organ on his head. He made the trip up on Thursday, and brought the things safely back Monday morning. Mrs. Coon and I thought it was about enough for us to make trips up there empty handed and empty headed. We had a good all day service on Sabbath. Sunday we walked five miles over hills and valleys and rocks calling on the people. We enjoyed it all. That night we had a good rousing service in the church. Every seat was filled, and a good company of people were on the outside giving good attention to the service. These people recently started the construction of quite a large church building, much the largest of any, outside of Kingston, that we have in the island. They have no floor in it yet, and much other work remains to be done. But they hold their services there. Besides these Brother R. S. Wilson, the church leader, and an experienced school teacher, is conducting a private school in the church. He has thirty-eight pupils on the roll, most of them from outside our own families. I was glad to visit the school on Friday and to see evident the great interest of the boys and girls in improving such an opportunity. Religious interest at Bower's Wood is encouraging. We found five people there desiring baptism and membership in the church. We expect the ordinance to be attended to in the near future.

On Thursday, April 26, we went to Grantham, sixty-four miles northwest of our home. A new interest was started here some months ago. Sunday morning, April 29, Brother Mignott baptized six candidates here. That afternoon we organized a new

### MONTHLY STATEMENT

May 1-June 1, 1928

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

Dr.	
Balance on hand, May 1, 1928	\$16,686.93
Emily P. Newton, Missionary Society	1.00
L. A. Burdick, work in Java	5.00
S. H. Davis, temporary loan	300.00
Tithes and offerings from Georgetown and Mallali, B. G., Missionary Society	13.58
Timon Swenson, Missionary Society	25.00
Onward Movement, Missionary Society	1,066.78
Adams Center Church, Georgetown	31.25
First Hopkinton Church, Missionary Society	8.00
Verona Church, Missionary Society	10.00
Seventh Day Baptist Christian Endeavor Union of New England, employment of native worker in Jamaica	20.00
Mr. and Mrs. E. E. Burdick, China	10.00
Income permanent funds, General Fund	200.00
Prudential Insurance Company of America, account H. E. Davis	12.37
	<u>\$18,389.91</u>

Cr.	
Gerard Velthuysen, work in Holland	\$ 104.17
Wm. A. Berry, April salary	10.00
Royal R. Thorngate, April salary account, traveling expenses, employing native worker, etc.	121.34
Cherry Creek National Bank, account salary R. R. Thorngate	50.00
H. Louise Mignott, account April salary	39.58
D. Burdett Coon, April salary and traveling expenses	165.75
Wm. L. Burdick, April salary and office sup- plies	156.79
Wm. L. Burdick, clerk hire	33.33
L. I. Branch, April salary	25.00
C. C. Van Horn, April salary	41.67
Ellis R. Lewis, April salary and traveling ex- penses	160.50
R. B. St. Clair, April salary	108.33
George W. Hills, April salary and traveling ex- penses	64.35
L. D. Seager, April salary	66.67
Verney A. Wilson, April salary	41.67
Grace I. Crandall, April salary	41.67
R. J. Severance, April salary	41.67
Clifford A. Beebe, April salary	25.00
Mark R. Sanford, work in Western Associa- tion	17.19
Charles W. Thorngate, April salary	16.67
Wm. L. Davis, April salary	16.67
Montgomery Ward and Company, account sal- ary H. L. Mignott	10.42
G. Viziak, contributions to Java	14.00
S. H. Davis, return of part of temporary loan	200.00
Industrial Trust Company, China draft	9.00
American Sabbath Tract Society, 1927 Year Book	115.75
Treasurer's expenses	35.00
	<u>\$ 1,732.09</u>

Balance on hand, June 1, 1928

16,657.82

\$18,389.91

Bills payable in June, about

\$ 4,200.00

Special funds referred to in last month's report now amount to \$20,229.34; balance on hand \$16,657.82; indebtedness to special funds \$3,571.52. Other indebtedness \$2,100. Total indebtedness \$5,671.52.

E. & O. E.  
Samuel H. Davis,  
Treasurer.

Seventh Day Baptist Church, with nine constituent members. But I have asked Pastor Mignott to write you details about this matter as he had so much to do in helping to bring about these favorable conditions.

The organ and three hundred candle-power lantern are giving great satisfaction. Everybody is pleased with them. We can not measure their helpfulness to the work. There are many more things I would like to tell you. But many matters are pushing us hard, and this letter is long enough.

I must tell you that I have lately been gathering statistics of our work and conditions here for the coming General Conference. You will be interested to know that in less than a year we have baptized fifty candidates, and have received them and forty-one others on testimony into our churches, making more than ninety additions to our numbers, most of them converts to the Sabbath, and have organized two new Seventh Day Baptist churches. Our church at Luna has not yet applied for membership in the General Conference. Besides the members of that church we have more than three hundred Seventh Day Baptists in Jamaica. Many others are earnestly enquiring about our faith and doctrine, and asking us to come and tell them about them.

I am not telling you in this of the severe drought that has prevailed in nearly all parts of the island for many months, and of the financial straits of our churches and people, and of other serious problems facing us. But the drought now seems to be broken.

We are very thankful to God and his people for most gracious help in pushing this work on to present success. With continued prayers and help of God's people and wisdom from the heavenly father, we are assured of victory.

Sincerely yours,

D. BURDETT COON.

*Dufferin,*

*No. 2 Bon Air Road,*

*Cross Roads P. O., Jamaica, B. W. I.,*

*May 23, 1928.*

Taxi Driver (after patron pays fare):  
"Here's your receipt, sir."

Patron: "Ah, I see. Did I buy the car?"

—Denison Flamingo.



## YOUNG PEOPLE'S WORK

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

### IMPROVING OUR COMMUNITY

Christian Endeavor Topic for Sabbath Day,  
July 7, 1928

#### DAILY READINGS

Sunday—Bring divine law into it (Exod. 20: 1-17)  
Monday—Be good neighbors (Lev. 19: 11-18)  
Tuesday—Oppose degrading influences (2 Kings 11: 17-21)  
Wednesday—Build the church (Hag. 1: 1-15)  
Thursday—Create good citizens (Ps. 24: 1-6)  
Friday—Preach and live the kingdom (Luke 3: 1-14)  
Sabbath Day—Topic: What can we do to help improve our community? (Neh. 2: 12-20)

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The topics for daily readings this week suggest thoughts for our meditation. We can help improve our community by opposing degrading influences in it. Some people may think that since we have national prohibition there is but little work for us to do in the line of temperance. But the devil is always right on the job, and although prohibition has done wonderful things for our country, the task is not finished, for it is a continual fight. We as loyal, patriotic citizens, must use our influence toward driving the evil of intemperance out of our community. It may be true that the politics of our community is corrupt. If it is true let us try to have clean politics, and thus make our community a fit place to live in.

We can improve the community by building the church, or, perhaps I should say, by *building up* the churches in it. Here, in Battle Creek, we are planning to build a new church, which is needed very much. Our pastor said in one of his recent sermons that while we are considering building a church we must not forget that we should strengthen every department of our church. A strong church, standing firmly for the principles which Christ taught,

makes a strong community, and is a bulwark for righteousness.

We can help improve our community by preaching and living the *kingdom*. We must practice Christianity in our daily lives, and if we do this we can create good citizens, for we know that "actions speak louder than words."

"The more people we reach helpfully on week days, the more will there be in church on Sabbath days. More ministry results in more members."

### THE INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON  
Intermediate Christian Endeavor Superintendent  
Topic for Sabbath Day, July 7, 1928

Why have laws? (Roman 12: 1-8)

### JUNIOR C. E. JUMBLES

MRS. ELISABETH K. AUSTIN  
Junior Christian Endeavor Superintendent

#### SUGGESTIONS FOR TOPIC OF JULY 7

Sometimes in the warm weather it seems harder to keep the attention of the juniors. Anything out of the ordinary will please them and help them to forget the heat. For today's topic an impromptu playlet may be given. Have the leader ask different juniors to come prepared to represent a certain room in a house. For instance, Robert may represent the living room, and tell what the living room likes to have boys and girls do to help make people who visit there happy; it may tell of the happy evenings before the fire when the whole family is at home. Ruth, representing the dining room, may tell how she likes to see the boys fold up their napkins and keep the crumbs from the floor, and how she likes to have the girls help mother set the table and clear it; she likes to hear pleasant words while the family is at the table; she likes to hear a blessing offered before anyone eats the food God has given them.

#### SUGGESTIONS FOR WORK

If the juniors can be made to feel that it is an honor to serve on the committees or to lead the meetings or whatever work they do, instead of feeling that it is a favor they are bestowing on their superintendent or a duty which must be per-

formed, they will more readily take up their work. Allow them to put much of their own originality into their work. Whenever possible encourage them to offer suggestions for the work, and whenever best carry out these suggestions. Junior is a training school, and not an organization where the superintendent should do all the "preaching," so to speak, and carry all the weight of the work. Depend on your juniors and thus teach them responsibility, which is so much needed in the youth of today.

### WHY I BELONG TO THE CHRISTIAN ENDEAVOR SOCIETY

LOWELL MEATHRELL

(Written for Christian Endeavor Week,  
at Berea, W. Va.)

Christian Endeavor is an organization that teaches one to believe in Christ. It is an organization that is for the good of all people. Everyone should at least attend the meetings, and if they do so they will surely become members of the Christian Endeavor society.

When I first began to go to Christian Endeavor meetings I had no idea that I would join, but as I got more and more interested in it, it seemed to me that it was one of the best organizations ever started. For these reasons I joined, and now I am very glad of it, for I realize what it means to me. I belong to Christian Endeavor because, in my estimation, it is the best organization that ever came to America.

Clarksburg, W. Va.

### WHAT CAN CHRISTIAN ENDEAVOR DO FOR ME?

HAROLD SUTTON

(Written for Christian Endeavor Week,  
at Berea, W. Va.)

Christian Endeavor does a great many things for me. It helps me to become a more active member in the church. It helps me to be more reverent to God and my fellow man. It also teaches me to co-operate with the church.

It teaches me to read the Bible and pray every day. We promise that in our Christian Endeavor pledge.

If we are to be active members of the

society, we should take part, other than singing, in the service each night.

We as members should not be ashamed to own our Lord and Master, and should be ready to serve him to the best of our ability. We should be more than ready to do our part in the Christian life. Although we are weak and do many things that we should not do, God will forgive us and help us to grow stronger each day.

There are so many persons in this great world who are ashamed to own God as their Savior, we as Christians should do our best to help them and cause them to see where they are wrong.

Christian Endeavor has helped me to grow stronger in the law of the Lord, and I am hoping and praying that it will help others to turn toward God and own him as a Savior.

Salcm, W. Va.

### EVANGELISM—CRUSADING FOR THE LIVES OF YOUTH

VELMA HODGE

(Given at the Easter sunrise service, Berea,  
W. Va., April 8, 1928)

If we crusade with Christ for the lives of other young people, we must be like him and know the story of his life well, for we can not share with others what we do not have ourselves.

We must live as Christ lived. He was always ready to help any one at any time. He did not put it off till some other time because he was tired.

We find that Christ spent a large share of the time in prayer; so we must do likewise if we have success in bringing our friends to him.

We must be sociable. We can find different places in the Bible where Christ visited the people in their homes. We find also that he attended a wedding at Cana.

We must talk with our friends and explain to them the way Christ wants them to live, for we know he spent much of his time in teaching.

Evangelism comes first, for if the world were evangelized, we would have Christian citizenship and world peace.

Some men electrify their audiences; others only gas them.—Lord Deaver.

## HOME NEWS

ROCKVILLE, R. I.—It may be of interest to RECORDER readers to hear once more from Rockville regarding our recent week-end evangelistic services, May 11th to 13th. We had been having cottage prayer meetings during part of the winter and spring, and asked Rev. Duane Ogden of Waterford to come and assist us in a brief evangelistic effort. His suggestions were found very helpful in further preparing for the meetings.

A committee was appointed to aid in visiting and inviting people to the meetings. In this way thirty or more families received personal invitations to attend. Hand bills were also distributed. The results of this work were manifest in the increased attendance at the meetings.

The first meeting was held on Friday night. Mr. Ogden preached forceful, convincing sermons. Miss Helen Maxson of Waterford, who is chairman of the committee on evangelism of the New England Seventh Day Baptist Christian Endeavor Union, conducted the music, upon request of the church. Both she and her sister Josephine came to help us in spite of a heavy schedule of work in the schools where they are teaching.

The meeting Sabbath afternoon was for young people, and Christian endeavorers from neighboring societies were invited. Sabbath day closed with a further meeting in the evening, and there was a final meeting Sunday night.

Sunday was used by the pastors in visiting in some of the homes, and in personal work. As a result of the meetings several have made decisions for the Christian life. We hope to have baptism in the near future. We are grateful to those who have helped in the meetings, and feel that God's spirit is still at work and that further good will result.

PASTOR BURDICK.

LITTLE PRAIRIE, ARK.—RECORDER readers may be interested in one week-end with the Little Prairie Church at Nady, Ark.

Rev. R. J. Severance came on Friday, May 25, and returned to his home in Fouke on the following Monday, having preached six times to good sized audiences.

On Friday night, although the weather conditions were very unfavorable, the

house was nearly filled with very interested listeners.

A heavy shower at the close of the service caused some to stay in the church till it passed away.

At ten, Sabbath morning, the intermediates met as usual. Brother Severance gave a short talk on one of the daily topics. This was followed by Sabbath school; then came one of Brother Severance's heart searching sermons.

Dinner was served in the shade of the trees near the parsonage. Quite a number remained and enjoyed this social hour together.

At two-thirty we met a large audience in the church, and enjoyed a short though very interesting Mother's day program. This exercise, for several reasons, was postponed from the regular time, one of which was that it might come while Brother Severance was with us.

The program consisted of a few numbers by the orchestra, choruses, readings, recitations by the children, and a motion song, "Sowing," and two solos, one by Kate Jackson, "My name in mother's prayer," the other by Bertie Mitchell, "I'd love to hear my mother pray again." These two solos brought tears to many eyes, as memories of childhood days and mothers, long since gone, were so vividly revived.

Brother Severance followed with another of his telling discourses. Supper was served in the shade of the trees, and a social hour enjoyed before the evening service.

At the close of the evening service Annie Mitchell requested baptism and membership in the church. Annie has been a faithful member of both the Sabbath school and the Intermediate society. Her request was granted.

Several weeks before it was known just when Brother Severance would be with us, we promised to assist in a Children's day exercise at the "Camp Shed," so there was no service at our church Sunday morning. A few pieces from the orchestra went to the "Camp Shed" and assisted in the music.

A full house greeted the preacher at two-thirty. After the sermon we repaired to the usual place for baptism, on "Menard Bayou," where this beautiful ordinance was administered to little Annie by Brother Severance.

Extra seating was provided for the closing service, and the house was crowded.

Many voiced the wish that Brother Severance could stay longer; but it could not be, so we took him to De Witt, Monday morning, thankful he could be with us even for so short a time. We also thank the Missionary Board for making it possible for Brother Severance to be with us.

NORTONVILLE, KAN.—Nortonville, though pastorless, is "carrying on," under the capable direction of the deacons, J. E. Maris and J. A. Howard.

The prayer meeting has been maintained, meeting regularly every week except one, when we adjourned to attend the Methodist-Presbyterian revival at the Presbyterian church. Thus far, there has been a different prayer meeting leader each time. The interest and participation have been good; and the attendance, though not as great as we might wish, is encouraging.

The morning service has been greatly varied. Among those who have brought the message have been local ministers of other faiths (Presbyterian, Methodist, Christian); two young men preparing for the ministry or religious work (Seventh Day Adventist and Lutheran); a Methodist evangelist; the Kansas state secretary of the Council of Religious Education; and our denominational missionary secretary, Rev. W. L. Burdick. Two impressive services have been conducted by the choir—a song-and-story service, "The Christmas Spirit," December 24; and a song-and-story pageant, "Mothers of Men," May 19. A Bible play, "The Seeing Heart," based on the story of Mary and Martha, was beautifully and reverently given by members of the Missionary Society, November 5; and another Bible play is in prospect for June 9. For other Sabbaths, members of the congregation have read sermons from the RECORDER or other sources, or have presented thoughts of their own. Some of the talks have been illustrated with blackboard drawings or with the use of objects.

A promising feature of our services is the part taken by our young people. The younger children have helped with song, recitation, or pageant; while teen-age boys and girls have not only assisted in these ways, but have led prayer meetings and had charge of morning services.

I enclose a clipping from the Nortonville Notes, issue of May 18, telling of Rev. William L. Burdick's visit to this church, as follows:

## SPEAKS ON MISSIONS

Rev. William L. Burdick, corresponding secretary of the Seventh Day Baptist Missionary Society, who preached most acceptably at the regular evening and morning services of the local Seventh Day Baptist church, presenting the general theme of salvation, also gave an entertaining and instructive lecture, Sabbath night, on various mission fields of that denomination. While touching lightly on the missions across the ocean, he dwelt especially on those fields of the two Americas which he has personally visited in recent years—in several states of the union, in the islands of Jamaica and Trinidad, and in British Guiana.

On Christmas eve, the Sabbath school delightfully entertained a large audience with Dickens' "Christmas Carol." Before daybreak the next morning, the voices of the intermediates rang out on the wintry air in familiar carols, sung near the homes of shut-ins and older residents.

About two hundred attended the annual New Year's dinner, and at this time a call was extended to Rev. Duane Ogden to become our pastor.

Good temperance programs are occasional features of the opening exercises of our Sabbath school. The most recent one, May 26, was directed against the use of tobacco, especially cigarettes.

The Ladies' Missionary Society has had its usual interesting program each month, as follows: in November, a Bible play; December, a social hour; January, "World's Missionary Program"; February, Lincoln program; March, Auld Lang Syne meeting; April, miscellaneous program; and May, Mother's day program. A Flag day program is scheduled for June. At the Auld Lang Syne meeting, letters were read from nineteen nonresident members and former members. These letters contained personal news, items of interest from other churches and other missionary societies, etc., and were much enjoyed. They were introduced by an original poem, written by the undersigned, as follows:

## O'ER MILES AND YEARS

The path of life has many forks,  
And every now and then,  
Some good friends turn to left or right  
And vanish from our ken.



The miles divide us. Some may dwell  
On rolling prairie land,  
And some where mountains lift their heads,  
And some by ocean sand.

The years divide us. Time moves on—  
A year, or two, or three,  
Or maybe ten—and when we meet,  
We may as strangers be.

Yet miles and years, though barriers stout,  
Are somehow bridged today;  
And couriers of Uncle Sam  
Have come from far away

With missives you shall shortly hear;  
And so, I'll not talk long.  
To keep you waiting for the news—  
That surely would be wrong.

The circle has done a considerable amount of quilting, some of which is quite elaborate. A mysterious basket has been traveling around among the circle members. Laden with eatables and useful articles, it arrives on the doorstep with the aid of unseen hands. After the removal of the contents, the value of the same in silver is estimated and placed in the mite-box provided for the purpose; the basket is given a new supply and continues on its rounds.

Several food sales have been held by the women's organizations, and have been quite profitable.

The Intermediate endeavorers have just completed a series of studies on the book of Revelation. Next Sabbath, June 9, a class of ten will be promoted from the Junior to the Intermediate society, with appropriate graduation exercises. Eager preparations are being made for the attendance of the intermediates at the Teen-Age Conference in North Loup, Neb., June 23 and 24.

Sabbath school projects include Children's day exercises to be held June 16, and the Daily Vacation Bible School in July or August.

As we write, the SABBATH RECORDER Drive is on, and some new subscriptions and renewals are being received by the teen-age solicitors.

There have been a few minor repairs in the church basement. The interior of the parsonage is being painted and papered.

We are looking forward to the coming of our new pastor, Rev. Duane Ogden, shortly after Conference.

MARGARET E. LA MONT.

### TO DELEGATES FOR THE SOUTH-EASTERN ASSOCIATION

Any one coming to the Southeastern Association by way of Altoona, will find a bus route from Roaring Spring within two miles of Salemville.

Those coming on the train by way of Bedford, will please notify Mr. N. Orlo Blough, and cars will be provided for transportation.

FRANCES BLOUGH,  
Corresponding Secretary.

*New Enterprise, Pa.,*  
June 11, 1928.

### A MAN LIKE YOU

How would you feel if you knew that some boy were hoping and trying to make himself a man like you? Would you be entirely comfortable? Or would you wish that you were setting a different example for him to follow? The chances are that you face just that situation, and it does not depend upon whether or not you have a boy of your own.

A boy is the most imitative animal in the world. He is a natural hero worshiper. And he creates his own heroes, not always wisely, and quite frequently out of those who are wholly unconscious of the emulative admiration they have inspired.

Quite early in life the boy begins to dream of the man he is to become. It is inevitable that he will select some adult as a pattern and, for a time at least, will seek to mold himself accordingly. That selection may not depend upon family relationship or intimate association. It may result from the most casual contacts so far as the adult may regard them. But the influence of the example, however unconsciously exerted, will be reflected upon the impressionable young mind.

The man who is not thus regarded by some boy, as in some way a model for him to copy, is perhaps an exception. It is, therefore, a rather serious responsibility that every man faces. Every man should so conduct himself at all times that he could feel only pride in the knowledge that some boy is striving to make himself such a man as he is.—*Waterford Review.*

## CHILDREN'S PAGE

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

### ADVENTURERS IN JAMAICA

MRS. ELISABETH K. AUSTIN  
Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
June 23, 1928

#### DAILY READINGS

Sunday—Finding the Scriptures (2 Kings 22: 8-14)  
Monday—Educational adventure (Acts 19: 9-12)  
Tuesday—Health adventure (Acts 14: 8-18)  
Wednesday—Adventure with superstition (Acts 8: 9-13)  
Thursday—Preaching adventure (Acts 17: 1-9)  
Friday—Adventure by sea (Acts 27: 19)  
Sabbath Day—Topic: Brave adventurers for Christ in Jamaica (1 John 2: 7-11)

You will notice that we have changed this topic from a study on Japan, as given in the regular Junior topics, to one on Jamaica. Our denomination has brave adventurers in Jamaica, but none in Japan. Rev. and Mrs. D. B. Coon are doing a good work there among the colored people. Following are some letters from some of the children in Jamaica, and also extracts from letters from Mrs. D. B. Coon, telling about the conditions under which they work and the people with whom they work. Perhaps some of you would like to answer some of these letters.

DEAR MRS. AUSTIN:

You may be surprised to receive this letter from me. I want to thank you and also the children who have so kindly sent such beautiful presents for us Jamaica Seventh Day Baptist children. Among the many presents that were sent us by Mrs. Coon were the beautiful little Testaments, and a beautiful box of pencils and crayons, which I needed so much in my school work. I must tell you something about myself and my home. I have five little brothers and one sister. I am the oldest of them. I am twelve years of age, and my youngest brother is one month old. I live one and one half miles from school. I am now taking studies for an examination that is com-

ing about July 14. I have to be at school at seven-thirty o'clock in the morning, and not be back at home till six. Our beautiful island is an island of rivers and springs; we have been having a drought for about two months now. The place is all dried up, the crops have all failed, and high wind prevails. I must now close, thanking you again with best wishes for the juniors and others.

Yours truly,  
STEPHEN S. SAMMS.

[Stephen's address is Longwood Penn, Santa Cruz P. O., Jamaica, B. W. I.]

DEAR MADAM:

I am very glad to give thanks to the juniors for the precious book of Bible stories I received. My age is seven years; my school is at Grantham. I am not able to write plainly so I ask daddy (father) to write for me, trusting the Lord for improvement so that I can soon write for myself. Seeing the interest of Mrs. Austin, I desire to be remembered by you all. Your book is a help to me and my brothers and sisters; we are four in company.

Yours truly,  
MAVIS A. SAMUELS.

[Mavis' address is Grantham P. O., Rocky Mount, Clarendon, B. W. I.]

DEAR MADAM:

I am Gersham Briscoe, twelve years of age. My school is at Grantham. I am the son of a widow, and have other sisters and brothers. I thank you very much for a book of the Bible stories which came into my possession; I am indeed thankful to the juniors for their good works. It makes me wiser and lets me know what is possible for me to do even though I am young. May it please the Lord to bless and keep Mrs. Austin and her good work.

Yours truly,  
GERSHAM BRISCOE.

[Gersham's address is Grantham P. O., Clarendon, B. W. I.]

The following are extracts from letters from Mrs. Coon:

We had a lot of tracts sent here, but they are all gone now. People are anxious to distribute the tracts. They do not cast

them out promiscuously, but give them to those who are interested. Our work is very fascinating and we enjoy it very much.

We have no Junior society here. We may have some time. But the children and old folks attend the Christian Endeavor society, which comes Sabbath afternoon before the vesper service, which is the closing service of the Sabbath.

The children attend all the services on the Sabbath day. Sabbath school begins at nine-thirty in the morning, and services continue at intervals until sunset. The children get up and stand and walk about when there is no meeting in session. They are very quiet all the time. There is no running and racing about the tabernacle any time during the Sabbath.

The girls and boys have not nice homes and good clothes as you girls and boys have. They have better clothes here in this society than they have in some of our churches. There are children who scarcely have clothes to cover them. Some of our boys and girls that we visited once had only one suit of clothes. When the Sabbath came they had to wear the same clothes right through the Sabbath. But you should hear them sing hymns and repeat long passages from the Bible. These children were more nearly white than black. They have pretty, black wavy hair. We quite fell in love with them.

I think I told you that Mr. Flynn, one of our workers on the island, is teaching a day school in which he teaches the Bible. He wants some Bibles for his use in the school, and we thought those you sent us would be just the ones for his use. Last year he had to teach the children the Bible verses. These Bibles will give each pupil one to use in the school room.

Every time we go into the country there are new ones wanting Bibles. But most every one wants the teacher's Bible, so they can have the helps. Most of the people down here who read the Bible really study it.

We had a business meeting of our re-organized Christian Endeavor societies here last night (February 6.) They are making advancement along those lines. They never knew what a Christian Endeavor society was like until recently. Four of our society

had belonged to the Christian Endeavor societies in other denominations.

Our folks have had a Junior society here in our church, but that is a good deal as the Christian Endeavor society was, I think, not conducted as our Juniors in the States. I hope when we get the Christian Endeavor running in a real working way, we may be able to do something for the juniors. There might be a good society of children if we could get them all together and interested. We have some very bright, keen little folks. You would be surprised to see how pretty some of them are. They are trained to be respectful and quiet in the place of worship. Those who are old enough to read, carry Bibles if they have them and use them every chance they have. They are eager to look up the references that are given.

I have never seen but once any signs of games being played by the children. One time we were stopping near a church where a day school was being conducted and we saw, I should think, about a dozen little girls running in and out among themselves, and as they ran they spat each others' hands, as we used to do when we were playing "bean porridge hot, bean porridge cold." I never found out what they called it. I talked to some of the children afterward about it, but they did not seem to know any more than I did. I asked them if they ever played any games. I do not think they knew what I meant by my question. I think life is a serious problem even for the children.

#### FOUR LOVELY LETTERS

DEAR MRS. GREENE:

My sister wrote a letter last week for the RECORDER, saying I would write about the orchestra. But first I want to tell you that I have enjoyed the SABBATH RECORDER very much, especially the Winky stories and the story of "Fraidie Cat."

We have an orchestra in our Sabbath school. In winter there are only four, Crosby and Clarence Junior Rogers, my sister and I. In summer there are six, because Frances and David Rogers are home from school. Frances, Clarence Junior, Viola, and I play violin, Crosby plays cornet, and David trombone.

Our teacher, Miss Myrtle Van de Vord,

also has an orchestra which contains about fifteen or twenty children. All but Viola and I are beginners. To make us interested in our lessons she gives parties. Next Friday will be the first since Viola and I entered the orchestra.

In summer we have a Vacation Bible School down here. I have never attended one, but I am going to this summer, for which I am very glad.

Your little friend,

EARLINE G. MAIN.

(age eleven years.)

110 Baker St.,  
Daytona Beach, Fla.,  
May 26, 1928.

DEAR EARLINE:

Do you know, I was expecting to get your letter this week; and a very good letter it is, too. How I wish I could hear your orchestra play, but since that is impossible I'll just have to imagine how good it is. The churches here in Andover have orchestras and there is also a town boys' band to which my son belongs.

Lovingly yours,

M. S. G.

DEAR MRS. GREENE:

I know who wrote the letter on the Children's Page, and signed his name "Kidd." It was my Grandpa Richmond, and I think I can tell how hold he is, if grandpa does not care. He is seventy-nine years old and lives in Proberta, Calif.

We are going to have Children's day next Sabbath, June 9. I have a piece of twenty-four lines.

I know it is my grandpa who signed his name "Kidd," because he writes letters to me and signs his name "Kidd Richmond." I have heard him tell about Aunt Tillie, too. I think they have good singing, too, for he leads the singing himself.

I think that was funny, Mrs. Greene, when you put your hand in the hen's nest and found a skunk.

Lovingly,

DOROTHY SIMPSON.

Ashaway, R. I.,  
June 8, 1928.

DEAR DOROTHY:

I am not sure whether the joke is on me or on your Grandpa Richmond, but he certainly did fool me good, for I surely thought he was some nice little boy. I did wonder why he was so careful not to sign his name or tell his age. Your grandpa is just all right; he hasn't forgotten that he was a boy once, himself. I think I should call him seventy-nine years young. I remember him very well, for Mr. Greene and I visited him in Milton before your mother and father were married. We hope he will write again, don't we?

You surely had a long piece to speak. I wish I could have heard you speak it.

Lovingly yours,

M. S. G.

DEAR MRS. GREENE:

I am twelve years old and in the sixth grade at school. I have one sister who is in the fourth grade, and is nine years old. I go to Sabbath school, and my teacher's name is Mrs. Jones. There are only four in our class, but we have lots of fun.

Our pets are bantam chickens. We first got a pair and named them Margaret and Tommy. Now we have a whole lot of them and have sold some. Margaret is so tame that she will come right up on the porch to be fed. She will eat right out of your hand. She is sitting now on ten eggs, and they will hatch in a week.

We like the Children's Page in the SABBATH RECORDER very much, and read it the first thing when it comes. Our school will be out in three weeks, and I am going to West Virginia to see our cousins and aunts and uncles.

I take violin lessons, and am learning how to play quite a few pieces.

Lovingly,

AURABETH EHRET.

Alfred, N. Y.,  
June 4, 1928.

DEAR AURABETH:

I do not need to tell you that I was glad to receive your good letter. You and I are old friends, are we not? So your letters are very welcome. You must have a very happy bantam family. I once had four little bantams and was very proud of them.



I think it is lovely that you are learning to play the violin, and I hope you like to practice.

Lovingly yours,

M. S. G.

DEAR MRS. GREENE:

I have been reading the Children's Page in the SABBATH RECORDER, and so will write this week. I have one brother and one sister. We have bantams for pets. We set three on hens' eggs and have eighteen little chickens. I like to watch them.

I am eight years old, and will be in the fifth grade next year.

Yours truly,

RUTH ALLEN.

Bridgeton, N. J.,

June 6, 1928.

DEAR RUTH:

I rather think we will have to brag about New Jersey, especially round about Bridgeton, for this is the third letter I have received with that postmark, just a week apart. That is certainly fine. You must enjoy your bantams, and you can see by Aurabeth Ehret's letter that you are not the only little girl who has them.

Lovingly yours,

M. S. G.

### WHAT THE BIRDS SAY

MARY A. STILLMAN

Here comes Robin Redbreast gay,  
Can't you almost hear him say,  
"Cheerily, cheerily?"  
Bluebird, lilting through the skies,  
Calls as overhead he flies,  
"Purity, oh, purity!"  
Goldfinch, dressed in black and yellow,  
Knows he is a handsome fellow,  
"Chickoree, per chickoree."  
Catbird sings some lovely lays,  
Don't believe him when he says,  
"Can't, I can't!"  
Warbler with the yellow breast  
Cries, when you are near his nest,  
"Widgity, widgity, widgity!"  
Chestnut-sided warbler says,  
When you chance to cross his ways,  
"Which way, sir, which way, sir?"  
Red-winged blackbird in the swamp  
Likes a place that's always damp,  
"Conkaree, conkaree!"  
Northern shrike, by nature taught,  
When a grasshopper he's caught,  
Loudly calls, "Three cheers!"

Vireo's a preacher bird,  
From the elm his sermon's heard:  
"Merrily, merrily, I cheer you,  
Listen to me, I beseech you,  
Verily, selah."  
I have heard Poll Parrot say,  
In her most suggestive way,  
"Hello! Good-bye!"

### PROGRAM OF THE WESTERN ASSOCIATION

INDEPENDENCE CHURCH, JUNE 21-24, 1928

Theme—*The Abiding Christ*

Thursday Evening

- 8.00 Call to order by moderator  
Five minute messages from visiting delegates  
Moderator's address Carroll Hill

Friday Morning

- 10.00 Business session  
11.15 Sermon Rev. Clifford A. Beebe

Friday Afternoon

- 1.30 Business  
2.00 Missionary hour  
Address Rev. W. L. Burdick  
Missionary secretary  
2.45 Discussion of the future Home and Foreign  
Missionary Program W. L. Burdick

Friday Evening

- 8.00 Sermon Rev. L. G. Osborn  
Conference meeting

Sabbath Morning Service

- 10.30 Sermon Rev. E. A. Witter

Sabbath Afternoon

- 2.00 Symposium—*The Abiding Christ*:  
1. In the Home Mrs. W. L. Greene  
2. In Our Schools Rev. E. D. Van Horn  
3. In Our Denominational Program Rev. W. D. Burdick  
4. In Education Rev. E. E. Sutton

Sabbath Evening

Program prepared by the young people

Sunday Morning

- 11.00 Business  
11.15 Sermon Rev. T. J. Van Horn

Sunday Afternoon

- 1.30 Discussion: *Christ in Public Worship*:  
1. Music Miss Ruth Phillips  
2. Scripture Reading and Public Prayer Rev. E. D. Van Horn  
3. Sermon Rev. A. L. Davis

"God is long suffering, and though we fail he gives us more opportunity, until patience ceases to be a virtue."

### THE COST OF CHRISTIAN CULTURE

DR. C. B. CLARK  
(Address delivered at Salem's Fortleth Anniversary)

Your president has invited me to spend a few minutes answering the question of *cost* of Christian culture. The answer is not difficult to recite, but most difficult of realization, for the cost of a Christian education is the cost of Christian living. The financial factor in Christian education is not essentially different from the financial cost of academic education of any kind. The singular difference lies in the character of a Christian education, for a Christian education maintained and administered by others than Christian men and women is anomalous, and I should say parenthetically that Christian men and women are not always to be identified by church membership. Unhappily for the church, the case of Christian education is not unlike that of missions, and many a student in nominal Christian institutions has been constrained to say as did a young Hindu recently, "When I see Christ, I want to be a Christian, but when I see Christians I prefer to remain just what I am."

But I am interested in Salem College as an institution created, designed, and administered for the ministration of Christian culture. It is now nearly twenty-seven years since I made my acquaintance with Alfred University, a sister institution of like profession and purpose. During my first months there I spent some time rummaging in the library, particularly in the old Conference minutes. To my surprise and delight I ran across several educational addresses made on various occasions by presidents Kenyon and Jonathan Allen. For months I reveled in the Christian idealism of the writings of these gentlemen, and though I can not now recall a single sentence that so delighted me at the time, the perfume of these educational impressions was like that left in a room when a pot of fragrant flowers has been removed. An anecdote told of President Kenyon illustrates the moral fervor that always breathes through these educational ideals. It is said that President Kenyon learned one day that some of the young men of the college were using tobacco. The following morning at chapel assembly his anxiety broke out through his prayer when

he said, "O Lord, some of our boys are using tobacco. O God, give them better sense." Possibly the tactfulness of this procedure might be improved, but no one could doubt the moral and spiritual earnestness of a life and heart that broke over in this simple but burdened fashion. I would count them among my best book treasures to possess the addresses of men whose souls overflowed with such fervor of spiritual enthusiasm for the younger generation. I think you will not condemn me for paying a tribute to these two men whom I had never known in person, but who were the spiritual forebearers of that dauntless and indomitable courage that planted and nursed Salem College.

Part of the price of a Christian culture is a Christian personnel who can conceive and administer such an education. The backbone of an institution of this character is a board of trustees composed of men "in whom is the Spirit of God." The men chosen for this responsibility carry a sacred obligation. They must take the initial and fundamental responsibility for its policies and their faithful administration. It must be no cheap coddling of goody-goodyism, no family affair, and though Christian, nevertheless a college; men of vision, insight and foresight; men who are bigger than the confines of any denomination; generous, expansive, illuminating; serious, sane, constructive. Judged by such a standard, it was my belief that Salem's Board of Trustees embodied these virtues that led me twenty years ago this summer to cast in my lot with you, and while no man or body of men is perfect or can be, nevertheless, that these principles have governed their actions individually and collectively there can be no doubt. The expansion of the material plant of this college is continuous, though mute evidence of their foresight and generosity. Some of its members, blessed with means, have from time to time, voluntarily and liberally extended the compensation of teachers inadequately paid. All have given unstintedly of time and effort, and some have grown old or dropped in the harness while giving of their best to forward the interests of a truly Christian institution.

The president of a Christian college carries the largest single responsibility. He contributes more directly and purposefully

to the making of Christian character than does any other individual on the staff. His position is pivotal, and while he may not or must not be obstinate he must have a mind and vision of his own. He can not afford to be moved by either flattery or criticism, else a puppet would do his work as well. He must construct agencies for the development of character while conserving and encouraging forces for good that are already in function. All that we have said of the president applies in less degree only to all other administrative offices of a Christian college. In respect to its leaders Salem has been singularly blessed. In all sincerity, the men who laid the foundations of Christian culture within Salem's walls were men of heroic temper. Unfortunately for me, I have personally known only Doctor Gardiner, though I count it a great privilege to have known him quite intimately and I think I am safe in taking him to represent the group. Doctor Gardiner has been and is a man of faith and high purpose, heart of oak and great courage, patient in misunderstanding, noncombatant, sincere and high-minded. May this spirit of faith and good will live forever in the heart of its present president and all his successors.

The most important factor in the making of the atmosphere of Christian culture is the college faculty. A single cynical, critical disseminator of suspicion can do infinite harm, and in a day undo months of hard work. What the heart is to an organism, that is the faculty to the life of the campus. Above every dictation of tradition and prejudice real love for folks only can make Christian teachers. Salem may well be proud of the men and women who have served on her faculty. How many, throughout the length and breadth of our country, some of whom have reached middle life, can trace their love of Salem College to the permanent awakening engendered by the benign influence of her Christian teachers!

Colleges were made for students, and to do good work, colleges must have good students. In my thirty-five years of teaching I have never met a more teachable, eager-to-learn, willing-minded, responsive, heartening, encouraging group of young people than those for whom I gave out of the heart of my life eleven years of service. As I observe

their continued development since that time, the sequel of years adds weight to this appreciation of Salem's students. Eternity alone can tell the story of beneficent service done by the men and women of this college, who vicariously live anew in the Christian culture that has gone out through the lives of hundreds of her graduates.

I would like to say a word for our splendid alumni, and this community which has been the nesting place of this institution. The citizens of Salem not only have a great privilege but a solemn responsibility—a Christian responsibility to foster and protect this cradle of Christian culture—a solemn responsibility to sustain the efforts of President Bond and his associates—a solemn responsibility to protect it against the injudicious, the selfish, and the incessant commercialism that bears down so heavily on the spiritual phases of modern life.

Christian education is costly, but it is worth the price. Its price can not be measured in terms of money, but only in terms of Christian living. Christian education is possible only through Christian institutions, and Christian institutions are possible only through Christian leadership. What congruity is there between insistence upon every creature comfort and following him who had not where to lay his head? What consistency is there between an easy life and stemming a tide of evil so powerful that it seems to be sweeping our civilization into a maelstrom of riotous living? What hope is there in raising a generation that is too weak to confront honest difficulties? What are the prospects for our civilization if the young are not fortified against dishonest living, "high" living, and indulgent living? What will happen if our morality does not catch up with the technique of science?

What compatibility is there between our extreme anxiety to "be in style" and thinking with him of whom it was said, "Never man spake like this man." He spoke as one having authority and not as the scribes, who desired nothing more than to be in theological style. What one of us can give a really intelligent answer for our profession of Christianity, or our political adherence, or our social beliefs? What is our definition of "success"? Is it to make money, to acquire preference and distinction, to ride in

a better automobile than your neighbor, to wear fine clothes, to live and be buried in good style? By every popular standard of his own age Christ was a most ignominious failure, and the climax of that failure lay in meeting death as a criminal of the first degree. In spite of shame and dishonor, however, he is today the triumphant Christ. Perhaps one of the highest functions of a Christian education would be a revision of our conception of "success."

Consecrated, unselfish leadership is one of the greatest needs of our dizzy civilization. It is the distinctive function of the Christian college to create such leadership. Christian education is the creative agent that takes the finest raw materials of the church and home, multiplies its efficiency and value a hundred-fold, and returns it to a needy world in a life stream of intelligent faith, disciplined power, and dedicated leadership.

If Christian education is to do a saving work it must talk a language a sick civilization can understand; it must clear the fog from our vision; it must make more radiant the significance of personality; it must sanctify the sacredness of friendship; it must deepen our value of human life; it must enlarge our capacity to live the beautiful life; it must emancipate us from the frightening phobias which our madness has engendered; it must deliver us from our shallow pessimism and our still more shallow optimism; and it must free us from the petty envies that decimate our peace, and restrict our happiness.

*Long Live Salem College!*

#### AN APPRECIATION

The members of the Women's Auxiliary Society of the New York City Seventh Day Baptist Church wish to express their appreciation of the life and character of Harriette Stillman Clarke, who was called to her heavenly rest March 30, 1928.

Throughout her long and painful illness she showed the Christ life by patient endurance and unfailing cheerfulness. Her sunny temperament and abiding principles for the right made her influence felt by all who knew her, while her generous nature and true kindness of heart were shown by

her many acts of liberality to those in need, and by her faithful devotion to her friends.

While her modesty prevented her taking a prominent place in the work of the society, there was no member more interested in all its activities or more generous in responding to every call made for money or any help which she was able to give.

"We think of all her struggles, all her gain,  
The joy of victory, the conflict past,  
No longer dying daily, racked with pain,  
But safe and happy, free and strong at last."

MRS. C. C. CHIPMAN.

April, 1928.

#### IN MEMORIAM

The Ladies' Aid Society of the New Market Seventh Day Baptist Church was called to mourn the loss of one of its co-workers by the death of Mrs. Laura Curtis.

She was a member of our society for a long period of years and was a faithful attendant at the meetings. She served as secretary several times, and assisted efficiently on the sewing committee; she also helped to make our food sales popular by her delicious cooking, and in many other ways she was a helpful worker.

Her sudden illness and death were a great shock to her many friends, both here and in New York State, where she intended to make her future home.

Our hearts go out in loving sympathy to the sister, brothers, and other dear ones, and we commend them to the loving care of our heavenly Father who doeth all things well.

In behalf of the society,

JENNIE DUNHAM,  
ELIZABETH WILSON.

#### A Complete and Systematic Study of the Sabbath THE SABBATH IN DIVINE REVELATION AND HUMAN HISTORY

BY

Geo. A. and Mabel D. Main

Reviewed and Edited by Reverends Davis,  
Osborn, and St. Clair.

Will be off the press about July 1.

Pre-publication prices:

Cloth, \$1.00; paper, 50c

SABBATH PROMOTION LEAGUE,

Secretary's Office

110 Baker Street, Daytona Beach, Fla., U. S. A.

Colporteurs given exclusive rights. Correspondence invited.



## MARRIAGES

**BRYAN-DAVIS.**—In Clarksburg, W. Va., on May 30, 1928, Mr. P. Alvin Bryan and Dora Gardiner Davis of Lost Creek.

**DAVIS-KENNEDY.**—In Salem, W. Va., at the home of Mrs. I. Scott Kennedy, the bride's mother, on Wednesday, June 6, 1928, Mr. T. Edward Davis of Lost Creek and Miss Sylvia Kennedy of Salem, were united in marriage by Rev. Theodore L. Gardiner.

**MAHONEY-BOND.**—In "The Chapel of the Flowers," in "Forest Lawn Park," Glendale, Calif., May 24, 1928, Mr. John A. Mahoney and Miss Veda Leola Bond both of Glendale, were united in marriage bonds, Pastor George W. Hills of Los Angeles, Calif., officiating.

## DEATHS

**CLAWSON.**—Lewis Titsworth Clawson, son of Isaac and Ann Eliza (Titsworth) Clawson, was born at New Market, N. J., November 26, 1843, and departed this life May 27, 1928, at Brooklyn, N. Y., in his eighty-fifth year.

When but a young boy, Mr. Clawson was baptized and united with the old Piscataway Seventh Day Baptist Church. For about six years, while residing in Farina, Ill., he was a member of the Seventh Day Baptist Church in that place. About fifty years ago, upon locating in Westerly, R. I., he united with the Pawcatuck Seventh Day Baptist Church, retaining his membership there to the end of his life. Forty years ago this church expressed its confidence in him by electing him deacon, in which office he was faithful and efficient.

Mr. Clawson enlisted August 1, 1862, and served in Company D, Eleventh New Jersey Regiment, until the end of the Civil War, being mustered out in June, 1865. He served as Mail Agent of the Army of the James and Potomac, and was in this position in Richmond at the close of the war. He was an honored member of the Grand Army of the Republic, serving in the various offices of Budlong Post, Westerly, R. I., being the Commander for a number of years. He also held offices in the state organization.

Mr. Clawson was united in marriage with Miss Amanda Langworthy, at Alfred, N. Y., July 8, 1866. Mrs. Clawson died May 26, 1911, just seventeen years and one day before his death. He is survived by their daughter, Mrs. Grace C. Burton, wife of Lewis Burton, and a granddaughter, Miss Lucille Burton of Brooklyn. Mrs. Burton's devotion to and care of her father in his declin-

ing years and during his long illness have known no bounds.

Mr. Clawson lived a consistent, upright, cheerful Christian life. He was never robust. His long life was due to good habits, and reasonable care of himself—in other words, to right living.

Farewell services were conducted by Rev. Harold R. Crandall, in the afternoon of Memorial Day, at the Funeral Home of Runyon and Son, in Plainfield, N. J. It was very fitting that the memorial services of this brother should be held on that day on which for so many years he had delighted in honoring the memory of his fallen comrades. Interment was in Hillside Cemetery, Plainfield.

H. R. C.

**HORNBLOWER.**—Cassie Delaney Hornblower, daughter of Bennett and Elvina Hayes Delaney, was born at Munsey, Pa., February 4, 1860, and died at her home in Main Settlement, April 16, 1928.

When she was a young girl her parents moved to Portville, N. Y. Here she was married on June 30, 1878, to William Hornblower of Main Settlement, where she has since lived.

It was at Main Settlement, twenty-five years ago, that the writer as student-pastor of the Seventh Day Baptist Church of that community came to know Mrs. Hornblower. I was received into the home, whenever I called, as a son. I shall ever hold in memory her kindness and helpfulness. She was generous to a fault.

Mrs. Hornblower is survived by her husband; one daughter, Mrs. L. A. Stout of Main Settlement; one son, William B. Hornblower of Olean; and six grandchildren.

Funeral services were held, April 19, 1928, at two o'clock at the home, and at two-thirty at the East Portville Seventh Day Baptist church, Rev. Alva L. Davis of Little Genesee, N. Y., officiating. Burial was made in the East Portville cemetery.

A. L. D.

**HURLEY.**—Mary Schrader Hurley was born on a farm near Welton, Iowa, May 24, 1873, and died at her home June 4, 1928, at the age of 55 years, and 11 days.

She was one of six children born to August and Esther Schrader. Of this family two remain, George and Charley, both of Welton, Iowa.

Her father's home, where she was born, afterward became the home of her married life. It was from this home that she attended school; here her children were born; and here she experienced the joys and sorrows, the victories and defeats of life. Thus she was born and died at the same home place, with the exception of a few years spent in Welton.

June 23, 1895, she was united in marriage with Orville Hurley; to this happy union four children were born: Esther, Lester, Illa, and Lenore, all alive at the time of her death.

Following her marriage she began attending the church of her husband's faith, and some years later was baptized by Elder George Burdick, as one of a class of ten; her daughter, then eleven years old, was also one of this class. Mary Hurley was a faithful, consistent member of the Seventh Day Baptist Church until the time of her

death, her Christian experience finding expression in deeds rather than in words.

She was a loving wife and mother, and the interests of her home and family were her chief concern. She was a staunch friend and a good neighbor. All calls for aid in times of distress, sickness, or death, met with instant response from her mother heart. The writer of this sketch became intimately acquainted with her at the time of her father's death. During his sickness and death she very cheerfully and efficiently cared for him and ministered to his needs. This was seven years ago, and the friendship begun then has ripened through the years; and a very pleasant memory are the many tokens of love for her pastor and his family that showed itself in her unstinted generosity. We join with her loved ones in mourning her loss.

About five years ago, the malady that caused her demise began to make itself manifest. From that day until the time of her death all that medical science could do has been done to remedy her condition, but to no avail. During her long sickness, and the trying experiences that attended it, her husband and children, her brothers and other relatives and friends, have tenderly cared for her and ministered to her needs. Monday morning, June 4, her naturally strong constitution gave up the battle, and she entered into rest.

The entire community join with her husband and children, her four grandchildren, her two brothers, and other relatives, in mourning her loss. The esteem in which she was held found expression in the large floral offerings that nearly covered the front of the church, many of them coming from the homes where she was known so well.

The attitude of the family is expressed in the following lines. Not what I will, but what thou wilt. Mark 14-36.

Is it so, O Christ of heaven,  
That the highest suffer most—  
That the strongest wander farthest  
And most hopelessly are lost?  
That the mark of rank in nature  
Is capacity for pain—  
That the anguish of the singer  
Makes the sweetness of the strain?

Thus, Lord, in thy mysterious ways,  
Lead my dependent spirit on,  
And wheresoe'er it kneels and prays,  
Teach it to say, "Thy will be done."

The following was a contribution of a life time friend:

A loving mother, wife, and friend,  
Faithful to the journey's end,  
Doing little kindly deeds,  
Looking after others' needs,  
Like the Marys' long ago,  
The Master's love did in you grow,  
In life ever busy much joy to bring  
In service for others  
And to your great King.

Funeral services were conducted by her former pastor, Rev. C. L. Hill from the Seventh Day Baptist church of Welton, Iowa, and she was laid to rest in the beautiful cemetery by the church.

C. L. H.

**WHITFORD.**—DeFlorence Whitford was born August 18, 1855, at the farm home two miles west of Albion, the son of William A. and Jane E. Whitford, where he grew to manhood.

He spent over thirty years of his life in Edgerton, and because of failing health, went to Dallas, Tex., to spend the winter, and passed away December 18, 1927, at the home of his son Gerald.

Besides his wife he leaves to mourn his loss, one daughter, Mrs. Vera Peterson of Minneapolis, Minn., Gerald S. and Leland C. of Dallas, Tex.; Earl L. of Niagara Falls, N. Y., Lawrence W. of Cedar Falls, Iowa; and Claude M. of Fort Atkinson; also three brothers, A. L. Whitford of Milton Junction; his twin brother DeForest of Hornell, N. Y., and W. H. of Cedar Falls, Iowa.

His remains were brought to Albion, Wis., and laid to rest in Evergreen Cemetery.

J. H.

### Sabbath School Lesson I.—June 30, 1928

#### THE EARLY LIFE OF SAUL

Deuteronomy 6: 4-9; Philippians 3: 4-6; Acts 22: 3, 27, 28

*Golden Text:* "Remember now thy Creator in the days of thy youth." Ecclesiastes 12: 1.

#### DAILY READINGS

June 24—Making God Supreme. Deuteronomy 6: 4-9.

June 25—Standards of Excellence. Philippians 3: 3-8.

June 26—Racial and Civic Pride. Acts 22: 3, 25-29.

June 27—Religion in the Home. Deuteronomy 11: 18-25.

June 28—Life's Highest Goal. Philippians 3: 7-16.

June 29—The Great Commandment. Matthew 22: 34-40.

June 30—Loving God's law. Psalm 119: 33-40.  
(For Lesson Notes, see *Helping Hand*)

After this RECORDER was on the press a telegram came to hand announcing the sudden death of Pastor Robert St. Clair of Detroit, Mich., on June 14. (T. L. G.)

A heavily laden truck may move slowly, yet it usually moves without the disturbing rattle of an empty truck, and in due time arrives at its destination. If your life is filled with tasks that are worth while and are willingly performed, there will never be a need nor a time to complain of the emptiness of life.—*Christian Home.*

## SPECIAL NOTICES

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

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

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

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

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

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

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

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

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Upton Avenue Methodist church at 10.30 a. m. The present address of the pastor is J. W. Crofoot, 213 Howland St.

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

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

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

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

## THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor

L. H. North, Business Manager

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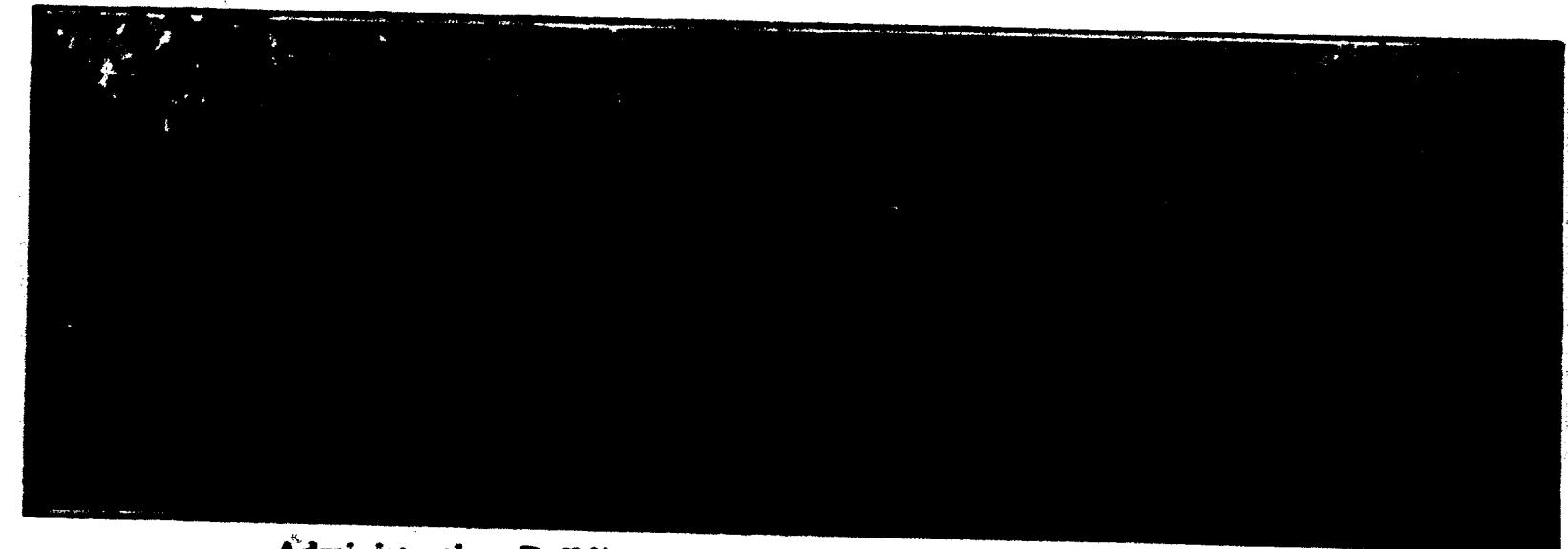
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