

# The Sabbath Recorder

The  
 Denominational  
 Building  
 in  
 1928

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

"The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down: neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."—Isaiah 60: 19-20.

CONTENTS

<b>Editorial.</b> —The Fellowship of Prayer.—Hopeful Words from Brother Da-land.—Federal Statutes Enforced Would Strengthen State Enforcement.—The Atheists' Protest Answered.—Unity of the Bible Help-ful Perspective.—Building Fund Report to January 24 .....	129-132	<b>Woman's Work.</b> —Ask Me Another.—"A Call to Prayer".....	145
Messengers of Friendship to Mexican Children .....	132	Little Children .....	146
Revelation Four and Five .....	133	Interesting Memorandum .....	147
If a Pagan Dropped In.....	135	<b>Young People's Work.</b> —Teachings of Jesus.—The Intermediate Corner.—Junior C. E. Jumbles.—The Detroit Student Volunteer Convention Dis-cussion Group.—Seventh Day Bap-tist Students at the Detroit Con-vention .....	149-151
<b>Seventh Day Baptist Onward Move-ment.</b> —Our Bulletin Board.—The Unified Budget.—Rolf Llum .....	136	<b>Children's Page.</b> —What America Ex-pects.—Story of the Creation.....	152
Council Held at Washington, D. C., December 18, 1927 .....	137	Home News .....	153
Modernism .....	138	Return Vacation Religious Day School Books .....	156
<b>Missions.</b> —Think They Can Not.—Communications from China.—Min-utes of the Seventh Day Baptist Mission, Shanghai, October 23, 1927.—Missionary Board Meeting Minutes .....	140-144	<b>Sabbath School.</b> —Christmas Reflec-tions.—Lesson for February 11, 1928 .....	157
		<b>Marriages</b> .....	158
		<b>Deaths</b> .....	158-160

# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

**President**—Frank Hill, Ashaway, R. I.  
**First Vice-President**—D. Nelson Inglis, Milton, Wis.  
**Vice-Presidents**—Mrs. Luther Davis, Bridgeton, N. J.; Oscar M. Burdick, Little Genesee, N. Y.; William Clayton, Syracuse, N. Y.; S. Orlando Davis, Lost Creek, W. Va.; Lely D. Seager, Hammond, La.; Perley B. Hurley, Riverside, Calif.

**Recording Secretary**—Paul C. Saunders, Alfred, N. Y.  
**Corresponding Secretary**—Edwin Shaw, Milton, Wis.  
**Treasurer of General Conference**—James H. Coon, Milton, Wis.

**Treasurer of Onward Movement**—Harold R. Crandall, 81 Elliot Ave., Yonkers, N. Y.  
**General Secretary of Onward Movement**—Willard D. Burdick, Plainfield, N. J.

**COMMISSION OF THE GENERAL CONFERENCE**  
**Terms expiring in 1928**—Benjamin F. Johanson, Battle Creek, Mich.; Alexander W. Vars, Plainfield, N. J.; Claude L. Hill, Farina, Ill.  
**Terms expiring in 1929**—Frank Hill, Ashaway, R. I.; Herbert L. Polan, North Loup, Neb.; Loyal F. Hurley, Adams Center, N. Y.  
**Terms expiring in 1930**—Moses H. Van Horn, Salem, W. Va.; Curtis F. Randolph, Alfred, N. Y.; Edgar D. Van Horn, Alfred Station, N. Y.

## AMERICAN SABBATH TRACT SOCIETY

**BOARD OF DIRECTORS**  
**President**—Corliss F. Randolph, Maplewood, N. J.  
**Recording Secretary**—Arthur L. Titsworth, Plainfield, N. J.  
**Assistant Recording Secretary**—Asa F. Randolph, Plainfield, N. J.  
**Corresponding Secretary**—Willard D. Burdick, Plainfield, N. J.  
**Treasurer**—Miss Ethel L. Titsworth, 203 Park Avenue, Plainfield, N. J.  
 Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

## THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

**President**—Clayton A. Burdick, Westerly, R. I.  
**Recording Secretary**—George B. Utter, Westerly, R. I.  
**Corresponding Secretary**—William L. Burdick, Ashaway, R. I.  
**Treasurer**—Samuel H. Davis, Westerly, R. I.  
 The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

## SEVENTH DAY BAPTIST EDUCATION SOCIETY

**President**—Edgar D. Van Horn, Alfred Station, N. Y.  
**Recording Secretary and Treasurer**—Earl P. Saunders, Alfred, N. Y.  
**Corresponding Secretary**—Mrs. Dora K. Degen, Alfred, N. Y.  
 The regular meetings of the Board are held on the second Sunday of January, April, July and October.

## WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

**President**—Mrs. Allen B. West, Milton Junction, Wis.  
**Corresponding Secretary**—Mrs. Edwin Shaw, Milton, Wis.  
**Recording Secretary**—Mrs. James L. Skaggs, Milton, Wis.  
**Treasurer**—Mrs. Alfred E. Whitford, Milton, Wis.  
**Editor Woman's Page, SABBATH RECORDER**—Mrs. George E. Crosley, Milton, Wis.

**ASSOCIATIONAL SECRETARIES**  
**Eastern**—Mrs. Willard D. Burdick, Plainfield, N. J.  
**Southeastern**—Mrs. M. Wardner Davis, Salem, W. Va.  
**Central**—Mrs. Jay S. Brown, Brookfield, N. Y.  
**Western**—Mrs. Walter L. Greene, Andover, N. Y.  
**Southwestern**—Mrs. R. J. Mills, Hammond, La.  
**Northwestern**—Miss Phoebe S. Coon, Walworth, Wis.  
**Pacific Coast**—Mrs. Charles D. Coon, Riverside, Cal.

## THE SEVENTH DAY BAPTIST MEMORIAL FUND

**President**—William M. Stillman, Plainfield, N. J.  
**Vice-President**—Alexander W. Vars, Plainfield, N. J.  
**Secretary**—William C. Hubbard, Plainfield, N. J.  
**Treasurer**—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.

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

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

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

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)  
**President**—Corliss F. Randolph, Maplewood, N. J.  
**Recording Secretary**—Asa F. Randolph, Plainfield, N. J.  
**Treasurer**—  
**Advisory Committee**—William L. Burdick, Chairman, Ashaway, R. I.

## SABBATH SCHOOL BOARD

**President**—D. Nelson Inglis, Milton, Wis.  
**Secretary**—Dr. A. Lovelle Burdick, Janesville, Wis.  
**Treasurer**—Louis A. Babcock, Milton, Wis.  
**Director of Religious Education**—Erlo E. Sutton, Milton Junction, Wis.

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

## YOUNG PEOPLE'S EXECUTIVE BOARD

**President**—Benjamin F. Johanson, Battle Creek, Mich.  
**Recording Secretary**—Mrs. Marjorie W. Maxson, Battle Creek, Mich.  
**Corresponding Secretary**—Mrs. Frances F. Babcock, 374 Washington Ave., Battle Creek, Mich.  
**Treasurer**—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.  
**Trustee of International Society**—Benjamin F. Johanson, Battle Creek, Mich.

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

**ASSOCIATIONAL SECRETARIES**  
**Eastern**—Mrs. Blanche Burdick, Ashaway, R. I.  
**Central**—Albert Rogers, Brookfield, N. Y.  
**Western**—Miss Elizabeth Ormsby, Alfred Sta., N. Y.  
**Northwestern**—Miss Elsie Van Horn, Loup City, Neb.  
 Miss Dorothy Whitford, Milton, Wis.  
 Royal Crouch, Centerline, Mich.  
**Southeastern**—Miss Greta Randolph, New Milton, W. Va.  
**Southwestern**—Mrs. Alberta S. Godfrey, Hammond, La., Box 364.  
**Pacific**—Gleason Curtis, Riverside, Calif.

## EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AUXILIARY

Mrs. Ruby Coon Babcock, Battle Creek, Mich., General Secretary; Mrs. Alice Fifield, Battle Creek, Mich.; Henry N. Jordan, Battle Creek, Mich.; Russell Maxson, Battle Creek, Mich.; Mrs. Angeline Abbey Allen, Edinburgh, Texas; Mrs. George H. Trainor, Salem, W. Va.; Miss Lois R. Fay, Princeton, Mass.

## SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Robert B. St. Clair, Chairman, Detroit, Mich.; Carl U. Parker, Chicago, Ill.; Edwin S. Maxson, Syracuse, N. Y.; George W. Davis, Los Angeles, Calif.; D. Nelson Inglis, Milton, Wis.; Gael V. Simpson, Battle Creek, Mich.; John H. Austin, Westerly, R. I.; Winfred Harris, Plainfield, N. J.; Moses H. Van Horn, Salem, W. Va.; Horace L. Hulett, Bolivar, N. Y.; William Coalwell, Hammond, La.; Rosa W. Palmberg, Liuho, Ku, China; H. L. Mignott, Kingston, Jamaica.

# The Sabbath Recorder

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

VOL. 104, No. 5 PLAINFIELD, N. J., JANUARY 30, 1928 WHOLE No. 4,326

*O Lord our heavenly Father, we do need thy help in this world of strife and of temptation, where so many things tend to make us forget thee. Give us grace, we pray thee, to care less for the world that passes away, and to fix our affections upon those things that endure forever.*

*May it be our supreme desire so to live that we may enjoy thy love and approval. May we be able by thy help, to lead others into this blessed state of peace with thee. In the name of Christ our Savior. Amen.*

**The Fellowship of Prayer** This is the topic of a small, neatly printed pamphlet, provided by the "Commission on Evangelism" of the Federal Council, and sent to the editor by Rev. William L. Burdick, of our Missionary Board. The program is prepared for the weeks of "Lenten Season"—February 22-April 8. Last year more than 500,000 copies of this little booklet were used in the churches of many denominations. Concerning its use Brother Burdick writes:

We do not look upon Easter and Lent as do many others; but our chief business is to lead men to Christ, and in endeavoring to do this are we not more than justified in taking advantage of the fact that, at this season of the year, many minds are thinking of Christ and his great love.

The program is prepared for every day of the weeks included between the dates given above, and brief prayers are given for each topic. The topics for these weeks are as follows: 1. Forgiveness of Sin; 2. Religion and Health; 3. Religion and the Joyous Life; 4. Religion and the Productive Life; 5. Religion and Character; 6. Religion and Power; 7. Religion and Hope. The last two pages contain samples of morning and evening prayers.

Such a united fellowship of prayer should bring forth the genuine "Fruits of Religion."

**Hopeful Words From Brother Daland** In a letter from Dean John Daland of Milton, sent me by Dean J. Nelson Norwood, I am glad to find the following truthful words:

It seems to me that this new departure is fraught with great possibilities of good. Much depends, of course, on the spirit in which contributors purpose to express their views.

It was said, by John Dewey, I believe, that in this particular difference of opinion, the orthodox party had captured, at the outset, the better name—"fundamentalist." Yes, it is a good name. It suggests stability and strength.

To many the word "modernist" would be an inferior term, suggesting something recent, untried, or doubtful. Yet, I think that most of those who will be interested in this matter will see far deeper than mere terms. It is the thing that counts, and the spirit behind the thing, not the name by which the idea is designated.

Ever since the pages of the SABBATH RECORDER were thrown open to those desiring to write in a brotherly spirit upon their beliefs as fundamentalists and modernists, I have been hoping for some expressions regarding the spirit which should actuate all such writings.

In a few days now, it will be a year since the RECORDER, after the action of the Commission, said editorially, as stated in the issue of February 21, 1927:

The columns of the RECORDER will be open freely to any brother who will comply with the conditions proposed by the Commission. Let each one write in a sweet spirit what he believes for himself—what he understands the words, "modernist" and "fundamentalist," to mean—without any attack upon another brother or any personal criticisms, etc. . . . In this way we will gladly use acceptable articles regarding modernist and fundamentalist matters.

For the very best of reasons it has seemed better not to have another *department* with box heading for such articles, and after our explanations, that word was eliminated from the recommendations.

The editor is much pleased with the way Brother Norwood starts in with his series of articles. And the RECORDER will welcome articles from Brother Daland and others, in the line his letter suggests. Let us all hope that great good may come from the present policy.



**Federal Statutes Enforced Would Strengthen State Enforcement** It seems to very many thoughtful people that the general government is making a mistake by trying to place the enforcement of prohibition so much upon the states, rather than upon the nation.

The Eighteenth Amendment with the Volstead Act, is a Federal law just as much as are the laws against smuggling, counterfeiting, and other federal statutes. In these cases the general government is always expected to take the lead in matters of enforcement. The United States officials, if true to their trust, can do more to make prohibition effective than any local authorities can do. And if the officials of the nation would only take the initiative and do well their part, the greatest state difficulties would be removed.

It is very evident that the appointment of improper officials has had much to do with the disgraceful and glaring nullification inactivities resulting in failure.

When Abraham Lincoln's proclamation of freedom became constitutional law, it would have been just as sensible and reasonable for the President to have appointed General Lee as the enforcement officer, as has been the appointment of some well-known wet sympathizers to enforce the prohibition law.

Had straightforward, honest officials been chosen for national enforcement; and had they acted promptly, in good faith, to prevent smuggling liquor into the country, and to enforce the national laws against shipping contraband goods from one state to another, most of this disgraceful outlaw business would have been prevented.

If there is not enough patriotism and loyalty in the nation to secure such action from headquarters, we are certainly in a bad way, and practically on the road to anarchy.

The illicit liquor traffic could long ago have been cleaned up if the powers that be at Washington had been whole hearted in efforts to enforce the Eighteenth Amendment to the Constitution.

**The Atheists' Protest Answered** There lies before me a telegram of about two hundred fifty words, sent to the moving picture leaders by "The American Association for the Advancement of Atheism," protesting against any picture unfavorable to the views of the society which denies the exist-

tence of a God. It makes a strong protest against the pictures called the "Ten Commandments" and "The King of Kings," the presentation of which, the atheists claim, has created for them, "a crisis."

I must confess to something almost shocking to me as I read that telegram of twenty-eight lines, and I wondered what the picture men's answer might be.

The same envelope that brought the telegram contained the answer by Will H. Hayes of California. Our readers will be interested in that part relating to religion, and here it is:

Building upon their faith in a Creator, and in a God of justice and mercy, men have established certain codes of conduct, pursuance of which tends to develop the happiness, peace, and comfort of their fellow men. These codes, these thoughts, are inseparable from religion; and rather than see the motion picture, by the elimination of God from it (which would be utterly unnatural) used to discourage the religion from which these ideals of right living and of right thinking spring, I would prefer to see the motion picture utterly destroyed. And I can think of few more calamitous happenings than to take from the world the motion picture which has clothed the empty existence of far-off hamlets with joy, and lifted listless folk till they walk the peaks of romance and adventure like their own Main Street.

The motion picture, I may add, is concerned with drama, and drama is concerned with whatever man does. Potentially, everything touching man—his thoughts, his ideals, ideas, aspirations, his ambitions—is motion picture material. To ask us to eliminate God and man's belief in God, therefore, is to ask us to eliminate one of the most profound urges in man—the spiritual urge. Such is unthinkable.

In fact, to ask us to eliminate God from motion pictures is equivalent to asking that sunshine be barred from the playgrounds where emaciated, ill-kept children of the tenements find a moment's respite of happiness. It is equivalent to asking us to blot the stars from the heavens because men may look at them and dare to ask themselves, as Napoleon did of his fellow voyagers into Egypt, "But who, gentlemen, made all those?"

We could not do it if we wanted to. God is in every art, in every laudable ambition, in every worthy achievement. God is in laughter and in drama and in beautiful landscapes, and it is in a genuine spirit of reverence that I state that God is in our wholesome pleasures and our wholesome entertainment.

The motion picture industry has not been without its faults. Mistakes have been made and will be made. But it is today, and will ever be, the hope and desire of those of us who have at heart the best interests of the industry and of the great public whose servants we are, to make this industry more and more the ally of good citizenship

with respect for the ethics and the codes that man, out of his faith in a Creator and a goal to life, has bred and cherished.

With personal regards, I am

Sincerely yours,

(Signed) WILL H. HAYS.

The motion picture business possesses the ability for great good or great harm. Everybody interested in human welfare should do what he can to make it potential in doing the greatest possible good, and the least possible harm.

**Unity of the Bible Helpful Perspective** I sometimes fear that we fail to connect properly the Old Testament and the New Testament in our Bible teaching, and so lose much by not having proper regard for the principle of perspective in our study.

The Apostle Paul made much of the far look, by which certain parts of the great panorama of Bible history were studied in their proper position, as parts of a complete whole. He made an excellent point, on what I mean by perspective in Bible study, when he wrote that first chapter of Hebrews, beginning with: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

If you read the entire chapter you will be impressed with Paul's idea of the unity of the Bible, especially in view of the relation which things in its earlier parts sustain to those in the New Testament.

While the Bible is mostly historical, and very much condensed at that, covering generations of time in a few brief statements, it also abounds in wonderful pictures, if you please, all of which should be studied in their relations to the great whole of God's plan for salvation.

If you should study some great masterpiece by the world's noted artist, by having it cut into chunks and brought to you piece by piece, I suppose you might say, "I have seen every object in that painting." Yet, after all, you would not have seen the picture itself until you had seen each object in perspective, standing in its proper place as to depth and distance and as related to all the other parts.

This, I fear, is too much the way some people study the Bible. They cut out a

text here and there, take a glance at some man who lived away back in the "sundry times" of ages past; or they select some prophetic saying, and expound and theorize upon whatever they can see in that text, with little or no regard for the place it has in God's great story of redemption—in Jehovah's masterpiece of the ages.

Of course one can get much good in this way, but nothing in comparison with what he might find by studying the text, or the man, as related to the entire Bible story. There are depths and distances in the Bible panorama that must not be ignored if we would learn the wonderful story of God's dealings with man from Genesis to Revelation.

If care is taken to realize the "sundry times and divers manners" of the Bible story, we will not take some object from the distant background of the picture and bring it to the front, where it will be out of the proper proportion with things as they stand in perspective. By marking the proper depth and distance of Bible times many difficulties will disappear.

You might take the story of Abraham out of the Bible, and have an excellent and useful biography, but what would be far better and much more helpful, would be the story of the father of the faithful, with the dark background of heathen Chaldea, and all that belongs to Abraham in its own place in the story of Israel.

Suppose you try to compare the faith of Joseph with that of Abraham, without regard to the difference in their times? You would find that Abraham's faith failed sometimes, and that the faith of Joseph was superior. But when you consider the difference in times—Abraham with the heathen background, only, behind him; and Joseph with the experience of Abraham and Isaac, and Jacob back of him, you begin to learn the lesson of progressive faith, which enabled a man to triumph gloriously under the most distressing adversities.

The picture of Abraham as father of the faithful, has its transforming influence over Bible heroes throughout the ages, until the time of Paul, and on through the New Testament to our own day.

Whoever studies the life of Moses, David, and the prophets, will lose the best lessons they teach if he overlooks the real part each

one of them plays in the preparations for the coming Son of David, and for his fore-runner in "the Elias which was to come."

Let us not forget that all the lines of faith and courage and true manhood in "Bible times," meet in Christ the Savior, and help point us to "Paradise restored."

**Building Fund Report** Since our last report, January 10, the treasurer has received \$220 for the new building fund.

### MESSENGERS OF FRIENDSHIP TO MEXICAN CHILDREN

SIDNEY L. GULICK

Secretary, Commission on International Justice and Good Will of the Federal Council of the Churches of Christ in America.

Thousands of young people had wonderful fun last winter in dressing and sending to Japan 12,739 beautiful "Doll Messengers of Friendship." These messengers were welcomed by millions of Japanese children in schools, at official receptions in which mayors, governors, princes, and princesses took part, and at railway stations, steamship wharves, and scores of high department stores.

"Miss America" and her forty-eight state sisters were given many special welcomes. In addition to all the rest of their entertainment, they were received and spent an entire week at the imperial palace. When they left, the empress presented each little messenger with a toy and also donated a doll palace for their permanent home. This palace, enclosed in a great glass case, is in the Imperial Educational Museum in Tokyo, where for decades to come the dolls will continue to tell their story of America's friendship gesture and Japan's response.

The rest of the 12,739 little messengers have found their homes each in a separate primary school or kindergarten. Every doll festival day they will come out of their show cases, say "Mama," roll their eyes, and be hugged by new generations of Japanese school children. "Thank-you letters," photographs, and art work have been coming by the thousand to the senders of the friendship dolls. Thus waves of good will have been rolling back and forth over the Pacific.

But this is not the end of the story. To

let the American people know how happy they have been to hear the voices and to learn the stories told by the American "Messengers of Friendship," 2,610,000 Japanese school children have joined their pennies and have sent to America fifty-eight superb "Doll Ambassadors of Good Will." These dolls have wardrobes of silk kimonos, beautiful jet black lacquer chests of drawers, trunks, and study desks, and special stationery. The dresses and possessions of several of the more important dolls are marked with their own family crests. They came to share in our Christmas festivities. After attending many receptions in Washington and New York, the little ambassadors will separate into many parties to tour our country. Communities and even individual schools which desire to see them and give them welcome receptions may communicate with the Committee on World Friendship Among Children, which has charge of the itineraries.

New plans have recently been announced by the Committee on World Friendship Among Children. The new adventure is with Mexico. The plan is to send "Friendship School Bags" for boys and girls in the schools of our neighbor to the south. Each bag will contain articles of interest and help in the life of school children. The Mexican vice-minister of education has approved the project and will distribute the bags in the schools, of which there are about 15,000, with 1,250,000 pupils.

The bags, which will be made of durable fabrikoid, decorated with a beautiful design, are to be especially manufactured for the committee. The school or group participating in the project will add certain articles to be made or bought and will send the bag by parcel post direct to Mexico City. The bags will be officially distributed in the schools on Mexico's Independence day, September 16, 1928, which is universally observed in the public schools. The project may be undertaken and the bags sent to Mexico at any time between January and July, 1928, according to the convenience of American schools and communities.

Now that our ambassadors, Dwight W. Morrow and Charles A. Lindbergh, have started a new spirit in Mexican-American relations, these plans for Friendship School Bags give fine opportunity for scores of thousands of our young people to have a

concrete and practical part in carrying forward the good will spirit.

Groups of every kind, of young people and children, are invited to have a share in this adventure in international fun and friendship. Classes in public and private schools, Bible schools, the Junior Red Cross, Boy Scouts, Girl Scouts, Camp Fire Girls, Girl Reserves, Pioneers, Friendly Indians—in fact all kinds of groups and organizations are invited to share in the fun. It is hoped that each group will send two bags, so that there will be equal numbers for boys and girls. A pamphlet giving detailed instructions and suggestions has been prepared and will be sent free (send a stamp to cover postage) to those who desire to share in the project. No one should begin work on this enterprise before the pamphlet has been secured from the Committee on World Friendship Among Children, 289 Fourth Avenue, New York.

It is hoped that many groups will have a part in this project in addition to, and not as a substitute for, the regular programs of their various overhead organizations. The project aims to cultivate in American boys and girls an increased appreciation of and good will toward the Mexican people. Culminating on Mexico's Independence day, it also aims to reveal to the Mexican people that there is a widespread feeling of sympathy among hosts of Americans for Mexico's struggle for a better national life.

### REVELATION FOUR AND FIVE

MARY E. POST

Jesus, only a short time before his crucifixion, said to his disciples, "I have many things to say unto you but ye can not bear them now," and by other Scriptures we may infer that they had become so blinded with the idea that he would soon begin his reign on the earth that they could not admit of anything else as necessary even as a preparation for that event, so it was some forty or fifty years before John is at Patmos for this revelation from Jesus Christ "who is, and who was and who is to come . . . to show us the things which *must* shortly come to pass." He forces the fact before us that these things are as bound to come as that cause produces effect.

John is called up into heaven that he may see from heaven's viewpoint. "Straightway

I was in the Spirit." There are three meanings for the original word translated spirit—breath, wind, or spirit—and I suppose that we can take our choice as to the meaning. When a person dies his breath and spirit leave his body. There seems to be a connection.

The first thing that John sees is a throne. "And he that sat was to look upon like a jasper stone and a sardius . . . and there was a rainbow round about the throne." This is giving us one of his titles or credentials. It means that he is the God of the covenant. The God of Noah, Abraham, Isaac, and Jacob. It was "like unto an emerald." The emerald is green and green is the color of hope. "And round about the throne were four and twenty thrones: and upon the thrones I saw four and twenty elders sitting." Elders means seniors. It may imply a certain prestige also, like the elders of Moses' time. "Arrayed in white garments." This denotes the righteous acts of the saints. Revelation 19:8. Golden crowns are victors' crowns. "Out of the throne proceed lightnings, voices, thunders." The person of God seems often to be accompanied by electric power. "There were seven lamps of fire burning before the throne, which are the seven spirits of God."

R. H. Boll says: "We know of a certainty that there is but one Spirit. The 'seven spirits' represent the one Spirit in his totality and perfection, in all his offices and functions. Seven is the number of perfection and completion. Seven rounds out the cycle and compasses the whole."

"And before the throne a sea of glass, and in the midst round about four living creatures." It means created beings, not like Christ and the Holy Spirit, but that they were a part of God's creation.

"Full of eyes before and behind." Eyes denote intelligence. Eyes before—they look forward into the future. Eyes behind—they look backward into the past. What an inspiration to know that these created beings were once human (Revelation 5:9, 10), and now are able to comprehend all the secrets of the universe. These are, in fact, the guard of the throne.

When the Israelites made camp in the wilderness, first the tabernacle was placed under the cloud, then the Levites were placed around it, and then the twelve tribes encircled them—three on each side—north,



south, east, and west. There was one of each group of three that carried the banner, and each banner had a particular color and figure on it—a lion, an ox (or calf), the face of a man, and a flying eagle.

We find Scripture that seems to make them symbolical. Revelation 5:5—the lion that is of the tribe of Judah. Jeremiah 34:18—calf, to confirm a covenant. Ezekiel 41:19—the face of a man to be wrought into the wall of the millennial temple. Exodus 19:4—Deuteronomy 32:11; Isaiah 40:38—the eagle. These four living creatures, each having six wings, full of eyes round about and within, have no rest day and night saying “Holy, holy, holy, is the Lord God Almighty, who was, and who is, and who is to come.” This is his second title, Self-existent God.

(Much of the material for the remainder of this article was obtained from Hyle's *Moses and the Monuments*.)

When God called Moses to go back into Egypt and lead the children of Israel out of that land, Moses said unto God, “When I come unto the children of Israel and shall say unto them the God of your fathers hath sent me unto you, and they shall say to me, What is his name? what shall I say unto them? . . . And God said unto Moses . . . thou shalt say *I Am* hath sent me.”

Now Jehovah was God's covenant name, and it was the name that Moses used in speaking to Israel and to Pharaoh, so it is evident that the expression “I Am” was not a name, but an explanation. Moreover, no satisfactory sense can be attached to the explanation if it be confined to the Hebrew, for Jehovah does not mean “I Am.”

Whatever it was intended to mean as an explanation, it was intended to convey a message to the people in Egypt and in the Egyptian language. If we follow the French school of Egyptologists led by the great Maspero, the phrase, “I Am” is “AVA” in the Egyptian. Is this, then, what God meant when he said, “Tell them Yehoveh hath sent you,” explaining the name by the phrase “AVA”? There are two ways of conveying this divine message—by translation and by transliteration. If by translation, then God's message would mean: Go tell the Egyptians that the “Existent One,” whom the Egyptians will recognize by the many manifestations, hath sent you. In that case, the Hebrew gives an ex-

ample of translating the essential idea of the divine name, “Jehovah,” into another Hebrew word or expression. How would this idea be conveyed to the Egyptians?

As entomologists the Egyptians regarded the khepher or scarabeans as unisexual and hence self-productive and so self-existent. For this reason little models of the beetle became the symbol of the hope of immortality to the Egyptians, and multitudes of them were placed in the tombs with the bodies of their dead. The plural of the word “khepher” in the Hebrew was used to denote God, the Self-existent One, or as we would put it, the First Great Cause. This word occurs in the Egyptian language and at the time of the exodus period, so God's message thus translated would be: Go tell the Egyptians that I am khepern, the First Great Cause.

“When the living creatures shall give glory and honor and thanks to him that sitteth on the throne, to him that liveth for ever and ever, the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth forever and ever, and shall cast their crowns before the throne, saying, Worthy art thou to receive the glory and the honor and the power, for thou didst create all things, and because of thy will they were and were created.” This, then, is the third title—Creator.

Notice that it is the living creatures and elders that give Christ this title. “And I saw in the right hand of him that sat on the throne a book written within and on the back, close sealed with seven seals.” This is the title deed of our lost inheritance. Every true Israelite had an inheritance in the promised land, but if he failed to keep it he must get some one, a relative in his father's family, to redeem it for him.

“And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof? And no one in heaven, or on the earth, or under the earth, was able to open the book . . . And I wept much because no one was found worthy . . . And one of the elders saith unto me, Weep not; behold, the Lion of the tribe of Judah, the Root of David, hath overcome to open the book and the seven seals thereof. And I saw in the midst of the throne . . . a Lamb standing, as though it had been slain . . . And

he came and taketh it out of the right hand of him that sat on the throne . . . And when he hath taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints.” We see here that all our prayers are kept. “And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth.”

It is because these living creatures join with the elders in singing, “Thou hast redeemed us with thy blood,” that we know they were once human.

This then (chapters 4 and 5), is Christ's inaugural which takes place in heaven, and these his titles—God of the Covenant, the Self-existent One, the Creator, and the Redeemer. And it is the angels, living creatures, elders, and those who stand before the throne who pronounce him worthy; but when we come to verse 13 it is every created thing—in heaven, on earth, under the earth, and on the sea who acknowledge unto him the blessing, honor, glory, and dominion forever and ever. That includes the unsaved as well as the saved. For every knee shall bow and every tongue confess that Jesus Christ is Lord.

#### PROHIBITION ON TRIAL

While it is true that the saloons have been closed, still the rum traffic goes on in defiance of the Eighteenth Amendment. The business is so profitable that a large class of men will take almost any risk to engage in it. Governor Smith of New York State says there is no need of a state law for the enforcement of prohibition, all responsibility lies with the federal government.

Governor Ritchie of Maryland takes the opposite view, that prohibition should be left to the states, the federal government should keep their hands off. A large class want the Volstead Act repealed and give those who can not afford to buy whiskey a chance to supply themselves with wine and beer. Mr. Whitney in a recent article in the *Outlook* says prohibition will not be fully tried until it ceases to be thought of

as a measure of temperance, rather than what it really is, an act for the suppression of the manufacture, sale and transportation of intoxicating drinks as a beverage. He says it is not true that the use of light wine and beer will quench the thirst for whiskey. The American, breathing the strong stimulating air of his native land, is prone to strong and excessive drinking. When a sentiment is created to regard the use of alcohol as an evil that weakens the muscles, inflames the stomach, injures the nerves, retards digestion, diseases the liver, affects the brain, exhausts the strength, and shortens life, mankind may abandon its use. Yet a large class will continue to defy all natural and moral laws, as well as the laws of the land, and say that the law can not be enforced. Only the principles of the Christian religion as promulgated by its Author and embraced by and practiced by the Christian Church and the world at large, will do away with the terrible evils and crimes that now afflict mankind. G.

#### IF A PAGAN DROPPED IN

REV. ROBERT B. ST. CLAIR

Once upon a time, I attended a conference called by an interdenominational young people's society, and as I listened to the songs sung by the group during the supper hour, I wondered what impression of Christianity a pagan Japanese, for instance, would gather if he should happen to drop in on such a gathering.

I think that young people, Christian young people especially, should be happy, but it does seem to me that the kindergarten songs rendered upon some of these occasions are far from doing credit to either the heart or head of the young believer.

A few lines of one of these classics are:

“I have a rooster, my rooster loves me.  
I feed my rooster on green bay tea.  
My little rooster goes cock-a-doodle-doodle-doo.”

Following this, we are supposed to inform the listener that we have a kitty, and the kitty meows, a doggie who bow-wow-wows, a duckie who goes quack-quack-quack, etc. All these are likewise fed on green bay tea.

In my younger days, groups of supposedly Christian young people passed the supper hours singing Moody and Sankey hymns, receiving thereby a spiritual uplift, the absence of which was noticeable, markedly so, on the occasion above mentioned.

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

### OUR BULLETIN BOARD

Churches on the honor roll, having paid one half or more of their quotas: Wells-ville, Riverside, Roanoke, New York City, and Los Angeles.

The article "Rolf Lium," in this department, would be interesting and helpful for your next Christian Endeavor meeting.

### THE UNIFIED BUDGET

The following quotations show how three of the large denominations look upon the system of raising money by the unified budget plan.

The Department of Missionary Education of the Methodist Episcopal Church recently sent a communication to pastors in which are these words: "We ought to ponder over the gain that has come when we no longer attempt to take a special collection every year for each of the boards of the church, and when each board is no longer competing with all the others for its income. With the increased number of local and conference and area benevolences, and with a deepening realization that our church service is for worship and not for money-raising, a return to the old plan is unthinkable."

A few weeks ago there appeared in the *Baptist* a resolution from Baptist missionaries in South India against the present plan of co-operation and the unified budget of the denomination, and even suggesting a return to the old individualistic method of raising money.

An editorial in a later number of the paper championed the cause of the unified budget, from which I quote:

"Had the missionaries responsible for this resolution only stopped to think a minute, they would have seen that a return to the old system is impracticable and next to impossible. Isn't it strange how old things take on the halo of idealism while current things are exceedingly faulty? Are these

friends on the foreign field so forgetful as not to remember the frantic missionary debts of the old days back in the nineties of the last century and in the first decade of this century? Missionary deficits were chronic, and the frantic 'sob stuff' of impending disaster wore itself out in hysterical appeals for relief. It came to be a confirmed state of mind with missionary agencies that deficits had to be created in order to produce the occasion for larger missionary giving. That was largely the capital of the former system. . . .

"The fact of the matter is that far from being the cause of decreased missionary giving the present system of a unified budget with its economies of administration and with its co-operative method is in reality the cause of preventing the confusion, chaos, and catastrophe in denominational benevolences which would have logically followed the World War and its reactions had the old system of 'catch as catch can' been in force. . . . The unified budget is good business."

The Southern Baptists, in presenting the Kentucky Baptists' goal for 1928, say of the unified budget and the every member canvass: "This plan of work is adaptable to all conditions. It has proved most successful after long and varied tests.

"The simultaneous effort creates a common expectation in the minds of the members, and when thoroughly done the response is surprising and usually surpasses all expectations."

Seventh Day Baptists have reason to be thankful that they adopted the unified budget system of raising money for denominational work, for the transition from the old system—or lack of system—to the unified budget plan has been nearly or quite as marked and quite as satisfactory as in any of the larger denominations.

"The unified budget is good business."

### ROLF LIUM

Rolf Lium is another Minnesota youth who soared into the sky of publicity about the time Charles Lindbergh took the air. Rolf is the light-haired senior in Carleton College who went to a summer preaching appointment in a little Congregational church at Hermann, S. D., and found himself the vacation pastor of the President of the United States. Be it said that he stood

the ordeal as creditably to himself and his calling as did the other high-flyer. Something of his quality comes out in an article which appeared in the *Presbyterian Magazine* on "Why I Chose the Ministry." He admits that he had heard so much about the sacrifices a man makes in becoming a minister that he went to work to see what made the average preacher so happy in his work. He learned that no other calling gives a man such an opportunity for self-expression; no other brings a man into such various contacts with life—young and old, rich and poor, at weddings, christenings, and funerals. He sees life close up, unmasked. "For him there is no such thing as the monotony of routine, if he knows his business." But the consideration which decided his choice was the fact that the minister is by virtue of his place and profession the leader of his group. He says, with a wisdom that might well be linked with gray hairs:

"The pastor views life in perspective and at the same time is placed in the unique position of being able to advise, to help, and to encourage his people. He, above all others, can aid in establishing harmony in the community and in constantly advancing the cause of personal improvement. When he delivers his sermon on Sunday, there are before him people with faults to be corrected, some who need inspiration, others who have come to hear and be comforted. If the minister says the right thing in the right way, he can make everybody leave that building with their feet already on the first step of the ladder that leads to a higher level of thought and action.

"The minister deals with the most practical thing on earth—life itself; and the greatest reward of his labor is the life that grows out of his teaching and preaching.

"The ministry is not a 'get-rich-quick' scheme, but a character and soul-building enterprise with God as the chief architect and the pastor as his foreman. Its rewards are not fortunes that are readily spent, but the record of a life of service which lives on through eternity."—*The Christian Advocate*.

The *Florida Times-Union* thinks we are still a few leaps ahead in the game, since the statistics show that people are being born rather faster than automobiles can kill them.



REV. LEWIS C. SHEAFE  
Pastor of the People's Seventh Day Baptist Church,  
Washington, D. C.

### COUNCIL HELD AT WASHINGTON, D. C., DECEMBER 18, 1927

A council for the recognition of Rev. Lewis C. Sheafe, pastor of the People's Seventh Day Baptist Church, Tenth and V Streets, N. W., Washington, D. C., was called by this church on the above date at eight o'clock p. m.

The following delegates were present:

Rev. A. J. C. Bond, representing the Plainfield, N. J., Church; Rev. Willard D. Burdick, general secretary, representing the Commission of the Seventh Day Baptist General Conference; Rev. H. L. Cottrell, representing the Marlboro, N. J. (Bridgeton), Church; Mr. Corliss F. Randolph, president of the American Sabbath Tract Society, representing the New York Church; Mr. Charles Warren, Mrs. Mary Plummer, and Mrs. Lillian W. Crichlow, representing the People's Seventh Day Baptist Church, Washington, D. C.

Rev. William L. Burdick, secretary of the Seventh Day Baptist Missionary Board, was also present as a delegate, but was compelled to leave in advance of the meeting of the council at eight o'clock p. m., in order to return to Ashaway, R. I. He had spent the Sabbath day preceding with the congre-



gation of the People's Church, to whom he preached a very instructive and inspiring sermon covering the various characters mentioned in the parable of the Prodigal Son. However, before leaving, he had personally satisfied himself through oral examination publicly conducted in a church meeting, specially convened at three o'clock (other delegates including Rev. Willard D. Burdick and Rev. H. L. Cottrell assisting), of the worthiness of Pastor Lewis C. Sheafe to be recognized as an accredited minister of the Seventh Day Baptist denomination.

Delegates invited and expected from other churches were unable to be present.

Rev. Willard D. Burdick was elected moderator of the council, and Mrs. Lillian W. Crichlow, clerk.

Questioned as to his experiences leading up to his conversion and call to the gospel ministry, Mr. Sheafe briefly stated the story of his call and the reasons for his belief in the Christian religion and his hope for eternal life.

The entire examination was thorough, intensive, and searching, covering all phases of Christian faith and evidences and of the particular tenets that make Seventh Day Baptists a distinctive body in the great family of Christian churches.

At its conclusion the council withdrew for consultation, and on returning reported the following resolution:

*Resolved*, That the examination of Rev. Lewis C. Sheafe as a Seventh Day Baptist minister has been satisfactory.

“(Signed) WILLARD D. BURDICK, *Chairman*,  
LILLIAN W. CRICHLLOW, *Clerk*,  
MARY A. PLUMMER,  
CHAS. S. WARREN,  
A. J. C. BOND,  
HERBERT L. COTTRELL,  
CORLISS F. RANDOLPH.

*Council.*”

December 18, 1927.

The meeting of the council closed with the singing of “Blest Be the Tie That Binds,” and the pronouncing of the benediction by Pastor Sheafe.

7 (MRS.) LILLIAN W. CRICHLLOW.

The man who wrote that “science has found out how coal may be saved,” does not seem to understand that landlords found that out several years ago.

### MODERNISM

DEAN J. NELSON NORWOOD

I.—WHAT IS MODERNISM?

MY DEAR BOY:

I am not surprised to see in your last letter a statement that you are a bit puzzled at some of the remarks you hear from students and teachers on the campus regarding modernism. Now that you are in college these questions will appear a little differently to you compared with some home views. But considering our frequent talks on religious subjects, it should not be too difficult for you to make all necessary adjustments. Perhaps, you will let me refer occasionally to your religious experiences as I write you; and I hope you may continue to feel as free now as you did at home to share your new thoughts with me on religious as well as on other subjects. I want college to mean a great deal to you physically, mentally, and spiritually, as I know from experience it may.

I have a suspicion that the people you have heard wondering whether they themselves are modernists or fundamentalists, are in that frame of mind because these are purely relative terms. I have often heard people make similar remarks. Relative terms often get us into contradictions or uncertainties. Half an inch is a long way for a thorn to dig under your finger-nail, but it would be ridiculous as measuring the distance you can throw a stone. The longest distance that you can throw a stone is very short if used to describe the distance a runaway horse traveled. The longest distance run by a scared horse would in turn be short for the range of modern artillery, which again would be short compared with the distance covered by Lindbergh's plane in his trans-atlantic flight, which in turn would be short compared with the distance from earth to sun. Long and short, obviously, are relative terms. Whether half an inch is a long distance or short depends on what you are discussing.

Again we might say that Cleveland is east. Some one else might say, no, it is west. Of course, it is both. It is east of Chicago, but it is west of Buffalo. Locating Cleveland is obviously a relative question. Now, are not fundamentalism and modernism relative terms in much the same way as are long and short? One needs to

know just where a person is located himself before one can be sure what he means when he calls one neighbor a fundamentalist and another a modernist. Let me see if I can construct a rough measuring scale for the purpose of locating them. Perhaps, you improve on it.

Although quite other scales might be used (attitude toward conventional morality for example), I will experiment on a doctrinal scale, as doctrine has been the commonest matter of difference between modernists and fundamentalists. This list proceeds through a sort of prismatic scale of theological and related belief from extremest orthodoxy to extremest heterodoxy:

1. The earth is flat and stationary, and the sun with all the heavenly bodies revolves about it once in twenty-four hours.
2. The universe was made in six ordinary days.
3. Woman was created from Adam's rib.
4. Jonah was swallowed by a big fish and lived to tell his experiences.
5. God wrote the law with his finger on slabs of stone.
6. Christ by his word turned water into wine.
7. Christ was born without an earthly father.
8. Christ is the savior of mankind.
9. Christ is a myth.
10. There is no God. The universe is simply a physical mechanism.

Of course, very few American Christians believe number 1, and none believes numbers 9 and 10. In between are scattered some doctrines about which fundamentalists and modernists have differed. A sample application of our measuring stick will suffice to show its intended use: Mr. A. stands doctrinally at number 5, accepting that and numbers 6, 7, and 8, but rejecting all the numbers below 5. Mr. B. stands at number 3, accepting that and numbers 4, 5, 6, 7 and 8. From Mr. A's viewpoint, Mr. B., accepting the story of Jonah and the fish which Mr. A. rejects, is a fundamentalist; while from Mr. B's viewpoint, Mr. A., rejecting a Biblical story which Mr. B. accepts, is a Modernist. This illustration is, of course, purely mechanical and makes no implications about the relative importance or truth of different doctrines.

It may be suggestive to summarize it all thus: The modernist is inclined to accept the reports of science about the universe, and modify his religious ideas accordingly; the fundamentalist is inclined to hold to his older and well-tried religious ideas and deny scientific reports, if antagonistic to his religious ideas.

Now, I must close. Let me hear from you soon.

Love,

FATHER.

### WHO IS TO DRINK IT?

This is the report of an actual dialogue which took place between two American citizens the other day—one of them a business man, and the other a clergyman, to whom the business man spoke frankly, as one does to a good friend:

“Well,” said the layman, with an air of finality, “prohibition is a failure, and we must get used to the idea of making America ‘wet’ once again.”

“But who is to drink the liquor?” queried his friend. “Will you?”

“Why, no,” he replied. “You know that I am a teetotaler.”

“Will your son drink it?”

“No, that shall not be!”

“Would you want it to come back for the sake of your clerks?”

“No, it is my practice to discharge any clerks who drink liquor.”

“Do you want your customers to drink it?”

“No, I would much rather not; I am sure that those who use strong drink will not buy so much from me nor pay their bills so promptly.”

“Will you want the engineer on your train to use it?”

“No, I admit I don't want to ride on a drunkard's train.”

“Ah, then, you want this liquor for the men whom you meet driving cars on the public highway.”

“No, of course not; that is a danger to everybody.”

“Well, then, who is to drink this liquor in America, pray tell me?”

“I am not so sure that anybody should drink it. I guess we're much better off without it.”—*Reformed Church Messenger.*

## MISSIONS

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

### THINK THEY CAN NOT

Some time since, when the writer was discussing the prospects of a certain man, one of the fellow's friends said, "He has much ability naturally, but at home he was always made to think that he did not know much, that he could not accomplish anything, and that what he did was never quite right. Being told these things from a child up, he came to think he was an underling and could not fill any responsible place. Therefore he has no courage to attempt anything." To all appearances these statements were true and explained things often observed by those who did not know the circumstances.

The mental law that explained the attitude of this man toward life holds true in connection with churches and denominations in regard to missions. The church whose officers are constantly saying to the members, "We can not raise the budget," will in time make the church think it can not; the board whose members are continually saying, "We can not enter these open doors," is a useless affair in the evangelization of the world; the denomination whose appointed leaders are in the habit of saying, "We can not launch out any more," are very likely to lead the majority of the churches to feel the situation is hopeless.

Men, churches, and boards seldom advance till they get faith enough to think they can. "If ye will not believe, surely ye shall not be established," is the declaration of the prophet. On the other hand, only God himself knows what can be accomplished when a man, a church, or a denomination takes God at his word and goes forward in faith and consecration.

### COMMUNICATIONS FROM CHINA

[The following communications came to hand some weeks past, but as they contained items for the Missionary Board they were withheld till the regular meeting of

the board, January 18. They are just as interesting as though they had been published earlier.]

DEAR SECRETARY BURDICK:

It has been some time since I have written and there does not seem to be anything new to write about except there is at present new agitation on the old subject which, as I understand it, we in China can do nothing about; I refer to registration. I am enclosing a copy of a translation of Regulations of the Shanghai Municipal Bureau of Education which came to hand yesterday.

We have had no meeting in regard to these regulations, as there seems to be nothing we can do. If the bureau can carry out their plan, we may be closed when you receive this or we may decide to cable if it appears that our educational work is to stop for the present. I wish to go on record again as I have before, that *I do not agree* with the *regulations*, but if it comes to a question of register or close, I certainly favor registration. You doubtless already know this, but for fear that I have not been entirely clear in the past, I have repeated again my own attitude. I believe that is the attitude of all the mission; at least it has seemed that way in our discussions. I certainly do hope that the decision of the board does not mean that we are to be forced to give up our educational work in China. I, for one, expect better days after the revolution is past and this time of hysteria is over.

We have thirty-four boys in school this term, thirty of them paying full tuition. We need about fifty to pay expenses, so you see we will need the \$500 appropriated for school purposes. If we can carry on next term we feel certain that enough pupils will enter to nearly or quite pay expenses, not counting David Sung's salary, which at present is paid out of funds received from Daily Vacation Bible School. This source of salary will continue until January 1, and how he is to be paid after I give up the work of the Daily Vacation Bible School has not been determined. The school building has not been in as good condition since I came to China as it is at present. Five hundred dollars Mexican was used, and if we could have had \$500 more the building would have been put in excellent condition. Our boys are doing good work and the spirit in the school is good. Religious instruction

is given; chapel services and church attendance are attended almost one hundred per cent. The boys are required to have excuses from the parents if they are excused for even one service.

The mission held a meeting at Liuhoo last Sunday, but I find I have left the copy of the minutes at home. I will try to enclose a copy of our deliberations tomorrow and send it along on this next mail. As we understand from your letter, Mr. Crofoot's salary for one half the year, at least, will be available for evangelistic efforts. At our meeting on Sunday it was voted to include \$400 gold from this source in our drawing this quarter, and a committee was appointed to consider the matter of training for the men available and to work together with the Chinese in promoting evangelism. You will hear more from this committee later. There is also another committee to consider a closer affiliation with the Chinese. Personally, again, I should like to merge our mission organization with the Chinese and let the board at home deal with this Seventh Day Baptist association or council, or whatever it might be called, which would be largely Chinese and which would help in directing the policy and work of your missionaries. That would involve executive leadership on the part of our Chinese Christians, which I heartily favor.

We are looking forward to your visit to China and wish that you and Mr. Crofoot could arrive the last of January.

Sincerely yours,

H. EUGENE DAVIS.

34 Route de Zikawei,  
Shanghai, China.  
October 25, 1927.

### MINUTES OF THE SEVENTH DAY BAPTIST MISSION, SHANGHAI, OCTOBER 23, 1927

The mission met at Liuhoo for dinner and the first business meeting of the year, having postponed this occasion until Mrs. West and Miss Anna West should arrive from America.

Miss Burdick opened the meeting with reading some verses from Isaiah, and prayer was made by Mrs. West.

1. *Minutes.* The minutes of the last meeting held in July, were read and accepted.

2. *Reorganization.* The chief subject for discussion for the afternoon was that of the proposal of merging our China Seventh Day Baptist Mission into an organization of Chinese and foreign members to conduct the work of the mission, including the two churches at Shanghai and Liuhoo, the hospital at Liuhoo, educational work for both boys and girls, the industrial work at Liuhoo, and evangelistic work in both places.

It was the sense of the meeting that such an organization should be effected as soon as practicable, and that such matters as affect only the missionaries' relations with the home board may be discussed at informal gatherings called for that purpose.

Voted that the president appoint a committee to work out details for an organization composed of Chinese and foreign members to oversee and share responsibility in the work of the Seventh Day Baptist Church in China.

The president appointed Mr. Davis, Doctor Thorngate, Doctor Palmberg, and Miss Anna West as such a committee.

Voted that the matter of merging into a new organization be held over until China New Year.

*Evangelistic Work.* It was the judgment of the meeting that Mr. Davis and Doctor Thorngate should prepare to begin evangelistic training work, and to ask the churches to co-operate by appointing a committee for that purpose.

Voted that in acting upon the kind offer of the board to release Mr. Crofoot's salary for the time he shall remain in the homeland, for use in evangelistic work, the treasurer be instructed to draw upon the board treasurer for \$400 (gold), or Mr. Crofoot's salary for one quarter, and to deposit its Mexican equivalent in the evangelistic account.

3. *Election of Officers.* Voted that the secretary be instructed to cast a unanimous vote for the re-election *en bloc* of the present officers.

The officers are: Miss Burdick, president; Mrs. H. E. Davis, recording secretary; Mr. H. E. Davis, corresponding secretary, acting treasurer.

4. *Reports.* Short reports were made of the present status of the Girls' School, by Miss Burdick; the Boys' School, Mr. Davis; the hospital, Doctor Thorngate; the industrial work, Doctor Palmberg.



Discussion followed regarding the erection of a new church building at Liuho. Opinion favored delay in building until spring.

5. *Appreciation.* Mention was gratefully made of the return of Mrs. West and Miss Anna West after furlough in the States. Appreciation was expressed to Miss Vanderstarr and Mr. Starr, Doctor Palmberg's friends, who have so generously made it possible for Doctor Palmberg to enjoy a much needed month's vacation in Japan.

6. *Visit of Board Secretary.* Voted that since it is the conviction of the missionaries here that a representative of the home board should visit China to gain a first-hand understanding of our problems, and decisions which may need to be arrived at, at no distant date, therefore, the mission sends an earnest request and invitation to the board secretary, Doctor William L. Burdick, to visit China at his earliest convenience.

7. *Ordination.* In view of the possibility of the Chinese Church calling to ordination two of its members, it is greatly to be hoped that Mr. Crofoot and Doctor Burdick may be in China and arrangements made to make these two events simultaneous.

Adjournment.

MARY R. DAVIS,  
Recording Secretary.

October 28, 1927.  
Shanghai, China.

**MISSIONARY BOARD MEETING MINUTES**

The regular meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church at Westerly, R. I., Wednesday, January 18, 1928.

The members present were: S. H. Davis, Rev. William L. Burdick, Walter D. Kenyon, Allan Whitford, Morton Swinney, Robert L. Coon, Rev. Duane Ogden, Frank Hill, James A. Saunders, John H. Austin, Rev. Paul S. Burdick, Miss Amelia Potter, Mrs. C. A. Burdick, A. S. Babcock, Rev. William M. Simpson, Rev. Willard D. Burdick, Doctor Anne L. Waite, Doctor Edwin Whitford, Charles E. Gardiner, Elisabeth K. Austin.

The visitors present were: A. W. Vars, Miss Lyda Bentley, Mrs. William M. Simp-

son, Mrs. Nellie Grant, Mrs. Allan Whitford, Mrs. Edwin Whitford, Miss Nellie Longfellow, Miss Anna L. Crandall, D. Alva Crandall, James Waite.

The meeting opened at nine-thirty a. m. with prayer by Rev. Willard D. Burdick.

The treasurer presented his quarterly report which was voted received and recorded. It follows:

QUARTERLY REPORT  
October 1, 1927-January 1, 1928

S. H. DAVIS  
In account with  
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Cash Received

On hand October 1, 1927 .....\$17,186.14

For—

General Fund .....	4,597.83
Home field .....	400.00
Girls' School .....	10.00
Georgetown Chapel Fund .....	110.00
Special, purchase of Bibles for Jamaica .....	2.50
Java .....	42.00

From—

Income permanent funds .....	2,000.00
Memorial Board .....	497.50
Temporary loan .....	350.00
Interest on checking account .....	.08

\$25,296.05

Disbursements

To—

Corresponding secretary and general missionaries .....	\$ 1,137.97
Churches and pastors .....	1,593.19
China field .....	3,155.08
South American field .....	847.26
Georgetown Chapel Fund .....	5.00
Jamaica .....	624.17
Holland .....	312.50
Treasurer's expenses .....	91.00

Total disbursements .....

Balance on hand January 1, 1928.....

\$25,296.05

Special Funds

1. BOYS' SCHOOL FUND	
Amount on hand January 1, 1928 ...	\$10,038.48
2. GIRLS' SCHOOL FUND	
Amount on hand October 1, 1927 ....	10,004.43
Received during the quarter .....	10.00
	\$10,014.43
3. GEORGETOWN CHAPEL FUND	
Amount on hand October 1, 1927 ...	\$ 111.98
Received during the quarter .....	110.00
	\$ 221.98
Paid for legalizing paper .....	5.00
	\$ 216.98
Total .....	\$20,269.89

Balance on hand January 1, 1928 .....	17,529.88
Net indebtedness to special funds, January 1 .....	\$ 2,740.01

Treasurer's Expenses

Clerk hire—	
October 3 .....	\$ 7.00
10 .....	7.00
17 .....	7.00
24 .....	7.00
31 .....	7.00
November 7 .....	7.00
14 .....	7.00
21 .....	7.00
28 .....	7.00
December 5 .....	7.00
12 .....	7.00
19 .....	7.00
26 .....	7.00
	\$91.00

Voted that the following resolution be passed:

"Voted that the president and secretary of the Seventh Day Baptist Missionary Society be instructed and hereby authorized to transfer by quit-claim deed in the name of this society to the Seventh Day Baptist Church of Boulder, Colo., all that certain lot or parcel of land now standing in the name of the Seventh Day Baptist Missionary Society at Boulder, Colo., on which the Seventh Day Baptist church of Boulder is now located."

The corresponding secretary's quarterly report was read and voted received and recorded. It follows:

REPORT OF THE CORRESPONDING SECRETARY

As corresponding secretary I would report that the routine office and SABBATH RECORDER work has been carried on as usual during the quarter.

At the last meeting you instructed me to straighten out the controversy between the registrar in Georgetown, British Guiana, and the British consul, in Boston, as to how Rev. Royal R. Thorngate's power of attorney should be legalized. This affair caused much worry, consumed considerable time, and entailed some expense; but finally the matter was satisfactorily adjusted and the papers pertaining to the power of attorney were recorded.

Owing to the unsettled condition in Georgetown, British Guiana, it has seemed best to keep a close watch on the mail, and no long trips have been undertaken since the last board meeting. Nevertheless, I have preached at the Sabbath morning service in Ashaway, R. I., Washington, D. C., New York City, and Waterford, Conn., and performed the same service in connection with the yearly meeting of the New Jersey, New York City and Berlin (N. Y.), Churches, held with the Church at New Market, N. J.

In November I attended the regular meeting of

the American Sabbath Tract Society in Plainfield, N. J., and during the quarter held several conferences regarding missions and denominational work. Last week I attended the annual meeting of the Foreign Missions Conference of the United States and Canada, in Atlantic City, at which time considerable valuable information was gathered regarding China, India, and other countries.

Respectfully submitted,  
CORRESPONDING SECRETARY.

January 18, 1928.

The chairman of the Missionary-Evangelistic Committee reported that no meetings had been held during the past quarter. The chairman of the American Tropics Committee gave a verbal report, stating that work in Jamaica is proceeding satisfactorily, that the committee had decided to dismiss Rev. T. L. M. Spencer in Georgetown, and the corresponding secretary notify him to that effect. Mr. Spencer and the people who have sided with him have moved to another part of the city.

Rev. Royal R. Thorngate has made certain requests of the board to which the committee presents the following recommendations:

1. That Mr. Thorngate be permitted to sell the mission house on the Missionary Board's property in Georgetown, and use the money in repairing and painting the church, in repairing the fences, in putting the yard in proper shape, repairing the church at Wakenaam, and in doing other necessary work in connection with the board's property in British Guiana.
2. That Mr. Thorngate be permitted to paint the church in Georgetown at an early date.
3. That he be allowed to repair and sell the water tanks on the property in Georgetown, and to use the money for necessary repairs.
4. That he take a deed for the church property at Wakenaam, and be given permission to repair the church at an expense not to exceed \$100.
5. That the board appropriate \$25 per month for six months, beginning January 1, 1928, the above named sum to be placed in Mr. Thorngate's hands to be used in paying native workers and in other ways advancing the religious work connected with our mission in British Guiana.

The committee's report was voted received and the recommendations adopted.

Voted that the board through its corresponding secretary express its appreciation to Rev. Royal R. Thorngate for the efficient and Christian way in which he has handled affairs in Georgetown.

Voted that the board approve the action of the American Tropics Committee in the dismissal of Rev. T. L. M. Spencer.

The corresponding secretary read a communication from the Commission. After a

discussion of this communication the morning session closed with prayer by the president, and adjournment was made to twelve forty-five.

The afternoon session opened at twelve fifty-five with prayer by Deacon James A. Saunders.

The discussion on the correspondence from the Commission was resumed, and the following resolution passed:

WHEREAS, The Commission of the General Conference has asked the board to release Rev. Eugene Davis from our employment in China, if agreeable to him, to act as general secretary of the denomination,

*Resolved*, That while this proposition, coming to the board as a surprise, was at first unfavorably considered, on further consideration in view of the larger interest of the denomination, the board will consent, on receiving such a request from Eugene Davis, to grant him a two years' furlough from work in China for this purpose.

*Resolved further*, That we express our very high appreciation of the work of Eugene Davis on the China field, and our disinclination to consent to his release from our employments except temporarily.

It was voted unanimously that the above resolution be accepted. After this, prayer was offered by Corresponding Secretary William L. Burdick.

Items growing out of communications were next taken up.

Voted that the \$300 toward their pastor's salary, requested by the church at Berea, W. Va., be granted.

Voted that the correspondence with E. H. Socwell of Dodge Center, Minn., be transferred to the Missionary-Evangelistic Committee.

Voted that the request from the First Seventh Day Baptist Church of New York City to release the corresponding secretary of this board as much as possible for work in assisting the churches on the home field, be referred to the April meeting.

Voted that the matter of investigation of land in Cherry County, Neb., be left in the hands of our corresponding secretary.

Voted that an appropriation of \$50 be sent to the Foreign Missions Conference.

Voted that the corresponding secretary be authorized to provide himself with a filing case.

Voted that the corresponding secretary be authorized to arrange for an appropriation for Rev. L. C. Sheafe of Washington, to

go to the First Seventh Day Baptist Church of Charleston, W. Va., to assist in special meetings there.

Voted that the Program Committee for Conference consist of Rev. William L. Burdick, Rev. Clayton A. Burdick and Samuel H. Davis.

Voted that the same appropriation as last year be made for evangelistic quartet work.

The minutes were read and approved.

The meeting adjourned at three-fifty with prayer by Rev. Paul S. Burdick.

GEORGE B. UTTER,  
Recording Secretary.

### BUCKET SHOPS

What is a bucket shop?

Bucket shop is the popular name of the office of a broker who is not a member of the official stock exchange. It is nominally established to deal in stocks, or grain, and other commodities, but really to register bets on the rise and fall in prices. Although the bucket shop pretends to be an exchange, no actual transfer of goods or stocks takes place. Gambling, not legitimate investing, is the sole purpose of the typical bucket shop. The proprietor charges a commission and the customer makes a deposit called a margin, just as if the goods were actually sold and bought. If the market goes against the customer the bucket shop proprietor appropriates the margin; if the customer wins he receives the profits. Private wires run from the bucket shop to prominent exchanges and the fluctuations are chalked on a blackboard as they are received. The proprietor is in a good position to cheat, and he frequently takes advantage of his opportunity.—*The Pathfinder*.

Get the confidence of the public and you will have no difficulty in getting their patronage. Inspire your whole force with the right spirit of service; encourage every sign of the true spirit. So display and advertise wares that customers shall buy with understanding. Treat them as guests when they come and when they go, whether or not they buy. Give them all that can be given fairly, on the principle that to him that giveth shall be given. Remember always that the recollection of quality remains long after the price is forgotten. Then your business will prosper by a natural process.—*Lost Creek Booster*.

## WOMAN'S WORK

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

Never, though years are lonely, need hearts be sad;

For deeper than grief is the blessing that makes life glad.

To peace that flows as a river is there anything deeper to add?

Though the world is ever changing, yet all its changes tend,

Under the love that leads us on to a destined end

Where the worker shall find his task and the friends shall hold his friend.

Nothing shall thwart God's purpose; nothing shall rob man's heart.

In that ultimate joy of living, of his allotted part,

Save faithless days and cruel pride and the tempter's hateful art.

To share in the children's mirth, to strengthen hearts that grieve,

To give to the bounty of God, and with grateful love receive,

To search with eager eyes, yet with quiet heart believe;

Unspoiled by love of earth, to count God's presence best,

Yet taste life's pure delight with fresh, unwearied zest,

This is the favor of God, that deepens on toward rest.

Welcome is mirth and singing, but ever the heart returns

To the joy of its expectation, the peace it afar discerns,

Where the light of love for the creature in the face of the Maker burns.

—Isaac Ogden Rankin.

### ASK ME ANOTHER

The Woman's Board thought it might prove interesting and instructive to conduct a contest among the ladies' societies on questions of denominational life and history.

These questions will appear on the Woman's Page of the RECORDER the first week of every month. The board will award a prize of two dollars to the society sending the largest number of correct answers, according to the membership of the society.

The questions are to be answered by the individual members of the societies. There will be ten questions in each list. As the prize is to be awarded on the percentage basis, it will be fair to large and small societies alike. If a small society sends more correct answers according to its membership, the prize will be awarded to that society. Hence the large society will need to work just as hard as the small society.

The answers must be sent to Mrs. J. F. Whitford, Milton, Wis., by the twenty-fifth of each month. The correct answers and the name of the winning society will appear in a subsequent number of the RECORDER. Lone Sabbath keepers may answer and give credit to the ladies' society to which they belong.

In sending answers to these questions, the following blank must be filled in:

Give your own name.

Name of ladies' society.

Number of members in society.

Name of treasurer of society.

The prize will be sent to the treasurer of the winning society.

### ASK ME ANOTHER

1. How many and what churches in the Eastern Association?

2. Which of our present churches in the United States is the oldest?

3. Who wrote the hymn, "Another Six Days' Work is Done," and where did he live?

4. Who was Mrs. John Trask.

5. When was the Seventh Day Baptist Conference organized?

6. When and where was the first Seventh Day Baptist Church in America organized?

7. When was the Woman's Board organized and where?

8. Where is the SABBATH RECORDER published?

9. Where and when is the next General Conference?

10. Who has recently been sent as missionary to Jamaica?

### "A CALL TO PRAYER"

In "A Call to Prayer," issued by the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions of North America, Friday,



February 24, has been designated as the "World Day of Prayer." Programs, "Breaking Down Barriers," may be obtained at the usual price of two cents each, \$1.75 per one hundred.

This year the call to prayer presents a topic for prayer for each day of the week, including Friday, the twenty-fourth, and this program is appended.

## CYCLE OF PRAYER

**SUNDAY.**—*For a Missionary Spirit.* That the Church may see the whole world's need of Christ, and may be ready for any sacrifice in order to make him known to all mankind.

**MONDAY.**—*For a Spirit of Prayer.* That Christian people may learn to pray as Christ prayed, that an ever-increasing number of interceders may be raised up until the whole Church is awakened to prayer.

**TUESDAY.**—*For a Spirit of Service.* That the Church may be willing, at whatever cost, to bear witness to Christ; that a great number of men and women may offer themselves unreservedly to do Christ's work.

**WEDNESDAY.**—*For a Spirit of Unity.* That the whole Church of Christ may desire and experience a new unity in Christ.

**THURSDAY.**—*For the Gift of Interpretation.* That the Church may preach the eternal gospel by word and life in terms that men and women of this age will understand.

**FRIDAY.**—*For Courageous Witness on Moral and Social Questions.* That the witness of the Church on the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.

**SABBATH DAY.**—*For a Deepening of Our Experience of God.* For the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power.

**NINETY-NINE-YEAR PRISON TERM**

What is the difference between a life sentence and a ninety-nine-year sentence as terms of punishment?

Since no person old enough to be sentenced to the penitentiary would be expected to live ninety-nine years, a ninety-nine-year sentence and a life sentence would be equivalent, provided the sentence were permitted to take its natural course. But in many states the statutes provide that in the case of a sentence for a specific term of years a certain number of years may be taken off for good behavior after a certain length of time, while this privilege is denied in the case of a life sentence. Therefore a person sentenced for ninety-nine years has a hope which the life-termer does not have.—*The Pathfinder.*

**LITTLE CHILDREN**

REV. AHVA J. C. BOND

Sermon to the boys and girls, Plainfield, N. J., December 17, 1928

Text: *Thou hast brought praise to perfection from the mouth of babes.* Matthew 21:16.

This was my visiting week at Muhlenberg Hospital. I had talks with several men on the fourth floor of the new building, and some of them gave me a very friendly greeting on my second visit. But there was one thing that interested me more than anything else, and that was something that took place in the children's ward.

I went to a little white bed where there was a dear little, black-headed boy. The nurse gave him some milk in a glass, for it was just dinner time. He drank a little of the milk and then lay down on his pillow, and would take no more. When the nurse asked him if he didn't want some more, he just shook his head. I said a few words to the nurse and then passed on.

By and by, when the nurse had gone, I went back to this little boy's bed, for I found myself pitying the little fellow, with his forehead all patched up. I leaned over and said, "You're a nice little boy, I just know you are." He looked up at me with such dear little, bright little eyes, and began to talk and cry, and try to tell me what had happened. As he cried and talked, all I could understand was that "a man bumped" him. And he pointed to the sore place on his forehead. After he had sobbed it all out to me, he lay down on his pillow again, and was perfectly quiet. How I wanted to take him up in my arms and hug him. He had been hit by a truck.

Some days ago I was walking up Sixth Street when I saw a very little boy pulling another boy, just about his own size, in a little wagon. As I came along the boy at the end of the wagon tongue was trying to pull his little brother up a bank from the walk onto the lawn. It was rather steep, and the boy in the wagon thought he was going to fall out backwards, and so he began to cry. I put my hand to the wagon and gave it a little push, and up the bank it went and onto the level lawn. Immediately the wry face changed to smiles, as he looked his confidence and gratitude.

Not long ago I was going up Fourth Street, and in front of me was a little toy

animal on wheels right on the sidewalk, and a string leading toward the lawn. A little girl was calling to her mama. She had let go of the string, and her toy had run off backwards to the sidewalk, and she did not dare to go out to get it.

She looked rather doubtful as I picked up the toy. She stood her ground though as I went toward her, and she timidly took hold of the string as I placed it in her hand. She did not smile until I got back to the sidewalk where I belonged. Then with the string in her hand again, and with me at a safe distance, she smiled the sweetest smile of confidence.

I have given you pictures of three little children whom I have had the privilege of comforting lately. That is, I have tried to picture them to you. You can not see them as I do now in my mind's eye.

I can see the little boy in the hospital as he lies quietly on his side with the well side of his face on the pillow, after having sobbed out to me his story of the man who bumped him. And the biggest and plainest thing about the other pictures is the smile.

Aren't babies sweet, and aren't little children dear, and isn't childhood wonderful?

When in that far-off day the children were singing and shouting in the temple, "Hosanna to the Son of David," some of the grown up folks didn't like it. But Jesus said, "Have you never read, Thou hast brought praise to perfection from the mouth of the babes?"

And most wonderful of all, Jesus himself was a little babe, loved by a mother, and guarded and cared for by a father. Jesus, too, was a little boy with black hair and bright eyes.

The nurse called the little boy at the hospital Romeo, but I looked at the register down stairs and his name is Paul. Jesus was just as big as that little boy once. I guess that was when he first lived at Nazareth. Then when he grew up to be a man he loved little children, and blessed them.

"I think when I read that sweet story of old,  
When Jesus was here among men,  
How he called little children as lambs to his fold,  
I should like to have been with them then.

"I wish that his hands had been placed on my head,  
That his arms had been thrown around me,  
And that I might have seen the kind look when  
he said,  
'Let the little ones come unto me.'

"Yet still to his footstool in prayer I may go,  
And ask for a share in his love;  
And if I thus earnestly seek him below,  
I shall see him and hear him above."

**INTERESTING MEMORANDUM**

[This letter from Mrs. Edward Whitford of New York, will be read with a good deal of interest by our aged friends, some of whom can remember those who are mentioned in the memorandum. It will also be prized by the children and grandchildren of those old fathers who endured hardship in the pioneer days. Mrs. Whitford assures us that more will follow in a similar line, so we will be watching for it.—T. L. G.]

DEAR DOCTOR GARDINER:

When you are looking for antique furniture in some old farm house you will often find little memorandum books tucked away in bureau drawers or in the secret drawer of some old-fashioned mahogany desk. Such a treasure has come into my possession and it is a pleasure to share its contents with your readers. These little books took the place of regular diaries and are full of interesting things.

The book in question was owned by Phineas C. Burdick, deacon of the Cuyler Hill Seventh Day Baptist Church; and the title page reads as follows: "P. C. Burdick, and made in the year 1843, and refers back to 1835, and refers back to a hard winter that Father Burdick and Father Coon and others remember that was in 1804. A history of the hard season and winters and great snow storms and late springs and late frosts. And the scarcity of hay and grain and the price of produce from one year to another, or the lowest and highest prices."

The writer then goes on to say: "The hard winter that was in 1804, they say that snow was four feet deep, and the twenty-seventh day of March snow fell two or three feet deep, and in April the crust was so hard that they went on it with sleighs and teams over ferries. All about the people suffered for want of food, and cattle for hay.

"A. D. 1834. Another hard and cold season. Grain rather scarce. May 14, we had a snow storm and it froze so that a cat ran across a mill pond.

"A. D. 1835. Rather cold season. Grain rather scarce. Butter 14 cents a pound. Stock middling high.

"A. D. 1836. Hard winter and cold season. A good deal of snow and but a little grain raised in many places. Wheat worth \$2. Corn, \$1.50. Cheese, 7½ cents a pound. Butter, 20 cents a pound. And hay, \$10 a ton. September 28, snow fell six inches. October 4, snow fell two feet, some say. October 12, snow fell one foot.

"A. D. 1837. A hard winter and a cold season. Not much corn raised. In the spring hay worth from \$10 to \$12 a ton. Wheat, \$1.50 to \$2. Corn, \$1.50 to \$1.75. Butter, 14 cents a pound. A frost in August that killed the corn. Samuel Burdick went to Illinois.

"In 1839, J. S. Burdick did move to Illinois.

"In 1840, a middling season, butter 12½ cents.

"A. D. 1841. Money very scarce, produce low, butter at 14 cents a pound, hay scarce in the spring. It was worth \$8 to \$10 a ton.

"A. D. 1842. Hard times, money scarce and property low. Working cattle in the spring worth from \$40 to \$70. Cows, \$16 to \$22. In the fall, \$8 to \$14. Hay was in the spring \$5 to \$6. In the fall it was sold \$4 and \$5. A snow storm the tenth and eleventh of June, and hail and wind blew my sugar bush down. E. Burdick moved to Illinois.

"A. D. 1843. A thaw in January and very warm until the last, then came on a cold snowy weather and remained cold till the first of April. Hay began to be scarce in March, and it became so scarce that it could not be got. Some went to Pompey and paid \$10 a ton. Everything cheap, butter 6 to 10 cents a pound, cheese 3 to 5 cents in New York in June. July rather dry but hard thunder storms. Josiah Maxson's house was struck by lightning. His second daughter was killed by lightning, and the papers gave account of seven more killed the same day, the second day of the month, Sunday." (Emeline B. Whitford of Brookfield, N. Y., now living, remembers this storm and these deaths by lightning.) "D. Burdick started for Illinois.

"January, A. D., 1844. Nothing uncommon, moderate weather. April pleasant, hay not any called for. September 29, snow fell eighteen inches to two feet, middling healthy here. In Scott it is some sickly. J.

S. Maxson and rest of the family died with the fever.

"A. D. 1845. P. C. Burdick went to the West. A cold spell the twenty-fifth and twenty-sixth of May, and it froze hard and killed all the fruit.

"A. D. 1846. A mild pleasant winter till February 15, at night it commenced to snow and it fell two or two and one half feet. The twentieth a southeast snow storm. March, early spring, frost May 25. It hurt the grass. Cheese 5 cents a pound. Butter, 12½ cents a pound.

"A history of 1855. March, Brother Russell moved West. Hay very scarce, hard to be got at any place. It was sold for \$20 a ton."

LILLA E. WHITFORD.

### MISREPRESENTATION OF JAPAN'S ATTITUDE

A dispatch sent out some weeks ago by the International News Service, and printed in several of Mr. Hearst's newspapers, alleged that the Japanese ambassador in Washington had sent word to the Federal Council of the Churches that the Japanese government does not look with favor upon any agitation seeking to create sentiment in this country for modification of the existing restrictions against immigration from Japan.

Inquiry at the Japanese Embassy has brought the following information:

"This embassy has always followed with appreciation the efforts made by the Federal Council of Churches for the promotion of international justice and good will, and, as you know, it has in no instance interfered with its activities. In any event, neither this embassy nor the Japanese consulate general in New York has ever advised the Federal Council along the lines referred to in the quotation from the *Washington Times*."

This disposes effectually of a false allegation and illustrates the danger of accepting at face value statements which show an unsympathetic attitude toward other nations or toward organizations devoted to international friendship.—*Federal Council*.

Teacher: "Give a sentence containing defence, defeat, and detail."

Bright boy: "When a dog goes over de fence, de feat goes over before de tail."  
—*Selected*.

## YOUNG PEOPLE'S WORK

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

### TEACHINGS OF JESUS

Christian Endeavor Topic for Sabbath Day,  
February 18, 1928

#### DAILY READINGS

Sunday—Teaching on prayer (Matt. 6: 5-15)  
Monday—Teaching on humility (Matt. 18: 1-5)  
Tuesday—Teaching on faith (Matt. 6: 24-34)  
Wednesday—Fundamental principles (Matt. 5: 1-12)  
Thursday—Teaching on soul-winning (Matt. 13: 1-9)  
Friday—Teaching on love (Matt. 5: 43-48)  
Sabbath Day—Topic: Are the teachings of Jesus up to date? (Matt. 7: 24-29)

#### BY WAY OF PREPARATION

A thoughtful study of the daily readings will give one many things to think about and to discuss in the meeting.

#### Sunday—Prayer

Consider each clause of the prayer. Is it needed now? What would be the result if it were granted?

#### Monday—Humility

What characteristics of a little child helps us in our Christian living?

#### Tuesday—Faith

How great is our faith? What do we mean by seeking his kingdom first?

#### Wednesday—Fundamental Principles

Consider each statement. If practiced today, how would it add to human happiness (blessedness)?

#### Thursday—Soul-winning

Is such seed-sowing needed today? In what ways may it be done?

#### Friday—Love

Think of the results if we loved our enemies, individually. Nationally. Can it be done?

#### Sabbath Day—Doing the Word

Can we do these things now? When we fail, is it because the teachings are not up to date, or is it because they are ahead of the times?

## THE INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON

Intermediate Christian Endeavor Superintendent  
Sabbath Day, February 18, 1928

#### DAILY READINGS

Sunday—Humble though winning (Matt. 21: 1-11)  
Monday—Calm though losing (John 18: 19-24)  
Tuesday—Peter tries again (John 18: 25; 21: 15-18)  
Wednesday—Abraham's patience (Gen. 13: 1-9)  
Thursday—Paul's courage (Acts 20: 17-35)  
Friday—Sportsmanlike David (1 Sam. 26: 5-12)  
Sabbath Day—Topic: Sportsmanship—winning or losing (Phil. 4: 10-13; 1 Sam. 24: 1-15; 2 Sam. 9: 9-13)

#### BOYS AND GIRLS:

Did you ever see a fellow who always won? To hear some folks talk one might think they always win. But they don't. Abraham Lincoln was a great wrestler, but one day he met his match and was fairly thrown, and he acknowledged his defeat like a man. He knew how to lose, and perhaps that is what made him such a great man. He lost the wrestling match, but he *won* the hearts of all people.

For a number of years I attempted to coach athletic teams at Milton College. During that time I saw many splendid examples of true sportsmanship—and some that were not so splendid. One fellow always got mad whether he won or lost and often had to be removed from the game. This fellow never really *won* a game. Another fellow always bragged before the game of what he was going to do and then bragged after the game of what he had done or *would* have done had he been given a *fair* chance. This fellow never really won a game either. Another fellow was always boasting of what he had done in previous games. This occupied so much of his time that he usually failed to get started in the game at hand until it was too late to be of much help. I think of a fourth man who had a fine disposition, a gentleman, who showed up well in practice but who got excited and nervous when the crucial moment came. Of course he lost control and—the game. Still another fellow always showed much courage before the game but as soon as the opposing team trotted out on the field his courage fled. They appeared to him as giants. Impossible to win from such a team. He lacked Paul's courage.

And now I think of a host of jolly good fellows who, winning or losing, always



showed true sportsmanship. When winning, they were humble. When losing, they were calm and under control. When the game was theirs, they did not boast but lent encouragement to their opponents. When the game went against them, they worked harder still—patient, steady, fair. I do not believe these fellows ever really lost a game. You know what I mean.

But I would not have you think that the athletic field is the only place for good sportsmanship. How about sportsmanship in the home, at school, on the street, in the shop, in the field? And now just think a minute—who are the best sports you know? Don't tell anyone.

PROFESSOR L. H. STRINGER.

*Milton College.*

### JUNIOR C. E. JUMBLES

MRS. ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR TOPIC OF FEBRUARY 18, 1928

The following statements are adapted from the "Children's Mode of Morals," prepared by the National Institution of Moral Instruction. The eleventh one is an addition and not included in the "Code."

1. America expects us to gain and to keep perfect health.
2. America expects us to control ourselves.
3. America expects us to be self-reliant.
4. America expects us to be reliable.
5. America expects us to play fair.
6. America expects us to do our duty.
7. America expects us to try to do the right thing in the right way.
8. America expects us to work in friendly co-operation with our fellow workers.
9. America expects us to be kind.
10. America expects us to be loyal.
11. America expects us to be reverent.

#### SUGGESTIONS FOR WORK

Let the juniors give a social for the intermediates and seniors. They will enjoy giving it as well as the others will enjoy being entertained. The juniors might open the social with a short program. For the educational feature one junior might tell what the juniors expect of the older endeavorers (to be kind, to encourage them in their

work, to help them if needed, to set them good example, to visit their meetings occasionally, etc.). Several of the Junior socials for this year would be suitable to use. (The Westerly juniors entertained the senior society during Christian Endeavor week, and used the Calendar social. Be sure to close the social with a ten-minute devotional service.

### THE DETROIT STUDENT VOLUNTEER CONVENTION DISCUSSION GROUP

REV. JAY W. CROFOOT

The problem of providing anything like general discussion in a convention numbering several thousands of delegates is obviously a very difficult one. At Detroit the problem was approached in two ways. One, but the less important way, was by giving the delegates an opportunity to ask questions of the men on the platform at the end of the day's sessions. The delegate rose in his place and asked his question and mentioned the speaker whom he wished to answer it. The giving up of a part of the evening sessions to a proceeding of this sort was a productive method of getting student questions and of getting the reaction of those more experienced in the work.

The real free discussions, however, took place in what were termed "colloquia," though just why this Latin word was used was not obvious. These were thirty-three groups of people, each containing approximately a hundred students and a handful of older people as advisers. The students were divided arbitrarily according to the final figures of the number on their registration cards. This insured that the student delegations would be divided and would represent a very wide range of life as well as a wide range of locality. To each group there were assigned about ten advisers, older people who had had experience as missionaries or board secretaries, etc. The advisers were not expected to speak at all except when called upon to answer some question of the young people. Their function was to be informative only.

If the group to which I was assigned was a fair sample, this feature was one of the most interesting of the convention. The chairman of our group was Mr. Max Yergan, an American Negro, who is national Y. M. C. A. secretary for South Africa, and he proved to be well qualified for the

position. (It may also be said that his address to the convention as a whole ranked in logic as well as in eloquence among the very best.) One day the chief topic of discussion in our "colloquium" was how far the missionary is justified in carrying western civilization as a part of his message to non-Christian lands. While that was intensely interesting, it was less so than a discussion of race relations participated in by Christian students, both black and white, from Georgia and Texas, as well as from Michigan and Kansas, and by Asiatics and Southern Europeans too. That this great enemy of Christ—race prejudice—can be so discussed by such a group of the cream of the present generation representing all the world, is, one must hope, a happy augury for the future.

#### SPECIAL FEATURES OF THE CONVENTION

MIRIAM SHAW

The afternoons at the Detroit convention were devoted to educational features which were very different from the rest of the program.

Two plays were presented. "The Color Line," a one-act play, showed the position of the Chinese student on the American campus and other implications of the present situation in China.

The other drama was very much more difficult to present and to understand. "Kerbala" is a tragedy taken from the old miracle play of Hasan and Hussein. (Anyone desiring to present either of these plays will be informed concerning them by addressing the Student Volunteer Movement at 419 Fourth Avenue, New York City.

After the play on Thursday afternoon there was an international tea, at which the representatives of several countries appeared in native costumes. The singing by a quartet of Negro students was even more popular than the tea table.

On one occasion sectional meetings were held for the discussion of the work in specific countries.

On another afternoon groups of students were entertained in relays at games directed by Miss Edna Geister, the famous play expert.

The supper hour on Friday evening was given over to denominational meetings. As the Seventh Day Baptist Board secretary was not present and Pastor Crofoot had re-

turned to Battle Creek, the four Seventh Day Baptist students attending the conference arranged for, or rather had, an accidental meeting with Pastor St. Clair and Rev. Erlo E. Sutton. The subject of the discussion was, "If we prepare ourselves for service on the foreign field can our own denomination use us?"

### SEVENTH DAY BAPTIST STUDENTS AT THE DETROIT CONVENTION

Four Seventh Day Baptists—three students and one missionary—were delegates to the recent Detroit Convention of the Student Volunteer Movement. They agreed among themselves to report for the RECORDER some of the outstanding features of the meetings. Miss Bernice Brewer of Riverside, one of the four delegates from Milton, has written of the mechanics of the convention. Miss Mary Randolph, one of the three delegates from Salem, has written of the general sessions. Miss Miriam Shaw of Salem, one of the nine delegates from Battle Creek College, has written of the afternoon special features. Hurley Warren, the only delegate from Alfred, has written of the exhibits and the book store with its carefully selected stock of special books, as well as a separate article on the Conference of Theological Students. Mr. Crofoot has written of the discussions in smaller groups.

J. W. C.

### SCRIPTURES GIRDLE THE GLOBE

If all the pages of the Scripture portions issued by the American Bible Society during 1927 from its New York headquarters at Astor Place were placed end to end, they would more than girdle the globe, a distance of twenty-five thousand miles. Over five million copies in seventy-eight languages and dialects were sent out for distribution from the society's historic Bible house.

These figures do not include the Scriptures published by the society outside the United States in its foreign agencies.

Benga, Chamarro, Diekele, Grebo, Ibanag, Marathi, Olunyore, Quecha, Ruk, Sheetswa, Urdu, and Zulu are some of the unfamiliar languages in which requests for Scriptures were filled by the American Bible Society. —*American Bible Society.*

## CHILDREN'S PAGE

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

### WHAT AMERICA EXPECTS

MRS. ELISABETH K. AUSTIN  
Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
February 18, 1928

#### DAILY READINGS

Sunday—To be good citizens (Matt. 17: 24-27)  
Monday—To obey the law (Rom. 13: 1-5)  
Tuesday—To be good neighbors (Rom. 13: 8-10)  
Wednesday—To be kind to the poor (Matt. 19: 21)  
Thursday—To be just (Ps. 82: 1-8)  
Friday—To be honest (Rom. 12: 17, 18)  
Sabbath Day—Topic: What America expects of us (Phil. 4: 8, 9)

A talk by the superintendent might be along the line of the things that are true, honest, pure, lovely, etc., encouraging the juniors to name some of the things. Make it very impressive that all these things are necessary if we reach the standard of what America expects of her young people.

Another thought brought out should be that that the juniors of "today" will be the men and women of "tomorrow," and what our tomorrows are will depend upon the to-days. We will never make good American citizens and be of value to our country unless we live right today. The following verse might be placed on the blackboard and read in concert.

We dream of the great tomorrow  
And forget the great today.  
We dream of the great tomorrow  
With its triumphs swift and gay.

Let us dream of the great tomorrow,  
But it's made in just one way,  
For every great tomorrow  
Is built on a great today.

Nortonville, Kan.

—The Postal.

DEAR CHILDREN:

The following helpful story was sent to us by Mrs. Jesse A. Burdick, of Bolivar, N. Y., who belongs, I believe, to our Nile Church. She wrote it for her own boy and girl and has sent it to the Children's Page at their request. We hope, do we not, that she will do the very same thing many times more?

M. S. G.

### STORY OF THE CREATION

BOYS AND GIRLS:

You know the first book in the Bible is Genesis, and in the first chapter, the first verse, it says, "In the beginning, God." We know very little about God before this verse, but one thing it teaches us, that in the beginning was our heavenly Father.

We are also told that the earth upon which we live was without form, and God wanted it different. He did not like to see it without shape or beauty. So he said, "I will create upon this earth things of beauty."

Now just what does create mean? In the dictionary I find that to create means to cause to come into existence, or make something out of nothing. If some of you boys were to take a shingle and whittle out the shape of a boat, you would have created the shape of a boat; or if you girls should take a piece of cloth, cut out a doll's dress and make it, you would create a doll's dress. So God took the earth, put the dirt in one place, water in another, and now we have mountains, plains, valleys, hills, oceans, rivers, lakes, and creeks. He created the heavens and made night and day. He put stars and moon in the sky at night, and the sun in the day time.

He also created upon the earth trees, flowers, grass, and fruits; trees for our shade and for the birds to build homes in; flowers to make the meadows and our homes beautiful; grass to look soft and green everywhere and that the cattle might have food; fruit that we might all eat and enjoy life.

He created the birds and fowls; birds to beautify the earth and fill it with song; fowls for food. In the water he created fish of every kind, some large for the oceans and some small for the creeks.

He created the beasts, bugs, cattle, horses, and every living thing, and everything for some good; but last of all he created man in his own image. O boys and girls! Can you think what that means? His own image. That he gave you the very best of all, his own image, and how hard we ought to strive to live as he would have us, because we bear it. But after he had created man he gave to him woman, or a wife, for if this world were to be complete it must also have a home life; a father to till the land, to protect the mother and children, to

lead them in the worship of the heavenly Father; a mother to love her family and care for it and the home; the children to love and honor father and mother.

God also created for us the Sabbath, for we read that it took God six days to make the earth and all there is in it, but the seventh day he rested from all work and called it the Sabbath day. Again, I think God was thinking of the home life, for how much our homes need the peace and rest of the Sabbath day—a day in which father, mother and children should get near to God together.

After God had the earth all created, he did one more thing. He said, "Be fruitful and multiply." Again my dictionary says that multiply means to increase in numbers. God said to the birds, "Go build your nests or homes, hatch your baby birds and be happy"; to the flowers, "Go show your pretty blossoms, let them go to seed and the seed send forth blossoms"; to the father and mother, "Go build your home, bring up your children to manhood and womanhood; train them to think clean, pure thoughts, and send them out to make more homes," for a man shall leave his father and mother and shall cleave unto his wife.

So boys and girls, let us study our Bibles to find what God would have us think, do, or say, and whatever we create may it be in a likeness that God would have it. Also, remember that God is the giver and creator of all.

MRS. JESSE A. BURDICK.

### MOTHER'S HELPER

The snow was deep and heavy, and the laddie's hands were small;  
The shovel was too large for him, the handle very tall;  
But mother dear was washing, and with all his might and mind,  
A pathway to the clothes' reel he right bravely tried to find

Though both his hands had blisters and his arms were tired too,  
And mother said, "Why Billy, let me finish that for you,"  
Though Tommy Jones was shouting, "Oh! you Bill, come out and play,  
And help me build a snow man in the field across the way."

He labored with his shovel, till at last his task was done;

Then with a merry whistle off he ran to have his fun.  
Now let me tell you, boys and girls, he had a joyous day,  
Because he worked for mother, dear, before he went to play.

### HOME NEWS

MILTON JUNCTION, WIS.—The Milton Junction Ladies' Aid society has just closed a very successful year of work. Two new members were added to our number, making a total membership of forty-two. Twenty-five regular meetings have been held with an average attendance of fourteen. Birthday teas were served at three of these meetings. Two all-day meetings were held with members living in the country; dinners were served by committees. Two suppers were served for the workers on the Milton College drive, a banquet given to the Fortnightly Club, and two bake sales were held.

During the first quarter of the year the society all worked together under committees. The next six months it was divided into two divisions, and the last quarter all worked together.

Our annual chicken pie supper and bazaar was held December 7, and a nice sum added to our funds. Total receipts for the year, \$635.77; disbursements, \$463.46.

The Work Committee furnished sewing for nearly all the meetings, and four quilts were quilted.

The Sunshine Committee carried fruit and flowers to the sick and shut-ins.

The society fitted up a laundry room in the parsonage basement, and a cesspool was constructed. A vegetable cellar with an outside entrance was also built.

In May the society pledged \$1,000 to Milton College to be paid in five years. One hundred dollars has been paid on this pledge.

On December 28, the officers were elected for the coming year. They are as follows: president, Mrs. Erlo E. Sutton; vice-president, Mrs. Robert E. Greene; secretary, Mrs. Floyd Vincent; treasurer, Mrs. Edward Hull.

MARGARET BURDICK,  
Secretary.

ADAMS CENTER, N. Y.—California weather seems to be the fashion even in northern New York. At least we have had a lot of warm days so far, with "the rainy



season" thrown in for good measure. Very little real winter has visited us yet at the middle of January. But one would be fearfully lacking in gratitude if he failed to mention with pleasure our weather at Christmas. Plenty of fresh, white snow, temperature not cold, but only invigoratingly cool, with sunshine that made each snow-laden treetop gleam like the jewels of fairyland—well, summer breezes can never give us anything like that!

And we had a happy Christmas season, too, with a program by our newly-organized Junior society. Also for every member of the congregation there was a present made by these plucky juniors under the supervision of Miss Hazel Langworthy and Miss Bernice Maltby. They were learning from real experience that "it is more blessed to give than to receive."

Our annual roll call on January 7 was a spiritual feast. I believe that Rev. E. A. Witter started the custom during his pastorate here. After a service of worship, the clerk read the list of members on the church roll, and there were seventy-three responses by spoken word and letter, expressing love and devotion to the Master and reconsecration to his kingdom and his church. It would encourage a habitual pessimist.

The next day a fine crowd met again for our annual dinner. Of course, there was enough and to spare. There always is. And to eat together like a big family deepens the fellowship in any group.

The reports at the business meeting which followed dinner were encouraging, too. The treasurer reported that he had handled more money for the church than had been handled in any other year of its history. And the report of the Soliciting Committee was also one to inspire hope for the year ahead. It looks as though we would raise more for the Onward Movement than in any previous year. This past year the Ladies' Aid society was divided into three circles. The re-organization was a success, for it resulted in more activity and in the raising of more money for the kingdom than ever before. In spite of a year constantly interrupted by epidemics of various sorts, the interest in the church and Sabbath school has been maintained to a good degree. Six have joined the church during the year, five by baptism and one by profession of faith. Six

more have expressed their readiness to unite with us in the Lord's service. The pastor is sure he can see a deeper interest in bringing men to Christ on the part of some members of the church, but we need more interest still throughout the entire membership. The fields are always white unto the harvest.

Another enjoyable experience was the election of officers. Our votes were not always cast for a willing victim, but the offices were all filled, and competently, too, I am sure. Our votes were interrupted several times with hearty laughter, and at other times with jokes and crisp sallies, and probably it wouldn't tally with "Robert's Rules of Order," but it was done well, and we left happy and hopeful.

Last Sunday most of the family gathered at the home of Clayton Langworthy for a day social. About seventy-five of us were there, at least, which makes quite a family. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

LOYAL F. HURLEY.

Adams Center, N. Y.,  
January 17, 1928.

CHICAGO, ILL.—The annual church meeting and supper of the Chicago Seventh Day Baptist Church and Sabbath school was held in room 601 of the Capitol Building on the afternoon and evening of January 7, following the usual weekly services.

Election of officers of the Sabbath school resulted in the choice of the following named persons: superintendent, Charles B. Hull; assistant superintendent, Rev. August Johansen; secretary and treasurer, Mrs. Lillian Webster; chorister, Mrs. Adelaide Burdick; assistant chorister, Mrs. Marion Deardorff; pianist, Mrs. Dorothy Ewing; superintendent of Home department, Mrs. Marie S. Williams. The report of the secretary and treasurer, Mrs. Webster, was given and received.

This session was immediately followed by the church meeting, Doctor O. E. Larkin in the chair.

The secretary was instructed to cast a vote re-electing the present corps of officers for another year, namely: moderator, Doctor O. E. Larkin; clerk, Doctor Allison L. Burdick, Jr.; treasurer, Carlton U. Parker; pianist, Doctor George W. Post, Jr.; chor-

ister, Mrs. Agnes Post; corresponding secretary, Mrs. Marie S. Williams.

The reports of both secretary and treasurer were given by Doctor Allison Burdick, as Mr. Parker was seriously ill.

The church supper was well attended, about fifty being present. Two long tables were loaded with good things provided by the women of the church and society.

A general social time was enjoyed with a short musical program and games. Miss Ann Post favored us with three selections, which were much enjoyed, as were the duets by Mrs. Adelaide Burdick and Miss Post. Doctor George W. Post, Jr., Doctor Allison L. Burdick, Jr., Doctor Howell Randolph, and Mr. Paul Ewing, making up an impromptu male quartet, added much to the pleasure of the evening.

The critical illness and consequence absence of Mr. Parker, who had helped to plan the place and the time for holding the social, cast a shadow over an otherwise delightful occasion.

Our little church and society were shocked and impressibly saddened by the news of the death from pneumonia of Carlton U. Parker, who passed away Sunday night, January 8, at the Hinsdale Sanitarium. Since the death of "Uncle Murray" Maxson, Mr. Parker has filled his place as treasurer of the church, and in other ways, as far as it was possible for any one to do so. Always faithful in whatever he undertook, and true to his convictions, the church has lost a loyal supporter and every member a faithful friend.

CORRESPONDING SECRETARY.

MARLBORO, N. J.—On the morning of November 1, after many affectionate "good byes" were said, we left Nortonville, Kan., where we had spent six very pleasant years, on the long trip, by automobile, to our new home and pastorate at Marlboro, N. J.

We might have come all the way from the parsonage at Nortonville to the parsonage at Marlboro on hard roads, but to shorten the distance, we chose dirt roads for a few miles between Nortonville and Kansas City. We were on the road ten days, but for a day we rested on the Sabbath "according to the commandment," and for one day and a half we rested because of car trouble. It was a new experience for us to go over the Allegheny Mountains. We were not above

the clouds, which I imagine would have been a very fine experience, but we were in them so we had rather a misty experience. For much of the way in the mountains we could see scarcely more than ten feet in any direction. At "Bill's Place," a filling station and restaurant between the Allegheny and Blue Ridge Mountains, there was an observation tower from which one could see at least fifty miles on a clear day. We were a whole day going over the mountains, staying that night at St. Thomas, Pa. The next night, on November 10, at five forty-five p. m., we arrived at Marlboro, at the hospitable home of Mr. and Mrs. William Lawrence, where we remained for about a week, or until we began living in the parsonage.

We found it comparatively easy to get settled here, because the parsonage is very well furnished with stoves, furniture, and rugs. As we looked further, we also found a good supply of canned fruit, sweet and white potatoes, other vegetables, and wood all ready to burn. This was only a good introduction to a generous donation which came later. In brief, we would say that we like the arrangement of the parsonage very much.

On his first Sabbath with the Marlboro Church, the pastor preached on the subject of Individual Responsibility, to a good sized audience.

The next Sabbath, November 19, was the regular time for the joint communion service with the Shiloh Church, at Shiloh. This gave the pastor an opportunity to preach in the church where he was baptized and renew many of his boyhood acquaintances of thirty years ago. It seems very pleasant to be so near a sister church.

Sabbath Day, November 26, was the time of the yearly meeting at New Market, N. J., and fifteen were in attendance from this church. Several of this number were young people who went especially for the Teen-Age Conference, which was held Sabbath afternoon, with a teen-age luncheon, Sunday noon in the Plainfield church. Rev. H. C. Van Horn of Lost Creek, W. Va., came as the special speaker for the conference. His address, Sabbath afternoon, and also his talk at the luncheon were both especially helpful and inspiring. The yearly meeting also was filled with good things. It is surely a good thing for Christian people to meet

together often in the bonds of Christian unity.

One evening during the first part of December, the pastor had taken his daughter, Harriet, down to the Shiloh High School for operetta practice, and was visiting in the home of Pastor and Mrs. Loofboro. A knock was heard at the door and a young man entered and informed me that the Marlboro parsonage was full of people and the yard was filled with cars and he thought that I had better go home. It was a complete surprise to the whole Cottrell family. I might say that I was keeping Pastor and Mrs. Loofboro from the party, but they arrived soon after I did. After a social time was enjoyed, a welcome program was given, consisting of songs, readings, an address of welcome by Pastor Loofboro of the Shiloh Church, and a response by Pastor Cottrell. Then all the people present stood up and said, "We welcome Pastor Cottrell and family to Marlboro."

But not only in word, but in deed, the people have shown the genuineness of their welcome. Abundant supplies of flour, sugar, breakfast food, canned fruit, sweet and white potatoes, etc., were found in the parsonage after the people left. Our winter's supply of wood has not only been furnished us, but it has been cut, hauled, and sawed. A fine lot of poultry also found their way into the hen coup. We hope that the pastor and his family will prove themselves worthy of such a warm welcome.

On Friday night, Rev. Willard D. Burdick arrived in Marlboro. An evangelistic service was held that evening, and on Sabbath morning, Brother Burdick spoke about some of our denominational interests. A discussion during the Sabbath school hour brought out many questions in regard to our work, one of them being concerning the council at Washington, D. C., to be held the following day, Sunday, December 18. At the close of the service the pastor was elected as a delegate from the church to the council.

The examination of Elder Sheafe by the council was very satisfactory. He is not only a fine Christian gentleman, but is in intellectual and spiritual accord with the principal beliefs and practices of Seventh Day Baptists.

On Thursday evening before Christmas came the Christmas program of the Sabbath school. Among other things on the program was a pageant entitled, "The Hope of the World." The young people and children all performed their parts very nicely. In the distribution of presents which followed, the superintendent of the Sabbath school was remembered by a basket of fruit, and the pastor and his family by an envelope containing some of the coin of the realm.

The church has begun the publication of a four-page monthly paper, with the pastor as editor. Many feel that it will serve a good purpose and be the means of arousing interest in the church and her work.

The annual dinner and the business meetings of the church and Sabbath school were held Sunday, January 1. A good attendance was present, including some of our nonresident members who are seldom able to be with us. The church shows a most commendable interest, not only in its local work but also in the success of our denominational interests and the raising of the budget. We would take as our motto for the present year, "Forward all along the line."

Very sincerely,

H. L. COTTRELL.

#### RETURN VACATION RELIGIOUS DAY SCHOOL BOOKS

DEAR BIBLE SCHOOL WORKERS:

The Sabbath School Board has eight or nine sets of Vacation Religious Day School books which it has to loan vacation schools desiring them. It is intended that they shall be used by the supervisors and teachers and at the close of the school returned to the board.

Most of the sets are now in the hands of the director of religious education; however no sets are complete, and it is very desirable that all sets be made as complete as possible before schools open next summer. Will pastors, superintendents, and others see to it that all Sabbath School Board books in your community are returned at once. Thank you.

ERLO E. SUTTON,  
*Director of Religious Education.*  
Milton Junction, Wis.,  
January 24, 1928.

## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### CHRISTMAS REFLECTIONS

Christmas day has come and gone. There is no other day in the year when all the people of Christian lands so unite in observance as they do on Christmas. It is a memorial of the birth of Christ, the best Gift God has ever given to man. It is the gift of salvation to every one who will accept it as such. It is the time of the greatest, the most general festival observed by the Christian Church as a sacred memorial of the coming to the world of God's best Gift.

Though people belonging to the many Christian churches disagree upon many points of doctrine, and jangle over some of their disagreements, when Christmas day comes all unite in its observance—not alike in the manner of observing it, yet they do unite in spirit. It is the memorial of the coming of the Christ in whom they all believe and do worship. Indeed, very many who do not believe in the divinity of Jesus become partakers of the Christian spirit of Christmas and manifest it in their relations with one another and their neighbors. Whatever they may profess to believe about Jesus as the Son of God and Savior, they do believe in what he taught and practiced. They are Christians in their hearty observance of Christmas.

The Christmas season is a time when we are led to think generously of others—not to be selfish. The Christmas season in spirit is manifest not alone on Christmas day. Many days before the twenty-fifth of December there is in many homes a busy time of preparation for it, especially in those families where there are children. There the fathers and mothers are concerning themselves with what will particularly please their children all the way from the one in college, the boy and girl in high school, others in the grades, and so on down to the little ones still in the mother's home kindergarten. Careful are wise parents to get not only that which will delight their

children for the present but also that which will be of real value by-and-by. And the children, both big and little, are planning for some gifts to both father and mother. In order to make surprises there is a general air of attempted secrecy all around—all happy while about it. All this desire, and making plans for the good and pleasure of others, is one of the good things about the Christmas season. It is educative, tending to develop in the family the unselfishness that enriches the home life.

Blessed is the family that plans and sets up in the home as pretty a Christmas tree as can be got, especially where there are growing children. We had a long letter a day or two ago, telling all about such a tree: how after the children had been put into bed the night before—two families together for the occasion—the grown-ups were until eleven o'clock having a loving time of it setting up, loading, and trimming the tree, making it "just too pretty for anything." It can not easily be told how much love went into that tree, the baby stocking clear up at the top. It would take one skilled in expression to make known the merriment and the happiness enacted there that evening and in the morning when the little folks got their first sight and when the tree was picked, some of the fruit having come in boxes and packages from loving hearts and hands a long way off. A dramatic scene it was, long and happily to be remembered by both old and young.

When we come to consider that here and there, differing only in details, alike in love and good wishes, there were thousands of such happy, joyous home scenes in commemoration of the coming to earth from the Giver of every good and perfect gift this best Gift of all, we can in part at least, appreciate the blessedness to men, women, and children of the happy Christmas time in memory of that long-ago morning when the angel choir sang to the shepherds watching their flock on the hillside near Bethlehem, "Glory to God in the highest, and, on earth, peace, good will toward men." Children, let us keep all the time in our hearts the unselfish, loving spirit of the Christmas season.

We thought of that song when three different groups of Sabbath school carolers stopped under our windows and broke out in song: "Oh Little Town of Bethlehem,"



"Silent Night, Holy Night," "It Came Upon the Midnight Clear," and "Hark, the Herald Angels Sing." They were out singing to make people happy, and they certainly did it—bless their hearts.

### LESSON VII.—FEBRUARY 11, 1928

JESUS PICTURES THE KINGDOM OF GOD

Mark 1: 14, 15; 4: 1-34

*Golden Text:* "Thy kingdom come, Thy will be done in earth, as it is in heaven." Matt. 6: 10.

#### DAILY READINGS

- Feb. 5—Jesus Pictures the Kingdom. Mark 4: 26-34.  
 Feb. 6—The Parable of the Sower. Matt. 13: 1-9.  
 Feb. 7—The Parable of the Tares. Matt. 13: 24-30.  
 Feb. 8—The Parables of the Mustard Seed and the Leaven. Matt. 13: 31-35.  
 Feb. 9—Subjects of the Kingdom. Matt. 7: 15-27.  
 Feb. 10—The Everlasting Kingdom. Psalm 145: 1-13.  
 Feb. 11—Joshua Emancipates and Saves Israel. Josh. 11: 15-23.  
 (For Lesson Notes, see *Helping Hand*)

## MARRIAGES

IMLER-KAGARISE.—On October 15, 1927, at the Seventh Day Baptist parsonage, Salemville, Pa., Mr. Jesse W. Imler of Woodbury, Pa., and Miss Mae Kagarise of New Enterprise, Pa., were united in marriage, Pastor W. L. Davis officiating.  
 W. L. D.

## DEATHS

BURDICK.—Robert Brown Burdick was born near Clarence, N. Y., June 3, 1864, and died in Plainfield, N. J., January 6, 1928.

Mr. Burdick was the son of Daniel Hazard Burdick and Jane Lucas Brown Burdick. His entire life until recent years was spent near the place of his birth. For eight years he has made his home with his sister, Mrs. Orra S. Rogers of Plainfield, N. J. During his last illness he had the constant and tender care of this sister, together with all the ministries which can be provided by a modern Christian home, the skilled physician, and trained nurse.

At the age of thirteen years Robert was converted in a revival meeting at Clarence, N. Y., conducted by a quartet of young men who went

out from the Alfred Theological Seminary, the present editor of the SABBATH RECORDER being one of the number.

A brief farewell service was held in the Rogers home Sabbath afternoon, January 7, conducted by the pastor of the Plainfield Seventh Day Baptist Church. The body was taken back to the old home at Clarence, where services were held in the Baptist church, and where interment was made.  
 A. J. C. B.

FARNSWORTH.—In Westerly, R. I., October 11, 1927, James Frisby Farnsworth, in the seventy-sixth year of his age.

Mr. Farnsworth was born in Washington, N. H., July 23, 1851. His early life was spent in his home state, and there he married his first wife, Ella Jane Ball. About forty-five years ago they moved to Westerly, R. I., and Mr. Farnsworth entered the employ of C. B. Cottrell and Sons Company, where he labored for forty-three years, until health failed. Mrs. Farnsworth died in 1920.

July 18, 1922, he married Mrs. Lena Rickards, who survives him. He also leaves a daughter, Mrs. Albert W. Crandall of Providence, R. I., with her four children—two sons, Albert and Alanson, and two daughters, Katherine and Esther, with many kindred in New Hampshire and other sections of the land.

Mr. Farnsworth was associated with the Seventh Day Adventists in early life, but united with the Seventh Day Baptist Church of Westerly, in 1894, and was a regular attendant on both the prayer and preaching services of that body, as long as it was possible. He was a teacher in the Sabbath school and was thoroughly posted in the Scriptures. He was ardently interested in the People's Mission of Westerly, and for a number of years until his death was president of its Board of Trustees. He was known in the community as an honest, Christian man, whose loss is greatly felt.

On account of the absence of the pastor at the time of his death, the funeral service was conducted by Rev. Lewis A. Walker, pastor of the Calvary Baptist Church of Westerly.  
 C. A. B.

GREENE.—Anna A. Greene died at her home in Adams Center, N. Y., November 27, 1927, at the age of 67 years. She was born at Greene Settlement, the daughter of Mallory Greene and Josephine Greene Titsworth.

After a time spent on a farm near Watertown, where the father died, she came with her mother and sister to Adams Center, where she has since resided. She was a teacher for a time, and then worked with her mother in her millinery shop, and later carried on that business for several years.

In August she was operated upon at Hepburn Hospital, in Ogdensburg. For several weeks afterward she was at the home of her sister, Mrs. E. H. Miller of Watertown, but during the last week of her life was removed to her own home in Adams Center. She had been a sufferer for some time, though her dearest friends were not aware of it.

Sister Greene was a member of the Adams Center Seventh Day Baptist Church, and for many years had been a teacher in its Bible school. Her

mind was perfectly resigned to the thought of her approaching death, though she dreaded leaving her sister alone.

She is survived by her sister, Mrs. Jeannette Miller, and by several cousins.

Funeral services were conducted by her pastor on November 30, and burial was made in Union Cemetery.  
 L. F. H.

GRIFFIN.—Rosa Miller Griffin was born in West Halleck, Ill., June 1, 1886, the youngest daughter of Charles and Elizabeth Miller.

She was married to Lyman H. Griffin at Nortonville, Kan. No children were ever born to this union. Sister Griffin professed a hope in Christ in 1914, and was baptized in 1927, by her pastor.

She leaves to mourn her loss, her husband, one brother, and two sisters, together with a host of friends.

For some years past her health had been very delicate, and it had become necessary for her to withdraw from her usual activities, but previously she had been a faithful worker and an efficient helper in the work of the Gentry Seventh Day Baptist Church. Death came suddenly after a brief attack of acute pneumonia, and she departed this life at peace with God and man at their home in Gentry, Ark., January 20, 1928.

Farewell services were held from the Gentry Seventh Day Baptist church, conducted by her pastor.

"Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city."  
 L.

HAKES.—At her home on the Ashaway Road, December 23, 1927, Anna E. Hakes, wife of Harlan P. Hakes.

Anna Lamphear, only child of William and Emma Lamphear, was born in the town of Westerly, R. I., November 17, 1859. Both parents died when she was an infant and she was given into the care of an uncle and wife until she was four years of age, when her aunt died. She was then taken into her grandfather's family, most tenderly to be cared for and educated. About 1882 she was baptized by Rev. Ira Lee Cottrell and united with the First Hopkinton Church of Ashaway, R. I. On January 23, 1901, she was married to Harlan P. Hakes of Westerly, R. I., by Rev. O. U. Whitford, and December 6 of the same year she joined by letter from the First Hopkinton, the Pawcatuck Seventh Day Baptist Church of Westerly, R. I. Mrs. Hakes had been in ill health for some time and a great sufferer toward the end, but was resigned to the will of her heavenly Father. She was faithful to her Church and home. She was also a member of the Woman's League for Christian Service, and supported its work.

Besides her husband, she leaves to sorrow for her a beloved aunt, who had lived with her for many years, Miss Elizabeth Lamphear; two step sons, Robert of New York, and Jesse of Baltimore, Md.; an adopted daughter, Miss Abbie Hakes, and many other relatives, with a host of neighbors and friends, who sadly feel her loss.

The farewell service was held from her late home, at two p. m., December 27, and was conducted by her pastor, Rev. Clayton A. Burdick.  
 C. A. B.

STEELE.—Caroline P. Steele, daughter of George W. and Jane Tuttle Steele, was born in Morris County, N. J., August 7, 1842, and died at Wheaton, Ill., at the home of her step-son Joe Steele, being in her 86th year.

She was one of a family of seven, of whom Wm. H. Miller of Wheaton, Ill., is the sole survivor. When a girl, she came with her parents to the town of Plymouth, Wis., where she lived for sixty-six years, having moved to Wheaton a few months before her death.

She was married to Hugh Jones about 1873. Though she had no children of her own, she was a mother to a family of step-sons, of whom Henry Jones, of Plymouth, is the sole survivor. She also cared for two children while their father was away to the Civil War. She adopted one girl, Mary, now Mrs. Joe Steele of Wheaton, who had the privilege of caring for her in her last illness.

She was married to Wm. Steele on December 3, 1895, and was mother to Mr. Steele's family, of whom Joe Steele of Wheaton, and Edgar Steele of Plymouth, survive her. She was grandmother to more than a dozen young people, and was very fond of her great grandchildren.

Since 1891 she has been a faithful member of the Milton Junction Seventh Day Baptist Church. She enjoyed her church relationship though she could not often attend services.

Farewell services were in charge of her pastor, Rev. John Fitz Randolph, at the home of Edgar Steele, Plymouth, Wis., January 11, 1928. Interment was made in Maple Grove Cemetery, near Plymouth.  
 J. F. R.

VAN HORN.—Elizabeth Jane Babcock Van Horn was born in Shelby County, Ohio, April 24, 1844, and died at the home of her son, Ralph R. Van Horn at Rifle, Colo., November 29, 1927.

In 1857 she suffered the loss of her mother, and from thence forward was looked to by a younger sister, Charlotte, and two brothers, John Hill and Peter Owen, as taking the mother's place.

In the fall of 1857, the family removed to Welton, Iowa, where on October 20, 1859, she was married to James R. Van Horn. Here three children, Minnie, Leon, and Irene, were born.

In 1873 they were among the pioneers to Nebraska, settling on Davis Creek, about eight miles south of North Loup. Here, in 1877, the youngest son, Ralph, was born.

In very early life she became a member of the Seventh Day Baptist Church and was always the most loyal and enthusiastic church worker. The Sabbath to her was always the most sacred and precious time, and she longed and worked eagerly for its recognition and observance.

Nine years of their lives were spent as lone Sabbath keepers at Taney, Idaho, and two years in the Seventh Day Baptist colony at Hewitt Springs, Miss.; and in the fall of 1893 they removed to Boulder, Colo., where she became a member of the Boulder Seventh Day Baptist Church where she held membership at the time of her death.

She has made her home since the death of her husband in January, 1913, with her children, mainly with her daughter, Mrs. Irene Wheeler, in Boulder.

This summer she had longed to make the trip across the mountains to Ralph's home at Rifle, and in September, Leon and Irene took her by automobile on this beautiful trip and she remained for a visit. It was from this home she was summoned by the angel of death.

Funeral services were conducted by Rev. Skeen of the First Baptist Church of Boulder, in the Howe Mortuary, Friday, December 2, at ten o'clock, and she was laid to rest in the Green Mountain Cemetery between her husband and daughter-in-law, Mrs. Myrtle Van Horn.

A. T. W.

### NEW USES OF X-RAYS

X-rays are opening the eyes of America to new inventions, according to Doctor George Clark, who established an industrial X-ray laboratory at the Massachusetts Institute of Technology. In an address at French Lick, Ind., Doctor Clark said:

"Industry's newest tool, the X-ray until recently only known in hospital and academic laboratories, already is amazing its new employers. Just recently X-rays showed that spiders and silk worms spin exactly the same kind of fiber, and immediately set American manufacturers to consider establishment of spider farms. Prohibition agents in California are using X-rays to detect liquor in suspected packages. The British army uses the X-ray to examine wood in its airplanes for cracks, worm-holes and knots. Boston stores have X-ray devices showing customers how their feet fit into new shoes. And an Ohio dairy farm recently engaged to use X-rays to find size and location of holes in Swiss cheese."—*The Pathfinder*.

Heroism is the victorious endurance of strain in a worthy struggle. Once, a hero was any man of a courageous deed. Today, a man can be a hero only as he stands up to a sharp tussle in a good cause, sacrificing comfort and well-being, if necessary, in so doing. More and more it is true that the idea of heroism is associated with unselfish devotion to a noble purpose. The standard of heroism constantly moves forward and the  *motive*  involved becomes increasingly the decisive factor.—*Western Recorder*.

## THE SABBATH RECORDER

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

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

### Terms of Subscription

Per Year .....\$2.50  
Six Months ..... 1.25  
Per Month ..... .25  
Per Copy ..... .05

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

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

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Advertising rates furnished on request.

### RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

FOR SALE.—A pleasant home in Milton; suitable for roomers; located on paved highway, one block from factory, three blocks from college; hot water heat, city water and sewer; two full lots, garage, and fruit. Mrs. J. A. Ingalls, Milton, Wis. 1-30-6w

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

"THINGS TO COME" (of great interest)—80 pages, 35 cents, postpaid. Cloth 85 cents. "The Penitent Thief" (reprint from New York Sunday American)—7 cents, postpaid. Address, Raymond Clark, clergyman, 119 Essex Street, Brooklyn, N. Y. 12-12-26w

LETTERS TO THE SMITHS, by Uncle Oliver. Of especial interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

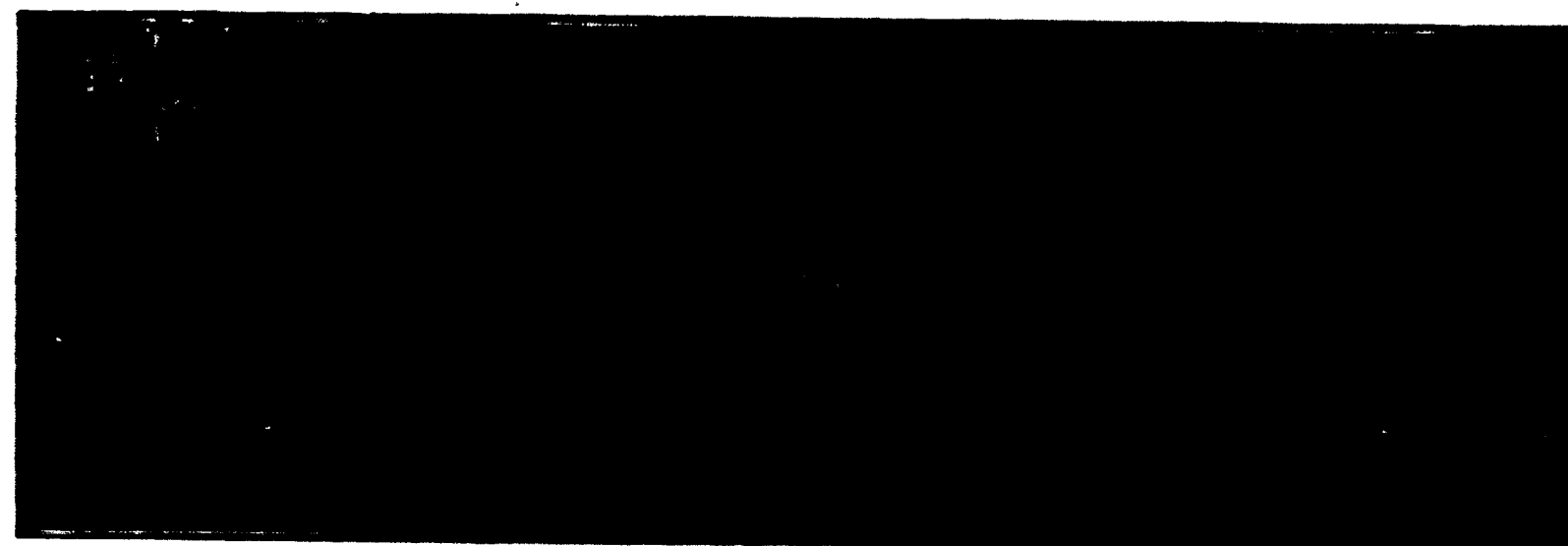
NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$2 postpaid. Bound in leather, \$3.50. Makes a fine birthday or Christmas present. Sabbath Recorder, Plainfield, N. J.

TRY A BOX of my homemade candy, \$1.25 worth for \$1.00; pure and clean, no substitute. I am a lone S. D. B. Mrs. Gertrude Pettit, R. D. 2, Alliance, Ohio. 8-29-tf

WANTED—Postage stamps of United States and foreign countries, also want U. S. patriotic and other envelopes. E. L. Mundy, P. O. Box 644, Plainfield, N. J. 10-24-tf

WANTED.—Bibles to rebind. Charges are approximately 75c for reassembling in the old covers or \$2.50 for new leather covers. James Rogers, R. 1, Holly, Mich. 1-30-10t

## SALEM COLLEGE



Administration Building

Huffman Hall

Salem College has a catalog for each interested SABBATH RECORDER reader. Write for yours College, Normal, Secondary, and Musical Courses. Literary, musical, scientific and athletic student organizations. Strong Christian Associations. Address S. Orestes Bond, President, Salem, W. Va.

### ALFRED UNIVERSITY

A modern, well equipped, Class A, standard college, with technical schools.

Buildings, equipment and endowments valued at over a million dollars.

Course offered in Liberal Arts, Sciences, Ceramic Engineering, Applied Art, Agriculture, Rural Teacher Training, Music and Summer Schools. These include Pre-medical, Pre-dental and Pre-law courses.

Faculty of highly trained specialists, representing the principal American colleges.

Combines high class cultural with technical and vocational training. Social and moral influences good. Expenses moderate.

Tuition free in Ceramic Engineering, Applied Art, Agriculture and Rural Teacher Training.

For catalog and other information, address The Registrar, Alfred, N. Y.

### BOOKLETS AND TRACTS

GOSPEL TRACTS—A Series of Ten Gospel Tracts, eight pages each, printed in attractive form. A sample package free on request.

THE SABBATH AND SEVENTH DAY BAPTISTS—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form.

BAPTISM—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with a valuable Bibliography. By Rev. Arthur E. Main, D. D.

FIRST DAY OF THE WEEK IN THE NEW TESTAMENT—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression, "First day of the week." Sixteen pages, fine paper, embossed cover.

### STUDIES IN SABBATH REFORM.

A HAND BOOK OF THE SEVENTH DAY BAPTIST NEW FORWARD MOVEMENT.

SEVENTH DAY BAPTIST HYMNS AND SONGS—15 cents each.

A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE.

THE ABIDING GOD AND HIS HOLY DAY.

MAKING THE ANNUAL CANVASS.

SABBATH LITERATURE—Sample copies of tracts on various phases of the Sabbath question will be sent on request with enclosure of five cents in stamps for postage, to any address.

AMERICAN SABBATH TRACT SOCIETY  
Plainfield, New Jersey

### MILTON COLLEGE

#### THE COLLEGE OF CULTURE AND ECONOMY

All graduates receive the degree of Bachelor of Arts. Well-balanced required courses in freshman and sophomore years. Many elective courses. Special opportunities for students in chorus singing, oratory, and debating. Four five lycums.

The School of Music has thorough courses in all lines of musical instruction. A large symphony orchestra is a part of its musical activities.

The institution has a strong program of physical education and intercollegiate athletics under the direction of a resident coach.

For fuller information, address

ALFRED EDWARD WHITFORD, M. A.,  
PRESIDENT

Milton,

Wisconsin

Alfred, N. Y.

DEPARTMENT of Theology and Religious Education, Alfred University. Catalogue and further information sent upon request.

#### THE TWENTIETH CENTURY ENDOWMENT FUND Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

BIBLE STUDIES ON THE SABBATH QUESTION. By Dean Arthur E. Main, D.D., of Alfred University. Third edition, revised, cloth, \$1.00 postpaid. American Sabbath Tract Society, Plainfield, N. J.

COUNTRY LIFE LEADERSHIP. By Boothe Colwell Davis, S. T. D., LL. D. A Series of Baccalaureate Sermons Delivered Before Students of Alfred University. Price, \$1.25 prepaid. American Sabbath Tract Society, Plainfield, N. J.

#### HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 60 cents per year in advance.

Address communications to The American Sabbath Tract Society, Plainfield, N. J.

#### S. D. B. GRADED LESSONS

Junior Series—Illustrated, issued quarterly, 15c per copy. Intermediate Series—issued quarterly, 15c per copy. Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.