

# The Sabbath Recorder

The  
Denominational  
Building  
in  
1928

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

Him that is weak in the faith receive ye, but not to doubtful disputations. . . . But why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ. . . . Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block, or an occasion to fall, in his brother's way. . . . Let us therefore follow after the things which make for peace, and things where-with one may edify another. (Romans 14.)

CONTENTS

Editorial—God's Help in Trouble; Lessons from Jacob and Job.—Jacob's Darkest Hour Was Just Before Day.—"Can Such a Thing Come to Me?"—Good Use for Old Recorders.—Tendencies of the Times that Should Concern Every Earnest Christian.—But There is One Sure Remedy . . .97-101	A Cloud of Fog . . . . . 111
Pastor's Report, 1927, Milton Junction Church . . . . . 101	Battle Creek Planning for a New Church . . . . . 112
Seventh Day Baptist Oward Movement.—Our Bulletin Board.—Encouraging Signs.—"The Water of Life" . . . . . 103	Tract Society Treasurer's Report . . . . 113
An Appraisal of the China Revolution Today . . . . . 104	Young People's Work.—Choosing a Life Partner.—A Thought for the Quiet Hour.—The Intermediate Corner.—Junior C. E. Jumbles.—Young People's Board Meeting, December, 1927.—The Student Volunteer Convention . . . . . 115-119
Missions.—Advice to Missionaries and Missionary Pastors.—Visiting Lone Sabbath Keepers.—Annual Meeting of Foreign Missions Conference.106-108	Home News . . . . . 119
Woman's Work.—Missionary History Test.—Answers to Missionary History Test.—Minutes of Woman's Executive Board . . . . . 109-111	Twins . . . . . 120
	Children's Page.—Juniors at Work.—Making People Great.—The Wonderful Cure . . . . . 121-123
	The National Conference of Theological Students . . . . . 123
	Sabbath School.—For the Intermediates.—A Question.—Sabbath School Lesson for February 4, 1928 . . . . . 126
	Deaths . . . . . 127

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

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# The Sabbath Recorder

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*Our dear heavenly Father, we thank thee for the years thou hast given us in thy service. We are conscious of many shortcomings and feel our unworthiness to be colaborers with thee in thy kingdom work.*

*If it is still thy will to use us, wilt thou give us a double portion of thy Spirit, and a sincere willingness to spend and be spent in our Master's cause. Wilt thou help us to overcome, and to put away everything that grieves thee, or that obscures our vision in our search for truth. In Jesus' name. Amen.*

**God's Help in Trouble** It was night by the brook Jabbok, and **And Job**

It was night by the brook Jabbok, and Jacob was in trouble. Worn and weary in body and distressed in mind regarding the approach of his offended brother, and anxious for the safety of the mother and the children, he could not sleep. It must have been a long, dark night for the poor man as he tussled with the unknown force that contended with him. He must have regarded the angel as a messenger of God, or he would not have persisted in clinging to him for help until the morning light began to drive away the darkness.

Just at that critical time, he found himself helplessly crippled, and when all ready to give up, he found a wonderful blessing as the outcome of that night struggle.

Poor old Job, too, had almost a lifetime of trouble. His night of sorrow was long, and his comforters seemed only to add to his distress. He had not learned that comforting and inspiring truth that our heavenly Father has some wise purpose even in the afflictions that almost overwhelm his children at times. After Job had lost his loved ones by death, and all his fortune, and the hand of disease had laid him low, until there seemed to be nothing left for him but to die and be forgotten, then it was that a wise comforter showed the poor man the wonderful evidences of divine care as seen in the universe about him, exclaiming, "And now men see not the bright light in the clouds."

Then Job's eyes seemed to catch glim-

merings of the wonderful truth of Jehovah's care, and his ears became attentive to the voice of God, until from the depths of his soul he put his hand upon his mouth and said, "Behold, I am vile; what shall I answer thee?" Then he was ready to listen, until he exclaimed, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."

Then it was that Job's night of sorrow was ended and the day-dawn of peace filled his life with greater blessings than he had ever known.

Both Jacob and Job failed at first to grasp the comforting and inspiring truth, that their heavenly Father had some wise purpose even in life's afflictions, and that many times misfortunes and sorrows bring the richest blessings that ever come to men. Indeed, through troubles many a man has found the highway to victory and a crown that fadeth not away. The sea and the wilderness had to be crossed before Israel could reach the promised land.

Jacob was in his "wilderness way," a way that must be traversed by God's faithful ones before their Canaan can be reached. For Job it was a long, weary way, but out of it came blessings untold.

Troubles were great and nights were dark with both Jacob and Job; but no greater nor darker than many a child of God has endured. If we think a little, we shall see that those things we regarded as troubles have been the very best things for us, and in the end we, too, may be able to see that "the light afflictions which were for a moment have worked for us a more exceeding weight of glory."

Happy will it be for us if, when the outlook seems dark and we are on the banks of our "Jabbok," we too can cling to the messenger of God until the morning dawns.

The diamond gains its greatest charms by the grinding of the lapidary, and so it is through the "grinding" that men's earth natures are purged away. Only through the wise use of God's crucible can man come

forth as "gold tried in the fire" and perfected for the heavenly home. The dross of the human heart is not likely to be purged away by ease and prosperity, but the best lives that have ever blessed our world have come through adversity and discouraging struggles.

**Jacob's Darkest Hour Was Just Before Day** I do not suppose that Jacob's experience was very different from that of God's children of today. And I presume Job's wonderful ending of a life full of troubles has been duplicated many times.

Jacob must have been about ready to despair of any relief when he was so completely crippled, but it was just at that most critical time that the morning star trembles in the sky, the gates of the east begin to swing open, and "the day breaketh."

Oh! if only I can enable my readers to take stronger hold of these truths regarding the God-designed mission of trouble and dark days, until faith assures them that all things do "work together for good to them that love the Lord," I should indeed be happy.

Perhaps it is well to emphasize the phrase, "To them that love God." For I am sure that only such will be likely to meet adversity in a spirit and manner that will tend to develop the higher life and nobler manhood. I do believe that every troublesome discouragement, if rightly met and heroically borne, will work for our everlasting good. I further believe that many of those things certain persons fear are going to overwhelm us and the cause we love will all disappear or prove a benefit in the end. Jacob worried himself nearly sick over what he feared would soon be an overwhelming foe, only to find that under God's wonderful overruling there was no cause to fear. Sometimes men do suffer more from imaginary evils than from real ones.

I am fully aware of the fact that sore disasters do come to men and women today that are as hard to bear as were the bereavements and distresses of the two Bible heroes referred to. Sometimes the darkness seems to shut out every ray of hope for a brighter future. The guiding hand of God seems at such times almost forgotten. Jacob's family is broken up; Job's property is all destroyed; the widow's cruse is empty and hunger confronts her loved ones; Martha's

beloved brother dies; Abraham's Sarah goes down into the cave of Machpelah; Jacob's Rachel dies by the roadside away from home. "Woe worth the day in which I was born!" has been the cry of many a child of God. "Is there any daybreak for me? Has God forsaken me utterly?"

I am truly sorry for any child of God to whom the way seems hedged up and whose heart is filled with fears and misgivings for the days that are coming. What a blessing it would be if all such can realize that troubles rightly borne have been the means of real transformation, preparing their subjects for the glory that shall be revealed in them.

"These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb."

**"Can Such a Thing Come to Me?"** It may be that some one in the night of trouble may ask the question, "How can such a thing be?" How can I feel that all things are working for good, when everything goes against me here and now?

We must first remember that we can see only the minutest fraction of "Life's great wheel" as it turns to accomplish its end. The great, hidden plan is unseen. We can get only little glimpses of the minute fractions as they pass our narrow sphere and are developed in the single incidents of our finite lives. We can not fully know the end to which these providences are bringing us—the full effect and the glory to come by and by in the characters thus being developed.

Therefore, to accept these teachings fully and to abide in the assurances they bring, that there is light beyond the darkest cloud, we must have unbounded faith in the mighty Hand that turns the "wheel," and that, too, in the full assurance that he doeth all things well; and if *well*, then for the eternal good of his loved children for whom he turns it. This point gained, and everything is gained. Then even our bereavements shall speak to us of God and destiny, to our everlasting good.

Neither Jacob nor Job had half the light upon such questions as we have today. The Light of the World had not yet come, and they had to live their lives in the dim twilight that preceded our age; so we have today a far better chance to believe in the

bright light that is in the clouds for which they so much longed.

Had Jacob possessed the light we now enjoy, it may be he would not have made that sad wail of woe, when he said, "Joseph is not, and Simeon is not, and you will take Benjamin away also!" He then could not see God's plan. But he afterward found that the things he lamented and bewailed so sorely were the very things in God's plan that were afterwards to bring about the saving of himself and loved ones, and right in the line of fulfillment of the promise to give Canaan to them.

After "the Lord turned the captivity of Job," and he came down to old age like a shock of corn fully ripe, he could then see what his troubles had done for him. And I dare say that Job in heaven today can thank God for the trials—all of which had worked together for good and which had done much to fit him for his home in glory.

It must be that entering heaven will reveal many blessings that have been disguised in troubles endured through a long night of sorrow here, yet every phase of which has been working together for good to those who love the Lord.

**Good Use for Old Recorders** A postal card from Mr. A. J. Williams of Morales, Tex., who is doing independent mission work in that country, reads as follows:

A REQUEST.—Inasmuch as our SABBATH RECORDER of December 26, 1927, has so many excellent articles—especially those entitled: "Guarding the Faith of Our Young People," "Personal Evangelism," "The Price of Liberty," and "Who Changed the Sabbath?" I wish that those who do not care to keep theirs, or who do not hand them to others, would kindly mail them to me with the name and address (of the sender). I will be glad to use them in my mission work. This copy is too good to be laid away. I love to sow seeds of truth by all waters.

Yours in secured grace,  
(Ephesians 2: 8-10.)

A. J. WILLIAMS.

Morales, Tex.

I am sure that some—it may be many—of our readers will be glad to respond to this call. It will certainly help to spread the gospel truths and so be a real mission work on the part of the senders; and it will be lending a helping hand to a lone Christian missionary in his efforts to win men to Christ.

**Tendencies of the Times That Should Concern Every Earnest Christian** Many thoughtful people are a good deal concerned about the tendencies of these times as indicated by the daily records of events in the current newspapers. I would be the last one to overestimate these tendencies, but I can but feel that there is a great need of a more careful survey of the trend of the tides as shown by what may be regarded as small matters. You know the old saying, "Straws in the stream show which way the current is running."

Of course we should guard against a pessimistic spirit that magnifies every sign of evil, until one is disheartened and unfitted for inspiring and helpful work for better things. This spirit only hinders the movements we long to promote.

On the other hand, for men to close their eyes against the many facts today which should really be regarded as unmistakable evidences of dangerous tendencies in life's great stream, would be a most distressing augury of coming ruin. The very fact that the eyes of the public seem to be closed to these facts is, in itself, one of the most impressive signs that things are going wrong, and that our Christianity is losing its hold on human hearts.

I sometimes wonder if history is not repeating itself in America. After we have thrown off the yoke of bondage, as did Israel of old; and after we, too, have endured our wilderness journey to the promised land of prosperity and power, are we, like them, blindly ignoring the very things that foretell our ruin?

Recently I read the misgivings of an aged, scholarly Christian, well known to the Church, who uttered these thoughts: "American morals are worse now than I have ever known them to be for more than eighty years. The Church has lost its way. It has quit saving souls and merely operates a mechanical machine. We have just quit making good men."

Whether this is too strong and too gloomy or not, there must be some facts in society that lead such a man to such a conclusion. One thing is sure: the wreck of Christianity means the ruin of the State. No factor ever had so much to do with making a great nation in America as has that of religion. And the decay of true Christianity means

death to this nation, just as surely as loss of loyalty to God meant ruin to Israel.

Politics alone can only ruin us. Nothing but the fear of God in citizens and in rulers can perpetuate the "land of the free and the home of the brave."

#### WHAT DOES AROUSE OUR FEARS

Let us look now at the signs of the times that are filling loyal Christian hearts with misgivings. We shall see that there is much ground for fear regarding the on-coming future. Some things, good in themselves, need to be well guarded, lest they tend to weaken interest in the one thing needful.

Take the mad rush for worldly pleasure that jams our roads full of pleasure riders on Sundays, leaving the churches empty, leading tens of thousands to forget everything religious on the day recognized as a day for worship, and I do not wonder that many pastors see a drift toward worldliness and pleasure seeking that threatens the ruin of their churches. In one hour on a Sunday afternoon I counted seven hundred twenty-four automobiles passing my own window on a single street. If we look at the facts, that in six months thirteen thousand persons have been killed; and that nearly twenty-three thousand were slain in one year by automobiles, to say nothing of the thousands maimed for life; and when you realize the indifference with which this awful record is looked upon by the public, do you wonder that thoughtful men see in it the loss of a sense of responsibility for the welfare of others?

If twenty-three or twenty-four thousand of our citizens had been killed in a war, and many thousands more had been maimed in battle, the country would be horrified over the calamity. But the very fact that such wreckless ruin mostly in pleasure seeking, hardly makes a ripple on the sea of thought, is a sign showing how this stampede of worldliness is robbing too many of the principal element in religion, namely, careful regard for our fellow men.

The pleasure-seeking multitudes are paying for admission to picture shows over \$500,000,000 a year, while the pleasure places are emptying the places devoted to religion. This is another evidence of the pleasure-seeking tendency which makes many good people fear for the future of America.

Then, who can think of the widespread indifference of our rulers toward the utter disregard for wholesome laws; the desperate efforts of multitudes openly to nullify the Constitution; the fact that so many leaders condone open lawlessness; the long list of highway robberies, of ten thousand brutal murders, and of the great pageant of husband and wife killers, carefully planned kidnapping of young girls, and revolting crimes of every kind, that are given the largest headlines in *great dailies* (the more horrible, the greater the notoriety), until pure minded people are shocked over the details and the evil minds are fed with the ruinous vileness. Indeed, what can be the tendencies of these things as to their effect upon the next generation?

But a careful student of the signs of our times should not stop here. In New York City alone, we are told that a million and a half of children in Protestant homes, are receiving no religious training or help to Bible study—no kind of church life whatever! Questionable places of amusement are crowded with them Sunday after Sunday. Multiply this city's religionless crowds—mostly belonging to aliens from other lands—by the throngs of similar conditions in fifteen or twenty other cities, and you may get some idea of the tendencies in urban life that do not speak well for us, and which, if not corrected, will work our ruin.

With other things, we must by no means overlook the breaking down of true home life in America. Home government of children is sadly neglected, and young people are not carefully instructed regarding sacred family relations. Marriage vows are too little honored. American families studiously avoid having children, while large families of foreigners are filling the land with *un-American* crowds!

The older people, in too many instances, are laying the blame for fast and frivolous lives upon the young people, while they overlook the fact that they themselves are to blame for the tendencies of the children they have brought up. Parents and guardians of youth are too much absorbed in money making or in pleasure seeking to give proper care to the character-forming home life, and their children breathe the atmosphere of worldliness, until we can look for nothing better when they go out for themselves.

We are told that once, when the sons of God came together, Satan came also, and then trouble was inevitable. The children of God came to America and founded a good government, but it seems that Satan came also in multitudes of irreligious aliens, and lawless foreigners, and now many good people fear that the tendency to allow such people to run this nation is all too great for its future good.

**But There is One** I suppose some readers **Sure Remedy** have already thought that little good can come from stating these evil tendencies if no remedy is made clear.

Of course the cure for such things is more than *implied* all through the writings given above. And, really the multitudes of church people do not need to be told God's only remedy for all sinful ways—all unpromising conditions that threaten human welfare. The cure is in the hands of the Christian Church. If every church in our land will only awaken to the dangers that threaten our ruin, and all move together for a deep-seated and thorough religious awakening, in both *church* and *home*; if so-called Christian parents will make their own homes little Bethels in which their children can breathe the atmosphere of pure religion during the character-forming period of their lives; if all who believe in God and good government will cease to encourage outlaws, there will be little to fear for our future.

#### PASTOR'S REPORT, 1927, MILTON JUNCTION CHURCH

As a church we have had many things to thank the heavenly Father for during the past year. Our regular services have been maintained with a fair degree of regularity. We have had Sabbath morning services every Sabbath during the year except three, when we have met with sister churches: once with Walworth, once with Milton in quarterly meeting, and once with Albion in Northwestern Association. Supply was provided in all cases of the pastor's absence, including three Sabbaths in August when the pastor and family were away to Conference.

Denominational interests have been presented to our congregation by secretaries Willard D. Burdick and William L. Burdick. Our China mission work was re-

viewed one Friday night by Doctor Grace Crandall, using stereopticon slides.

While the treasurer will make a full financial report, it is worth noting here that our support of the Onward Movement has gradually increased for the past three years. Figures are not at hand for more than three years. We want to continue the good record, and half the Conference year is now past.

We have also helped to maintain the evangelistic quartet sent out by the Missionary Committee of this association during the past summer. This committee is now undertaking to supply the Iowa field as regularly as possible by using the pastors of southern Wisconsin. This church should take action at this meeting in regard to the question of giving a stated amount of the services of your pastor to such work. Such action is recommended by Conference, and needed just now by the Missionary Committee of this association.

Three interests outside our denominational budget have made appeals to our Sabbath morning congregation with good results: Milton College, the Forward Press Activities and the Near East Relief. Other worthy causes were remembered in our white gifts at Christmas time.

Part of the program for the Week of Prayer was carried out in January.

Ten days' evangelistic meetings were enjoyed by our church in March, with Rev. Claude L. Hill as evangelist. We were all helped by the meetings and some additions to the church resulted. During the year there have been four additions by baptism and two by letters. We mourn the loss by death of one, Deacon W. H. Greenman. We have lost four others by letters or dismissal.

A Vacation Religious Day School was held in July in co-operation with the local Methodist Episcopal church. The school was supervised by Miss Lura Burdick, assisted by competent teachers from both participating churches.

A camp for boys in charge of the pastor, and one for girls in charge of Mrs. Randolph were held at Lake Koshkonong late in July. A survey of our home mission fields was studied and letters were written by the young people to successful businessmen and women who are Sabbath keepers, inquiring as to the possibilities in their re-

spective lines for Sabbath-keeping young people. Some very fine answers have been received. The pastor is duplicating these letters so that each of our young people may have a copy of all the letters.

A bi-monthly paper, "The Pastor's Assistant," has been published throughout the year. Advertisements and subscriptions have covered all costs. The Advisory Committee favors its continuance next year.

A four page weekly bulletin has been used a large part of the year. It consists of a front cover design, a program for the morning worship, notices for the week, and a back cover illustration for the children's sermon. The Advisory Committee favors the continuance of the weekly bulletins.

The young people were not able to sing Christmas carols outside this year on account of colds, but a very pleasant program was given at the church on Christmas eve. The children's program, the men's chorus, the two cantatas, and the organ music were very much enjoyed. Thanks are due the committee that arranged so fine a program.

The pastor has represented the church and Sabbath school in the following meetings during the year: the General Conference at Westerly, R. I.; the Northwestern Association at Albion, Wis.; the State Bible School Convention at Milwaukee, Wis.; the County Bible School Convention at Rock Prairie, Wis.; the organization of the Rock County Council of Religious Education at Janesville, Wis.; the conference of Seventh Day Baptist ministers of the Northwestern Association at Milton. He also assisted Rev. Ahva J. C. Bond in conducting a Teen-Age Conference at Nortonville, Kan., in May.

Your pastor has baptized four candidates for church membership during the past year. He has conducted or assisted in six funerals, and officiated at four weddings.

There have been three meetings of the Advisory Committee, two in preparation for the March evangelistic meetings, and one to plan for the work of the new year.

#### INTERMEDIATE CHRISTIAN ENDEAVOR

As Intermediate superintendent the pastor would report that meetings have been held regularly throughout the year excepting the month of August. Three members have been promoted from the Junior so-

ciety. The membership should be about twelve. Nine are quite regular in attendance. The society won first prize from the Young People's Board in the RECORDER Reading Contest for Intermediates. They have entered the contest again this year. The summer camp and correspondence work were largely with the intermediates. They will gladly receive your RECORDER subscriptions to count on the contest, also your orders for denominational calendars and other publications of the Tract Society, as some of them pay a commission.

Respectfully submitted,

JOHN FITZ RANDOLPH,  
Pastor.

Milton Junction, Wis.,  
January 8, 1928.

#### CRIME AMONG IMMIGRANTS

Nearly every time there is a "crime wave" someone rises to say that it is due to the foreigners in this country; in fact, the idea seems to prevail generally that there is an enormous amount of crime among immigrants. A discussion of this problem, based on careful study in a number of communities by the National Conference of Social Work, which includes representatives of all social organizations does not bear out this contention. This conference has come to the conclusion that when allowance is made for the fact that immigrants are mostly young people, comparatively poor, live in congested districts, and do not get as much consideration from the courts as do Americans, the difference in crime is not so great. It has come to the further conclusion that, while some immigrant groups are given to the commitment of certain crimes rather than others, the danger does not lie so much in race tendencies as in the slowness of our educational and assimilative processes. If this be true, and there is little reason to doubt it, it throws the burden of crime not on the immigrant, but on the Americans and everything they stand for. If crime is to decrease, therefore, everyone must help and no one hinder.—*The Presbyterian Advance*.

A trained intelligence can do much, but there is no substitute for morality, character, and religious convictions. Unless these abide, American citizenship will be found unequal to its task.—*Calvin Coolidge*.

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

#### OUR BULLETIN BOARD

Are you to have special evangelistic meetings in your church this winter?

Do you wish the Onward Movement treasurer to report that your church has sent in money for denominational work in January? Then Rev. Harold R. Crandall, 81 Elliot Avenue, Yonkers, N. Y., must receive the money on or before January 31.

Eight of the twenty-four churches that made no payments on their quotas during the first five months of the Conference year, paid something in December. How many of the remaining sixteen will send money in January?

#### ENCOURAGING SIGNS

"A deep need of our Baptist people, second only to our need of a deeper spiritual life, is that of adequate information. The more information about our Baptist work and life we can publish among all our people, the better."

This clear and strong statement appeared a few weeks ago in the *Western Recorder*, one of the leading papers of the Southern Baptists. The same might truthfully be said about Seventh Day Baptists. But it is nearly, or quite as important that the people make an effort to obtain the information.

There are signs that our people are anxious to become better acquainted with the work as it is carried on under the direction of our various boards. This has been brought to my attention again and again as I have presented the Onward Movement work to our people in addresses and have listened to their questions in conferences.

But that which is even more gratifying to me is the fact that in various places groups of our people are studying about our work so that they may get a better understanding of it.

Last fall the Denver congregation spent two Sabbaths in studying our missionary

interests. In writing to the Sabbath Tract Society for material to aid them in their study of our foreign missionary work they wrote: "We are keeping up a good interest here, and the work of helping ourselves is making us stronger though we feel the need of a pastor."

Not long ago the Christian Endeavor societies of Ashaway, Westerly, Hopkinton City, and Waterford formed a union. One of their committees is known as the Onward Movement Committee. This committee immediately began to plan that the young people become better acquainted with our work and give it more general financial support.

Last week the chairman of the Program Committee of the Ever Ready class of the Westerly Sabbath school wrote asking for material that would help in a program of short talks on the work of our boards.

In this week's SABBATH RECORDER the president of the Woman's Board says that they have received calls for suggestions for programs for local societies along lines of denominational work, and that to meet the calls they are publishing, once a month, a suggested program. This program is the promise of a profitable study by many societies during the year.

These are encouraging signs of increasing interest in our work. They will be of great educational value in preparing people to help in forming plans for carrying on our work and to give moral and financial support of the work.

#### "THE WATER OF LIFE"

In the more recent past many of our people have been deeply stirred as they listened to the preaching of Rev. George E. Fifield. He enriched our literature by two tracts, "The Forward Look," and "Origin of Sunday as a Christian (?) Festival."

For some time before his death he had in mind to give to the public a book that would set forth the gospel that he preached. The manuscript was prepared for the book, but he died before the subject matter was arranged for the printer. Mrs. Fifield completed the preparation of the material, and has had the book printed by the American Sabbath Tract Society, as a memorial to her husband.

In the preface of this book Mr. Fifield

wrote: "The object of this book is to set forth this everlasting gospel of the pure outflowing river of the water of life, free from all human limitations of creeds, and from all the corruptions and superstitions of paganism."

The book is dedicated "to the friends who accepted and loved this everlasting gospel, through the author's ministrations; and to the many readers, yet unknown, who may be blest thereby."

It is a book of 169 pages with thirteen chapters treating of such subjects as the following: "The Water of Life," "Unity of Life," "Fellowship of Life," "The Cleansing Blood of Christ," "Two Kinds of Righteousness," and "Fullness of Life in Christ." The expenses of publishing the book have been met by Mrs. Fifield, and she is now advertising that all proceeds from the sale of the book are to go to the American Sabbath Tract Society to aid in carrying on its work. In addition to this generous offer she purchased a large number of the books herself to send to people whom Elder Fifield knew in the earlier years of his ministry.

The book is a good example of the neat and attractive work being done at our publishing house. The price is \$1. Copies may be secured by sending to the American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J.

### AN APPRAISAL OF THE CHINA REVOLUTION TODAY

BISHOP HERBERT WELCH

(Dr. Welch, resident bishop of the Seoul (Korea) area of the Methodist Episcopal Church, was recently in China presiding at the annual session of Yenping Conference. He here sets down his impressions of the China and the Christian situation.)

The revolution, begun in 1911, is obviously still in progress; that is, the ideals of social betterment, national unity and democracy, and international equality, for which Sun Yat Sen stood and which are embodied in the Nationalist *movement*, have taken firm hold on the thinking of enough Chinese to make them a vital force in the life of the country. But it seems equally clear that the existing Nationalist *government* has during the past few months lost ground, not so much in a military sense as in the

confidence and support of thinking people, north and south.

That may be accounted for partly by the personal antagonisms and ambitions which have split the Kuomintang party into contending factions; partly by the uncertainty as to whether the professed determination to rid the party of its communistic elements is sincere and thorough-going; partly by the inevitable disappointment of the masses because the millennium of peace and plenty, so confidently pledged by the leaders, is not rapidly being realized; and partly by the unskillful character of the policies which the new government has followed. Its dealing with other nations, its toleration of the labor unions in their excesses, its handling of the question of taxation, its ruinous levies upon private business, its iron-clad educational regulations—all alike give little evidence of knowledge of the principles and practice of statecraft. Perhaps this amateur stage of political management is only what is to be expected under all the circumstances, but the dearth of poised and far-sighted leadership is painfully apparent.

China, however, is better, more hopeful, than its government, north or south. There is in the people an extraordinary vitality which gives promise of carrying to a successful conclusion the present struggle for a united country and a clean, stable government, even though the end—as seems sadly certain—may be distant by years or by decades.

#### FOOCHOW "REASONABLY QUIET"

Foochow may be taken as typical. Here, while there is no effective police control, the general conditions under the navy officers who are in charge, are reasonably quiet. The worst seems to be over, so far as danger to foreigners and interference with Christian work are concerned. To be sure, the stage is not quite past when the favorite cry is, "Down with" this or that. "Down with imperialism." "Down with foreign domination." "Down with the unequal treaties." "Down with communion." "Down with the Church." Not yet has constructive thinking expressed itself in measures of genuine progress.

And local disturbances are not uncommon. A new Nationalist army enters—to support the established authorities more loyally, it is supposed. But one of their officers shoots

to death an innocent Young Men's Christian Association (Chinese) representative in charge of buildings, and two hundred men are killed as the newcomers disarm the former, garrison. A band of "student" agitators still runs riot, and their leader is likely to become "major" of the community. One Methodist church in the main city is still occupied by troops; a hospital is rented by the local government for public purposes.

But the institutions generally are running, some of which were closed for a time. The Anglo-Chinese College, under a new name and a new Chinese president, will resume its work in December. Hwa Nan College, that admirable school for girls, and the Fukien Christian University, are both open, with a loyal student body and a gratifying attendance, managed in both cases by commissions composed entirely of Chinese, the missionaries being simply members of the staff or "foreign advisers." Many of the schools scattered through the province, formerly under direct missionary supervision, now have their Chinese principals.

#### TRANSFER OF AUTHORITY

This transfer of authority has been made more rapidly and in a more wholesale fashion than one would theoretically choose; but the pressure of public sentiment in those excited days and the specific demands of the government, have brought about in a few months what the missionaries have been hoping and planning for through many years. And the consequences, so far as one is yet able to judge, seem almost uniformly happy.

Out in the country, where the quality of officials is fearfully uncertain, conditions have been more trying. Churches and schools have been seized, used for barracks, for idol worship, for places of torture. Goods have been confiscated, pastors arrested, others forced into the army, anti-Christian demonstration encouraged, and the Christians driven into a very furnace of affliction. A sifting is going on. A Chinese proverb has it, "The fierce wind reveals the strong grass." It has required a patience and a fortitude like that of the early martyrs to be true. The seed that was sown on shallow soil has withered away; some growth has been checked by the rocks and the thorns; but this is pre-

cisely as our Master foretold. The glory of it is that some of the seed has fallen on good and honest hearts, even as he said, and is defying the heat and the storm, bringing forth fruit, thirty, sixty, one hundred fold.

#### THERE IS A CHRISTIAN CHURCH IN CHINA

There is a Christian Church in China—that is the fact which emerges above all the confusion and the loss. The number of preachers is diminished; the number of members has in the Yenping Conference, for example, decreased by one third; the income from the churches has been cut in half. But with it all, there is left a church, purified as by fire, a church which is self-conscious, which is tackling its own problems with zest and intelligence, a church with leaders, both native and foreign, of ability, courage, and consecration. How good it was to hear men in posts of peril turn away from suggestions of transfer to easier tasks; they must "see it through." People who in ignorance have sneered at the "rice Christians" of the East would be astonished to see the readiness with which they eat the rice when it is salted with danger! China has a church—a Christian church—a church ready to carry out its divine commission of love and service to a great and needy land.

#### MORE CHRISTIANITY NEEDED

It is not time to think of slackening in support of the work in China. The adjustment between missionaries and native Christians will be worked out in good time, as it has been worked out already in Japan; of that I am confident. But the missionaries and the Chinese leaders alike should feel behind them the heart of the home church—comprehending as best it may, but steady and loyal even when it does not altogether understand. Why?

A British consul of long experience in China said recently to me, "The Chinese, if they are to solve their difficulties, must come down to fundamental principles. There is no help for the country except as honest and unselfish men are brought to the front."

"Where shall we get them?" I asked.

His answer was unhesitating, "From the Christian Church. Nothing will save China but Christianity!"

## MISSIONS

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

### ADVICE TO MISSIONARIES AND MISSIONARY PASTORS

Some three years past there appeared in the *Christian Advocate* a letter from Bishop John H. Vincent to Doctor Fred W. Hixson, written some fifteen years ago when the latter was about to become president of Chattanooga University. The letter was not made public till both men had passed away. Though it was written to a man soon to become president of a university, the advice given is just as good and helpful for missionaries and missionary pastors, for they are leaders and administrators. If it be true that their rights to exercise the functions of an executive are more often challenged than is the right of a president, there is all the more necessity to ponder Bishop Vincent's advice. Reticence, reality (truth in being, speech, and thinking), and manhood are as essential in missionaries, missionary pastors, and all pastors as in any class of people who have administrative duties. Below is given the principal paragraph in Bishop Vincent's letter to Doctor Hixson.

"You are a president, but the first and most important element in any president is manhood. One all-important word for you to ponder on is *manhood*. Another word weighted with power is *reality*. And the third word in which is a hiding of power is *reticence*. To be, at first, to associate and students, reserved, is to command a degree of respect as they are compelled to solve the problems of personality so far as one's ruling motive, one's wisdom, one's self-control are concerned. The hiding of one's resources in a wise way develops respect and prevents a certain kind of familiarity which does not foster respect and reverence. Other things being equal, the silent, cautious, non-committal type of administrator has the advantage over the outspoken, demonstrative, and communicative personality. Dignity that is stiff and cold and non-communicative may repel. But wisdom, silence,

open-heartedness, unselfishness may be so combined as to give a charm to silence and to make reserve attractive. And when such a personality is cordial and demonstrative, words, gestures, smiles, tones of voice, are all doubly significant. To be wise, thoughtful, unselfish, self-forgetting, sympathetic as a teacher or pastor or leader is to win friends and to give weight to every word spoken—whether in private or in the social circle."

### VISITING LONE SABBATH KEEPERS

[Below is given a part of a letter written by Rev. Ellis R. Lewis, general missionary in the Southwest. Evidently the letter was not intended for publication, but it is an example of what some of our men are doing on the home field, and the people have the right to know.—SEC.]

DEAR BROTHER BURDICK:

Since the mail was not gathered yesterday, I presume this will arrive with my annual report to the board.

The trip of visitation to lone Sabbath keepers was made as planned except to Elkhart, Kan. This had to be postponed because of a serious attack of influenza. Perhaps I should say that since the repeated attacks of this "flu," 1918, it has left me with a cranky heart, that acts up when I have a serious cold.

In my opinion, such visits are very much worth while. Of the many rich experiences I should like to mention two: one a widow, Mrs. Callie Box, living in Oklahoma City, whose face expressed something of her feelings which mere words could not. I was the first Seventh Day Baptist she had seen for over twenty-four years.

She was baptized by Elder J. T. Shaw at Texarkana, but soon, with her husband, moved away. In 1896 Elder Lee visited her for a few hours, and again in 1903 he was able to spend a few days with her, while he was preaching in the neighborhood schoolhouse. That was the last, until I came in late December.

Through all these years she has remained faithful to God and his truths as taught by Seventh Day Baptists. She has "come up through the great tribulation," and truly her place shall be "found before the throne, and before the Lamb." Since visiting her my own faith has been strengthened, my deter-

mination renewed, and my zeal rekindled. I am not willing to make bare the real deeps that were touched in me.

Another is a girl, sixteen years old, in the home for crippled children in Tulsa—two years away from her parents, two years since she had seen any one she knew. Her mother is a nonresident member of the Gentry Church, and Ruby, who never has walked, is a very sweet little girl. I made a special trip for her, taking Bessie along, since she knew her. It was worth it.

In homes, miles from anywhere; in other homes in the heart of cities; over highways, so perfect one scarcely felt a jar of any kind; over other roads, so poor one wonders how they were ever traveled; for 1,643 miles I drove the Star.

Fraternally yours,  
ELLIS R. LEWIS.

Gentry, Ark.,  
January 3, 1928.

### ANNUAL MEETING OF FOREIGN MISSIONS CONFERENCE

The Foreign Missions Conference held its annual meeting in the Vernon Room, Hadden Hall, Atlantic City, N. J., January 10 to 13. Though the sessions were private, the "delegates and corresponding delegates" in attendance numbered two or three hundred, if one who has not the exact figures may judge; and all must have felt that this annual meeting was one of unusual and tremendous import to the kingdom of Christ on earth.

The Foreign Missions Conference is composed of the mission boards in the United States and Canada doing work in foreign countries, and it was stated that there are fifty-seven societies now enrolled as members. There are similar organizations in some other countries, and through the International Missionary Council, with headquarters in London, it is intended to bring together all the missionary societies doing work among the backward peoples, that they may present a united effort for the Master.

The Foreign Missions Conference of the United States and Canada has come to be indispensable to the work. It renders many services, two of which are mentioned here. It brings the various boards together and keeps each posted as to how problems are

being met by other boards. It has come about that foreign governments look to the Foreign Missions Conference to represent the various boards. To illustrate, when the writer was getting ready to go to Jamaica, four years past, he applied to the British consul for a missionary permit (a permit to do missionary work in Jamaica). The permit was granted; but when the British consul sent the permit, he called attention to the fact that our missionary society was not listed by the British government as one recognized in Jamaica, and advised that application be made through the Foreign Missions Conference. The government at Washington also recognizes the Foreign Missions Conference as the representative of all the boards in America, and a number of times during the last year has sent communications to the boards regarding affairs in China through the Foreign Missions Conference.

The affairs of the Foreign Missions Conference during the year are transacted by an executive committee called the Committee of Reference and Council. For a number of years the executive secretary has been Rev. Fennell P. Turner. Mr. Turner has proved himself a keen, energetic, broad-minded missionary statesman. For about one year he has been ill, and though improving now, he has thought best to resign. To some of us at least this seems next to a calamity.

Evidently the most or all the denominations belonging to the conference had delegates present at the recent annual meeting, and missionaries from nearly every country were also in attendance. The writer is constantly attending conventions, and seldom if ever has he been more favorably impressed than he was by the men who made up this conference. There was a fair percentage of women present as delegates, but it was a men's conference. When one sits with a company of men, mostly strangers, one is consciously or unconsciously keen to size them up, and the foremost question is, "Are they sincere?" If we detect signs of insincerity and self-seeking, it corrodes all. Only rarely did one discover signs of a lack of seriousness and sincerity. There were a few young men present and some in the neighborhood of three score and ten, but the most of them were men in middle life. All seemed to sense that they were ambassadors

of the King of the universe, that the world's crisis is on, and that upon them more than upon any other group of men rested the outcome.

Though mission work in all the world was under consideration and the state of affairs in many countries was given special attention, conditions in China and the future of Christ's kingdom in that troubled land were the chief topics. The only Chinese on the program was Rev. W. Y. Chen, pastor of the Methodist Episcopal Church in Fowchow. He stated that he had been asked not to speak upon conditions in China, and that the subject assigned him was, "Our Experience in Fellowship with Jesus." He was gratified that he had not been requested to speak on China, because no one, not even the Chinese, knows the conditions and what is taking place.

Wednesday forenoon, the second session of the conference, was given to China for the most part, and sectional meetings on the same subjects were held both Thursday forenoon and afternoon. Doctor Henry T. Hodgkin, a prominent missionary home from China, was given an hour or more at the beginning of the session Wednesday forenoon to set forth the conditions there. If we were disappointed that he brought forth little or nothing new to those who have been trying to follow affairs in China, it was gratifying to see that his years in China had not made him a partisan, and his words carried the more weight for this fact. In the hour's discussion of China affairs which followed Doctor Hodgkin's address, very little that was new was brought to light, except that missionary administrators and missionaries themselves are not agreed as to the policy to be pursued in regard to some matters pertaining to mission work in China; and this was nothing new.

In the first sectional meeting on China the registration of schools was the subject and the discussion waxed quite tense, though kind. It was evident, on the surface at least, that those who had prepared the program had lined things up for early registration of schools in compliance with Chinese demands. The discussion was started by Doctor E. A. Wallace, who has spent many years in education work in China. Doctor Wallace said that he had given the subject long study and had become convinced that

the Chinese government had the right to require the registration of private schools and the suppression of religious instruction therein. Though he took much time, he did not make clear to our inquiring minds how he arrived at this conclusion. After a considerable time had been consumed in the expression of sentiments kindred to Doctor Wallace's, such men as Doctor A. J. Brown, one of the secretaries of the Presbyterian Board, and Bishop Ainsworth of the Methodist Church, a man who has spent many years in China, agreed, in substance, that no government has a right, in accordance with the principles of religious liberty, to prevent a private school from giving religious instruction; that a government might refuse educational recognition to the pupils of private schools, but that it was beyond the province of any government to interfere with religious instruction. Those favoring early registration stood on the principle that it is better to take what we can get than to lose all, and that though all religious instruction is prohibited, it is better to carry on schools in China, hoping that by personal contact teachers may influence pupils to become Christians. In reply to this it was brought out that in years past Japan, Korea, and Turkey had required registration of private schools similar to the radical demands now made by China, yet the Presbyterian Board had never registered her schools and was still doing business in all these countries. It was the plan that this sectional meeting should formulate "findings" regarding registration, but with the wide difference of opinion this was impossible.

One of the things which the secretary will remember the longest was a period of prayer led by Doctor John R. Edwards, one of the secretaries of the Methodist Board. Doctor Edwards shed no tears and made no effort to cause others to, but the man's sincerity, fervor, and passion for men, manifested in the words he spoke and the manner in which he conducted the service, brought many to tears, and made all feel that they were in the presence of God.

"The Church has something for you, larger than business, more attractive than social life, more important than pleasure, better than you can find elsewhere. Come and see!"

## WOMAN'S WORK

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

O ever-earnest sun!  
Unwearing in thy work,  
Unhalting in thy course,  
Unlingering in thy path,  
Teach me thy earnest ways,  
That mine may be a life of steadfast work and praise.

O ever earnest stars!  
Unchanging in your light,  
Unflinching in your race,  
Unswerving in your round,  
Teach me your earnest ways,  
That mine may be a life of steadfast work and praise.

O ever earnest earth!  
Doing thy Master's work,  
Fulfilling his great will,  
With all thy morns and evens,  
Teach me thy earnest ways,  
That mine may be a life of steadfast work and praise.

O ever earnest sea!  
Constant in flow and ebb,  
Heaving to moon and sun,  
Unchanging in thy change,  
Teach me thy earnest ways,  
That mine may be a life of steadfast work and praise.

—Horatius Bonar.

### MISSIONARY HISTORY TEST

(Prepared by Belle M. Brain, Schenectady, N. Y.)

WHAT IS YOUR SCORE?

The following twenty questions may be used to test your knowledge of missionary history during the past fifty years. Grade yourself and your friends by the percentage of correct replies. Twenty correct answers score one hundred per cent, ten correct answers fifty per cent, and so on. The answers follow, but do not consult them until you have graded yourself on your answers. You will be interested to discover your score.

1. Who won great favor for missions in China by curing Lady Li, wife of the great viceroy, Li Hung Chang?

2. Whom did Henry M. Stanley pronounce "the greatest missionary since Livingstone"?

3. Who made the first tour of colleges in the United States and Canada in behalf of foreign missions in October, 1886?

4. Who introduced Siberian reindeer into Alaska?

5. Who was founder of the China Inland Mission and director of it for forty years?

6. What great mission was founded in Africa as a memorial to David Livingstone?

7. What agent of the American Bible Society gave fifty years to evangelistic work in Latin America, and was twice imprisoned?

8. What great mission was begun in Africa in the same year as *The Missionary Review of the World* was founded?

9. What mission is farthest north of any in the Western Hemisphere?

10. What young Moslem convert of Syria died in Arabia under suspicious circumstances that pointed to poisoning, after a brief period of successful work for Christ under Messrs. Cantine and Zwemer?

11. What notable Christian Indian woman founded the Sharada Sadan and Mukti refuges for Indian widows?

12. What English woman missionary made a heroic journey into Tibet and came within three days of Lhasa before she was turned back?

13. Who were the founders of a Protestant mission to the people of Paris which now operates in many parts of France?

14. Who was George Grenfell and what was the name of his missionary boat?

15. Who is Wilfred T. Grenfell and what is the name of his hospital ship?

16. Who founded, at Canton, the first asylum for the insane in all China?

17. What South Seas missionary earned more than \$25,000 for missions by writing the thrilling story of his life?

18. What native Japanese was educated by a Christian business man of Boston and became a college president?

19. What famous English world traveler became a convert to missions and a large giver to the work as a result of what she saw missionaries doing in non-Christian lands?

20. What event occurred in Korea soon after the arrival of Doctor Horace N. Allen, the first missionary, that gave Christianity its first foothold in that long-closed land?



## ANSWERS TO MISSIONARY HISTORY TEST

1. John Kenneth Mackenzie, the "Beloved Physician of Tientsin."
2. Alexander M. Mackay of Uganda.
3. Two Princeton students: Robert P. Wilder, son of Royal Gould Wilder, missionary to India and founder of *The Missionary Review of the World*; and John Newton Forman, son of Charles N. Forman and grandson of John Newton, both distinguished pioneer missionaries to India.
4. Sheldon Jackson, Presbyterian missionary to Alaska.
5. J. Hudson Taylor, a medical and evangelistic missionary.
6. The Livingstonia Mission of Central Africa developed by Doctor Robert Laws and now under the United Free Church of Scotland.
7. Francis G. Penzotti, a native of northern Italy.
8. The mission of the Church Missionary Society to Uganda. The first missionaries arrived on June 30, 1877.
9. The station of the Presbyterian Board of National Missions at Point Barrow, Alaska.
10. Kamil Abdul Messiah, who was led to Christ by Doctor H. H. Jessup, Beirut, Syria.
11. Pandita Ramabai, founder of the Christian home for child widows, at Bombay, India, and later removed to Kedgaon (about one hundred miles from Bombay).
12. Miss Annie Royle Taylor, author of "Pioneering in Tibet."
13. Doctor and Mrs. Robert Whittaker McAll.
14. A famous English Baptist missionary and explorer in the Congo country in Africa. *The Peace*.
15. A famous British missionary doctor who ministers to the fisher folk of Newfoundland and the Labrador. *The Strathcona*.
16. Doctor John G. Kerr, an American Presbyterian missionary.
17. Doctor John G. Paton, Scotch Presbyterian missionary to the New Hebrides.
18. Joseph Hardy Neesima who was educated by the Hon. Alpheus Hardy and became president of Dozhisha University.
19. Mrs. Isabella Bird Bishop, author of books of travel on Persia, China, Japan, and Korea.

20. An insurrection in which a nephew of the king was badly wounded. He was so skillfully treated by Doctor Horace N. Allen that the superiority of western medical science was at once apparent.—*Missionary Review of the World*.

## MINUTES OF THE WOMAN'S EXECUTIVE BOARD

The Woman's Board met with Mrs. A. E. Whitford on Monday, January 9, 1928.

Members present: Mrs. A. B. West, Mrs. M. G. Stillman, Mrs. G. E. Crosley, Mrs. J. F. Randolph, Mrs. E. E. Sutton, Mrs. J. F. Whitford, Mrs. Edwin Shaw, Mrs. A. E. Whitford, Mrs. J. L. Skaggs.

The meeting was called to order by the president.

Mrs. M. G. Stillman read First John 1: 2-6, and offered prayer.

The minutes of the previous meeting were read.

The treasurer read the monthly report, which was adopted. Receipts were \$204.72. Disbursements \$500.

The quarterly report of the treasurer was read and adopted.

The corresponding secretary reported having received a booklet on "The Promotion and Use of Quinine," and correspondence from Mrs. W. D. Burdick including letters from the Women's Church and Missionary Federation.

It was voted that the correspondence from the Women's Church and Missionary Federation in regard to work with children and young people, be sent to Mrs. Ruby Coon Babcock, to use as seems best.

It had been voted that the president appoint a committee to prepare programs to be published in the SABBATH RECORDER for the use of the local societies. Mrs. West reported that one program had been prepared and sent to the RECORDER, and that she had asked Mrs. Stillman, Mrs. Crosley, and Mrs. Sutton to act with her in planning the programs.

Mrs. West read a letter from Mr. Frank Hill, president of the General Conference, in regard to the program of the board at the next session of the Conference to be held in July in Riverside, Calif.

The president had been working out an "Ask me another" plan which might be sent to the ladies of the various societies. This

plan was discussed and approved by the board.

It was voted that the president appoint a committee to prepare the lists of questions and announce the plan in the SABBATH RECORDER.

The president appointed as this committee: Mrs. J. F. Whitford, Mrs. J. L. Skaggs, Mrs. J. F. Randolph, Mrs. A. E. Whitford.

It was moved and voted that it be left to the committee to determine and apportion the prizes.

These minutes were read, corrected, and approved.

The board adjourned to meet with Mrs. G. E. Crosley the first Monday in February.

MRS. A. B. WEST,

President.

MRS. J. L. SKAGGS,

Secretary.

## A CLOUD OF FOG

MRS. ELLEN W. SOCWELL RAMSEY

The old adage telling how wise it is to go to bed early and get up early, struck us last fall. When association was over we did not expect to be enabled to take any more trips before spring. However, if illness in my assistant's family had not intervened we should have been in Garwin to hear Elder Witter. Then when Doctor Grace Crandall was to be there we hardly knew whether to plan or not.

But on Sabbath morning we were out at half past one, and at three we were on our way. You never saw more beautiful moon and stars. And the familiar road fled into the darkness behind us as we scurried right along mile after mile. When sixty miles had gone by a dark, jagged, dubious looking cloud in the east showed faintly, and seemed to be coming over. And presently we met it rolling right along the pavement and we plunged out of bright moonlight into the most dense fog I ever saw. Of course we came almost to a standstill, and for *seventy-five miles* we crept along, losing time minute by minute. I could not see three feet ahead of my wheels, and occasionally I could see nothing beyond a faint flicker where my lights ought to be, and of course had to pause for a moment. But I stuck to my job and my own side of the road. Time for daybreak came, but no daybreak showed.

We began to meet hideously distorted looking cars, that we could not have seen except for their dim lights. Once a thin place showed an enormous jack rabbit hopping just ahead of my wheel, but I was just then playing the part of a not very well trained tortoise, and the jack rabbit got away. I rather dreaded the Boone hill, but that was a picnic compared to the level roads either side of it.

The hours went by and we gave up being able to reach Garwin in time for any services at all. And still the fog continued to enwrap us until nearly half past nine, when it lifted, and here was broad day and sunshine. We, by this time, were nearly to Marshalltown and Garwin "twenty miles away." We decided to hit the high places, and we surely did, as the last seven or eight miles are under construction. We did considerable bouncing, but at length the streets of Garwin were under our wheels, and we arrived.

Services were only just beginning as we entered the church. No one knew we were coming, and there was quite a rustle of surprise and a turning of heads as we took our seats. Even clear up in front, the "deacon of the meetin' house" turned his head. But perhaps he never saw any one before who drove one hundred sixty miles on Sabbath morning in time for sermon at ten o'clock.

Grace gave us a good talk on the conditions in China, and their advancement from almost prehistoric date on down through the centuries to the present time. We spent the afternoon together at the Theodore Hurley home. In the evening she preached almost two sermons in one. She drew from her double text the comparison between yielding and *not* yielding to temptation, as shown by Eve and the apple; and Christ when the devil tried to tempt him. I wished I were a shorthand reporter to take down all the good things she said. I was proud of her, too. For have I not rocked her, sung to her, told stories to her, and sometimes almost felt like scolding her in those dear far-away days?

After the evening sermon a prayer meeting was held, and I am sure every one felt the better for it, and more prepared to go forth with the whole armour of God upon his shoulders.

In the morning Mrs. Aldie Van Horn kept company with "Aunt Jane" Davis so that Mrs. Hurley could attend the services. This was only one of the "little deeds of kindness" for which the Garwin women are responsible. I hear about them sometimes, and often wish I were closer by, so as to help.

The annual church dinner was held at the Theodore Hurley home, so that Mrs. Hurley and her invalid mother could both be present. A most enjoyable day was spent. At Christmas time the Aid society, for the same reason, held their society tree exercises there. Mrs. Hurley and Mrs. Ochs were the Tree Committee. They utilized Mrs. Hurley's beautiful hibiscus tree, decorating it in accordance with the day. (This was a few days before Christmas.) Each member brought a package, and these were numbered and placed about the tree. The Aid members were also numbered and drew the correspondingly numbered package. Their program, lunch, packages, and kindly social time made the day one long to be remembered.

The number here is small and liable to grow smaller. I know they are working hard to meet the task of keeping things going, and they deserve great credit for their endeavors. It, no doubt, is very necessary for people to leave the home town and locate elsewhere. But this often only succeeds in being the death of the mother church, which doesn't look right to me. I could never see why people should leave a church to go down to its death, as has been done all over our denomination. People who want a new home can surely find one near some of these small churches and help build them up. A matter of a few miles ought to make no difference in these automobile days. My parents lived eleven miles from the West Hallock church, but we were there on time every week, getting up extra early on Sabbath morning, and starting not later than eight o'clock, in a *lumber wagon*. So I am, perhaps, unafraid of distance from church. I know that new churches have sprung up and have been maintained by people who left their home churches, in various parts of the country, but that does not help the hurt when I think of the mother church being left to die, although she did not live in vain. The Iowa churches need the pres-

ence and help of members who want new Seventh Day Baptist surroundings, and I wish I might do or say something to help build up these two churches. There's a cry from Macedonia, "Come and help us."

I understand that our church at Garwin is to have some pastor to preach on the second Sabbath in each month. This is encouraging, and if the weather permits we shall take some more trips to morning service, as we expect to do all we can to help her get out of her present cloud of fog.

### BATTLE CREEK PLANNING FOR A NEW CHURCH

[The following item of denominational news is taken from the *Battle Creek Enquirer and Evening News*. Many RECORDER readers will be interested and we all hope for the success of this excellent movement.—T. L. G.]

The Seventh Day Baptist Church is contemplating building a new house of worship; a committee of twenty-five, with sub-committees on plans and funds, respectively, is at work upon the problem, and an important meeting was held last night to discuss the matter of a site and the plans generally.

It was hoped that the site could be decided upon last night, but after going thoroughly over the matter the conclusion was reached that the site chosen must depend upon the funds raised.

There has been a number of sites suggested and considered.

#### PLAN PLAIN BUILDING

As to the building itself, there have been preliminary and tentative sketches made, showing a building forty by sixty, of tile and stucco, with flat roof and no towers. And this, it is thought, will be about the size and type of the building. No architect so far at least, has been engaged.

It is considered the sum necessary to construct such a building would be about \$30,000. It has been decided to build without debt, beyond that necessary to cover pledges running from three to five years and bearing interest.

For several months, as the chapel at the sanitarium had to be used in connection with the construction of the new main building, for storage of doors and windows

and for some finishing work, the church has been holding its ten-thirty Sabbath services at the Washington Heights Methodist church, with the Sabbath school for adults and young people, while the primary department met at the parsonage, 198 North Washington, where the prayer meetings and those of the three Christian Endeavor societies are also being held.

#### THE COMMITTEES

The committee in charge of raising the funds consists of Doctor W. B. Lewis, chairman; Doctor B. F. Johanson, A. E. Skaggs, Mrs. Elizabeth Boehm, Mrs. Leonard Wilkinson, and Mrs. Russell Maxson.

E. H. Clarke is chairman of the Plans Committee, with Rev. Henry N. Jordan, Mrs. W. B. Lewis and C. F. Adams.

Rev. J. W. Crofoot is chairman of the General Committee, which consists of deacons M. J. Green, L. E. Babcock, Doctor C. F. Johanson, Allen Van Noty, and H. C. Caldwell; deaconesses, Mrs. B. W. Tenney and Mrs. Alice W. Fifield; trustees, F. E. Tappan, C. W. Sutton, Doctor W. B. Lewis and F. C. Monroe; Mrs. C. F. Adams, N. C. Babcock, E. H. Clarke, Mrs. Lulu Hill, F. B. Hunt, Rev. H. N. Jordan, G. W. Lewis, Russell Maxson, Mrs. Leonard Wilkinson, G. V. Simpson, A. E. Skaggs, I. O. Tappan, W. R. Vester and Mrs. W. G. Woods.

#### TRACT SOCIETY TREASURER'S REPORT

For the quarter ending December 31, 1927

Ethel L. Titsworth, Treasurer, In account with the American Sabbath Tract Society	Dr.
To cash on hand October 1, 1927:	
General Fund .....	\$ 985.71
Denominational Building Fund .....	4,148.38
Maintenance Fund .....	2,038.67
	<u>\$7,172.76</u>
To cash received since as follows:	
General Fund	
Contributions:	
October .....	\$248.84
November .....	252.53
December .....	490.10
	<u>\$ 991.47</u>
Collections:	
November .....	14.54
Income from invested funds:	
October .....	\$ 909.16
November .....	1,896.13
December .....	12.38
	<u>2,817.67</u>
Receipts from publications (publishing house):	
"Sabbath Recorder" .....	\$546.67
"Helping Hand" .....	475.31
Tract depository .....	31.25
Outside publications .....	7.95

"Junior Graded Lessons" .....	39.90	
"Intermediate Graded Lessons" .....	23.08	
Calendars .....	15.00	
Interest on daily bank balances .....		1,139.16
Refund account expenses of delegate to Lausanne Conference .....		7.50
Contributions to special Sabbath Promotion work .....		25.00
		<u>125.01</u>
		5,120.35
Denominational Building Fund		
Contributions:		
October .....	\$ 39.00	
November .....	834.00	
December .....	985.00	
		<u>\$2,210.00</u>
Income:		
November .....	\$400.84	
December .....	23.31	
		<u>424.15</u>
Silas G. Burdick Annuity Gift (including gain in sale of Liberty Loan bonds) .....		406.55
Payment account loan to publishing house, cutting machine .....		309.60
		<u>3,350.30</u>
Maintenance Fund		
Rent from publishing house .....	\$375.00	
Income, Denominational Building Endowment .....	1.59	
Interest on daily bank balances .....		16.00
		<u>392.59</u>
Permanent Fund		
Transfer of funds from savings account for investment .....		3,900.00
		<u>\$19,936.00</u>

Cr.

By cash paid out as follows:

General Fund	
Sabbath Reform work:	
G. Velthuysen, Holland—"De Boodschapper" .....	\$ 150.00
Mill Yard Church, London, Eng. ....	25.00
H. Louie Mignott, Allman Town, Jamaica, B. W. I. ....	25.00
Special Sabbath Promotion work:	
A. J. C. Bond:	
Salary .....	\$150.00
Expenses—traveling .....	53.96
	<u>\$203.96</u>
Young people's work:	
Traveling expenses .....	56.89
	<u>260.85</u>
Expenses of publications:	
"Sabbath Recorder" .....	\$2,629.72
Tract depository .....	191.74
Outside publications .....	20.79
Tract Society printing—	
Committee folders .....	14.47
	<u>2,856.72</u>
Miscellaneous:	
President's expenses:	
Traveling .....	\$ 27.33
Treasurer's expenses:	
Clerical work .....	6.50
Corresponding secretary:	
Salary .....	\$150.00
Expenses:	
Traveling .....	\$17.69
Clerical work .....	32.50
Stationery .....	1.25
	<u>51.44</u>
Life Annuity payment .....	201.44
Payment account loans (notes) .....	40.00
Interest on loans .....	500.00
E. S. Maxson, Syracuse, N. Y.—for distribution of Bibles among Hebrews .....	36.00
	<u>10.00</u>
	821.27
	<u>\$4,138.84</u>

Denominational Building Fund	
Liberty Loan bond—contributed and entered as cash .....	100.00
Maintenance Fund	
Insurance .....	\$145.75
Care of furnace, etc. ....	38.00
Fuel .....	85.25
Ladder .....	8.00
Paint .....	.65
	277.65
Permanent Fund	
John Schweighardt, Plainfield, N. J.—loan on bond and mortgage .....	5,000.00
	\$9,516.49
By balance on hand:	
General Fund .....	\$1,967.22
Denominational Building Fund .....	7,398.68
Maintenance Fund .....	2,153.61
	\$11,519.51
Less overdraft, Permanent Fund .....	1,100.00
	10,419.51
	\$19,936.00
E. & O. E.	
Ethel L. Titsworth,	Treasurer.
Plainfield, N. J.	
January 4, 1928.	
Total indebtedness (loans) General Fund—\$700.00.	
Examined and compared with books and vouchers, and found correct.	
Irving A. Hunting,	Frank A. Langworthy,
January 8, 1928.	Auditors.
Denominational Building Fund	
Dr.	
To total amount contributed, and income, to October 1, 1927 .....	\$22,041.10
To contributions received during quarter .....	\$2,210.00
To Silas G. Burdick Annuity Gift (including gain, sale Liberty Loan bonds) .....	406.55
To income—interest on loans, mortgages, etc. ....	424.15
	3,040.70
	\$25,081.80
Cr.	
By expenses of canvass for funds, 1926 .....	\$ 141.73
By loan to publishing house account cutting machine .....	\$2,009.60
Less amount repaid ..	509.60
	1,500.00
By loan account equipment notes .....	\$7,000.00
Less amount repaid ..	1,058.61
	5,941.39
By loans on bond and mortgage (for details see annual report) .....	9,000.00
By Liberty Loan bonds .....	1,100.00
	\$17,683.12
By balance on hand .....	7,398.68
	\$25,081.80

Michigan is not alone in having no speed limit for autos excepting "trees, telephone poles, and bridge abutments." Some other states are quite as lenient with their fast drivers.

## "INJURY" TO HOTELS FROM PROHIBITION

"The hotel business will fail." That was the dire prediction of the anti-prohibitionists at the time the Eighteenth Amendment to the Constitution was made effective. Just how truthful this prediction was, or rather how ridiculous, is evidenced by the following facts: During last year alone there were eight hundred forty hotels erected in the United States, representing an investment of \$400,000,000, and it is estimated that before the present year closes additional new buildings to the extent of \$300,000,000 will have been erected. These sums do not include the cost of sites. On top of this, it is said that old hotels will spend \$50,000,000 in rebuilding and that new apartment hotels, costing \$800,000,000 are in prospect. From the figures, it seems that even the most unenlightened "wet" would be willing to concede that prohibition has not injured the hotel business. In fact, such a person, if truthful, would have to say that no legitimate industry has suffered as a result of the dry enforcement act.—*The Presbyterian Advance.*

## WHY GO TO CHURCH?

Because the church:  
Is the one avenue through which the principles of Christianity are spread.  
Insures social stability.  
Makes possible the maintenance of schools, libraries, hospitals and homes for the aged and for orphans.  
Builds faith in one another and credit, the foundation of business.  
Gives to the state the backbone of law and order.  
Encourages good habits of living, promoting health, productivity and wealth.  
Builds character, an asset superior to money.  
Promotes fair play and love to one another without which this world would be a dreary world.  
Brings about family unity, an urgent need of our time.  
Insures refinement, culture and a deep appreciation of the finer things of life.—*Lost Creek Booster.*

"Men past middle life do a good deal of hard work and undergo a lot of punishment under the guise of sport."

## YOUNG PEOPLE'S WORK

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

### CHOOSING A LIFE PARTNER

Christian Endeavor Topic for Sabbath Day,  
February 11, 1928

#### DAILY READINGS

Sunday—Love (Gen. 24: 67)  
Monday—Home-makers (Tit. 2: 1-8)  
Tuesday—Similar interests (Acts 18: 1-3)  
Wednesday—Industry (Ruth 2: 4-12)  
Thursday—Pliability (Gal. 6: 2)  
Friday—Spiritual interests (2 Tim. 1: 3-7)  
Sabbath Day—Topic: Ideals for choosing a life-partner (Prov. 31: 10-31)

Let me give you here the same message, couched in positive words, written by mothers who know well how to put the truth. "Choose," says one, "as the partner of your heart, your home, your life, a good, sound, clean-hearted man, who loves you, and wins your love by the development of tastes congenial with yours; a man whom as a friend you could esteem and admire, were he the husband of another. That is a test that would dissipate a mere fancy into thin air. Be slow to believe yourself in love. The reality is a beautiful yet an awful thing. It is putting your life out of your own keeping. Marriage, even to one you love deeply and sincerely, is the risk of all that time can give you of bliss, maybe of heaven's hopes as well, upon the utterance of a dozen sentences, a speech not two minutes in length."

Realize the significance and importance and the vast interests that for you, above all others, hang on the marriage relation. Never, never marry or engage yourself to marry as a joke, or in the spirit of fun, or because the fancy seizes you. It would be just as sensible to joke at your lover's funeral, and would show about as much appreciation of the fitness of things. Let there be but one supreme reason for marriage—not propinquity, not a passing notion, not to get a home or to get rid of work and worry, not from a sentimental desire to reform a rake, but because love and respect go hand in hand, and because God's evident approval crowns the union. While the

divorce mills are grinding out their ceaseless grist, let the solemn words which close every marriage service ring in your ears, "What God hath joined together let no man put asunder." Consider such a union, however desirable, as not the inevitable lot or the only path to happiness or usefulness, and prepare for it, not by idle dreams and constant trap-laying, but by living honestly, lovingly, usefully, Christ-likely, remembering that the only way to become a good wife is first to become a good woman, strong and pure and gentle and true. Then, very likely, there will be added, one of these days, to the beautiful homes which so bless this poor old world another home in which you shall be the priestess, and where the angel of peace and love shall abide forever.—*Doctor Francis E. Clark in "Looking Out on Life."*

Marriage is the strictest tie of perpetual friendship; there can be no friendship without confidence, and no confidence without integrity; and he must expect to be wretched who pays to beauty, riches, or politeness that regard which only virtue and piety can claim.—*Johnson.*

Where friendship full exerts her softest power,  
Perfect esteem enliven'd by desire  
Ineffable, and sympathy of soul;  
Thought meeting thought, and will preventing will,  
With boundless confidence: for nought but love  
Can answer love, and render bliss secure."  
—*Thomson.*

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

What may a young woman demand of a young man who wishes to marry her? If the young woman is a Christian she will want a Christian home, so she has a right to demand that her future husband be a Christian. I have heard of Christian girls who married unchristian young men, and thought they could reform them. In some cases they succeeded, while in many others they were unsuccessful, and as a result, they lived very unhappy lives. It does not always pay to marry a man for the purpose of reforming him.

A young woman has a right to demand that her future husband be clean morally and in every way. He should have clean habits. If he does not have this qualification he has no right to ask a Christian girl to marry him.

She also has a right to demand that he be loyal and true to her. If he loves her sincerely, he will be loyal. The world of today is too full of marriages where true love is absent. Some people think that "companionate marriages" will solve the domestic problems of today. I wish to say, frankly, that this idea is the most absurd one I ever heard of, and I think very little of anyone who advocates it. It makes marriage less sacred than it should be, and increases divorces. It makes marriage more like an experiment, than the sacred institution which it is.

"Never marry but for love; but see that thou lovest what is lovely."

### THE INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON  
Intermediate Christian Endeavor Superintendent  
Sabbath Day, February 11, 1928

#### DAILY READINGS

Sunday—God's rule (Matt. 7: 12)  
Monday—Ruth gets a square deal (Ruth 2: 18-23)  
Tuesday—Jesus deals with Samaritans (John 4: 1-42)  
Wednesday—A divine principle (Acts 10: 34, 35)  
Thursday—How God himself acts (Rom. 2: 6-11)  
Friday—How Jesus acts (Luke 17: 11-19)  
Sabbath Day—Topic: Fair play for other races (Eph. 2: 13-22; Matt. 7: 12)

#### SOME QUESTIONS

How will the habit of seeing the good in others help us to give fair play to other races?

How have these races and peoples been oppressed or unfairly treated: Negroes, Chinese, Belgians, North American Indians, people of South American countries, immigrants to the United States, Samaritans, Jews?

What are some of the dangers in the use of such phrases as "the supremacy of the white race," "Teutonic supremacy," "Anglo-Saxon supremacy," etc.?

What should always accompany the insistence upon one's own rights?

In athletics, a referee's appeal is to the rule book: upon what may we base our decisions as to fair play among races?

A referee needs, besides a rule book, good judgment: how much does individual opinion enter into decisions of fair play among races?

What are some of the evils of race prejudice?

In what particulars does this topic come specially before our denomination?

How is this topic related to the other topics for this month?

### JUNIOR C. E. JUMBLES

MRS. ELISABETH K. AUSTIN  
Junior Christian Endeavor Superintendent  
SUGGESTIONS FOR TOPIC OF FEBRUARY 4,  
1928

Some of the older juniors might prepare and give talks on the following subjects for Junior this week, as it is Christian Endeavor day. "Which is the most important committee and why?" "Which is the most important officer in the Junior society?" "The value of memory work in a Junior society"; "Why we should bring our Bibles every week"; "The value of mission study classes"; "Missionary work our society could do"; "The meaning of our Christian Endeavor motto, 'For Christ and the Church'"; "The meaning of our Seventh Day Baptist goal motto, 'Be ye doers of the Word and not hearers only.'"

#### SUGGESTIONS FOR WORK

A good mission study book for this year is the new book just written by Margaret Applegarth, *Please Stand By*. It is written in a very interesting manner and in a way which will make the facts impress themselves upon the children's minds. It does not take up the work in any special country, but deals with missionary work in general. A study class for your juniors using this book will be time well invested.

#### SUGGESTIONS FOR TOPIC OF FEBRUARY 11, 1928

The superintendent might call attention to several people who have been truly great: Washington, Lincoln, Frances Willard, Doctor Francis Clark, David Livingstone, Mary Slessor, Robert Moffat, and such.

Emphasize the fact that these people were great because of the *service* which they rendered others. The following acrostic on "What Service Is" would bring out the thought of the topic:

S-acrifice  
E-arnestness  
R-everence for God  
V-aliant deeds  
I-nspiration from God  
C-ourage  
E-agerness

### THE STUDENT VOLUNTEER CONVENTION

DETROIT, MICH., DECEMBER 28 TO JANUARY 1  
BERNICE BREWER

DEAR RECORDER READERS:

We who attended the World Quadrennial Student Volunteer Convention at Detroit, Mich., December 28 to January 1, have agreed among ourselves to write a short report of it for you. It falls to me to tell you some of the general impressions and setting.

We were met at the train by a representative, who directed us to taxis and told us to go to the Masonic Temple to register. The Masonic Temple is a \$7,000,000 building—a beautiful structure. It is very large; two floors at least are under the ground floor, and I had occasion to go to the fifth floor and there were many above that. It is very elaborately decorated and was surely a beautiful setting for the sessions. The smaller rooms were used for side meetings and discussion groups, and fortunate indeed were you if you found the right place without a long search; the building was very complicated, with unexpected passageways that led either nowhere or at least where you did not wish to go!

After we had registered and hunted up our places of entertainment, we were ready for the beginning of the program at three o'clock Wednesday afternoon.

The general plan of the convention was a general session at nine o'clock in the morning, running till ten-thirty or so. At eleven began the colloquia, which were groups for discussion to which we were assigned by registration numbers. Each group of about one hundred delegates had a leader and several counselors of whom we might ask questions. The discussions here were most helpful. The afternoon sessions began at two-thirty and consisted of either a general meeting or special features, which will be described later. Another general session from seven-thirty to nine or ten completed the day.

About thirty-five hundred delegates attended. I think I have never seen a crowd of people who were so serious minded and took the speakers and what they said more to heart than these did. Until the last day, when we were all tired, there was hardly a stir in the entire audience during speeches. Everyone was paying strict attention and thinking hard while he took notes. The

If you would be great you must

"Do the best you can,  
With what you have,  
Where you are,  
Today."

and leave the rest with God.

#### SUGGESTIONS FOR WORK

The following questions might be used during the Bible hunt or Bible study each week. Every junior should get in the habit of bringing his or her Bible to the meetings each week, and the superintendents should see they have a chance to use them each week, also.

What is the best book in the world?  
What is the "best-seller" in the world?  
Who wrote the Bible?  
What is the Bible for?  
How is the Bible divided?  
How many books in the Old Testament?  
How many books in the New Testament?  
Into what five divisions are the Old Testament books divided?  
Into what five divisions are the New Testament books divided?

### YOUNG PEOPLE'S BOARD MEETING, DECEMBER, 1927

The regular meeting of the Young People's Board was called to order by the president at seven forty-five o'clock, and was led in prayer by Pastor Crofoot.

Report of corresponding secretary for November, 1927.

Number of letters written, 25.  
Number of letters mimeographed, 125.  
Correspondence has been attended to.  
FRANCES FERRILL BABCOCK.

Correspondence read from Elisabeth K. Austin and Mrs. D. P. Coon and discussed.

Correspondence read by L. S. K. superintendent from Mrs. Milton Burrett.

Voted that due to the fact that the board has had the use of the corresponding secretary's typewriter for several years, it be repaired at a cost of \$10.

Informal report was submitted by the treasurer.

Members present: Doctor B. F. Johanson, Lyle Crandall, Emma Maxson, Allison Skaggs, Pastor Crofoot, Frances F. Babcock, Dorothy Maxson, E. B. Clarke.

Meeting adjourned.

Respectfully submitted,

DOROTHY M. MAXSON,

Secretary pro tem.

conversation between sessions was almost entirely on the questions of the convention; we almost breathed what we were hearing about, it so impressed us.

We took home with us a great deal of literature to read. This convention has given all of us much to think about—and while it has settled many of our problems, it has also raised many others.

The spirit that prevailed was that of wanting to learn about the problems that face the missionary, about the best methods and the best attitudes to take in the work. The devotional periods were enjoyed as one of the best parts of the entire convention, and just to be a part of a crowd of that type was an inspiration we will not soon forget.

*Milton, Wis.*

#### GENERAL SESSIONS MARY RANDOLPH

A marked characteristic of the convention was the representation on the programs of so many races and nationalities. Each speaker in his own way brought a soul stirring challenge to Christian service.

Professor Francis Wei and Mr. W. Y. Chen, both of whom are leading Christian men of China, brought their hearers nearer to an understanding of the situation in China. Doctor Roy H. Akage, who has a close and sympathetic touch with the affairs of present-day Japan and her relations with the United States, presented the Japanese conditions. Mrs. Paul Appasamy, the fifth woman to enter the Presidency College of Madras, and Mr. Appadurai Aaron, a member of the Christian community in Trini-velli, India, were speakers for their native land, India. Mr. Max Yergan, who received in 1926 the Harmon award for distinguished religious service among Negroes, Doctor Mordecai Johnson, the president of Howard University in Washington; and Mr. Akintunde B. Dipeolu, a native of Nigeria, British West Africa, ably represented the Negro race.

Among the speakers of our own race we note the following: Doctor John R. Mott, of world-wide fame in the Student Volunteer Movement; Doctor Henry T. Hodgkin, founder of the British Fellowship of Reconciliation; Rev. Albert W. Beaven, pastor of a church in Rochester, N. Y.; Doctor W. E. S. Holland, a Britisher who has been in educational work in India; Mr. Frank Lau-

back, a missionary to the Philippines; Doctor Sherwood Eddy, a Young Men's Christian Association secretary for Asia; Doctor Robert E. Speer, senior secretary of the Board of Missions of the Presbyterian Church; Mr. Henry P. Van Dusen, a secretary in the Student Division of the Young Men's Christian Association; and Doctor Richard Roberts, a Welshman, who is a well-known preacher and writer in England, Canada, and the United States.

Space does not permit any detailed report of individual addresses. In brief, the prevailing opinion of the speakers from the missionary countries was that the time has not come to take the missionaries off the field. They are still badly needed. However, the need now may not be to continue as leaders but to train leaders among the natives. These people are anxious to know our Christ, but they are often disappointed in our Christianity. Our missionaries tell of the brotherhood of all men, and yet Christian nations use gun boats to protect their economic interests.

A very strong feature of the convention was the periods of devotion following the morning and evening addresses. Mention should also be made of the open forum at the close of the evening session, at which time questions could be directed to any of the speakers of the day. It is certainly worth while for thirty-five hundred students, professors, and leaders to meet in a convention for a period of five days to consider the task of making Christ known to all men.

*Salem, W. Va.*

#### THE BOOK EXHIBIT HURLEY S. WARREN

Miss Hollis W. Hering, M. A., librarian of the Missionary Research Library, New York City, selected and personally had charge of the library, which was for informational and display purposes only. Miss Hering has had printed, "A Selected Bibliography of Recent Books—Significant for the Understanding of Missions and Mission Problems," which can be secured from the Student Volunteer Movement, 419 Fourth Avenue, New York City. It was an interesting fact that this exhibit contained every book which could be purchased at the book store and three hundred more.

#### *The Book Store*

This service to the delegates was invaluable. The store was near the front entrances of the Masonic Temple where it caught the eye of the majority, both coming and going. Titles of especial interest and value were selected and prominently placed for inspection. Many a delegate entered to browse and went forth with a book or two.

#### *The Exhibits*

The following participated in this part of the convention by means of poster displays, literature, and other materials: the Student Christian Associations, Committee on Militarism in Education, Inter-racial Commission, American Bible Society, Missionary Education Movement, the Federal Council of Churches of Christ in America, World Youth Peace Congress, Student Volunteer Movement, the World Tomorrow, Inter-Collegiate Prohibition Association, Central Bible, Book and Tract Depot, Women's International League (for Freedom and Peace), Denominational Literature, and National Council for the Prevention of War.

*Alfred, N. Y.*

#### HOME NEWS

JACKSON CENTER, OHIO.—Thinking that perhaps some of the readers of the RECORDER might like to hear from the Jackson Center Church, we will write briefly of some events of the past few months.

Last spring some repairs were made on the church building and parsonage, the church receiving a new roof, while both buildings were painted and redecorated. We were looking forward to the time when we should have an under shepherd.

Our pastor is surely a man of God, and we are thankful to have him and his lovely family with us.

The first Wednesday in each month the Ladies' Benevolent society meets at the home of one of the members, where a program is given and usually a supper is served. In this way some money is taken in to help in the finances of the church. For several years it has been a custom to hold a market and serve supper on the day before thanksgiving, an event which sometimes nets us \$100, or nearly so.

Our church has been happy to participate in the gatherings of the Michigan and

Ohio churches, the meeting last May being held with us. We felt it a blessing to have a goodly number visit us at that time. In October several of our number attended the sessions at Battle Creek.

The Senior and Junior Christian Endeavor societies function regularly, the Junior society having a membership of about forty with a good attendance at the weekly meetings. We feel that our heavenly Father seeks to lead all his children and so, though small in numbers, we try to carry on in his name.

CORRESPONDENT.

January 11, 1928.

NORTH LOUP, NEB.—Friday night was the regular time for the quarterly covenant meeting and Sabbath morning the communion service was observed. The attendance at both these meetings was below normal, but those present were surely helped. Upon invitation of the pastor nearly all of the entire congregation stood, expressing their belief and faith in Jesus Christ and pledging themselves to a more consecrated, active service for him for the coming year. These meetings were a good beginning for the new year. How blessed it is for men to dwell and work together in unity for a common cause, helping each other in every way possible.

The choir held the weekly rehearsal Thursday night at the home of the chorister, Mrs. Esther Babcock.

The Young Woman's Missionary society met for an all-day work meeting on Wednesday at the home of Berta Barber, and the senior society met on Tuesday at the home of Cora Hemphill.

The leaders for the Endeavor meetings for the week were: Junior—Marguerite Babcock; Intermediate—Doris Davis; Senior—Marcia Rood.

A representative from the Anti-Saloon League will occupy the pulpit next Sabbath morning at the regular hour for church service. It is hoped a large number may avail themselves of the opportunity of attending this meeting and listening to the message. The public is invited.—*The Loyalist*.

"Your position is not so important as your disposition."

## TWINS

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J.,  
December 10, 1927)

Esau said to Jacob, "Let me have a bite of that red omelet there! I am famishing." . . . Esau ate and drank, got up and went away—so little store did Esau set by his birthright. Genesis 25:30, 34. (Texts from Moffat's translation of the Bible.)

One of my teachers in the theological school was a twin, and he and his brother looked very much alike. They were men before I knew them, but even then it was not easy to tell which was which. I am told that when they were boys they could easily fool their mother. One time when Ned had been away from home for a long time, and was returning home again, Will went to the train to meet him. Just for fun Will put on Ned's overcoat, and when they got home their mother came out and hugged and kissed Will who had been with her all the while, instead of Ned who had been away.

It was just a boy's prank, however, or perhaps I had better say, the prank of two boys. They both loved their mother, and she loved them both. A good mother always has plenty of hugs for all her children, and we may be sure Ned got his share. These boys not only looked alike, but they talked alike and thought alike. One was a minister, and the other, who is still living, is a deacon.

The Horner twins who live at Shiloh, and who were here two weeks ago to attend the Teen-age Conference, look very much alike. My mother had twin boys. I was not one of them. They are older than I. They do not look so very much alike, and it was always easy to tell one from the other.

The twin boys of the Bible, Jacob and Esau, did not look very much alike. And they were not very much alike in their disposition, either.

Of these two boys, Jacob and Esau, I do not think you could say one was better than the other. In his later life Jacob was a better man than Esau, but as a boy and younger man he did several things which we can not approve or excuse. In fact we know more of Jacob's little tricks than we do of Esau's.

I imagine that as a lad Esau was easy-going, and was popular with the boys who were out for a good time, and who did not take life very seriously. He thought a lot of his stomach, and would give most anything for something good to eat when he was hungry. And I imagine he was hungry a good deal of the time. When a boy has nothing to do, and when he thinks only of himself, he is likely to see something quite often that he wants for himself. For the moment he wants it very much, and will give anything to satisfy his present desire. I think that is the kind of a boy Esau was. . . . And he didn't amount to very much as a boy, and lost his great opportunity as a man.

As a boy Jacob looked farther ahead than Esau did. He wanted very much to be *somebody* in the world. He felt that it meant something to be the son of Isaac, and the grandson of Abraham. As a descendant of these noble men he wanted to make good. He did not always go at it in the right way, but he did feel that he had a mission in life, and a great destiny to work out. He went at it in a very wrong way, it seems to us, but with a high purpose. And because he was trying to get somewhere in life, and to move in the right direction, Jehovah helped him to overcome his selfish ways and become a great man.

We can avoid many of the mistakes that Jacob made. He lived a long time ago, and did not know about the Jesus' way of living as we do. We live nineteen hundred years after Christ; Jacob lived eighteen years before Christ. That ought to make a good deal of difference, for we have not only the experience of all the past, but the example of Jesus.

There are some lessons, however, which we may learn in studying the lives of these twin boys. We should look ahead and think of the future. If, like Esau, we think only of the pleasures of the present, like him we will lose our opportunity in life. If, on the other hand, like Jacob we seek the larger good, God will give us a vision of the better way, and will help us to realize our better dreams.

The Sabbath law is the key-stone in the arch of God's law. Take that away and the whole arch crumbles.

## CHILDREN'S PAGE

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

## JUNIORS AT WORK

MRS. ELISABETH K. AUSTIN  
Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
February 4, 1928

## DAILY READINGS

Sunday—An old-time junior (1 Sam. 3: 1-10)  
Monday—A junior testimony (2 Kings 5: 1-7)  
Tuesday—Little Rhoda (Acts 12: 1-16)  
Wednesday—A big sister (Exod. 2: 1-10)  
Thursday—At work with the Bible (2 Tim. 3: 15)  
Friday—Jesus as a junior (Luke 2: 40-52)  
Sabbath Day—Topic: Juniors at work (Matt. 21: 15, 16. Christian Endeavor day)

Juniors like to work. I know because I was a junior for about ten years, and have been a Junior superintendent for over seven years. Of course that all happened in Rhode Island. But I know that juniors all over this country like to work, for I have read reports for the past five and a half years which your superintendents have sent me. If juniors do not work it is not generally their fault; nine times out of ten it was because their superintendent failed to realize her responsibility and either did all the work herself or failed to do any of it. Perhaps some societies can not do as much work as others because of lack of members, but even a few juniors can be just as faithful in their work as the same number of juniors in a larger society.

This year, as in years past, there is a great variety of work to be done in your Junior society. You should by this time have covered at least half of the ground. Several of the societies have already started the Bible Reading League work, one of the greatest projects for missionary work we have yet attempted. But where, oh where, are the other juniors? Wouldn't you like to be real little home missionaries, too? (Perhaps your superintendent has overlooked that part of the goal, ask her about it.) The plan is simple. You are given a copy of the Gospel of Matthew, which you promise to read through: After you have finished, you find another boy or girl who will promise to read it through—perhaps

that boy or girl may never have seen a part of our Bible before, so you will be a real missionary, won't you? After you have done this you are then given a copy of Mark, then Luke, and then John. After you have read all four, you will be given a New Testament to keep. If you want to help in this work and your superintendent does not feel that she has time to undertake it, just write to me and you can start it yourself in your Junior society. Now, who is the first junior who really wants to work?

Seventh Day Baptist juniors also have another work which is different from juniors of other denominations. You have standard socials. Standard socials were originated by our denominational workers. You know what fun they are; why not get other Junior societies in your community to have them, too?

Your Junior work is very different from any other kind of work that you do, unless it is Sabbath school work, and that is because you are working for "Christ and the Church" in being "doers of the Word and not hearers only" as your goal motto says. Remember, too, that as you are faithful to your Junior work now, when you grow older there will be more work for you to do. There is no one else who can do the work God expects you to do; you can not shift the responsibility to someone else. God needs missionaries, ministers, Christian teachers, Christian leaders, and you are now in training for that work in your Junior societies.

## MAKING PEOPLE GREAT

MRS. ELISABETH K. AUSTIN  
Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
February 11, 1928

## DAILY READINGS

Sunday—Humble service (John 13: 1-15)  
Monday—Strict honesty (1 Sam. 12: 1-5)  
Tuesday—Faith in God (Num. 13: 26-33)  
Wednesday—Courage in danger (Exod. 14: 10-14)  
Thursday—Perseverance (Heb. 12: 1)  
Friday—Self-sacrifice (2 Cor. 11: 22-27)  
Sabbath Day—Topic: What makes people great?  
(Matt. 20: 20, 21, 25-28)

MRS. JOHN H. AUSTIN

What makes people great? Some people say money, some work, health, determination, character, or opportunity. When you study ancient history you learn of Alexan-

der the Great, so called because he conquered the world. But there are better things than that. We are told that as the small tree is bent or hindered from growing straight when young, so will it be in old age. Then we think that means for us to start our lives growing right by reading good books—they are boys' and girls' best friends; by being steady workers—taking your lesson from the tortoise and the turtle.

Benjamin Franklin said, "Laziness travels so slowly that poverty soon overtakes him." We are told that Jenny Lind, one of the greatest vocalists the world has ever known, at the beginning of her life was a poor, neglected, homely girl and lived in a little room in a tumble-down house. The woman who had her in charge went away every day to work and locked Jenny in the room alone with the cat. One day the little girl, who was always happy and singing like a canary bird, because as she said, the song was in her and must come out, sat with her cat at the window, singing sweet notes. She was heard by a lady, who, in passing, paused to listen and was delighted with the beautiful notes. Thus it was that this woman provided for her training and she was called the "Queen of Song."

Read and study the life of John Wanamaker. What made him great? Also that of Lincoln and Washington. Then take the last part of our text about the man who received ten talents. Why? Because he was faithful over a few things or over the little things. Let us all decide to become great.

*Westerly, R. I.*

### THE WONDERFUL CURE

M. S. G.

Once upon a time, many, many years ago, there lived in the far away country of Israel, a sweet little girl whom we will call Esther. A very lovely little maid was she, with her soft, curly, black hair, her merry dark eyes, and rosy cheeks. Everyone loved her dearly; her playmates like to be with her, and her parents called her their dear little helper, for she was thoughtful and unselfish, and always looked on the bright side of things. So you may know she was a happy and contented little girl whatever she was doing, for those who think of the happiness

of others are pretty sure to be happy themselves.

But one day, when Esther had grown to be quite a girl, a terrible thing happened to her. A band of soldiers came from the distant land of Syria, took her captive, and carried her away to their own country, far away from her home and loved ones. Then her heart was no longer merry, but very sad, although, as always, she tried to make the best of things.

The king of Syria gave her to Naaman, the captain of his great army. Naaman was so pleased with her sweet, gentle ways that he gave her to his wife for a personal servant.

Now Esther might have said to herself, "I have been treated very unkindly by these people. It is a terrible thing for them to keep me away from my own dear home, so I'll just show them how abused and unhappy I am, and I'll do just as little for them as I possibly can."

But that was not Esther's way. As she had always done her best for the loved ones at home, so she tried to be the very best kind of a little servant here in this strange land, so that Naaman's wife came to love and trust her, and Esther in turn grew to love her mistress dearly.

Now Naaman was brave and good and fine to look upon; he was tall and stately, ruddy of cheek and bright of eye. His wife, his king, and his many friends were very fond and proud of him. Esther, too, learned to love him, for over and over again, with a happy face, her mistress told her of his goodness and greatness.

But after a time sadness and gloom took the place of rejoicing in the home of Captain Naaman, and one day Esther found her mistress weeping as if her heart would break.

"Oh, what is the matter, dear mistress?" she cried in alarm.

"Oh, dear child," moaned the poor lady, "that terrible disease, leprosy, for which there is no cure, has fallen upon your master. He has gone to all the great doctors in the land, but they can do nothing for him. No longer are his cheeks ruddy or his eyes bright. Day by day he must suffer more and more. Soon he must go away to live with other lepers lest others take from him the same disease."

"Do not weep, dear lady!" said Esther happily, "for in the land of Israel, from which I came, is a great prophet, named Elisha, who can surely cure the master of his leprosy. Tell him to go to him at once."

Quickly Naaman's wife ran to tell him what Esther had said, and when Naaman in turn told the king of Syria, the king said, "Go now, and I will send a letter unto the king of Israel."

So Naaman, at the king's command, started for the land of Israel, taking with him valuable presents for the king of Israel and a letter from the king of Syria asking that Captain Naaman be cured of his leprosy.

After Naaman was gone the time passed very slowly for his anxious wife, but cheery little Esther was a great comfort to her, for over and over again she would say, "I know the master will come home cured."

At last one day, as they looked as far as they could see along the road in front of the house, they saw in the distance a cloud of dust coming nearer and nearer; then they could see horses and chariots and marching men, and at last they could hear joyful shouts and the blowing of trumpets. Soon they could see the face of Naaman, and Esther cried, "See, dear mistress, the master is cured, just as I said he would be."

And now Naaman was with them, his eyes shining with health and happiness and his cheeks ruddy as of old. It was a time of great rejoicing, not only in the home of Naaman, but throughout the land of Syria, and no one rejoiced more than did the little captive maid from the land of Israel. How her eyes shone as Naaman told of how he had been healed. He told how he presented his king's letter to the king of Israel, and how the frightened king rent his clothes and cried out that they were trying to pick a quarrel with him, for how could he cure a man of leprosy?

"But," said Naaman, "when the prophet Elisha heard of it, he sent for me to come to him at once that he might cure me through the power of the true God. So I came with my horses and chariots and stood at his door, expecting he would come out and wave his hand over me, calling upon his God to cure me. But to my surprise and anger he only sent a messenger to me, saying, 'Go and wash in the Jordan River

seven times and thy flesh shall come again to thee and thou shalt be clean.'

"In a rage I turned away, saying that there were better rivers in my own country in which I could wash and be clean. But my servants came near to me and said that if the prophet had told me to do some great thing I would have done it, so why should I object to doing such a little thing as to wash and be clean. Then I went down and bathed seven times in the Jordan, and I was cured, as you see me now. In joy and gratitude I came with all my company and stood before Elisha and confessed that his God, the God of Israel, was the only God, and him would I serve. I tried to get him to take the presents I had brought with me, but he would take nothing. Then I asked for two mules' burden of earth that I might have some of the soil of Israel on which to worship the one true God."

When Naaman had finished his story the hearts of all his household were filled with happiness and they praised God for his wonderful goodness.

As for the little maid from the land of Israel, what joy must have been hers that she had done her part the very best she could.

### THE NATIONAL CONFERENCE OF THEOLOGICAL STUDENTS

DETROIT, MICH., DECEMBER 27, 28, 1927

HURLEY S. WARREN

According to the Theological Committee of the Student Division of the Young Men's Christian Association this was the largest meeting of theological students on its records. There were 295 registered delegates, and 30 other people in attendance. There are between 120 and 150 theological institutions in the United States and Canada, and 90 of these were represented.

Doctor George Stewart, of the Madison Avenue Presbyterian Church, of New York City, was the chairman at all sessions.

THEME: "TOWARD A MORE UNITED CHURCH"

#### I. "The Need for It"

Doctor Henry Hodgkin, general secretary, National Christian Council of China, suggested that we approach the problem from three angles: (1) the Church of China; (2) the Society of Friends (the Quaker standpoint); (3) its place in the in-

ternational problem. The speaker mentioned three demands upon us: (1) strenuous thinking in the face of the facts; courageous thinking in the light of all that science and history teach us—the same that Jesus used; the use of all that is of value from other religions; (2) a deeper appreciation of our task; (3) a spiritual revolution within us.

### II. "Approaches to It—At Home"

1. In rural communities.—Mrs. Hulda Ives, Congregational field secretary of Maine, interested us immensely in "The Oxford County Church of Christ," which is composed of seven towns or larger parishes. These larger parishes are served by three trained men, one the recreational leader, another the religious educator, and the third, the pastoral and ministerial leader. All three are ordained ministers and serve the different towns by schedule. There is church worship at least once every Sunday in each of the seven parishes. This "United Church" is made up of Universalists, Methodists, and Congregationalists.

2. In towns and cities.—Mr. Robert McAfee, secretary of the Council of Detroit Churches, reminded us that unless we win the towns and cities to Christ we can not expect to win the country at large. Mr. McAfee gave us an insight of the working of the Detroit Council with respect to the steps in the building of new churches, and over-churched and under-churched areas.

3. Through the church boards.—Rev. Samuel M. Cavert, general secretary of the Federal Council of Churches, commended the practical outlook of the conference. He said, "We learn to get church unity through practicing such unity as we already have." The federated movement takes on three forms: (a) in local communities; (b) in bringing together the executives (co-operating agencies) of denominations to act as a sort of clearing house; (c) the Federal Council of the Churches of Christ in America.

Federated Christianity is trying to take the desire for federation, which exists, and translate it into deeds. Not only a federated church, but also an adequate church. The Federal Council is a great laboratory—it has a research department in its organization.

What is our unity for? A united human-

ity. The Church can not work for this if it is not united in itself: (a) In industry—unless we can get brotherhood and co-operation in the mine and factory we can not get it in society. (b) Outlawry of war—Briand proposal. (c) Among the races.

### III. "Approaches to It—In Other Lands"

1. The experience of China.—Doctor Francis Wei, Christian leader of China, stated that there are 1,149 mission stations and 5,434 organized churches in China. The terms "Old Church" and "Reformed Church" are understandable, but not the multiplicity of denominations. The Chinese mind is not banked toward sectarianism. In face of all the effort which has been put forth the territory has been only touched and the population only started upon. The most important thing is not to occupy territory. Christ must be greater than any section of his followers. We want our western brothers to come with knowledge, inspiration, and power, but not to divide our fellowship.

In 1922 the Presbyterians, Congregationalists, and Universalists formed the United Church of China. At that time about one tenth of the Protestant communicants entered, but now more than one third have come together. The more the churches of China come under Chinese control the more denominational lines will disappear. There are three lines of church development in China: (a) local unions; (b) Chinese independent churches; (c) organization of denominational churches. The difficulties are not insurmountable. The United Church of China will be the contribution toward an understanding of the heart of Jesus.

2. The experience of Canada and Scotland.—Doctor Richard Roberts, of the Sherbourne Church of Toronto, Canada, reviewed briefly the history of the Churches of Scotland and then gave particular attention to Canada.

The two churches in Scotland to be united are Presbyterian. The Presbyterian Church in Scotland was made the established church by the act of union of 1707. It is known as the Church of Scotland. There came the Free Church in 1843, and the United Presbyterian Church in 1847, which, in 1900, became the United Free Church of Scotland. There is tremendous

opinion in favor of the union of these two churches.

June 10, 1925, the Methodist, Presbyterian, and Congregationalist churches became the United Church of Canada. During the two and one half years of life, twenty-six boards and organizations have come into six; three papers into one; three missionary records into one; fifteen theological colleges into eight; twelve treasuries into one, and one budget for all; and four hundred ten churches into two hundred five. One hundred forty-nine new mission stations, comprising six hundred preaching appointments, have been opened. There are not twelve effective ministers without a job. Nine million dollars has been spent on church buildings.

The spirit of fellowship and the sense of organic unity have been far greater than was anticipated—(a) no tendencies to divide on old denominational lines; (b) the church is entirely free from theological controversy. No theological test is given candidates for the ministry. The United Church of Canada is the greatest stroke for the cause of the holy catholic Church since the Protestant Reformation.

Following this session of the conference, communion was served by Doctor Stewart, assisted by others of the leaders and speakers who were ordained, in the church auditorium.

### IV. "The Next Steps"

1. What can the churches do?—the significance of world conferences—Stockholm, by Doctor William A. Brown, professor of Systematic Theology, Union Seminary.

Both Stockholm and Lausanne are parts of a great movement which has been going on for years and will continue to go on. This co-operative movement is by experiment working out its organization.

The Stockholm Conference grew out of the shame over the situation existing after the World War. The World Alliance and other influences had much to do with the possibility of this gathering. Its most significant characteristic was not that it brought together this large group which believes in Christian co-operation, but that this group was together with such contacts. Stockholm did three things: (a) spent time discussing every moral and social issue which faces the Church. (b) Wrote a mes-

sage—all the churches, save the Roman Catholic, wrote into that statement their commitment to the social and individual gospel. (c) Set in motion the organization for International Church Co-operation which will grow, we hope. A man who attended Stockholm and Lausanne said that the delegates to the first conference spent several days learning to trust one another, while at the second conference they did not wait five minutes on this account.

Doctor E. D. Soper, vice-president of Duke University, reported in the Lausanne Conference.

There has been a great amount of unjust criticism of Lausanne, but in every case it has been by someone who was not present.

The delegates did not go to Lausanne to accomplish Christian unity; they went to find out where they stood—(a) what likenesses existed; (b) what differences existed. Agreements were revealed which had not been known to exist.

### V. What Can the Church Do Now?

(1) Carry through the organization for federation in the communities until there is an efficient organization. (2) Organic union among those churches in which there are no differences in faith and order. (3) Some practical means of unity of worship among those whose faith does not permit them to unite organically.

What can the individual ministers do?—Doctor L. H. Hough, pastor of the Central Methodist Church, Detroit.

The next step toward church unity is a group of ministers who have become ecumenical, who feel that all the tradition of Christianity is vital to their existence. The next stage in Christian unity is to achieve it individually. The dialectical approach is disintegrating, while the psychological approach brings us together—it gets where we live.

Experience is a consuming thing. Paul had it. From his wish to know, he came to the confession: "I know whom I have believed and am persuaded that he is able to keep all that I have deposited with him." The early Christians could say: "We know that we have passed from death unto life, because we love the brethren."—*The Baptist*.



## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### FOR THE INTERMEDIATES—A QUESTION

The question I have in mind is this: Is conscience always a safe guide? It will come up by-and-by in a *Helping Hand* lesson. I do not suppose that many of you use the *Helping Hand*, yet I would be glad to have you answer in your own minds this question which is often discussed by people older than you. I would be glad, too, if some of you would write out your answer for me. It is something well worth thinking about.

The lesson in which this question will come is about Deacon Stephen and Saul of Tarsus. You may find the story in the seventh chapter of Acts. It is rather long, yet well worth your reading. Stephen, who was a particularly good man, was much in earnest in preaching the gospel of Christ. Because of this he was brought before the council for trial. There he was so bold as to preach the sermon to them found in the chapter I have mentioned. This greatly stirred up the members of the council, and they were in favor of putting him to death at once. They got him hurriedly out of the city to a place where he was stoned by men in the crowd until he was dead. As he was dying he called out, "Lord, lay not this sin to their charge," just as Jesus on the cross had prayed, "Father, forgive them, for they know not what they do." In death both Jesus and Stephen were of the same spirit.

In the crowd that stoned Stephen and heard his dying prayer was the young man well known as Saul of Tarsus, who after his conversion became the greatest gospel preacher ever known. As Saul of Tarsus he was a rigid Pharisee, who persecuted Christians everywhere he could find them, some even to death. He was consenting to the death of Stephen—glad to see him die. We do not know that he himself threw any of the stones that killed Stephen, yet he was a part of the crowd. When Jesus appeared to him he was on the way to Damas-

cus to arrest what Christians he could find, and to bring them bound to Jerusalem for trial before the same council that had caused Stephen to be stoned. After Saul's conversion he declared that when he had thus persecuted Christians he verily thought he was doing God's service, even when "exceedingly mad against them." What is conscience?

Now how could these two men, if guided by conscience, do so differently—Saul exceedingly mad against men like Stephen, and Stephen in the agonies of death praying that Saul and all like him might be forgiven? Is conscience a safe guide? If not, how shall we be guided? Is conscience instinctive within us or educative? What is an enlightened conscience? From whom is this quoted, "Strive to keep alive within you that little spark of the divine called conscience"?

### LESSON VI.—FEBRUARY 4, 1928

JESUS MISUNDERSTOOD AND OPPOSED

Mark 3: 19b-35; 6: 1-6

*Golden Text:* "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1: 11, 12.

#### DAILY READINGS

- Jan. 29—Jesus Misunderstood and Opposed. Mark 3: 19b-35.  
Jan. 30—Jesus Despised by His Countrymen. Mark 6: 1-6.  
Jan. 31—Jesus Driven from Nazareth. Luke 4: 24-30.  
Feb. 1—Jesus Opposed by the Herodians. Matt. 22: 15-22.  
Feb. 2—Jesus Opposed by the Sadducees. Matt. 22: 23-33.  
Feb. 3—Jesus Opposed by the Pharisees. Matt. 22: 34-46.  
Feb. 4—Vindicated by Jehovah. Isa. 50: 1-9.  
(For Lesson Notes, see *Helping Hand*)

It is one thing to know about Jesus—his history, his words, his acts, his death. It is another thing to know him in the saving grace of an abiding personal experience. The weakness of our modern Christianity is that we do not thus know Christ. The peril of our religious teaching is that the presentation of the historical, the ethical Christ dims the vision of the personal Christ, the source of all power.—*W. P. Thirkield.*

## DEATHS

**WILLIS.**—Norma Grace Willis, second daughter of Ed Willis and Ethel Davis Willis, was born at Jackson Center, Ohio, June 25, 1903, and died at Battle Creek, Mich., January 6, 1928.

She was baptized when about twelve years of age and joined the Jackson Center Seventh Day Baptist Church. In 1920 she removed with her parents and two sisters and two brothers to Battle Creek, and joined the Battle Creek Church soon afterwards. She was graduated from the high school here in 1921 and entered Milton College a year later. After two years in college her health failed, and in October, 1924, she entered the Calhoun County Hospital for tuberculosis, at Battle Creek. With the exception of short visits at home she had been in the hospital for three years and three months. Her last visit of any length at home was in September, 1926, when her sister Marjorie was married to A. R. Maxson. She had been confined to her bed since February, 1927. Her patient, cheerful spirit during her long illness was an inspiration to those who knew her. "So softly death succeeded life in her."

She did but dream of heaven and she was there." The funeral services, including solos by Mrs. Ivan Tappan, a prayer by Pastor Jordan, and remarks by Pastor Crofoot, were held from Hebble's Funeral Parlor on Sunday afternoon, January eighth, and the burial was in Memorial Park Cemetery. J. W. C.

**MORGAN.**—Frederick W. Morgan was born May 23, 1897, at Muncie, Ind., and departed this life at Kansas City, Mo., September 16, 1927.

Mr. Morgan had many fine traits and was a believer in the Christian religion. His remains were brought to the chapel of H. B. Ferguson, 2705 Michigan Ave., Detroit, and Rev. R. B. St. Clair spoke words of comfort to the mourning relatives and friends, basing his remarks upon the words found in Revelations 4: 1 and 2. The interment took place in Evergreen Cemetery, Detroit, Mich.

His loss is mourned by his widow, Mrs. Ruth Cole Morgan, Apartment 317, 450 Brainerd St., Detroit; Elmer Morgan, his brother, of 3234 Vine-wood Ave., Detroit; Mrs. Josephine Jones, his sister, 1322 Bennett St., Flint, Mich.; and also by another sister, Miss Winnifred Morgan, of Youngstown, Ohio. R. B. ST. C.

**HALLOCK.**—Jeanette Wagner Hallock was born in Wheeler, N. Y., January 8, 1842, and died at her late home in Wellsville, N. Y., January 6, 1928, lacking only two days of being eighty-six years old.

She leaves to mourn her loss, an adopted daughter, Mrs. Jasper Claude Crofoot; a grandson, Wendell W. Crofoot, besides many nieces and nephews. Mrs. Hallock lived but sixteen months after the death of her faithful husband, the late

Convass T. Hallock. She had lived in Wellsville since 1870, moving there from Ulysses, Pa.

She was a faithful member of the Seventh Day Baptist Church of Wellsville, a great reader, an untiring worker, a kind neighbor, and a faithful friend. She was especially interested in young people, helping them to better educational opportunities.

Farewell services were held from her late home, Sunday, January 8, 1928, by Rev. Walter L. Greene. Interment at Ulysses, Pa.

W. L. G.

**DAVIS.**—Henry S. Davis was born Mary 7, 1844, in Watson, N. Y. Following a long illness, he departed this life at his home 1027 W. Fifth Ave., Denver, Colo., January 5, 1928. He was the son of Randall and Lucetta Davis.

He served in the Civil War nearly three years. He belonged to the band and hospital corps, and was in fourteen engagements.

Not only was he a soldier of war but a "soldier of the Cross."

When a young man he became a member of the Seventh Day Baptist Church at Carlston, Minn. In 1896 he helped to build and was a charter member of the Seventh Day Baptist Church at Boulder, Colo. In later years he served as musical director of the Church at North Loup, Neb.

In 1867 he was married to Frances D. Green, and to this union were born six children.

On September 28, 1927, they celebrated their sixtieth wedding anniversary.

He leaves to mourn his death his aged wife, four children, ten grandchildren, and a wide circle of relatives and friends.

Thou seest mine eye grow dim, beloved!  
Thou seest my life-blood flow—  
Bow to the chastener silently,  
And calmly let me go!  
A little between our hearts  
The shadowy gulf must lie,  
Yet have we for their cummuning  
Still, still eternity!

M. P. D.

### COMMUNION WITH GOD

Many sincere Christians do not understand the significance of worship, and a majority of the prayers offered to God are merely personal and selfish supplications. There must be communion with God, not merely supplication. It must have the value of a conference, in which two views are weighed and the better adopted. Too often prayer is merely a one-sided conversation. The Lord's prayer is comprehensive for all phases of life, but we can not say, "Thy will be done," until we commune with God and know his will. A receptive spirit in prayer is needed. What God tells those who commune with him is not always pleasant.—*Ralph W. Keeler.*

## 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, 6118 Woodlawn Avenue.

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

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

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

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

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

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

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

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

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

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

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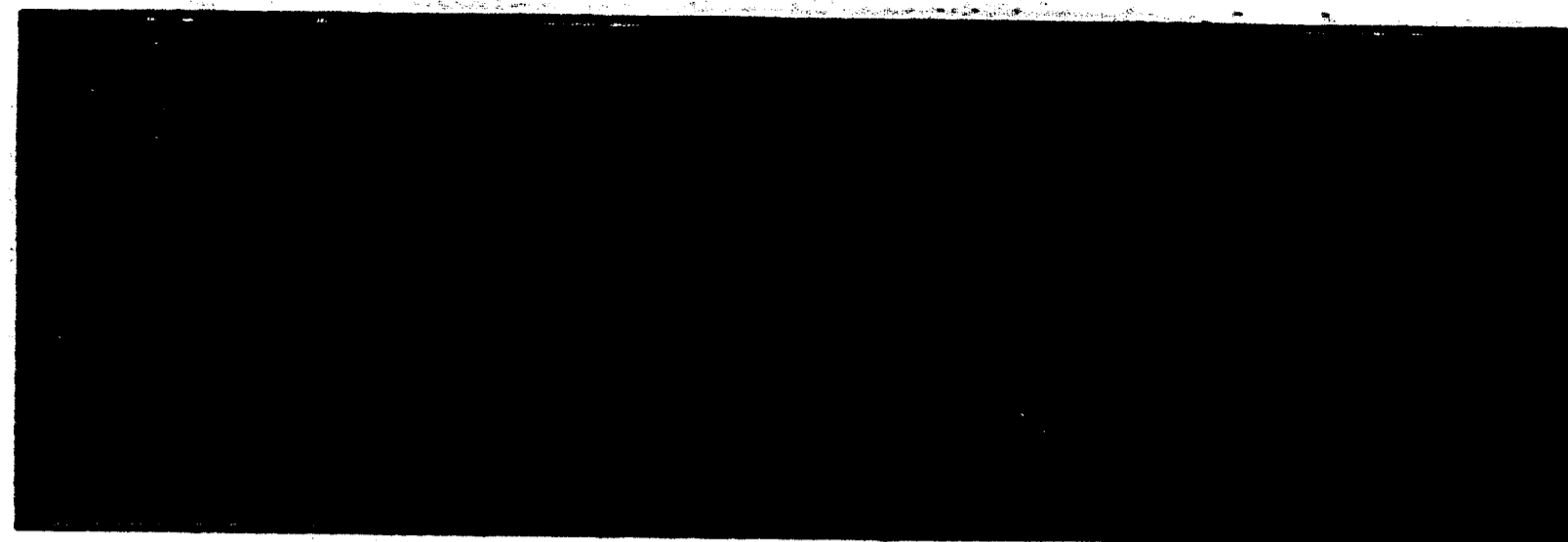
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