

The
Denominational
Building
in
1928

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

The Sabbath Recorder

THE NEW DAY

Ye that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And know that out of death and night shall rise
The dawn of ampler life:
Rejoice, whatever anguish rend the heart,
That God has given you the priceless dower
To live in these great times and have your part
In freedom's crowning hour;
That ye might tell your sons who see the light
High in the heavens—their heritage to take—
"I saw the powers of darkness take their flight;
I saw the morning break!"—Owen Seaman

CONTENTS

Editorial.—The Bible Begins and Ends With an Apocalypse.—What About Our Special Mission?—A Good Work: Why Not Enlarge It?—Looking for His Forefathers.—Another Response to Dean Main's Appeal	161-164	Doctor Fred B. Smith Returns from Peace Mission	175
Matters of Interest to Seventh Day Baptists	164	Education Society's Page.—Plans Still Developing for March Drive in Janesville.—Enlightening the Whole Nation	176
Seventh Day Baptist Onward Movement.—Our Bulletin Board.—The Charleston Seventh Day Baptist Church.—My Conversion	167	Home News	177
Missionary.—New Tasks and Old Ones.—Home Field Gleanings from Quarterly Reports	169-171	Warren Blair Blough	180
The Value of Church Attendance	171	Woman's Work.—"Where Cross the Crowded Ways."—Program II.—Worker's Exchange	182-184
Modernism	173	"Climbing the Clouds"	185
The Modernist Attitude	174	A Mountain City	186
Looking for His Forefathers	174	Young People's Work.—Does the World Want Christ?—A Thought for the Quiet Hour.—The Intermediate Corner.—Junior C. E. Jumbles.—The Young People's Department	187
		Children's Page.—The Lost Ring	189
		Deaths	191

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, Edinburg, 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, Liuhoo, 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. 6

PLAINFIELD, N. J., FEBRUARY 6, 1928

WHOLE No. 4,327

O thou who hast prepared such good things for those who love thee and who obey thy will, give to us all the needed grace to walk loyally in the light of thy truth, and to bear the cross for thy glory and for the helping of our fellow men.

Help us to heed the inner voice of thy Spirit, in order to be prepared for the work to which thou hast called us. May we feel thee near to give peace in times of quiet, and to give strength in the day of conflict. Fit us we pray thee, for the special work whereunto thou hast called us as a people. Make us so true to thy holy law that in very deed we may glory in the cross and be the light of the world. We ask it in the name of Christ our Lord. Amen.

The Bible Begins And Ends With An Apocalypse

In harmony with the thoughts concerning the unity of the Bible and its helpful perspective, given in last week's editorial, let us continue this line of study a little further. The careful student will not only see the golden threads in the story and plan of salvation running through the entire Bible, but he will also find a beautiful correspondence between the Old Testament teachings about the generation of man and the New Testament doctrine of *regeneration*. All the way through it is the story of man, first made in the image of God—a spiritual being—and then man regenerated and restored through Christ, "the Image of the Invisible God," until the curse of sin is removed, and "the way of the tree of life," foretold at the gate of lost Eden, is fully restored and Paradise assured.

I have been greatly impressed with the thoughts set forth by J. Monroe Gibson, in his "Ages Before Moses," which has, for many years, been helpful to me in many things concerning Bible unity.

While the book of Genesis is largely historical, it must be that the part of it relating to the "heavens and the earth" before the earth was fitted for man, and before man was created, came through divine revelation. There must have been an apocalypse of the dateless past as well as an apocalypse of the dateless future.

The one tells us of what happened before

man was here to tell the story. The other tells us what is necessary for man to know about the great hereafter. Here let me quote from "The Ages Before Moses," page 57:

The unknown past—the unknown future—both of these needed an apocalypse, and so we have it. How numerous and striking are the correspondences between the two. For example, we have the seven days of creation at the beginning; and at the end we have the seven churches, the seven seals, the seven vials, the seven trumpets, and the seven voices. Then again, when you compare the first few chapters of Genesis with the closing chapters of the Bible, you see the same great ideas appearing. In the first apocalypse we have the heavens and the earth, and in the last, the new heavens and the new earth. In Genesis we have the paradise of Eden; in Revelation the paradise of God. In Genesis we are told of the rivers, and the "tree of life, in the midst of the garden"; in Revelation we are told of the river of the water of life and the tree of life upon its banks, in the "midst of the paradise of God."

At the beginning of the Bible we have the institution of marriage; and at the end we have the "marriage supper of the Lamb."

These are a few of the suggestive things that impress us with the connection between the first and the last books of our wonderful Bible. You may trace the golden threads of the divine plan of salvation from the beginning of the gospel in which is the first promise, "The seed of the woman shall bruise the serpent's head." The age-long conflict between sin and righteousness is there predicted, with the assurance of final victory. And while the tree of life disappears from Eden, only to reappear in Paradise, we find the sword and the cherubim—emblems of justice and mercy—placed where they turned every way, to keep the way of the tree of life, not to keep man away from the tree of life, as some seem to think.

Traces of the conflict between Satan and "the seed of the woman" grow plainer as we study the messages from Eden through the prophetic ages until the time of Christ. There is a glimpse of a Savior in Joseph, an actual picture of the Savior in Joshua, and finally the *real* Savior in Jesus who is

the New Testament Joshua, who met and vanquished Satan. In him we are assured of the final victory, a picture of which is given in Revelation.

The conflict "against principalities and powers, against spiritual wickedness in high places" still rages, but the promise of final victory is sure. "The great multitude which no man can number, out of all nations, and kindreds, and peoples, and tongues, shall stand before the Lamb clothed with white robes." This is the consummation, the end of the beginning, which we saw in Genesis. The way of the tree of life has indeed been kept, since God *shekinahed* the gospel beginning in Genesis.

The tree of life is supposed to stand for the *obedience law*, the keeping of which, before the fall, would be all that was necessary for man. But after sin entered, the sinner could not be saved in that way, so the tree of life passes out of the Bible field and the conflict between good and evil begins. Man must be saved by something more than works now, and the way of the tree of life is to be kept open through justice and mercy—symbolized by the "sword and cherubim"—until the final victory and paradise is regained.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; . . . And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. . . . And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life . . . and the leaves of the tree were for the healing of the nations.—*Revelation*.

What About Our Special Mission? As a people we have long recognized our mission in common with all other churches, to proclaim the gospel of the risen Christ and of the brotherhood of man. We have never shrunk from bearing our full part in world wide evangelism, and in united revival efforts as occasion has required. We have never been indifferent to the demands for work in lines of social betterment. The New Testament ideals according to which various classes united and called themselves brethren, and toiled together for the good of others and for mutual strengthening, have always been cherished by the Seventh

Day Baptist people. In common with all Christians, we have striven to win the foes of the Church until they become its friends.

It has always been our practice to stand in the front ranks as missionaries, and our example has shown our belief that the very best tonic for a small people is the spirit of missions. Without this spirit any church is doomed.

While we thus recognize our general duties in common with all Christians, we shall make a fatal mistake if we lose sight of our *special* mission as light bearers regarding God's holy Sabbath. Other denominations claim special missions of their own, and to these they are true. In like manner Seventh Day Baptists have a most important mission regarding the Sabbath of Christ and the Bible.

As a people we sincerely feel the need of being consistent with the plain teachings of the Book which we accept as the rule of life and the revelation of God's will to man. In the Sabbath question we go one step further than most denominations in protesting against the errors brought in by the Church of Rome.

We fully believe that most Christians are in error regarding this fundamental truth, that they have been misled by the traditions of men, and that the placing of "the venerable day of the sun," as Constantine called it, in the place of God's Sabbath, finds no word of sanction in the Bible, and is, therefore, a case of "paganism surviving in Christianity."

As a people, we believe that God calls us to stand true to the day he "blessed and sanctified," and which Christ and his disciples observed, until the time is ripe for its acceptance.

Let us not forget that in all ages God has prepared the way to religious reforms through some chosen minority, wherein the people have been willing to face every obstacle, and even to endure privations for the sake of some important neglected truth.

This very truth was in Bible times made a test of loyalty oftener than any other, and we believe it is just as sacred in the sight of Jehovah today as ever it was. We also believe that a return to his holy day in real loyalty to his commandment, would result in a world-wide blessing. It would certainly bring about a wonderful uplift in

Christendom if everywhere men's eyes were opened to this error until the Bible Sabbath was restored.

This, then, is our special mission, to magnify the Sabbath truth before the world. It is a glorious mission. We should rejoice to be counted worthy to stand as God's chosen minority for such a work. And no cross should seem too heavy to be borne in so good a cause.

I never knew a person to embrace the Sabbath in all good conscience without finding a new joy and an enlarged life as a Christian, such as he had never known before. And if the entire Protestant world could, in loyalty to the Bible, reject this Catholic error, and accept again the true Sabbath, thus completing the Reformation, it would bring about a greater spiritual uplift than any the world has seen since the day of Pentecost.

When the Christian world becomes hopeless as to making Sunday a holy day, as is fast coming to be the case, then indeed will it *sorely need* the light which true Sabbath keepers are holding up in the name of Jehovah and his Son, who made the Sabbath.

A Good Work Why Not Enlarge It? Recently a letter from one of the young people in Rhode Island, tells us that "the newly organized New England Union of Christian Endeavor Societies" proposes to "stimulate more interest in important phases of our denominational work," and that "eight members of the five societies" are invited to speak upon such topics in meetings to be held in the five churches of that section.

The writer says her subject is, "The SABBATH RECORDER, its value, and the place it should have in every Seventh Day Baptist home." We are requested to answer eight questions as follows:

1. When was the SABBATH RECORDER first published?
2. Why was it called SABBATH RECORDER?
3. What was the circulation when first started, and its increase during the first year?
4. What is its present circulation?
5. How many subscribers in each of the new England churches at the present time? ((Naming the five churches.))

6. Has the circulation ever been greater than it now is?

7. What was its circulation five, ten, and twenty years ago?

8. How many subscribers in New England today?

It is not my purpose to answer these questions here, lest by doing so I may anticipate or forestall the efforts of the young people in their good work. But I do wish to commend such a movement as this in Rhode Island, to the young people in all sections of the denomination. A denomination-wide effort by our loyal young friends should result in an increased interest in every phase of our work.

As to the SABBATH RECORDER, no one can make an excursion into the past, by turning leaf after leaf of its old files, without finding many evidences of its usefulness to our widely scattered people, as well as many suggestions concerning the spirit by which writers may help its usefulness, and also some lessons as to the things that weaken its influences for good.

It was in June, 1844, after some years of consideration as to the great need of such a paper, if the denomination were to become united in good work, and if widely scattered churches were ever to become acquainted and kept interested in our common cause, that the RECORDER had its birth.

It took several experiments to get it fairly on its feet. A few loyal men became responsible for its support for some time. Probably they never knew the far-reaching good that would come as a result of their sacrifice and benevolences. Without the SABBATH RECORDER during those early years, I do not see how our people could have become unified and organized for the Master's work.

In the first Eastern Association, after the RECORDER was born, the movement was commended and Rev. Lucius Crandall urged the people to sustain it.

In the Western Association, that same year, a strong plea was made for its support on the ground that, "it is the organ through which the denomination speaks to the world." Its benefits to the family were set forth, and one man told how eagerly his children looked for it and how they talked of its contents.

I shall never forget the interest awakened

in 1872, when the RECORDER was twenty-eight years old, after Dr. Lewis had canvassed the churches for money, so the denomination could buy it, when we watched the first copy go through the press at Alfred. It seemed as though Seventh Day Baptists were taking on new life as a people.

In my search, the other day, for data, I was interested in Elder N. V. Hull's "Salutatory." In speaking of the denominational paper, he urged the people to give it sympathy and support. In regard to discussions, he would allow freedom, but insisted on several things: 1. "Thorough study of the subjects in debate; 2. Language well chosen and carefully used. 3. Personalities should be absolutely avoided. Upholding Bible truth is its main aim." He pleaded with all who love the RECORDER to help increase its circulation.

I fear that some who love the RECORDER have never, in all its years, been very zealous in efforts to increase its circulation. It would have been good home missionary work to do. And it is truly encouraging to see the organized young people's societies taking hold of the matter in these days. I believe great good will come from such a movement.

Looking for His Forefathers? On another page will be found a letter to the editor, written some months ago by Elkanah Babcock, of Phoenix, Ariz., who seeks some data regarding his ancestors. I have searched in all the data at hand for some answer to Brother Babcock's question, but find none. The year 1824 is earlier than any publication we have excepting the *Missionary Magazine*. And I am sure Mr. Babcock will pardon me for giving you his letter elsewhere in this paper, in the hope that possibly some reader may be able to help in the matter.

Another Response to Dean Main's Appeal Here is an extract from a letter written by a successful pastor whose experience has brought him into close contact with several churches needing pastors. He has had unusual burdens during the year and is doing a great work among the people of a loyal but needy church. This is why Brother Main's letter has not received an answer from this good brother before. The letter says:

I am not indifferent to the need or to the appeal. I presented your letter to the Church the Sabbath after it came. It is a need which I feel very deeply, having been connected, as you know, with several small churches which are, or have been, pastorless. It was the urgent appeal of that need which held me to the purpose to go on in the ministry in spite of some discouragements.

Perhaps the matter is not so much in my prayers, or on the hearts of the people of this Church, as it should be; but if not, I hope that with God's help, I may give it a greater place. I have been helped and cheered, as I know many others have, by the responses to your letter as they have appeared in the SABBATH RECORDER.

There is nothing like the fellowship of prayer to strengthen the interest of all hearts in any good work. I am sure that if our people will respond to this call and unitedly pray in all homes and in the churches, we shall see blessed results.

MATTERS OF INTEREST TO SEVENTH DAY BAPTISTS

REV. AHVA J. C. BOND
Leader in Sabbath Promotion

THE SABBATH GOD'S DAY

One of our pastors has written me lately asking me to protest in the SABBATH RECORDER against the use of the expression, "The Sabbath is a day given to God." The spirit of the letter is fine, but his feelings are strong on this matter as indicated by his vigorous language.

The occasion of his first spirited letter was a statement found in the "Findings of the Ministers' Sabbath Enlistment Conference." And this was followed by a second letter calling attention to an article quoted at length in the editorial columns of the RECORDER. The article from which the editor quoted was taken from a Baptist paper.

I am bringing this matter to the attention of SABBATH RECORDER readers because there is point to the brother's protest. Or perhaps I had better say there is value in the point he makes. Of course the Sabbath is a day given to God, from the standpoint of the uses which we should make of the holy day. That was the point made in the report of the ministers' conference, and to look upon it in that light ought to help us to keep the Sabbath holy, according to the commandment.

The following sentences from his letter will indicate the point made by the writer of the letter: "God from the beginning has

reserved the seventh day as his own personal property. He allows man to use it for sacred purposes. God did so reserve the day 'for man,' but never did he permit man to forget it is God's own. Man can never give to God that which man never possessed. It is essential we emphasize the idea of Deistic possession of the Sabbath day."

SUNDAY REST BILLS IN CONGRESS

Once in a while my attention is called to the fact that attempts are being made to pass a Sunday rest bill in the United States Congress, and the suggestion is made that the leader in Sabbath Promotion should do something about it. Usually such communications are not in the nature of criticisms, but of inquiry.

For the benefit of SABBATH RECORDER readers, and by way of a report on this matter—a report which doubtless is due the denomination in view of the fact that this matter is again being agitated—I wish to make a brief statement at this time.

During all the years of my service to the denomination as leader in Sabbath Promotion a former college friend has held a seat in the United States Senate, and while all Sunday bills have been presented in the House of Representatives rather than in the Senate, I have written to Senator Neeley of West Virginia from time to time to ascertain the status of these bills. Mr. Neeley served in the House before he was elected to the Senate. I have always received a prompt reply, which has made it appear unnecessary to go to Washington to make a protest on behalf of Seventh Day Baptists. Of course I object to the passage of these bills, but I am more opposed to them as a Baptist than as an observer of the Bible Sabbath. I am not sure but that I shall want to be heard sometime, before the committee having the Langford bill, or some similar bill, in charge. I shall continue to keep myself informed as to the date of such hearings. I am not sure, however, that I should have been wholly comfortable had I been a part of the hearing which took place in the Sixty-ninth Congress when both sides engaged in a free-for-all melee.

The following is quoted from a letter recently received from the congressman of my own New Jersey district, who happens

to live in Plainfield. I had written him with reference to this matter.

"During every Congress from the sixty-first to the present Congress, the Seventieth Congress, bills similar to the Langford bill have been introduced, but none have ever been enacted into law. Extensive hearings were held on the Langford bill in the Sixty-ninth Congress but the committee handling the bill did not report it to the House for disposition. I have requested the chairman of the District Committee to advise you direct if any hearings are to be held on the present bill."

I have a feeling that it would be easy to exaggerate the importance of the opposition to this and similar bills by religious groups as such. As Christian citizens of America, concerned for the preservation of the principles of religious freedom, we may all join with the many others who on that ground are opposing Sunday legislation. There are many groups that are opposed to Sunday legislation, with some of which we hesitate to line up. We would not hesitate on that score, however, if we felt our voice were needed.

Of course we might get some advertising in that way, but in view of such scenes as are enacted sometimes it would be of doubtful value. I prefer to try to make the Seventh Day Baptist name more widely known through efforts to co-operate with other Christian bodies in carrying out constructive programs for the advancement of the kingdom of Christ.

I would not want to be misunderstood. Some things have to be opposed, and I am willing to resist whatever needs resistance. But if a matter is being taken care of through the operation of other forces, I am quite content to be an interested observer, ready to lend a hand where it may be needed, but trusting the constituted authorities where they seem to be succeeding in the thing that I would see done.

As Senator Neeley's letters are always more intimate and personal than is this one from Congressman Ackerman, because of personal acquaintance, so have his letters been more reassuring.

I think it would be a fine thing if many Seventh Day Baptists would write their respective congressmen, protesting the passage of the Langford bill. A few such let-

ters to the congressman of your own district would do more than all the hearings, and the grounds of your opposition will be better understood and your religious principles and emphasis will be subject to less misunderstanding.

If there are those among us who do not agree with the above position, I shall be very glad to hear from them. I shall try to give every suggestion due consideration. Of course it would be pleasant to hear from anyone who may agree with me.

GIVING THE PREFERENCE TO IMMERSION

I attended the Christian Unity Conference which was held recently in Baltimore, continuing for two days, and working along lines similar to the World Conference on Faith and Order in Lausanne last summer.

In the group meeting I chose to go with the group which considered the sacraments in relation to Christian unity, and which was presided over by Bishop Guerry of the Episcopal diocese of South Carolina. It seemed I was the only Baptist present in this group, since all the Baptists flocked together in a group presided over by a Baptist. Doctor Peter Ainslee who called this conference, and with whom I had very pleasant relations in a group discussion at Lausanne, expressed regret that I was not present for the first session, in order that he might have put me in charge of a discussion group. However, I was more content as it was.

While I made it clear that I was a Seventh Day Baptist, I took occasion to bring the discussion back to the subject of baptism when almost the entire time had been taken up with the other subject given us for consideration, that of the Lord's Supper.

I am writing this particularly to pass on to my readers what Bishop Guerry said with reference to the mode of baptism. It is indicative of a trend which not only affects this subject, but which in time, I am convinced, will affect the consideration of the Sabbath.

The bishop said that there is no question but that the mode of baptism in the early church was immersion. He then said further, that in a united church all modes should be recognized, but that immersion might well be given the preference.

Now as I have already indicated, I am

not stating this because of the value of the statement *per se*. But it indicates the fact that when Christians who differ in their beliefs get together to confer, and to try to find a common body of belief and practice, they are confronted immediately with the question of authority. Protestants begin right away to array themselves on the side of the Bible. This leads sometimes to some interesting admissions.

I do not know just what the future holds in regard to this question of Christian unity. I doubt whether organized, visible unity is desirable. Certainly it is not something to be undertaken hastily. But it seems to me much good will come to the Christian Church through the consideration together of our common beliefs and of the things in which we differ. The Master prayed that "they all may be one," and that prayer, on that solemn occasion, could not have been without meaning. I know no way by which we are to find the answer to that prayer except by stripping the Church of its pagan-born accretions and going back to the Bible, and to the Christ whom it reveals. It is on that road with the Bible as the ground of my faith and Christ as the goal that I propose to walk as I shall be able to see my way. I shall delight to walk with my brethren of whatever name just as far as we can keep together in that road. We may be stringing along, some of us far apart, but it is by this way only that we shall finally arrive. One can not consider giving up a single Bible truth for the sake of unity. Such a move would defeat one's purpose. For someone else would see that same truth and accept it, and destroy again the false unity which such a compromise would effect.

Seventh Day Baptists, hold fast the Sabbath truth, make of it an instrument of spiritual enrichment and of soul development; and remember that in so doing you are rendering a world service, and are not hindering but helping the Church toward Christian unity upon the only basis which gives any hope for unity, the holy Scriptures.

In heaven, we shall never regret any sacrifice however painful, or labor however protracted, made or performed here, for the cause of Christ.—*Mary Lyon.*

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

The interesting account of the conversion of Elder Lewis C. Sheafe did not reach us in time to appear with the minutes of the council of recognition that were in last week's SABBATH RECORDER. The story of his call to the ministry will appear in a later number of the SABBATH RECORDER.

THE CHARLESTON SEVENTH DAY BAPTIST CHURCH

Mention has been made in the SABBATH RECORDER of the organization of a Seventh Day Baptist Church in Charleston, W. Va., last fall. Doubtless many readers of the paper will be glad to learn more about this group of Sabbath keepers.

The pastor of the church, Elder H. P. Woodson, first learned of Seventh Day Baptists some time ago from a teacher who had attended Salem College. Some time later he left the leadership of the colored Seventh Day Adventist Church in Charleston, because of doctrinal differences of belief. After a time he began to inquire for Seventh Day Baptist literature.

In his first order for literature he secured the *Seventh Day Baptist Manual*, which he read through three or four times. Several orders for literature were sent to our publishing house; questions were asked and answered; the Bible and the literature were studied, and late in the fall seven persons organized the First Seventh Day Baptist Church of Charleston.

In the minutes of the Missionary Board that came in the last SABBATH RECORDER mention is made of the action of the board looking toward special work on the Charleston field by Elder Sheafe.

Following the meeting of the board Secretary William L. Burdick suggested that I visit Charleston at an early date. This I did, spending January 25 and 26 there. Wednesday night we met at their place of

worship, where I spoke about the history, beliefs, and work of the Seventh Day Baptists, and answered questions.

There were about thirty persons present, including all of the members of the church, their children, and several persons who attend their meetings.

The church has hired a hall in a good location, paying \$20 a month for the room, besides the expense of gas and electricity.

Services are held on three or four evenings each week, besides the meetings on Sabbath days. A Christian Endeavor meeting is held on Sunday nights, several attending these meetings who are not members of the church.

Most of the members of the church were Baptists before they came to the Sabbath.

Elder Woodson came to the Sabbath in 1918, from the Methodists. For six or seven years he was the local elder of the Seventh Day Adventist Church, and when the Seventh Day Baptist Church was organized he was chosen pastor. Another minister, Elder G. M. Miller, who for many years was an ordained minister of the Church of God and Saints of Christ, shares with Elder Woodson in the work of the meetings of the church.

It was my privilege to spend some time in the homes of each of these ministers, and to learn about their religious experiences and the reasons why they left the denominations with which they had worked for several years.

Pastor Woodson graduated in the Findlay, Ohio, High School in 1909, and completed the normal and commercial course in Wilberforce University in 1913. Mrs. Woodson also went to Wilberforce University for two years, and to another school for two years. Her father, William Davis, who is still living, was a Baptist preacher and teacher for fifty years, and was Booker T. Washington's first teacher.

Pastor Woodson prepared himself for teaching, but on his return from Wilberforce University he found that wages for teaching were low and he took up the trade that he learned under his father, and for nearly fifteen years has conducted a shoe repair shop in the heart of the business section of Charleston. With the help of modern machinery he turns out a lot of work, and proves himself an expert workman.

On a shelf near the counter where he waits on his customers are piles of SABBATH RECORDERS and tracts. These he hands out to people, or places in their bundles. Interest in his religious work was shown by individuals who talked with him or asked for literature, and I saw this while he was working and we were talking about the matters that caused me to make this visit in Charleston.

One of the questions that is of especial interest to the Charleston and the Washington churches is the proposed organization of a new Seventh Day Baptist Association with these two churches as the nucleus.

MY CONVERSION

LEWIS C. SHEAFE

(Pastor of the People's Seventh Day Baptist Church, Washington, D. C.)

The souls cry to know God, "What must I do to be saved?" The Apostle Paul said: "Believe on the Lord Jesus Christ, and thou shalt be saved." The Master said: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." How very simple and easy, yet we make it hard for ourselves.

In my fifteenth year I was in Boston, Mass., working as chore-boy in an institution for young children. Mrs. Annie L. Gywnn was matron. There were two teachers in this home who were interested in my salvation, Miss Eva Holt and Mrs. S. H. Perkins. They often talked with me and prayed for me. Several times I made up my mind to try to be good enough to be a Christian. My goodness was like the morning dew, it soon passed away. The son of Rev. H. L. Hastings came several times to have me go with him to a boys' prayer meeting. After going a few times I would hide when he called for me, so he finally gave me up as a hopeless case. I wanted to be a Christian, but just how to be was not clear to me.

Mrs. Perkins had a lady friend visiting her, and one evening she called me into the schoolroom to meet this friend. The lady was very cordial, and was a joyous, happy Christian. Soon the ladies began to speak of the Lord, and of his works, and the beauty of the Christian life. The visitor was led to relate her Christian experience, and told us what caused her to seek the Lord. She said it was through the sad ex-

perience of a girl friend of hers, who was sick, and was without hope, or faith in Christ. They had been friends for ten years. She often sat by the bedside of the sick friend, but on this particular evening the friend was inclined to talk. She reviewed her past life, and then said, "I am now to die unsaved. The outlook is very dark. I have no hope of life eternal. Don't you do as I have—put it off until it is too late. Seek the Lord now!" Then, she said, the sick friend stretched out and died. This made such an impression on her that she sought and found salvation that very week.

This recital made a deep and lasting impression on me. I went to my room, wondering what to do. I read my Bible and tried to say my prayers, but could not find words to say. I had tried so often to make myself a Christian and had failed, that I was hard-pressed to know what to do. My heart was overwhelmed, and my burden was more than I could bear. Then I cried, "Lord, I have tried to be a Christian, but I don't know how. If you can do anything with me, take me as I am." In an instant my gloom was turned to rapturous joy. It seemed to me as though a great load had rolled from my back. It was so real to me that I looked all around the room, and under the bed, to see what had rolled off my back. Everything in the room seemed changed. I wanted to sing and give praise, but it was late at night, so I had to hold my peace. The next day was one of the brightest and happiest I had ever seen. My work moved off nicely, and everybody seemed so kind and good to me that my cup was running over all day long.

In the evening Mrs. Perkins called me to the schoolroom and asked the reason of my joyousness that day. I told her that I did not know. She said, "You were so sad of heart last night, when you left us for your room. What happened?" Then I told her my experience of the night. She covered her face and wept great tears of joy, while I was perplexed that she should weep so, when I was so very happy. After a few minutes, she said, "Why, Lewis, you are converted." I did not know what to call it, but just knew that I was free and glad.

This was my entrance on the King's highway. I have been following on to know the Lord, whom to know is life eternal.

MISSIONS

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

NEW TASKS AND OLD ONES

Boys are sometimes accused of beginning things, getting them nicely started, and leaving them. This is not true of all boys, be it said to the credit of boys; but sometimes they do this way and so do some men, churches and denominations. There is more than one instance in the memory of the writer where Seventh Day Baptists have pushed a given project for a time, then became faint hearted and either slackened their efforts or ceased entirely. One can point to certain mission fields that have been helped for a time, then neglected; helped again for a time, and then neglected; and so on through fifty years or till the interest died out entirely.

If a field is hopeless it should be abandoned, but it should not be neglected unless competent judges have decided the situation without hope, and a fickle policy should never be adopted. The latter shows a fundamental weakness, to say nothing of the results.

There is another item that should be taken into account in this connection; namely, from the very nature of the human soul it is necessary constantly to have new tasks, otherwise courage fades away. New tasks are like the dews of heaven to revive the spirit of any man, church, or denomination not lazy or fossilized.

When the writer was a boy in the district school, which was in session only two terms of three months each per year, a new teacher came into the school every term, as a rule; and for a long time every new teacher would have the scholars start the term at the beginning of the arithmetic. Having been over the ground several times, there was but little interest taken in the study and little advancement term after term. Finally some of us insisted that we be allowed to begin where we left off the term before, and the result was that we not only had interest in the study but we soon mastered it. In the former case, we

were pegging away at the same old task; in the latter, we had new tasks; in the former case, we were getting nowhere and becoming more discouraged every term; in the latter case, we were enthusiastic and mastering the subject. The same thing is seen in churches and denominations. There are churches that are dying because they never try any new tasks, and there are denominations that are discouraged beyond description because they are afraid to enter the open doors.

President Jonathan Allen was one of the most learned men of his day. Shortly before his death an intimate friend, amazed at the extent of the president's knowledge, asked him how he had managed to master so many subjects. President Allen's reply was, "I have made it the rule of my life to review every year all the subjects I had previously studied and to study at least one new subject." He was not relaxing on old tasks—he was always struggling with them—and was adding new ones. Churches and denominations must not relax regarding a single old task, and they must add new ones as God opens the doors. A successful general holds the ground attained and takes new territory which the enemy has wrested from the domain of his king.

This means constantly increasing efforts and expense. We live in a day when, under the direction of the Most High, all things are sweeping along at a terrific pace. Those churches and denominations that keep up with God must not "dilly-dally"; they must run. Those that do not keep up will be trampled to dust in the onrush of Jehovah's recruits as they hasten to the battle's front.

HOME FIELD GLEANINGS FROM QUARTERLY REPORTS

All missionaries and missionary pastors connected with the home field are expected to report to the Missionary Board at the end of every quarter and are furnished blanks outlining the things desired in their reports. In this way much valuable information and interesting home news are gathered. Omitting the reports that confined themselves largely to statistics we find the following items for the quarter ending December 31, 1927.

SYRACUSE, N. Y.—There are many problems which are not easily solved, and

our needs are also such that they can not be well met. If we could have some ministerial help, that a campaign may be started this coming spring, I believe much good may be accomplished. I am happy to say that I am feeling much better in health and am expecting to do better service in this cause we all love. The divine healing which came to me a year ago has given me a clearer insight in the things God has called me to do. I have rededicated myself to this work and shall therefore do all I can in this little nook of the Lord's vineyard. I may also say that I have returned to the pottery a portion of my time, which is necessary to my livelihood. For the ability to do this, I am very thankful to the dear Lord, who raised me up again, and has given physical strength which is necessary to my need. The church is, on the whole, as usual. But there is being manifested a desire to be more diligent on missionary lines.

WILLIAM CLAYTON.

WEST EDMESTON, N. Y.—Not much change in the church or her attendance. We have our regular services and Sabbath school, but have given up the prayer meetings for the winter and those who can, attend the prayer meeting of the Baptist Church. There is some sickness and ill health throughout the community. We have been glad to have Rev. Erlo E. Sutton and Rev. Willard D. Burdick each with us one Sabbath. Wish all a happy new year and God's blessing to rest richly on the Missionary Board and all the interests of the denomination.

LENA G. CROFOOT.

DETROIT, MICH.—Several more have been added to the congregation through calls and visitations, these being three or four young men, and one in addition came to us from Brother E. E. Frank's Church in New York. About thirty-five persons gathered December 31 to hear excellent addresses by Pastor Hurley Warren, of Nile; Miss Bernice Brewer, of Riverside; and Rev. Erlo E. Sutton, of Milton Junction, Wis. Had it not been for the almost sub-zero weather, it is reasonable to believe that fifty persons would have been in attendance. The problem of unemployment is beginning to right itself. Brighter times are ahead. This is a welcome prospect. Elder Dutzel, backed by a committee of Seventh Day Baptists, and

aided by Elder R. E. Hosteter, and some of the Detroit Church of God people, is starting a "Gospel Mission" at Fort and Brooklyn streets, Detroit. The converts are to be given their church or denominational choice, and it is hoped to be able to reach those who are not otherwise within our hearing. We are urging that on Sabbath afternoons the mission be closed and that attendance upon Seventh Day Baptist and Church of God be encouraged. Elder Hosteter is with me in this, and I think it will prevail.

ROBERT B. ST. CLAIR.

WHITE CLOUD, MICH.—Your favor with a copy of the Fellowship of Prayer for 1928 received, and I find it complete with the most helpful suggestions and little short prayers. It certainly was selected by thoughtful and Christian men, and I have read everything in it that is readable and shall read and reread it again. Thank you for the copy and your good suggestions for its future use. We are still pressing the battle to the front that this part of the vineyard may not go unattended.

L. J. BRANCH.

EXELAND, WIS.—Have held services in church instead of at house all winter and have kept up current expenses besides raising between \$26 and \$27 for the insurance of the building and furnished Christmas treats for the little ones who attend our services.

CHARLES W. THORNGATE.

JACKSON CENTER, OHIO.—I have brought the Onward Movement before the people and have had a committee appointed to canvass. We had planned for some special meeting to be held near the holidays, but some thought it best to postpone them for a while at least. My wife and I, and several others, attended the Ohio-Michigan Semi-annual meeting, which was held in Battle Creek, Mich., the first of October. The work here is progressing nicely, much interest is being shown. I ask your prayers for divine guidance in the work.

VERNEY A. WILSON.

HAMMOND, LA.—Two sermons at dedication of Ritchie (W. Va.) Church. Conducted three weeks' gospel meetings with the Middle Island Church. Missed two Sabbath services at home on account of illness of wife. Your comparison in RECORDER

DER of missionary churches with the large churches is very apt. Very few gains where work is fully equipped and has good backing. Why expect converts to the Sabbath on the field in greater numbers than in the large churches? Here at Hammond we have all the difficulties found elsewhere, but added to these is the prejudice against northern people. There are some inquiries for wintering; some hope of others settling here. Greater unity seems to be developing. It seems a large outlay for a small work here. The church is undergoing repairs by help of Memorial Fund.

L. D. SEAGER.

LITTLE PRAIRIE, ARK.—The annual every-member canvass has been made. At Christmas time the Intermediate Christian endeavorers sang Christmas carols for a number of old people, and thus took to them some of the Christmas spirit; they have also been singing for an aged "shut-in." One of the special needs of this field is unity and co-operation.

C. C. VAN HORN.

SOUTHWESTERN FIELD.—As your servant here on the Southwestern field it is fitting that at this time I should send you a report in summary of the work for the year ending December 31, 1927. I pray your forbearance for the lack of results, and offer no excuse. The reason is perfectly obvious; a better, and more efficient man would have shown results. I do thank God because he has seen fit to bless our efforts, and to crown them with success out of all proportion to their worth. My heart is heavy with the knowledge that many who might have been reached have not been, and for some at least it is now too late. I should indeed be an ingrate of the worst sort if I did not acknowledge how much you have helped with your fullest co-operation, and your financial backing. I feel your prayers have been with the work here; I want you to know how highly I value them in the work done, and to urge that you cease not as individuals, and as a "board," to carry this field on your hearts when you pray. I am grateful for this opportunity to thank the board in general, and Secretary Burdick in particular for your kindness to me, and mine, and the work on this field. The work of the Milton College Evangelistic Quartet was a valuable factor in work here. If you

contemplate using such workers this year, I would respectfully remind you we have calls for their aid in enough meetings on the field here to keep them busy for six months. I am not asking that the Southwest be favored above all others, but merely to remind you *we are anxious to have them.*

The following statistical report is given for your information: sermons, addresses, etc., 157. Bible studies and prayer meetings, 41. Reclamations and conversions, 73. Baptisms, 17. Added to the church, 13. Miles of travel, over 15,000. Sabbath converts, some—probably 5; but no record.

E. R. LEWIS.

LOS ANGELES, CALIF.—We are so badly scattered that evening meetings are impossible. Some come twenty-five miles, and are very regular in attendance at Sabbath services. We have but few young people; all are at long distances from church. To help and encourage them and draw them out, we have a "Young People's Meeting" the first Sabbath of each month at regular service hour. I preach for them and to them at that time, and have every one of them have some part in the services. Sometimes they have entire charge of the music. Older people attend and are much interested. They say it makes them feel young again. This plan is working great good for us as a church. It looks now as if we would soon have more additions to our membership. Can not be sure yet, of course. The three mentioned above in report as Sabbath converts are among these young people, and in a first day family. They come twenty-five miles to church and are very regular in attendance. We are hoping.

GEORGE W. HILLS.

THE VALUE OF CHURCH ATTENDANCE

MRS. ABBIE B. VAN HORN

One day at dinner a family, just home from church, was discussing the service. The father didn't think there was much to the sermon, the mother thought the choir sung off the key, the young lady of the family thought the prayers were too long, etc. Finally, the younger son, who had been busy with his eating, in a lull in the storm of criticism, mindful of the family contribution to the offering of the morning said, "Why, dad, I thought it was a pretty good show for a nickel."

Perhaps the reason that many people are not regular church attendants lies in the fact that they feel they do not receive sufficient return for the effort necessary to become regular church attendants. Some time ago I was not a little amused at the frank statement of a young man in regard to his absence from church on a particular Sabbath morning. He said, "I don't know. Other people may have had good reasons for not being there, but I was just too lazy to get out and get ready to go."

It does take effort, forethought, and preparation, especially in large families, to finish the necessary chores, get the family ready, and get to church in time to participate in the service. But who is there that regularly makes effort that does not believe it well worth while? How long would this church or any other church continue to live and do its work if it were not for those faithful souls who are always present on Sabbath morning unless some absolutely necessary thing keeps them away. When any church ceases to have some members of such sort, its days are numbered.

When the burdens of life are heavy, when the soul is weary of the daily battle between right and wrong, when it almost seems that the lowering clouds have no silver lining, then the hour of worship and inspiration in public worship comes as an agency ordained by God himself, I believe, to awaken our failing courage and help us to renew the constant warfare against evil in ourselves and others.

Often in the message from the pulpit, in the prayers which are uttered, or even in the words of some grand old hymns which are sung, the hungry soul will find just the help needed to send it on its way with renewed zeal and fervor. Do you not love to hear this sung on Sabbath morning?

"The soul that on Jesus has leaned for repose,
I'll never, no never, desert to his foes.
That soul, though all hell shall endeavor to shake
I'll never, no never, no never forsake."

How blind many are to the fact that the most of the messages delivered all over our land on Sabbath morning by Seventh Day Baptist ministers are such as are worthy of a wide, careful and reverent hearing.

The church service is needed to give the keynote, the proper tone to true Sabbath observance. It is true that one may worship God at home, in the woods, and by the

streams, but usually those who seek the out-of-doors instead of the church on Sabbath morning are thinking more of their own pleasure than of the worship of God; and I do not see how those who stay at home from indifference or indolence can have much fellowship with the heavenly Father.

In the church services as we worship together, as in the Sabbath school we talk over some of our common problems and reveal some of our aspirations, we come to know each other better, and knowing each other better we can work together more successfully. I like a reverent attitude in the church, not too much laughter or confusion before the service, or after it is over, but I believe the friendly hand-clasp and cordial greeting are valued, and indispensable.

We can better keep in touch with the work the church is trying to do and with the denominational work as a whole if we are regular church attendants. Often something of great importance along those lines is mentioned and discussed.

Our children should be trained to be regularly in the pews on Sabbath morning. I know we hear occasionally of people who say they had to go to church so much when they were children that they are tired of it—however, that may be, the great majority of the people in our churches upon whom we depend are those who were brought up in the habit of church going. One of the blessings that my parents conferred upon me was such a habit—if that was because I was a minister's daughter, then that is one reason that I am glad my father, of hallowed memory, was a preacher and a pastor. The Sabbath school can not begin to do the work with our children that it could do if only they were present every week.

You can inspire your pastor by valuing the weekly church services and by being present there. No one of you can know as well as I do the discouragement which comes to a pastor after he has spent days and weeks of study and preparation for a sermon upon a theme which he believes to be of vital importance to the welfare of the church, and then finds row on row of empty pews yawning before him. He wonders if he is not able to present things which the people think worth hearing, and if it isn't time for him to leave, in the hope that his successor may be able to show himself more

interesting and uplifting. Do you not remember that at the time Israel fought with Amalek that Aaron and Hur upheld the hands of Moses that Israel might prevail? If you consider your leader worth following, then uphold his hands by regular church attendance.

Then last, the church service is valuable to us as we make it the means for meeting and worshipping God. During my college days I found the prayer meetings of the Milton Church very helpful. Doctor Platts, then pastor of the church, was very happy in his prayer meeting talks. He used an illustration one time which to me was very forceful. He said if you wanted to see a man, the first place to go usually to look for him is at his house; so if you want to find God be sure you will find him in his house. So if we hope to find God himself, and by our reverent participation in all the services of the hour seek to make his presence more real to others, we shall find attendance upon public worship on the blessed Sabbath morning of great value to ourselves and to our children and to all who may dwell with us.

May we all who are here present and all the membership of our dearly loved church enter more and more completely into the experience of the Psalmist which led him to exclaim, "I was glad when they said unto me, Let us go into the house of the Lord."

MODERNISM

DEAN J. NELSON NORWOOD
II. WHY IS MODERNISM?

MY DEAR BOY:

In an earlier letter I tried to express my idea that modernism and fundamentalism are relative terms and therefore a bit difficult to clothe with definite meanings. I am quite flattered that in one of your more recent letters home you ask me why the differences represented by these terms have arisen within the Christian Church. It gives me great pleasure to attempt an answer.

For one thing the problem is not new. All through Christian history there have been variant views among Christians which might well have been called by these latest names. The tremendous expansion in human knowledge; the revolution in point of view caused by the discoveries at the time

of the Renaissance—the rotundity of the earth, and the realization that the sun and not the earth is the center of the solar system, for instance—inevitably affected people's ideas of God, man, and religion. Some people made shipwreck of faith in trying to adjust themselves to the new situation, some made the adjustment rather easily, while some were largely unaffected by it.

We live in great and dangerous times. Amazing as the changes of those days undoubtedly were to contemporaries, how much more devastating to older presuppositions would the more varied changes of our day naturally be! The slightest acquaintance with the changes in our knowledge; the ways of making a living; the vast co-operative mechanism for providing man with the food he eats and the clothes he wears, the tools he works with or the toys he plays with; the means by which he gets about in the world; the instrumentalities by which he gets his news and other information or misinformation; the theories by which he explains himself and the universe, just to recall a few only; I say the slightest acquaintance with these changes can not help impressing any observer with the wide contrasts between the life we live and the life our fathers lived a generation or two back.

Industry has been revolutionized, political life has changed, social life has changed, education has changed, international contacts have changed, indeed all our dear old institutions have been rudely shaken. With this deluge of new knowledge, new hopes, new aspirations, new instrumentalities, new skills, new powers, how could it be otherwise? We have had change fed to us so fast and in such enormous doses, that it is no wonder we are suffering from a species of mental indigestion—changitis perhaps. It makes us dizzy. We can not help it. We hardly know which way to go. Was there ever a time when so many wise and thoughtful people wondered, while hosts of upstart, self-constituted prophets bawl at us a jangle of contradictory suggestions? Is not this true in politics, in the social control of business, in medicine and dietetics, moral and ethical standards (the pros and cons of companionate marriage, for example) in educational policy, everything? Sure it is.

In such a welter is it conceivable that religion, with its ideals, its practices, its doctrines, its organizations should be with-

out baffling problems of adjustment and readjustment? We are caught in the swirl, all of us. Where is the way out? The problem stares us in the face and modernists and fundamentalists alike are manfully striving to find the correct answer. Considering the perplexing complexity of the situation, is it surprising that some of our friends in both camps occasionally make absurd suggestions? Not at all. God help us all earnestly to strive to find the right way out.

There, my boy, have I suggested any answer to your question?

Love always,

FATHER.

THE MODERNIST ATTITUDE

DEAN JOHN N. DALAND

Some have imagined that the modernist attitude is a negative one. This is by no means the case. It is not that the modernist wishes to deny this or that in the ancient faith. His attitude is far more positive than negative. He is a searcher after truth. He accepts and glories in the words of Jesus the Master: "Ye shall know the truth, and the truth shall make you free."

The modernist has discovered that increased knowledge and more facts often show that previous points of view were in error. He rightly concludes, therefore, that the mistakes of the past were not eternal verities, revises his views, and proceeds upon his search for further truth.

The attitude of the modernist is not one of rigid assertion or of solidified dogmatism. He is not one who possesses all knowledge and delivers oracles to the ignorant. He says, come, let us learn what can be ascertained. There are only two things which he can not do: he can not give up his search for truth, and he can not deny the truth he has discovered. He desires, however, to maintain that truth in a spirit of sweet reasonableness. If he sets forth his views, he expects to do so on the elevated plane of chivalrous courtesy and personal good feeling. He reflects upon the words of G. A. Studdert Kennedy, a British parson: "There is only one thing that parsons have got to be careful about, and that is that they speak the truth and that they speak it lovingly."

He thrills to the noble voice of that great

modern soul, Rev. Dr. Percy S. Grant, when he says: "Truth is not something of which one can have different brands. There can be no such thing as Episcopalian truth or Presbyterian truth or Catholic truth. Truth is what *is*. And as the centuries roll on, the Holy Spirit of God is ever guiding men into fresh vistas of truth. Bishop Gore may be in error in his statements; so may I. That is a relatively small matter. What is of supreme importance, if we would follow the example of Christ, whose position in regard to current beliefs was above all things that of critic, is our *attitude* toward truth. His quarrel with the orthodoxy of his day was not at all because of the inaccuracy or inadequacy of its beliefs. His flaming indignation, so graphically portrayed in the gospels, was aroused by an *attitude* of mind which, closed to new truth, vehemently affirmed that it already possessed all truth. Must the Church of today continue to perpetuate this tragic error?"

The modernist replies, most assuredly it must not; and the path of escape lies through modernism—the constant search for new truth, for fresh points of view, for untried ways of thinking noble thoughts about the life of man.

I would close this paper making my own the words of America's most distinguished poet:

"There is no place for me save where the light
May lead me; and to that place I shall go."

LOOKING FOR HIS FOREFATHERS

[An interesting letter. Who can help the brother?—T. L. G.]

Doctor Theodore L. Gardiner,
Plainfield, N. J.

MY DEAR DOCTOR GARDINER:

I am trying to locate the marriage record of Elkanah Babcock, born in Westerly, R. I., December 11, 1804, and Nancy Crandall Maxson, daughter of Nathan and Ruth (Crandall) Maxson. Nancy was born at Hopkinton, R. I., December 22, 1810.

Tradition says that about the time of the marriage of Elkanah and Nancy, 1824 (?), a large group of Seventh Day Baptist followers of Pastor Wells, of Ashaway, R. I., left Ashaway and Westerly and trekked into New York State and settled in Rochester and the country round

about. And among this group were Elkanah, twenty or twenty-one years of age, and Nancy, his wife, fourteen years of age. This group must have taken their church records with them at that time, that is, Pastor Wells.

I believe that Elkanah and Nancy first settled in Rochester. They must have also lived in Bolivar, Allegany County, as I am quite sure that my father, Horace Maxson Babcock, was born there April 1, 1840.

Grandfather and grandmother left New York State and settled in Utica, Dane County, Wis., where they both died. They were Seventh Day Baptists.

I wish to locate the church records that Pastor Wells took to New York State with him, as I believe that they contain the marriage record of Elkanah and Nancy. I have had the records of Rhode Island and Connecticut gone over, but there is no record of their marriage. I also believe that the church records contain the marriage record of Elkanah's father and mother—Chauncey Babcock and Prudence Stanton.

My forefathers and mothers have been Seventh Day Baptist for a great many generations—Babcocks, Maxsons, Stantons, Crandalls, Rogers, Irish, Thompsons, etc.

James Babcock (John James, first), born 1663, died January 17, 1736, and was buried in the Babcock burying ground at Massatext, R. I.

In 1692 he united with the Seventh Day Baptist Church of Newport and Westerly. When the Westerly branch (which now exists as the First Seventh Day Baptist Church of Hopkinton) became an independent body, in 1708, he was a constituent member and continued a member until his death, as is shown by an item in his will as follows: "I give and bequeath unto the Church of Christ in Westerly, unto which I belong, keeping ye seventh day Sabbath, one hundred pounds."

The above I copied from the Babcock genealogy.

Has there ever been any history written about the Seventh Day Baptist Church which includes Pastor Wells' trek to New York State, or anything written about it? Will you please help all you can to locate the marriage record of Elkanah and Nancy, and Chauncey and Prudence Babcock? In

what town did Pastor Wells establish his church in New York State?

Thanking you in advance for your kindness in this matter, I am

Yours very truly,

ELKANAH BABCOCK.

1801 W. Grant St.,

Phoenix, Ariz.,

June 15, 1927.

DOCTOR FRED B. SMITH RETURNS FROM PEACE MISSION

Our readers will be interested in the safe return of Doctor Smith from his mission of good will. Doctor Smith occupied the pulpit of the City Temple, London, for the month of April, while Doctor Norwood was on his peace crusade through Great Britain. He also addressed many other gatherings and was everywhere welcomed by great crowds with unbounded enthusiasm. After fulfilling his English engagements, he visited France and Italy, holding many conferences with leaders of Church and State. There is strong sentiment in Europe for a "warless world" according to Doctor Smith, whose report was made public recently. He said that Europe was counting heavily upon America to keep the world at peace. Doctor Smith reported that while there was disagreement in Europe on America's political and economical programs, there existed great confidence in our power to prevent conflict. He said that the British nation was "carrying more than its just proportion of the white man's burden in preserving peace." He denied that France, at heart, was militaristic. "The general impression I had before going to France," he said, "was that the whole country had gone mad on the subject of war. But I found France talking about Briand's appeal to the United States for a treaty which would formally renounce war as a method of adjusting disputes between his country and ours, and that on the whole the peace sentiment in France is just as great as it is in the United States."—*World Alliance for Peace*.

Upon every face is written the record of the life the man has led; the loves that were his; the thoughts, the prayers, the aspirations, all he hoped to be and was not: all are written there—nothing is hidden, nor can be.—*Elbert Hubbard*.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

PLANS STILL DEVELOPING FOR MARCH DRIVE IN JANESVILLE

But little has been heard of the Endowment campaign in the last few issues of the *Review*. At the present time plans are going forward for the \$50,000 drive which is to be held in Janesville between March 19 and 26, inclusive. These dates, which have been definitely decided upon, will bring the Janesville drive to a close just before the spring recess of the college, which begins on March 28.

Rev. C. D. Royse, vice-president of the college and manager of the campaign, who was forced by ill health, to give up the drive last fall when enthusiasm was running high, is to resume his active duties for this campaign. He is to have an assistant in the person of Rev. J. J. Fischer, a man of large experience in money-raising, who is capable of carrying on the work, should such be necessary. Mr. Fischer is expected to arrive in Milton the latter part of February to set the preliminary work of the campaign into operation. Mr. Royse will be here for a short time before the campaign, and will have personal charge of the work in Janesville. He and Mr. Fischer are to work together to the end of the Janesville drive, which, it is expected, will net pledges of over \$50,000 for the college.

During the Christmas recess, President A. E. Whitford was at work compiling the third of the series of Milton College bulletins informing friends of Milton of the work of the college and the progress and plans of the campaign for endowment funds. Already over \$160,000 has been pledged, \$50,000 is expected to result from the Janesville drive, and another \$90,000 must be raised to fill the gap in the big goal of \$300,000 which has been set for commencement day, 1928.

Plans are under way for the publication of another bulletin the latter part of January—one which will be of especial interest

to Janesville people, and which it is hoped will help to arouse the enthusiasm necessary to make of the March 19 to 26 drive as great a success as was the Milton drive of last spring.

During the next two months, use is to be made of the mail in arousing the friends of Milton College to a realization of the necessity of reaching the \$300,000 goal set for next commencement day.—*Milton College Review*.

ENLIGHTENING THE WHOLE NATION

In recounting the benefits that are sure to result from the operation of the Curtis-Reed bill, there is one that is so significant and far-reaching in its possibilities as to justify special emphasis; I refer to the provisions for research in the field of educational conditions and accomplishments in the nation at large.

The people of our country, having enacted compulsory attendance laws and having set up a system of free schools, are inclined to indulge in complacent satisfaction with the school situation, inclined to take it for granted that, having installed an educational machinery universal in its scope, there remains only to experience universal benefits of literacy, if not of cultured intelligence.

SERIOUS PROBLEM

To their discomfiture, it is found that there are unknown numbers of the illiterate and apparently increasing numbers of the mentally deficient and of those handicapped in body. The discovery of these unfortunates, the determination of the particular type of their need, and the correction of their disabilities, can not be the sole responsibility of local remedial agencies, because in the very nature of the case such agencies do not always exist, especially in the places where they are most needed. Want can not relieve want, nor ignorance teach ignorance. The enlightenment and wealth of the *whole nation* are needed to secure through research the facts as regards child conditions at large and to advise remedies.

Such research is needed, also, to discover untapped sources of funds, to settle questions, with the aid of discovered facts, of unequal and discriminating allocation of educational moneys, to determine fair averages for the expenditure of public moneys

as between education and other useful and necessary public agencies, to devise, in the light of population and wealth facts, a system of allocation of educational funds, such that the children of one region shall not perish for lack of knowledge, while those in another region perish from excess pampering of wayward and extravagant fancies. All this is yet to be achieved. In the meantime, universal free education is unachieved and unachievable.

BENEFITS ENUMERATED

Many other benefits will come from the provisions of this measure, but it is my purpose to speak only of the blessings of research as applied to the remedy of our educational shortcomings. These shortcomings are not confined to the unequal support of public education in different localities; they involve, also, because of lack of accurate knowledge, a failure to secure the largest educational returns in the way of student achievement. How to overcome physical and mental deficiencies, such, for instance, as those that produce great crops of non-readers; how to discover the type of instruction suitable in a given subject in a given locality; how to adapt all instruction to new experiences in a rapidly changing civilization; these questions can be answered only in the light of discovered facts. They and many others have universal significance and whatever is found in one part of the country that throws light on any educational question should, through a central, national agency, be made available for use everywhere.

The day of educational practice based on theory or notions is past; such practice in the future must be based on discovered facts.—*Susan M. Dorsey, superintendent of schools, Los Angeles, Calif.*

HOME NEWS

DERUYTER, N. Y.—According to the *Gleaner*, the heavy wind of a few days ago blew the spire from the Seventh Day Baptist church. It fell to the ground in front of the building and injured the cornice as it fell.

LITTLE PRAIRIE, ARK.—Not because we have done something unusual are we writing to the *RECORDER* friends. We enjoy the

"Home News" from other localities, and occasionally some one writes asking why we do not write for the *RECORDER*, hence this letter even though there is nothing new to report.

Letters in the *RECORDER* have acquainted you with the fact that we bought a school-house and one and one-half acres of land. We moved the house off the school ground and left it to stand for "a more convenient time." In December we moved it onto our land. Bad weather and other things prevented more being done with it till this week, when it was put into place and the church moved onto the same tract of land.

This has been a big undertaking for Little Prairie and it moved along slowly, but we are rejoicing that our church house is in a much better place and that sooner or later we will have a parsonage that will be a home for the worker here.

Many of the holiday messages expressed the hope that we were nicely settled in our new parsonage. You are too far ahead; this is about as you may think of us at present. We have moved the two buildings into a woods—had to cut trees to get both buildings in place; the tangle is yet to be cleared. It is in the open and must be fenced, for we have no stock law here. There is no well, and some arrangements must be made for water. Chimneys and porches or steps have to be made and the parsonage ceiling must be lowered, partitions put in, and many other things done that go to fix over a schoolhouse into a residence.

It would take much time to send a personal message to each one who sent us holiday greetings and letters. We want, here, to tell each of you that your words of remembrance, cheer, and confidence have meant much to us. Then there have been gifts for our people, for the orchestra, the parsonage, and the church. We are very grateful for each of these and are trying to make the best use possible of them.

With you we are praying that boys and girls may fit themselves for the vacant places and those that soon must be vacant. Why not expect some of these to come from our own church? We believe there will be.

C. C. VAN HORN.

Nady, Ark.,
January 19, 1928.

BOULDER, COLO.—It has been some time since any news has been sent to the RECORDER from the Boulder Church. Although we are still without a pastor we are "going strong." Every member of the church and some who are not members are willing to do and give their best.

The Advisory Board, in arranging for the church services, asked the Sabbath school to take charge of the service on January 21. Under the direction of our superintendent, Clara W. Rasmussen, a fine pageant was presented. The name of it was "Tomorrow." The aim of this pageant is to discourage war and to encourage peace and justice. It was carried out very successfully and it was decided that when the weather becomes better that we would drive to Denver and present it to our people there.

The leading parts in the pageant were taken by the following: Truth, Clara W. Rasmussen; Today, Margaret Saunders; Yesterday, Mrs. Alice Davis; Tomorrow, Barbara Jean Davis; The Christian, Mr. P. H. Hummel; The Cross Bearer, Ruth Eileen Davis; The Prophet, Mr. J. H. Landrum.

There were groups of good homemakers, bad homemakers, good business people, bad business people, good politicians, bad politicians, good people of the world and bad people of the world.

The Good Homemakers: Wanda Burdick, Newell Sweet, Beth Wheeler, Billy Saunders and Geneva Saunders.

The Bad Homemakers: Helen Landrum, Oletha Wheeler, and Francis Saunders.

Good Business People: Mrs. Maud Irish and Mr. Herbert Saunders.

Bad Business People: Mrs. Myrtle Saunders and Mr. Alfred Wheeler.

Good Politicians: Mrs. Geneva Hummel and Mr. Ernest Irish; with this group came Plenty, Mrs. Kittie Potter; Law, Beth Wheeler; Child Protection, Billie Saunders, and Fair Profits, Mrs. Mina Coon.

Bad Politicians: Mrs. Florence Burdick and Mr. Roy Rogers; with this group came Lawbreaker, Newell Sweet; Child Labor, Ena Jenner, Alcohol, Oletha Wheeler; Profiteer, Helen Landrum.

Good People of the World. In this group came Despair, Mrs. Roy Rogers; her two children, Poverty and Disease, Rose Jenner and Shirley Davis; Trained Nurse,

Barbara Rogers; her two children, Health and Happiness, Stanley Rasmussen and Marylin Davis; Peace, Gertrude Frasier.

Bad People of the World. In this group came war, Mr. O. S. Rasmussen; China, Dorothy Davis; Japan, Juanita Davis, Russia, Newell Sweet; America, Francis Saunders.

Mrs. D. E. Hummel, assistant superintendent, had charge of the devotionals.

This is just to let you know that we in Boulder are still alive and are getting along fine in spite of the facts that we are still without a pastor, and are few in number.

GENEVA M. SAUNDERS,
Secretary of Sabbath School.

WATERFORD, CONN.—The annual business meeting of the church was held on the evening of January 21, having been postponed from the regular time by vote of the congregation.

Good reports were presented by the clerk and treasurer and a complete report and summary of the year was presented by the pastor, recording twelve months of activity and growth and filled with many blessings. This report will appear in the February issue of the *Review*.

Mrs. H. B. Maxson, treasurer, reported that \$1,646.36 had been received, of which \$1,638.24 was disbursed during the year. There remained a total balance in the treasury of \$98.34. The parsonage fund is not included in this statement, as that is handled in a separate fund, of which Donald Dabell is treasurer for the Christian Endeavor society, promoter of the campaign.

Morton R. Swinney, superintendent of the Sabbath school, and Miss Josephine Maxson, president of the Christian Endeavor society, and Mrs. H. B. Maxson, president of the Ladies' Aid society presented to the church concise reports of the activities of their respective auxiliary organizations during the year.

Pastor Ogden reported a prosperous and progressive year for the *Waterford Review*, which has grown from a bi-monthly to a monthly publication. Much credit and thanks are due to all the friends of the paper for its success, especially the advertisers and those who helped to secure advertisements.

It was voted at the annual meeting to change the hour of the Sabbath morning

worship from eleven o'clock to ten forty-five, giving fifteen minutes longer for the service, in order to avoid the frequent infringement upon the time of the Sabbath school.

The recommendation of the pastor that a Vacation Religious Day School be held again this year met with approval.

The following officers were re-elected: moderator, Isaac A. Gardner; clerk, Charles E. Gardner; treasurer, Mrs. Herbert B. Maxson; RECORDER correspondent, Miss Josephine Maxson; organist, Mrs. Cady S. Rogers; sexton, Herbert B. Maxson.

The Parsonage Fund, now but a little over three months old, is growing rapidly, having more than doubled since the report in the last issue of the *Review*. There is now nearly \$1,300 cash in the bank, with more coming in every week. Action will be taken toward the beginning of the erection of the building soon. Watch the fund grow!—*Waterford Review*.

LOST CREEK, W. VA.—The annual meeting of the Seventh Day Baptist Church, on January 8, was attended by sixty people. The luncheon served by the ladies was greatly enjoyed. The old officers were re-elected with the exception of treasurer, L. M. Bond, who has served faithfully for many years. It was with great reluctance the church accepted his statement that he felt he could no longer bear the burden. In his place Orville B. Bond was elected. Full, interesting and helpful reports were made by the various officers and auxiliaries. Dean M. H. Van Horn of Salem gave an inspiring address on The Progressive Church. The address by Mrs. Abbie B. Van Horn will be found on another page of this RECORDER, taken from the Lost Creek church paper.

S. Orlando Davis, seven weeks in the John Hopkins Hospital, returned home November 28, accompanied by his daughter, Maleta. He is gradually improving.

REPORT OF CHURCH COUNCIL

To the Lost Creek Seventh Day Baptist Church:

The following is a report of a council of this church which was called by the pastor November 30, 1927. Officers of the church, deacons, trustees, Sabbath school superintendent, presidents of the Ladies' Aid so-

ciety and Christian Endeavor, and chairmen of standing committees made up this council. Those present were Deacon S. Erlo Davis, J. D. Kennedy, T. M. Bond, Orville B. Bond, Mrs. Emma Kennedy, Paul Bond, Edward Van Horn and Pastor Van Horn. Mrs. Abbie B. Van Horn was invited to "sit in."

Many matters concerning the welfare of the church were carefully discussed. Out of this discussion we are urged for 1928 to set as a goal at least a ten per cent increase in our membership. To this end every member is urged to feel his own personal responsibility in personal evangelism.

It was recommended by unanimous vote that throughout the year we put on and back up by our support and presence a church night program, Thursday being suggested as the night.

First week—A prayer meeting.

Second week—A sermon.

Third week—Bible study, or lecture.

Fourth week—Music night.

Fifth week—Social.

It was unanimously recommended that the date of the church's annual meeting be changed from December to the time of our June quarterly meeting, with a possible two-day program. In connection with this it was also recommended that we ask the Sabbath school to change its time of reorganization to the first Sabbath in June, thus making the close of the church, the Sabbath school, and the Conference year about the same, and so simplifying our records and reports.

Also it was unanimously recommended that the trustees of the church assume full responsibility for funds for pastor's salary and other expenses of the church, and that the treasurer be fully and immediately reimbursed for funds advanced and relieved from further responsibility.

This council would also urge a deeper regard for home devotions and the establishment and maintenance of the family altar.

The parish house problem came in for a large discussion, and it is the conviction of the council this building is greatly needed and steps should be taken looking toward carrying out of some definite and careful plans, though what plans the council did not decide. Also it is felt by some that if the

old parsonage is not to be disposed of and a new one built, soon, some remodeling and improvements should be made on the old.

Respectfully submitted,
THE CHURCH COUNCIL.

This report was received and the recommendations adopted without a dissenting voice.

PASTOR VAN HORN'S LETTER.

DEAR FELLOW WORKERS:

In a pastoral letter written centuries ago by Paul to the Christian brothers at Colossae, there is a special message for one of their number. Here it is:

"Tell Archippus, 'See that you perform the Christian service you have been assigned.'"

It would be interesting to know just what the specific task was, assigned to Archippus. Some think his particular work was with the lukewarm Laodiceans in a nearby town. If so, he doubtless needed the stimulus of this special message.

What is more to the point is that we are all in the position of Archippus. To everyone some Christian work has been assigned. And most of us, either because of our own natural apathy or on account of the drag of the work, need to be exhorted to make sure to perform our appointed service.

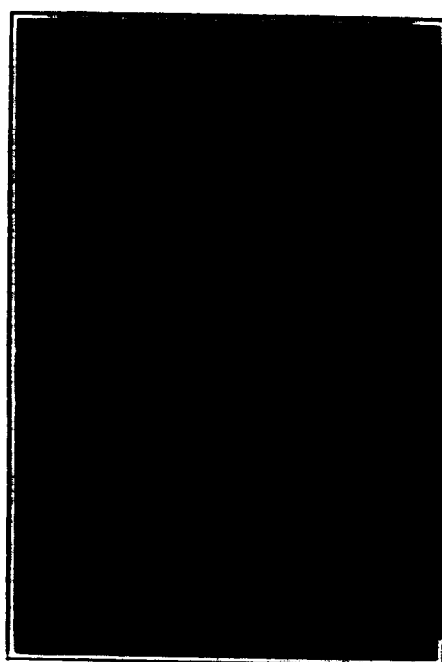
In this matter, the example of Jesus is our inspiration. He was able to report to the Father, "I have finished the work thou gavest me to do." How much of your God-given task have you performed this year? If everyone could be counted on to do his full Christian duty steadfastly how mightily the church could serve the cause of Christ!

Will you get busy?

For the work's sake,
YOUR PASTOR.

It was a hot day and the traffic policeman was having a busy time. In the midst of it he saw an elderly woman looking across at him, so he held up a bus, four cars, a motorcycle or two, and two loaded trucks. The woman sidled up to him and the officer bent his head to hear her request. "It's all right," she said. "I only thought you would like to know that the number on your collar is the number of my favorite hymn."—*Chicago Journal.*

WARREN BLAIR BLOUGH



Warren Blair Blough, eldest son of N. Orlo and Verna Detwiler Blough, was born December 1, 1909, and departed this life after a brief illness, at the Mercy Hospital, Altoona, Pa., January 1, 1928, aged eighteen years, one month.

Blair became a Christian early in life—nine years of age—and was baptized by Rev. Erlo E. Sutton in company with his sister Frances, and both came into the Salemville Seventh Day Baptist Church.

In his quiet way Blair was an ardent Christian and made rapid development in Christian proficiency. He was a faithful attendant at his Bible school class. It was in his Bible class that he was inspired, with the other boys, by their teacher, Mr. Sherman R. Kagarise, to read a portion from the Bible every day. This became one of the fixed good habits of his life. We have good evidence that he never missed reading from his Bible each day until he became too weakened to attend to it. Such a habit of Christian devotion is worthy the emulation of all young Christians.

Last year was a banner year for our Young People's Christian Endeavor society, and Blair was our president. His pastor noted with pride his Christian development as he led this group of loyal young people onward in their Christian activities. His organization scored a very close second to the winning society in the denomination. So, in all the Christian work to which he was called, he did his best, and succeeded. He was always a kind and considerate son

and brother in the home, which testified very much to his credit, that he never spoke an unkind word to the members of the family.

With regard to his high school course, 1926-27, in the New Enterprise High School, Rev. Kenneth Bechtel, one of his instructors, in his remarks at the funeral, said: "Blair was a good student—honest, faithful, reliable, trustworthy, proficient, finishing his course with special honorable mention. Such a student does honor to our high school, and we were glad to graduate him and send him out, knowing that he would continue his faithful work and maintain his high standard of Christian manhood in whatever college he chose to pursue his higher studies."

At the beginning of the present school year Blair, in company with Marvin Foster, one of the boys of our church, entered Salem College and did creditable work until he came home to spend the holiday vacation. While at Salem he made many friends, both in the student body and in the faculty. His heart was set on returning to his school work after his stay at the old home during the holiday season. But he has gone to a higher school in the city whose builder and maker is God; but his life lingers with us still.

Young people of his church and school and community, are there not many manly qualities in his young life worthy of your emulation? Then,

"Give your best to the Master;
Give of the strength of your youth;
Throw your soul's fresh, glowing ardor
Into the battle for truth.
Jesus has set the example;
Dauntless was he, young and brave;
Give him your loyal devotion,
Give him the best that you have."

Farewell services were held January 4, with an audience of about six hundred who paid a tribute of loving respect to Blair and an expression of sympathy to the bereaved family. The New Enterprise High School attended in a body. The services were conducted by Pastor Davis, assisted by Rev. Kenneth Bechtel of the faculty of the New Enterprise High School, and the body was laid to rest in the nearby cemetery to await the resurrection of the faithful.

He leaves in the home to mourn their loss, his father, mother, sister Frances, and

little brother Jesse, who do not mourn as those who have no hope. God comforts them and with many others who have a common sorrow with them they can sing: We

"Lay them to rest in the arms of God;

Safe are they,

All that is lying beneath the sod,

Must decay;

But we shall see them again,

Free from all mortal pain,

For they shall behold the face of God,

And with him live in endless day.

"Snows of the winter and flowers of spring,

Come and go,

Softly the grasses above them swing,

To and fro;

Safe from their labor they rest,

In robes of heaven drest,

And only those are left to weep,

Who knew them best and loved them so.

"Tarry awhile in the lowly place,

Where they lie,

We shall meet them again face to face,

By and by;

To us they never can come,

But we shall reach their home,

Where all the rest who passed this way,

Are living no more to die."

So—

"Carry no burden alone, for God is near,

Lay in his hand your own and do not fear,

Through all your sorrow and pain, God's will is plain,

That which we love and lose on earth,

We'll find in heaven again."

His pastor,

W. L. D.

HOW TO KILL A WOUNDED CUSTOMER

When a customer comes in a shop with a complaint he is wounded. If you treat him rudely or suspiciously he is killed.

Every retailer should know this fact and teach it to all his sales people—that a customer with a complaint must be treated with extra courtesy and friendliness.

A complaint-bringing customer is hurt. He needs "first aid to the injured."

He has already had one crack from your shop, or thinks he has. If you give him another crack, he is lost to you forever.

A complaining customer is at the crossroads. Where he goes, depends on how you treat him. He will become either a dead customer or a live and loyal one.

So, make sure that you have a Red Cross system in your firm, for the special treatment of wounded customers. Don't knock them on the head, as most shops do, when they come in wounded.—*Last Creek Booster.*

WOMAN'S WORK

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

"WHERE CROSS THE CROWDED WAYS"

'Tis only a half truth the poet has sung
Of the house by the side of the way;
Our Master had neither a house nor a home,
But he walked with the crowd day by day.
And I think, when I read of the poet's desire,
That a house by the road would be good;
But service is found in its tenderest form
When we walk with the crowd in the road.

So I say, let me walk with the men in the road,
Let me seek out the burdens that crush,
Let me speak a kind word of good cheer to the weak
Who are falling behind in the rush.
There are wounds to be healed, there are breaks we must mend,
There's a cup of cold water to give;
And the man in the road by the side of his friend,
Is the man who has learned how to live.

Then tell me no more of the house by the road,
There is only one place I can live;
It's there with the men who are toiling along,
Who are needing the cheer I can give.
It is pleasant to live in the house by the way,
And befriend, as the poet has said;
But the Master is bidding us, "Bear ye their load,
For your rest waiteth yonder ahead."

I could not remain in the house by the road,
And watch as the toilers go on,
Their faces beclouded with pain and with sin,
So burdened, their strength nearly gone.
I'll go to their side, I'll speak in good cheer,
I'll help them to carry their load;
And I'll smile at the man in the house by the way,
As I walk with the crowd in the road.

Out there in the road that goes by the house,
Where the poet is singing his song,
I'll walk and I'll work midst the heat of the day,
And I'll help falling brothers along.
Too busy to live in the house by the way,
Too happy for such an abode,
And my heart sings its praise to the Master of all,
Who is helping me serve in the road.

—Walter J. Gresham.

The program for the World's Day of Prayer, February 24, has come to my desk. This program differs somewhat from those

of former years when different hours have been assigned for discussion and prayer for the work in various missionary fields. The topic this year is "Breaking Down Barriers." This topic has been divided into six sub-topics: The Call to Worship, The Theme—Breaking Down Barriers, Thanksgiving, Confession, Intercession, Consecration. Under these various topics the program endeavors to bring all women to a realization that "We dare not hope for a world fellowship in Christ until every barrier which separates races, classes, and nations has been broken down." The program is essentially one of prayer, no provision is made for addresses.

Programs for the day of prayer may be obtained from Miss M. H. Leavis, Box 4, Cambridge, Mass.

At eight o'clock on the morning of February 24, Mrs. E. W. Geil, president of Federation of Woman's Boards of Foreign Missions of North America will broadcast over WEAJ at the daily Family Devotion hour. The request has been made that all church women ask their neighboring stations to hook up for this service.

PROGRAM II

A STUDY OF SEVENTH DAY BAPTIST VACATION
RELIGIOUS DAY SCHOOLS
MRS. E. E. SUTTON

The value of the Vacation Religious Day School in the religious training of our children and young people is well recognized today. Those interested in this work have noted, with much satisfaction, the growing interest among our churches in this movement which promises to be of vital importance to our denomination.

In making a study of the Vacation Religious Day School, it will be noted that in a session of fifteen days several more hours of class work is done than during an entire year in the regular Bible school. The value of the Sabbath day church school can not be overemphasized. However, the importance of the forty-five hours given in the Vacation School should not be lost sight of. Owing to the fact that in the "Standard" Vacation Religious Day School, a trained supervisor and teachers are required, more efficient teaching is done than in the average Bible class.

If Vacation Schools are to be made as

efficient as they should be, a careful study should be made of the work by a group from each church or Bible school, and plans carefully laid several weeks before time for the school to open, hence the following suggestions are made for such a study:

Study carefully the "Syllabus for Seventh Day Baptist Vacation Religious Day Schools," under the following headings:

(1) Plans, procedure, and finances; (2) Standards by which Vacation Religious Day Schools may be graded; (3) Curriculum, class by class; (4) the High School Course. The latter is an excellent study course for young people and should be given special emphasis. Special diplomas will be issued by the Sabbath School Board to pupils completing this work in a satisfactory manner.

It is apparent that special training is required for efficient teaching in the Vacation School as well as in the regular Bible school; it is, therefore, suggested that a careful survey be made in this study of the "Seventh Day Baptist Standard Leadership Training Curriculum."

Printed matter for this study may be obtained of Rev. Erlo E. Sutton, director of religious education for the Sabbath School Board, Milton Junction, Wis., if it can not be obtained from your pastor or Sabbath school superintendent. For report of Vacation Religious Day Schools for 1927, see RECORDER of January 2, 1928, pages 25-29.

WORKER'S EXCHANGE

MILTON, WIS.—The Benevolent Society of the Milton Church has a history that goes back further than the memory of most of the women of the church. No charter members are left in the organization. For many years it was the only organization of women in the church, and its roll contained the names of most of the women of the church. Its work from the beginning was quilting and it acquired fame for its beautiful work long ago in the days when every woman was proud of her ability to sew a fine seam. As the years passed and doors opened into other avenues of women's work, many women felt that they did not have the time to become proficient in this line of needlecraft and so the membership fell away, until at the present time very few

members are left, but their work is as beautiful as ever.

Some weeks ago Circle 3 of the society entertained the Benevolent society, or as it is sometimes called, Circle 1. At this meeting several talks were given by the members of the mother society, and after using much persuasion three of these talks have been written out for publication. The first one by Mrs. George Rood follows:

As you all know our numbers are very few. At the present time we have only five members. Three of our number have passed away during the past year. Mrs. Morton, Mrs. Dennett, and Mrs. Starks. Mrs. Morton had been our esteemed president for a number of years. She had also carried on the duties of corresponding secretary since I have been a member, twenty-six years this fall, and probably much longer than that. She was a faithful and efficient member, always ready in her kindly way to give advice or help in any way she could even after she was unable to attend the meetings.

Although we are few in numbers, we are still carrying on and trying to do the best we can.

MILTON BENEVOLENT SOCIETY
MRS. M. G. STILLMAN

My first knowledge of the Milton Benevolent society was in 1880, when my husband was here in school. Mrs. S. J. Clarke asked me to go along to quilt for Mrs. Hemphill. There were two or more buggy loads of ladies and they were a jolly lot of women.

We went early in the forenoon and had lunch which the hostess provided, for which we each gave ten cents, she providing the food, we giving the work, and the Benevolent society getting the money.

I shall never forget how Mrs. Clarke and Mrs. Abbie Green laughed, and joked Mrs. Hemphill about her swift quilting. On one corner of the quilt where she had been quilting we found ten or twelve needles all threaded ready for work, and Mrs. Clarke said, "Oh, girls, Aurelia quilts so fast that she melts the points off the needles by the time she uses a needle full and has another all ready." I never forget that pleasant day spent with them.

Others have told about the finance and work, so let me tell of the growth of the

society. I think it was in 1906, while Mrs. Platts was president of the society, that they thought of the many women in the church who did not like to quilt, and were not doing any special work to help. The matter was discussed and it was voted to have a committee appointed of three members to see if they could not get *all* of the women of the church interested in some special work for the church. The president appointed Mrs. Bliss, Mrs. Boss, and Mrs. Dunn.

At the next meeting they reported 137, whom they had divided into four groups with a chairman at the head of each group, who should report to the society as to their work. I find that after this they had two joint meetings at the church when all gave reports of the work done and the money raised.

I find that Circle number two was all young ladies and must soon have given up. Later, number four and number five must have disbanded and reorganized as Circle number two, some going into Circle number three, which is still much the same as when organized only with many new ones.

I think they must have been from the first earnest workers, for I find that they had \$60 in their treasury when they had been working only six months.

I think it was lovely for Circle number three to invite the old society to meet with you here at your Christmas birthday tea. Why have I mentioned these things of the past? To refresh our memories with the hope that we may see more clearly that our aims and purposes are really one, and I hope the time will never come when the name *Benevolent society* will be heard no more in the church work. It is the heritage left to you by your mothers who served so faithfully in it.

I hope that when the few in Circle number one can no longer carry on, circles number two and number three will be proud to take up the work of the old Benevolent society. I hope this meeting will bind our hearts more closely together, and may there be fresh bonds of fellowship and union.

Let us not make the raising of money the first thing that we work for. That is good and we need it, but we need more the growth in Christian love and grace which makes us strong for service. Let us have

a time and place where we can commune with God, and be still so we can hear his voice as he speaks to us. He is speaking always, but we are so taken up with the rush and bustle of worldly things that we do not hear him. "The Lord is in his holy temple. Let all the earth keep silence before him."

A RESUME
MRS. J. H. COON
Treasurer

At the time I came into the society they served suppers. I remember helping with one. About that time they gave up that work and spent the most of their time quilting, with occasionally some other work. We always had quilting on hand. Just now we have none on hand, so we are having a vacation. We paid out the money as fast as received for missionary, tract, Retired Ministers Fund, Woman's Board, and helped with the local work. Of late we are so few in numbers that we can not earn as much, so we have less to give than we would like to give.

Since July, 1927, we have taken in \$36.65.

After paying our yearly pledges and using it for other objects, we have only \$4.13 in the treasury.

From 1908 to the present time I find that the society has taken in \$3,202.41. I find that \$2,013.53 of this was earned by quilting. The least received for any one quilt was \$1.50. From this small sum we kept climbing until we reached \$50. I think we have quilted more quilts at \$20 to \$25, and at \$30 to \$35 than at any other one sum.

ARE YOU THANKFUL?

"Is your son buried there?" asked a tourist of an old man who was kneeling beside a soldier's grave in a large Southern cemetery.

"No, my friend is buried here," said the old man, with feeling. "During the Civil War, I was drafted; but my family were all sick, and it seemed impossible for me to go. This young neighbor came and said to me, 'You stay at home with your family, and I will go in your place.' He was killed in the battle on Lookout Mountain, and I have come a long, long way to write above the grave of this wonderful friend the words, 'He died for me.'"

"CLIMBING THE CLOUDS"

REV. AHVA J. C. BOND

(Talk to the boys and girls, Plainfield, N. J., January 7, 1928)

You have often heard how some noted person or some great event has put a certain town, or it may be a city, "on the map." Within the last few weeks one lone American lad has put a number of whole countries on the map. I venture to say that you boys and girls who study geography have never studied the map of Mexico and of Central America with so much interest as you have since Colonel Charles Lindbergh has been flying about down there. And not only the boys and girls, but all the people all over our country have been looking at the map in connection with the accounts of Lindbergh's journeyings.

We have all enjoyed reading about his visit to the City of Mexico, and to the capitals of the Central American countries. What he tells us about the people whom he has visited, and the way they have received him, makes us feel that they are not so very different from the rest of us, after all. The people of those countries admire Lindbergh, and he likes them, and it makes us all feel more friendly toward each other.

How it has thrilled us to read about his flying over strange rivers and wild jungles and smoking volcanoes. And he has told us how he has had to "climb up over the clouds" in order to get up high enough to miss the mountain tops. Sometimes he was a mile and a half above sea. What a wonderful trip! What wonderful achievements! What a wonderful young man!

Sometimes Colonel Lindbergh is called "Lucky Lindy." But it is not luck that took him across our country, and across the Atlantic Ocean, and then into nearly every state in the Union, and now to Mexico and to all these other countries. No, that isn't luck. Too many have tried to fly who have not been prepared, but who have trusted to luck. And many of them are lost. No, Lindbergh has had something more than luck to carry him through.

He lost his way before he reached Mexico City, and he could easily have lost his life, if he had lost his head. Lindbergh found his way again because he has a good head. He could "climb the clouds" and clear the mountain heights because he has a good heart. He could take the air on a

You and I have a Friend who died for us. We can not write our gratitude above his resting place, for he is now in heaven, pleading our cases before the Father; but we can write our gratitude on the hearts of others, by telling them of his wonderful love. Yet how often we fail to speak of his goodness! How seldom we go "a long, long way" to tell others of the Friend who died for us!

It is always appropriate to speak of our gratitude to this wonderful Friend. It is always time to praise him. Praise and thanksgiving should be the unbroken attitude of our hearts. For "perpetual blessings from thy hand demand perpetual songs of praise."

And it is time to praise God when the clouds of sorrow and trouble hang low and seem to shut out every friendly face. When the frost gathers our fruit and the hail devours our fields of waving grain; when prices go up and profits go down; when bills stare us in the face that we know not how to meet; when dangers threaten on every hand; when health flees and income ceases; when friends fail and slander silently saps our lifeblood; when our own mistakes and shortcomings depress us; yes, and even when the cruel hand of death lays a loved one low, then it is time to praise God. Praise him because for all these things his "grace is sufficient"; thank him because he has always supplied all our need "according to his riches in glory."

Persons whose hearts are ever overflowing with praise and thanksgiving disperse good cheer, comfort, and courage wherever they go. They are to the home what sunshine is to the landscape. They chase away the shadows and make everything look brighter. We enjoy having such persons around; only sometimes a jealous thought suggests itself that they are shallow, happy-go-lucky, and do not sense the serious side of life. Still, they do; yes, they know life has hard experiences, but they also know their God, who has sustained them in trials, made them victorious in conflicts with the enemy, and brought them safely out of furnaces of affliction. So they trust him; and with hearts full of gratitude, they try continually to praise him "who hath delivered, who doth deliver, and who will deliver."—*Lost Creek Booster.*

field so short that it was only at the ocean's edge that he cleared the ground because he has good nerves.

Lindbergh was learning something more than motors when as a boy he used to run his own motor boat on the little Minnesota lake. He was learning to work things out for himself. When others were trying to find amusement by sitting in a stuffy room, with bad light, looking at cheap pictures on a screen, he was out in the open, doing things with his own hands, and getting the thrill that comes to a boy with red blood who likes to bring things to pass.

He may seem to some to be rather old fashioned because he does not drink or smoke or do other foolish things which many young people do, but he enjoys rather the pleasures which come to him because of a clear eye and a steady nerve and a good character.

I have no doubt that Colonel Lindbergh knows all about motors and flying machines. He knows his compass, and he studies his maps. But there is one thing above all others that insures his success. That is his character. A good character is the result of right habits. And character will carry one to success in anything in life that is worth while. Even when knowledge fails, character will come to the rescue.

Lindbergh had to "climb the clouds," and he was able to do it because he had the knowledge and the nerve and the character; these three, but the greatest of these is character.

Lindbergh's climbing the clouds is a true story, but it is also a parable. There are mountains to cross in every life. To scale them you will have to pass through clouds. Above the clouds the way is clear, and if you can get above them you can make the passage. There is one thing that will help you to ride above the clouds and to clear the mountain peaks. That is character. You build that character by avoiding bad habits, and by forming good habits. Then will you have success, and then only will you be truly happy.

"Those who are afraid to champion an unpopular truth, have usually more concern for their own personal popularity than for the welfare of the people."

A MOUNTAIN CITY

MARY A. STILLMAN

Mount Airy, North Carolina, is situated in the northwestern part of the state, on the foothills of the Blue Ridge mountains. Once a day a train climbs up the grade, seventy miles from Greensboro, to an elevation of sixteen hundred feet. The car for white passengers bears a big sign marked "white." Much of the soil on the way is red clay, brighter than burnt brick, almost a carmine. The effect of this soil, peeping through the grass, gives one an impression of a field of red flowers. The tobacco barns are built of squared logs chinked with yellow clay—a curious sight to northern eyes.

Mount Airy is a thriving little city, for although it has less than five thousand inhabitants, it is a great shipping point for the mountain farmers. It has the distinction of being the largest shipper of cabbages in the world. One finds here a granite quarry, a glass factory, a knitting mill, and many furniture factories; in fact Mount Airy is the third city in the United States for furniture manufacture, being exceeded only by Grand Rapids, Mich., and High Point, in this state.

The main street is lined with handsome brick blocks, and there are three banks in granite buildings. The churches have fine edifices, and there is a first-class hospital, which is highly endorsed by the famous surgeons, the Mayo brothers. At a short distance from the main street are the residences, with a rural setting and a fine view of the mountains. From the quarry two hundred fifty miles of mountain ranges may be seen. On the hillsides are orchards with 150,000 apple trees and 50,000 peach trees. These are all above the frost line. The principal apple grown is the Sparger, which has a fine flavor and remarkable keeping qualities. At a recent town fair Sparger apples were shown which had been kept in an ordinary basement, not in cold storage, for over two years. Large quantities of fruit, produce, and tobacco are shipped from this station, which is at the end of the branch line.

One may find any desired temperature in North Carolina, from tropical to arctic. On the islands off the coast oranges and palms are grown; while on some of the

(Continued on page 190)

YOUNG PEOPLE'S WORK

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

DOES THE WORLD WANT CHRIST?

Christian Endeavor Topic for Sabbath Day,
February 25, 1928

DAILY READINGS

Sunday—Ready for the message (Jonah 3: 5-10)
Monday—Obstinate refusal (Ezek 2: 1-8)
Tuesday—Seekers welcome (John 12: 20-26)
Wednesday—Thousands who wanted Christ (Acts 2: 41-47)
Thursday—People self-satisfied (1 Cor. 1: 18-31)
Friday—Refused for trade's sake (Acts 19: 21-29)
Sabbath Day—Topic: How much does the world want Christ? (Acts 16: 8-15; 17: 32-34. Missionary meeting)

PLAN THE MEETING

As this is a missionary topic, assign to individuals, or groups, different countries in which missionary work is being carried on. At the meeting they will report items they have gleaned regarding the need and desire for Christ in these countries. The meeting may be made more effective by pictures, costumes, trinkets, etc.

FOR DISCUSSION

How much do we ourselves want Christ?
Does our desire for him correspond with our need for him?
How can we make others want Christ?
Should we wait for others to want Christ before presenting him to them?

A THOUGHT FOR THE QUIET HOUR

Let me make this topic personal, and ask you, young people, "How much do you want Christ?" We are told that the man who found the treasure hid in the field, sold all that he had and bought that field. You have found a treasure, which is Christ. Do you want him so much that you are willing to give up everything for him? Will you give up certain worldly pleasures which he does not approve of? Are you willing to sacrifice that you may keep his Sabbath? If he has done great things for you, will you tell others about him and ask them to accept him as their Savior? If you are unwilling to sacrifice for Christ and to

tell others about him, you do not want him.

One of the best ways to make the world want Christ is to show him to the world by our daily lives. We come in contact with people constantly. If we are dishonest in our dealings with them, they will not want the Christ we profess to follow. Let us show the world that we are true followers of our Master, so they will want him in their lives.

"How much did the prodigal want his father? For a time, not at all; and then, when he came to himself, he wanted him utterly." Are you like the prodigal in this respect?

THE INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON

Intermediate Christian Endeavor Superintendent
Sabbath Day, February 25, 1928

DAILY READINGS

Sunday—Adam broke the rules (Gen. 3: 1-8)
Monday—Being unfair to Moses (Gen. 32: 1-6)
Tuesday—Paul's loyalty to Christ (Phil. 1: 21)
Wednesday—Promise and performance (Luke 9: 57-62)
Thursday—Demas, who failed (2 Tim. 4: 10)
Friday—True to death (Rev. 2: 8-10, 13)
Sabbath Day—Topic: Playing fair with the great Leader (John 6: 66-69.)

The leader may give out the following pictures and their appropriate Scriptures among the members for advance preparation, asking each member to interpret picture and Scripture in the light of the topic, "Playing fair with the great leader":

Luke 22: 3-6—The Tribute Money (Tatian).

Acts 12: 1-19—St. Peter in Prison (Raphael).

Matt. 4: 1-11—The Temptation (Hofmann).

Matt. 21: 12, 13—Driving out the Money Changers (Hofmann).

Luke 2: 41-52—Christ and the Doctors (Hofmann).

Matt. 19: 16-30—Christ and the Rich Young Man (Hofmann).

Luke 22: 47—The Kiss of Betrayal (Geiger).

Acts 7: 1-60 — Christian Martyrs (Gerome).

Matt. 26: 69-75—The Denial of St. Peter (Harrach)

Acts 19: 23-41 — Christ or Diana (Long).

Matt. 26:14-16—Judas Receiving the Silver (Prell).

Matt. 27:11-26—Christ Before Pilate (Munkacsy).

Perhaps the music leader for the meeting will ask each member to choose a hymn which will appropriately follow his interpretation.

Do not let this meeting end in the mere enjoyment of pictures and their interpretations; let the discussions of loyalty carry over into conduct.

JUNIOR C. E. JUMBLES

MRS. ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR TOPIC OF FEBRUARY 25,
1928

The following blackboard talk may be used today.

*Misuses of our
Tongues*

*Uses of our
Tongues*

(Between and under these two phrases on the board make a large letter "T," writing the misuses on the left side and the uses on the right; under the "T" write the words the "T" stands for—"the tongue.")

Lying	Truthfulness
Swearing	Kind words
Tattling	Thoughtful words
Quarreling	Teaching others
Fault-finding	Telling others about Jesus
Grumbling	Thankfulness
Unkind words	Praise
Flattery	Good stories
Tainted stories	Promptness

SUGGESTIONS FOR WORK

The Lookout Committee has four "looks." Look up to God for help; look in at selves for betterment; look out for other members in society to help when possible; and look around for new members. Every alive Lookout Committee should practice all four "looks."

THE YOUNG PEOPLE'S DEPARTMENT

DEAR ENDEAVORERS:

What would you like to find in the Young People's Department when you open your RECORDER? From previous discussions, I feel sure most of you will say "News from the other societies." Now there is just one way to secure news from the societies, and

that is for each society to send in news items. Please appoint some one, before the close of this meeting to send in news notes at least once a month from your society. You've noticed, haven't you, that you receive credit on the activities chart for such items?

Perhaps you are puzzled to know what to write about. Here are a few suggestions. Whenever you have an especially interesting Christian Endeavor meeting, social, or business meeting, write it up for the RECORDER. If some one presents a paper at a Christian Endeavor meeting, send that in. Have some one summarize and send in the good thoughts that are brought out in some Christian Endeavor meeting. I am sure others will enjoy hearing them. If some committee tries a plan that proves successful, tell about it. Some other society may be needing just that hint. If your society takes charge of the church service, or gives a program at a hospital or some other institution, be sure to tell us about that. In short, anything that you would like to know about some other society, is probably what would interest others in your own.

And here is an idea of mine. Why can we not have letters in our department from individuals about interesting and vital problems? The Christian Endeavor topics suggest many subjects which might well be discussed. I have just been looking ahead in my topic card, and every topic for the first three months of the year lends itself splendidly to such discussion. Who will be the first to write us your opinion on some of these topics? Don't you think that would be a splendid way to get acquainted? Let's try it.

I am hoping for a regular deluge of letters. Who will be the first? Send them to
MRS. RUBY C. BABCOCK.

R. 5, Box 165,
Battle Creek, Mich.

Frank: "I'm getting absent-minded. I sat up till after midnight last night trying to remember what I wanted to do."

Glen: "Did you remember?"

Frank: "Yes, I wanted to go to bed early."—*Selected.*

Chief Justice Taft, nearly seventy, finds life well worth living. He hasn't discovered yet all that the undergraduate knows of life's futility.—*Minneapolis Journal.*

CHILDREN'S PAGE

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

THE LOST RING

One beautiful summer day, the very first day of June, little Dorothy Baker came skipping down the stairs before breakfast, singing happily, "I'm eight years old, I'm eight years old, I'm eight years old today."

Daddy caught her at the foot of the stairs, and lifted her high above his head, saying, "See how tall you are, Miss Eight Years Old. And what does my big girl want for her birthday gift?"

"Oh, so many things!" replied Dorothy, as daddy put her in mother's lap for the birthday kiss; "but, most of all, I want a real gold ring, with a pretty blue stone."

Daddy and mother both laughed merrily, as the little girl started to take her place at the table. When she pulled out her chair, she had to jump right up and down, she was so happy, for there lay a pretty new dress and coat, and on top of them sat a cunning golden haired, blue eyed dollie. Best of all, in the dollie's lap was a tiny white box, and in the box she found the loveliest little gold ring imaginable. "Oh, oh!" she exclaimed, "what a lovely ring! and I never did see such a pretty, pretty blue stone."

When she slipped the ring on her finger her mother said, "It is a little large, dear, so you must be very careful not to lose it."

"Oh, mother! I surely will be careful. I just could not bear to lose my pretty ring." Then she dropped her eyes and her face grew very red as she saw mother and daddy smile at each other.

Now Dorothy was a very charming little maiden whom everyone loved, but she had one rather bad fault—she was always losing things; some times it was her hat which she took off in her play and forgot to put on again; some times her book or pencil; often her most cherished possessions; some times small sums of money; hardly a day passed that she did not lose something, for she was very thoughtless and careless. Both mother and daddy had tried hard to cure her of this fault but with very little success.

It was hard for the little girl to finish her breakfast that morning, although it was a special birthday breakfast, just the things she liked best; for she could hardly wait to show her presents to her playmates.

"Bring your ring in and put it away before you go to school," said her mother as Dorothy started off with a hop, skip, and jump. "You might lose it in your play. It will be safer just to wear it in the house until your finger grows a little larger."

"All right," said Dorothy, and she really meant to keep her word; but it took so long to show her gifts to all her friends that the first bell rang for school before she realized how late it was. She rushed in after her books, and, forgetting all about her ring, ran off to school with the rest. She did not think of it again until she was doing her number work, then she began to cry.

"Whatever is the matter?" said Miss Davis, her teacher. "I can not imagine why a little girl should cry on her birthday."

When Dorothy had sobbed out her story, Miss Davis opened her desk and took out a bright red string. "We'll tie this to your ring, and fasten it to your wrist. Then it will be hard for the ring to get away. If it does, you can easily find it by the bright string. You can put it in its little box when you go home to dinner," she said kindly.

Dorothy wiped away her tears and held her hand very still while Miss Davis tied on the ring, but she did not feel quite happy about disobeying her mother.

From time to time, as she was busy with her lessons, she slipped her ring round and round on her finger, until gradually she loosened the knot at her wrist, although she did not know it.

As she was hurrying home at the noon hour she stopped near her own home with some of her companions to pick June roses from a tangle of bushes near a big oak tree that spread its beautiful branches above their heads. Birds were warbling all around them, and some even fluttered down to perch on their heads and shoulders, as if looking for a stray crumb, for the children fed them daily and they were very tame.

Dorothy had filled her hands full of roses until her ring and even the bright string was almost hidden from sight. As she stooped to pick just one more perfect blossom she caught her sleeve on the bushes and all her roses slipped from her hands. At the same

time, off slipped her ring, bright string and all. At first she did not miss it, but was not much worried when she did, "For," said she, "I know it's right here. I saw it just as I began to pick flowers."

But although the children searched carefully everywhere, not a trace of ring or string could be found, and the poor child was almost heartbroken. She kept saying over and over, again, "It is my own fault, all my own fault! Oh! if I could only find my pretty ring, I don't believe I would ever be so careless again."

For days the children did not give up looking for her treasure, for all were very sorry for her. But it was gone.

Many weeks after that a heavy wind storm came up and many large branches were broken from the big oak tree.

The day after the storm, Dorothy was helping her father pick up the branches that were scattered over the yard, when she suddenly cried out, "Oh! Here's a bird's nest!"

As she held it in her hands, her eyes opened wide with surprise and joy, and she shouted, "Daddy! Oh daddy! Look at this!"

Wound in and out on one side of the nest was a bright red string, and hanging to it was her precious gold ring.

How Dorothy and her father did laugh!

"Miss Davis said the red string would help me find my ring, and it did. And that's what helped the birdie to find it too. The birds can have all the red string they want, but they'll never get hold of my pretty ring again."

And they never did.

A MOUNTAIN CITY

(Continued from page 186)

mountains the thermometer drops at times to twenty-five degrees below zero. There are ten mountains in the state more than six thousand feet high.

A little over seventy-five years ago P. T. Barnum found in a small show in Europe twin men from Siam who were grown together at the side. The show-man's name was Bunker, and the Siamese twins assumed the same name. Barnum added them to his own show and brought them to America. Between seasons they were allowed to go where they pleased. These famous Siamese twins settled three miles from Mount Airy, married and brought up families. The first one married a buxom daughter of a moun-

tain farmer. It so happened that she had a twin sister whom she persuaded to marry the other Bunker. Two homes were established, the men spending a week alternately in each.

The twins had no business except exhibiting themselves. Their wives did not travel with them, being, probably, too busy with the babies. One had eight children and the other thirteen. When they were old enough, some of the children traveled with their fathers. None were deformed, though some were deaf. One daughter, a charming, intellectual young lady, received much attention in Europe, and was even presented to Queen Victoria. All the Bunker children and grandchildren have yellowish skins, narrow eyes, and straight black hair. They are respected citizens and have married into some of the best families in the county.

A Mount Airy physician took the Siamese twins to Germany to see if an operation might separate them. This was not deemed advisable, as an autopsy proved such an operation would have killed them as the two men had but one liver which connected them. They were united in life, and in death they were not divided, the second surviving the first by only about fifteen minutes.

North Carolina is noted for its fine automobile roads. Two of these converge at Mount Airy, one from the coast to the Great Lakes, and one from the Great Lakes to Florida. Altogether, this mountain city, with its southern hospitality, is a fine place in which to spend a few weeks, and thus escape the rigors of a northern winter.

"When we understand that all lives can not be measured by the same rule, we are more tolerant, more patient, and more useful."

WINSTON-INTERNATIONAL
LOOSE-LEAF BIBLE

A PRACTICAL BIBLE FOR NOTES

Contains over 250 loose-leaf pages for personal notes that may be inserted in any number of pages between any pages in the Bible. Looks like a regular Divinity Circuit bound Bible.

Send for Illustrated Catalog of Bibles

THE JOHN C. WINSTON CO., Publishers
American Bible Headquarters
371 WINSTON BUILDING PHILADELPHIA

DEATHS

BLOUGH.—Warren Blair Blough of Salemville, died in Altoona, Pa., January 1, 1928, aged 18 years and 1 month.

Separate obituary on another page.—T. L. G.

BOUNDY.—Adah S. Bennett Boundy, daughter of Frank A., and Minnie Clapson-Bennett Bassett, was born in Utica, May 3, 1891, and died November 24, 1927, after a protracted illness of over a year.

On October 13, 1920, she was united in marriage to J. Frank Boundy, who, with their two children, Marguerite and Claire, survives her. She is survived also by her mother, Mrs. Minnie Bassett, and a brother, Ralph C. Bennett of Amsterdam, N. Y. In May, 1905, she united with the Leonardsville Seventh Day Baptist Church, to which she remained faithful till death.

Funeral services were held from her late home in Leonardsville on Sunday afternoon, November 27, conducted by her pastor, Rev. F. E. Peterson, and interment made in the Unadilla Forks cemetery. A large gathering of relatives and friends, and the many floral tributes testified to the love and esteem in which she was held. In her home and in her church she will be greatly missed.

F. E. P.

BURDICK.—Morton E. Burdick, son of Stennet, and Luna Celia Storey, was born in the town of Plainfield, N. Y., July 17, 1852, and died January 16, 1928, aged 75 years, 5 months and 29 days.

He was married three times. His first wife was Ella Babbitt, who lived only a short time after her marriage. The second wife was Abbie Burch, and to them were born two children—Phoebe, who died several years ago, and Myra (Mrs. Orendorf), who survives with her son Judson Kilbourn. His last marriage was to Mrs. Mary Shoemaker, who survives. Mr. Burdick joined the Leonardsville Seventh Day Baptist Church, April 1, 1871, been a member for fifty-six years.

Funeral services and interment at Unadilla Forks.

F. E. P.

LILLIE.—Susan Layton-Lillie, daughter of Nathan and Mary Layton, was born in Richfield Springs, August 25, 1842, and died at the home of her daughter, Mrs. Sarah Howard, in Leonardsville, December 24, 1927, aged 85 years, 3 months, and 29 days.

She was married in early life to Tuffer Dutton, who departed this life fifty-nine years ago. Of that union five children were born, two of whom survive, Ward Dutton of W. Winfield, and her daughter, Mrs. Howard. Her second marriage was to William Buchanan. To them a daughter was born, now deceased. A son of this daughter, William Stephenson, Mrs. Lillie adopted and cared for as her own son. Her last marriage was to William Lillie, who died some years ago. She is survived by a son, daughter, five grandchildren,

and five great grandchildren, and by a sister, Mrs. Garlock of Richfield Springs.

Sister Lillie joined the Seventh Day Baptist Church a good many years ago, and was a faithful attendant as far as strength would allow. She was a conscientious, hard working woman, caring faithfully for her family, and helpful to her neighbors in time of sickness or trouble. Farewell services were held at the home of her daughter in Leonardsville, Thursday, December 29, conducted by her pastor, Rev. F. E. Peterson, and interment made in the cemetery at E. Winfield.

F. E. P.

POOLE.—Chloe, widow of the late Orlando A. Poole, aged 82 years and four days, after an illness of just one month.

Since the decease of her husband, last May, she has been very lonely, even desiring to depart. For further reference, see Mr. Poole's obituary of date above.

Funeral services were conducted by her pastor, Rev. John T. Babcock, and the body was interred in Lincklaen Center burying ground. J. T. B.

RANDOLPH.—At the home of her grandson, Burdette Costilow, in Clarksburg, W. Va., on January 27, 1928, Mrs. Judson Randolph, in the eighty-first year of her age. Mary Elizabeth Morris was the daughter of Benjamin and Mary McWhorter Morris. She was born April 9, 1847, near Lost Creek, W. Va.

In 1865 she was married to Judson F. Randolph whose home was in the Greenbrier neighborhood within the bounds of the Salem church.

When the Greenbrier Church was organized, in 1870, Deacon Judson Randolph and his wife were constituent members. Until removed by death, they were faithful and zealous members of that church.

About fifty years ago she met with an accident that left her an invalid. For many weary months she could not leave her bed. For seventeen years she could not walk. She suffered very much in many ways and was never really well. Mrs. Randolph's faith never faltered, and the Lord renewed her strength year after year in answer to prayer.

Eight children were born to this family, four of whom are living—Mrs. Etta Bailey of Salem; Mrs. Ida Justice of Lima, Ohio; Mrs. Blanche Sutton of Milton Junction; and Ora M. Randolph of Fredonia, Kan.

There are also fine groups of grandchildren and great grandchildren.

Of her parent's family of twelve children there remains but one, Mrs. Cassie McWhorter, of Yakima, Wash.

Funeral services were held from the home of her daughter, Mrs. Bailey, and at the Salem Seventh Day Baptist church, and were conducted by the pastor of that church assisted by Elder J. Franklin Browne.

Burial was at the Greenbrier church cemetery. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works to follow them." G. B. S.

A pessimist is the sort of man that blows out the light and then says, "See how dark it is."—Bishop Woodcock.

SPECIAL NOTICES

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

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

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

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

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

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

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

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

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

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

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

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

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

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 Month25
Per Copy05

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. Inglis, Milton, Wis. 1-30-6w

FOR SALE.—Hundred-acre potato and dairy farm, good buildings, free gas, timber, sugar bush, telephone. R. F. D., S. D. B. community, very reasonable terms. J. Mitchell, 13 Fulton Street, Hornell, N. Y. 2-6-2w

"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.—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

WANTED.—Patriotic and other envelopes, also old stamps; send for inspection. E. L. Mundy, Box 644, Plainfield, N. J. 12-5-tf

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 CANVAAS.

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 live lycceums.

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.