

The Sabbath Recorder

The
Denominational
Building
in
1928

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

MY FATHER I AM NOT AFRAID

My Father, I am not afraid
Though obstacles my path obscure;
I know they can not long endure.
My heavenly Father's strength will aid;
He watches o'er me night and day;
I will not fear but bravely say
"My father, I am not afraid."

My father, I am not afraid
When sorrows tempt me to despair;
I know my Father's loving care
Will shield the child which he has made
Though waves of doubt around me roll
They can not swerve me from my goal.
My Father, I am not afraid.

My Father, I am not afraid
When evil beckons me to roam
Away from God, away from home.
I know my Father's strength will aid,
For he will keep me every day
If I but trust in him and say:
"My Father, I am not afraid." —Florence E. Marshall

CONTENTS

Editorial — Far-Reaching Influences From One Humble Teacher: A Turning Point in Life.—Some Discouragements for the Ministers.—Two Extremes; Both are Errors.—May There Be Different Roads that Lead to God?—Nation-Wide Interest in the Blue Law Movement in Congress	193-196	Woman's Work.—Sunshine and Shade.—A Storm Coat	206
Tract Society.—Meeting Board of Trustees	196	Home News	207
Rev. E. E. Sutton Visits Detroit, Mich.	196	A Challenge and an Opportunity	210
Seventh Day Baptist Onward Movement.—Our Bulletin Board.—The Call to the Ministry.—Statement Onward Movement Treasurer, January, 1928	199	Young People's Work.—The Attraction of Jesus.—A Thought for the Quiet Hour.—The Intermediate Corner.—Junior C. E. Jumbles.—Special Meetings.—Meeting of the Young People's Board.—Christian Endeavor Vesper Services	211-215
Mission.—The Money, The Men, The Message.—Letter From Doctor Palmborg.—Monthly Statement	200-203	Children's Page.—What Our Words Tell.—Winfield's Letter.—The Little I May Do	216
Letter From China	203	Four Young Men with Grit, Grace and Gumption	218
Modernism	204	The Call of the Boy Samuel	219
More From that Old Memorandum	205	The Young Idealist	220
		Love Sabbath Keeper's Page.—My Maternal Grandparents	221
		Marriages	222
		Deaths	222
		Sabbath School Lessons for February 18 and 25, 1928	223

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.

Southeastern—Miss Greta Randolph, New Milton, W. Va.
Southwestern—Mrs. Alberta S. Godfrey, Hammond, La., Box 364.

Pacific—Gleason Curtis, Riverside, Calif.

EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AUXILIARY

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

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

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

The Sabbath Recorder

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

VOL. 104, No. 7

PLAINFIELD, N. J., FEBRUARY 13, 1928

WHOLE No. 4,328

*"Give me strength, O Lord of Hosts,
 Strength to serve from day to day
 O'er this path which is my way;
 Serving in what things I may.*

*"Give me love, O Lord of Hosts,
 Love to see the little things
 That each day so surely brings;
 Loving while my glad heart sings.*

*"Give me faith, O Lord of Hosts,
 Faith to trust thee all the while;
 That shall make my heart to smile;
 Trusting every weary mile.*

*"Give me these, O Lord of Hosts,
 Strength in all things here to see;
 Strength to find them joyously;
 Serving, loving, trusting thee."*

Far-Reaching Influences Sometimes I fear From One Humble Teacher that Christians do not realize the far-reaching influences of the most humble work done for the Master. We may be too slow to recognize the blessed messages of God contained in the very air we breathe and in the sunshine that surrounds us.

I have just been reading of a woman who spent some time teaching a Bible class made up of girls brought in from the slums of the city. One day she requested each one of her class to look carefully for something beautiful in her home and tell her and the other children all about it when they met again. Those homes were dismal and dirty in the poverty-stricken section, and one little girl from a peculiarly dingy old tenement reported: "I ain't found nothing beautiful where I live except . . . except the sunshine on our baby's curls."

Of course that teacher made the most of that opportunity to tell of God's goodness that surrounds rich and poor alike all the time as the air and sunshine surround the earth.

Long after the death of that good teacher, her husband went to address a great school in the West, and was entertained in a distinguished home, where the lady of the house told him of her own childhood experience. She said:

I remember when your wife once asked us to find something beautiful in our homes, and I came back saying that the only beautiful thing I could find was the sunshine on my sister's curls. But that suggestion your wife made was the turning point in my life. I then began to look for something beautiful wherever I was, and I have been doing it ever since.

Little could that humble teacher realize the far-reaching influences she was starting in that class of poor girls of the slums. Many a soul longs for some great opportunity to do good work for the Master, little thinking that such a class sometimes offers wonderfully fruitful ground for seed sowing which shall bring a bountiful harvest in days to come.

It may be that the turning point in life was not limited to just one of that class of girls. But if this were the only one, I am sure the work of that humble teacher was well worth while.

While we can see only the present with its narrow limits of apparent results from our teaching work; and while disappointment as to the outlook for fruit from our present seed sowing may darken our outlook, still we must not overlook the wonderful law of life suggested by the words, "He being dead yet speaketh." Let us trust the Lord for the harvest and be faithful in sowing the good seed, even though we may not live to see the results ourselves.

It is a great thing to start children to looking for the beautiful, for they are likely to find what they look for. It may be sunshine. It may be clouds. Happy will it be for the teacher who sets the young people to looking for the sunshine of God's love.

Some Discouragements For the Ministers In one of America's most widely circulated weekly papers, a writer names several things that tend to make the ministers of our time restless. In very strong words this writer represents conditions that are making a "hell on earth" for many pastors, until it is no wonder that many of them are so uneasy.

The first cause mentioned is the small salaries, "which make it impossible for pas-

tors to live as decently as the average members of the flocks they serve." There is a strong appeal for more generous treatment of pastors in this respect.

The second cause of restlessness among the clergy is the divergencies of belief, with the various classes so critical that many loyal, godly men preach and teach at their peril. The tendency on the part of some to compel others to see theological questions just exactly as they see them, or be denounced as atheists, can have no other effect than to discourage and handicap many godly teachers. If, where there are different shades of belief regarding theories of religion, all parties could recognize as brothers those whose honest views differ, and all agree to disagree on some points, and in the love of God consent to work together for helping men to find a Savior, one great cause of worryment would be removed.

Changed conditions and methods of work and worship are mentioned as another cause for discouragement among pastors. The former habit of going to church to worship, in the spirit of devotion, seems to have given way to the habit of church-going for *entertainment*. And it seems that the "greatest mountebank" in the pulpit, is likely to have the largest audiences. These things are mentioned as reasons for restlessness on the part of many good ministers. "The average parish seems to want a safe, conservative man, who will let things go as he finds them, and not worry the people about their sins." The people want to be *entertained*, and only good entertainers can keep the large parishes.

I fear sometimes that there may be too much truth in these statements for the good of the cause of God.

One other disheartening thing is mentioned by the writer referred to—the fact that it is getting to be so hard for a pastor—however competent—who has passed middle life to secure a call. So many churches seek young men that the outlook for a minister after he begins to show age is almost hopeless.

In view of these things our writer closes with this paragraph:

"The wonder is not only that men can be found to enter the ministry, but that those who are in will consent to remain where they are! There is only one explanation—these men have a reservoir of joy of which the world knows nothing. . . ."

"The world needs brave, self-sacrificing men today as much as—perhaps more than—ever before in its history. At its best, it is a call to the heroic, the adventurous, the unselfish. Our young men who possess these qualities in their fulness will respond to this call if the Church will do her duty, and provide for and protect them. If she should fail in this, her doom is sure, for the handwriting is already upon the wall."

Two Extremes Both Are Errors In the modern effort to secure the spirit of unity among Christians, two extremes are in evidence. On the one hand, there are those who denounce all denominationalism, and constantly proclaim against the existence of any different sects. On the other hand, we see bigoted sectarians who absolutely refuse to co-operate with Christians of other beliefs, and who constantly denounce all unionism in any possible form.

We think that both sides in this controversy are somewhat in error. Denominations are essential, and there is no good reason why there should not be churches of different names to emphasize certain fundamental truths. And no member of a denomination has a right to betray or barter away the interests that make his people a separate denomination.

Nevertheless, none but men of narrow, bigoted views will claim that Christianity is confined to his denomination alone. There are interests common to all sects, and there is no reason why the different churches should not unite heart and hand in work upon which there is common agreement.

There ought to be co-operation in all such work, and that, too, in such harmony and perfect understanding as to leave members of each denomination at perfect liberty to be true to their own distinctive tenets. If this kind of co-operation can be agreed upon, I am sure that Seventh Day Baptists will respond in helpful efforts to evangelize the world. This we can do and yet be true to the fundamental truth which makes us a separate denomination. In this Christian way we ought to be able to secure more careful recognition of the Sabbath claims by those who do not yet see the truth as we do.

May There Not Be Different Roads That Lead to God? Some way, I can not avoid the feeling that there is more than one road to a sense of the presence of God. Happy is the man who can by some simple,

natural way come to feel that he is not alone, but is in the presence of a divine personality who cares for him and who desires his best welfare. I am of the opinion that it is almost impossible for any thoughtful man *really* to believe that he is living his life entirely alone. It is natural when the great problems of life confront us to feel that, after all, there must be some one beside ourselves who is concerned in our destiny. It must be a sadly lonesome sensation to feel that there is no Father who cares what we do or what we are.

Some persons seem to find a sense of the divine Spirit's presence through study of the Bible, through prayer, or through personal friendships, or by way of grand scenery, by the inspiring uplift of the beautiful, or by the moving effects of grand music, as well as by the teachings of revelation and the preaching of the gospel.

It does not seem possible that there can be a so-called atheist who does not long, deep down in his heart, to find a sense of God's presence. And there must be some road in the realm of the spiritual life of every man, that will lead him nearer to God if he only finds it.

I would be the last man to say that no one can find God who does not search for him in just my way. If any one, by thoughtful study of the universe, by contemplation of the harmony in the heavens and the earth, and by the love of the beautiful in music or in poetry, can be inspired to a sense of an intelligent power above the human, who guides and controls things in such harmony, I would be the last man to close those doors to him; for I am sure that such a man, if sincere and respectful in his search, will come to see the beauty of holiness set forth by prophet and psalmist, and by Jesus and John in the wonderful Book of books. He may thus find that the teachings of Jehovah in revelation are in harmony with his handwritings on the pages of his other book.

By lifting up his eyes unto the hills whence came the help of one of old, and by finding that the heavens do declare the glory of God, he may by this road find his way to the love of the Father revealed by his Son.

Nation-Wide Interest In the Blue Law Movement in Congress The persistent effort of advocates of Sunday laws, now being pushed in the United States Congress, for the District of Columbia, is attracting nation-wide interest.

It would seem that the "Lord's Day Alliance," led by Bolby and Lankford and a few determined followers, after trying for a quarter of a century to force Sunday laws through many state legislatures, would begin to see that America is determined to stand by the Constitution, which is squarely opposed to the union of Church and State. But it seems that these men, utterly regardless of the First Amendment which says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," have now concentrated their efforts in Congress, and seem determined to secure an open violation of our fundamental law, by that body!

This is the very thing Congress has utterly refused to do, many times. And we do not see any evidence of a change of sentiment in this matter.

It was in 1830, nearly a century ago, that Congress, after being petitioned to enact coercive Sunday laws, unanimously declared:

"It should, however, be kept in mind that the proper object of government is to protect all persons alike in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy."

During all these years, even though many times besieged by persistent so-called Sabbath reform advocates, Congress has stood firm on this fundamental American principle, of complete separation of Church and State.

I suppose this determined company of religious coercionists, as a last resort, are trying once more to get in an entering wedge on this question, in the nation's capital, since in that city they find the "most complete bureaus of lobbyists to be found anywhere in the wide world," who are ready to help them.

The fact that the nation's capital city is ruled entirely by Congress, and that a Sunday law enacted there would be regarded as a *precedent* for laws elsewhere, probably accounts for the wide-spread interest in the matter just at this time. So it comes about

that in far distant states, petitions with thousands of signatures are being sent to Congress, protesting against this measure.

Personally, I have no fear of any such law, and I can not avoid the feeling that our good cause is in greater danger from the rabid uncharitable spirit, and bitter activities of some who oppose the law, than it is from those who are pressing it. A man may fight for a good and true cause in such a bad spirit and in so unkind a way, that he will make more enemies than friends for the cause he represents. If all reports are true, some scenes in Congress on this question have been no credit to the cause.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, January 8, 1928, at two o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Willard D. Burdick, Asa F. Randolph, Ethel L. Titsworth, Ahva J. C. Bond, William M. Stillman, Theodore L. Gardiner, Esle F. Randolph, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Frank A. Langworthy, LaVerne C. Bassett, Nathan E. Lewis, Courtland V. Davis, William R. Clarke, Arthur L. Titsworth and Business Manager L. Harrison North.

Visitors: Mrs. Willard D. Burdick, Mrs. David E. Titsworth, Deacon Abert Whitford.

Prayer was offered by Rev. Willard D. Burdick, D. D.

Minutes of last meeting were read.

The report of the corresponding secretary was received as follows:

Field work the past month has taken me to the Marlboro church for three meetings, to the council called by the Washington Church for the examination of Elder Lewis C. Sheafe as a Seventh Day Baptist minister, and to the meeting of the Commission in Pittsburgh.

Encouraging letters come from the Cumberland Church in North Carolina because a young man has accepted the Sabbath. He is preaching occasionally, and the church hopes that he will greatly encourage and help them.

I have just sent out a number of letters to young men, some of whom have decided to prepare for

service in the ministry, and others of whom are considering the acceptance of the ministry as their life work.

I am corresponding with Elder T. L. M. Spencer and Elder R. R. Thorngate to learn when Elder Spencer stopped printing the *Gospel Herald*.

I am asking the recording secretary to read a communication from the secretary of the Commission in regard to the acceptance by the Commission of the resignation of the general secretary.

WILLARD D. BURDICK,
Corresponding Secretary.

The communication from Secretary Edwin Shaw of the Commission was by vote referred to the Advisory Committee to be reported on at the next meeting of the board.

The treasurer, Ethel L. Titsworth, presented her report for the second quarter duly audited, which was adopted.

The Advisory Committee reported having held a meeting at which various matters were considered, but without formal recommendations for presentation today.

The Supervisory Committee reported business good at the publishing house.

The Committee on Denominational Building reported that the contract with the architects had been duly executed.

Voted that the appropriation for the first payment to the architects be increased from \$2,500 to \$2,940.

Minutes read and approved.
Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

REV. E. E. SUTTON VISITS DETROIT, MICH.

REV. ROBERT B. ST. CLAIR

We were more than pleased with the visit of Rev. Erlo E. Sutton of the Sabbath School Board, and director of religious education, to our city over Sabbath and Sunday, December 31 and January 1.

The writer met Brother Sutton about one o'clock sixth day, December 30, and after luncheon we went to the Students' Volunteer Convention. At the conclusion of the afternoon session Brother Sutton and I went over to see the executive secretary of the Detroit Council of Churches, Rev. Ralph McAfee. We also called to see the secretary of the Department of Religious Education, and the agent of the American Bible society. Following these visits we returned to the convention hall and took part

in a Seventh Day Baptist group conference. Pastor Hurley Warren, of Nile, N. Y.; Miss Bernice Brewer, of Riverside, Calif.; Miss Miriam Shaw, of Battle Creek, Mich., and Miss Mary Randolph, of Salem, W. Va., were the others who took part in discussing some very live questions which were raised.

At the Christian Endeavor service Sabbath evening, Mr. W. R. Frink, leader, Rev. E. E. Sutton spoke fifteen minutes on one phase of religious education.

On Sabbath morning Elders Sutton, Dutzel, Scott, and St. Clair called upon several sick persons, offering prayer for their recovery.

On Sabbath afternoon at the Sabbath school hour, Brother Sutton gave his second fifteen minute address on religious education. This was followed by another excellent address, this one being given by Pastor Hurley Warren, while the third fifteen minute address, strikingly interesting, was given by Miss Brewer of Riverside, and, needless to say, on Riverside.

The regular Sabbath hour of worship was in charge of the pastor, assisted by Elders Haak, Dutzel, Scott, Pastor Warren, with Brother Sutton delivering one of his inimitable sermons, greatly appreciated by all present.

The evening after the Sabbath, a social evening, under the auspices of the Christian Endeavor Social Committee, Miss Edith Whitehead, chairman, was held. Rev. E. E. Sutton delivered his third and last fifteen minute talk on religious education. Following this address, the time was given to recreation and refreshments. We were privileged, too, to become better acquainted with Mr. Sidney Carter, of Newfoundland, a recent arrival in our city, a young man who is a recent convert to the Sabbath of Christ.

First day afternoon the director and pastor paid a concluding visit to the Students' Volunteer Convention, and in the evening we attended the service of the Church of God and Saints of Christ, listening to a sermon by a visiting evangelist from central Ohio. On invitation, Elders Sutton and St. Clair made short addresses to the earnest people gathered to attend what is known as the second day evening service. These

people are strict observers of God's seventh day Sabbath.

On the following morning Brother Sutton left us.

We greatly appreciated his most helpful visit, and trust that he may soon come again to visit his Detroit friends.

It should be said that our people were especially pleased to meet Brother Sutton, knowing him to be the editor of the *Helping Hand*, a quarterly which they treasure highly. They were deeply interested in hearing from him concerning the preparation of the various issues of that publication.

FROM PRESIDENT COOLIDGE'S HAVANNA ADDRESS

We shall have to realize that the highest law is consideration, co-operation, friendship, and charity. Without the application of these there can be no peace and no progress, no liberty and no republic. These are the attributes that raise human relationships out of the realm of the mechanical, above the realm of animal existence, into the loftier sphere that borders on the divine.

All nations here represented stand on an exact footing of equality. The smallest and the weakest speak here with the same authority as the largest and the most powerful. You come together under the present condition, and the future expectation, of profound peace. You are continuing to strike a new note in international gatherings by maintaining a forum in which not the selfish interests of a few, but the general welfare of all, will be considered.

If you are to approximate your past successes, it will be because you do not hesitate to meet facts squarely. We must consider not only our strength but our weaknesses. We must give thought not only to our excellence but to our defects. The attitude of the open mind must prevail. Most of all, you must be guided by patience, tolerance, and charity, judging your sister nations not only by their accomplishments, but also by their aspirations.

"Prayer is putting one's self in simple, full touch of heart and spirit and life with our Lord Jesus."

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

Churches on the honor roll, having paid seven twelfths or more of their quotas: New York City, Roanoke, Los Angeles, Little Prairie.

The Onward Movement treasurer reports having received this Conference year \$12,877.09.

THE CALL TO THE MINISTRY

THE IMPORTANCE OF PREACHING

Whosoever shall call upon the name of the Lord shall be saved.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!—*Romans* 10:13-15.

GOD CALLS AND SENDS OUT WORKERS

Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.—*Jonah* 1:2.

There was a man sent from God, whose name was John.

The same came for a witness, to bear witness of the Light, that all men through him might believe—*John* 1:6, 7.

At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But arise, and stand upon thy feet: for

I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, and that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.—*Acts* 26:13-18.

As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.—*Acts* 13:2.

THE CALLS FROM THE FIELDS

Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.—*John* 4:35, 36.

And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.—*Acts* 16:9.

THE RESPONSE

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.—*Isaiah* 6:8.

THE AIM

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—*2 Timothy* 2:15.

We never tire of reading about the calls of Moses, Nehemiah, Isaiah, Jeremiah, the apostles, Paul and other Bible characters. Their experiences are well worth careful study.

I have heard some of our ministers relate their experiences about their call to the ministry, and have been deeply moved and helped by them.

I believe that to read some of these experiences will be stimulating and helpful to our young people as they face their future, and hear the call of God and the urge of

mankind to choose a life work that will honor God, help mankind, and make possible their normal development.

Several of our ministers have already responded to my invitation to send for publication in the SABBATH RECORDER the account of their call to the ministry, and one or two of these will appear in the Onward Movement Department of the paper next week.

STATEMENT ONWARD MOVEMENT TREASURER, JANUARY, 1928

Receipts	
DENOMINATIONAL BUDGET	
Adams Center	\$ 25.00
Alfred, First	205.53
Alfred, Second	69.75
Battle Creek	200.00
Berlin	42.98
Brookfield, First	32.70
Brookfield, Second	94.00
Chicago	20.00
Detroit	10.00
Dodge Center	15.00
Fouke	10.00
Genesee, First	68.50
Little Prairie	7.00
Los Angeles	20.00
Middle Island	21.00
Milton	206.92
Milton Junction	200.00
New York City	47.58
Pawcatuck	450.00
Piscataway	66.55
Salem	79.00
Syracuse	7.01
Verona	25.00
Welton	50.00
West Edmeston	20.00
West Edmeston women's society	35.00
S. D. B. Society of Denver	25.00
Mr. and Mrs. E. E. Burdick, Minot, N. D.	5.00
F. C. Wells, Honolulu	50.00
Interest	7.55
	\$2,116.07

SPECIAL	
Alfred, Second:	
For Missionary Society	\$ 50
For Tract Society	50
	\$ 1.00
Berlin Sabbath school:	
For Ministerial Relief	7.07
Dodge Center Sabbath school:	
For Missionary Society	3.44
Genesee, First	
For Missionary Society	\$ 5.00
For Sabbath School Board	10.00
For Young People's Board	10.00
	25.00
Los Angeles:	
For Missionary Society	30.00

Milton Junction:	
For Anna West's salary	\$50.00
For Little Prairie Church	5.00
For Java Mission	3.00
For Jamaica Mission (from Sabbath school)	4.50
	62.50
New York City:	
For Salem College	\$10.00
For Missionary Society	2.84
	12.84
Portville:	
For denominational building	5.00
Rockville Sabbath school:	
For Missionary Society	10.00
Verona:	
For Missionary Society	25.00
Welton (Interest on J. O. Babcock Bequest):	
For Missionary Society	\$ 9.38
For Tract Society	9.37
	18.75
Denominational Budget	\$200.60
Special	\$2,116.07
Balance January 1, 1928	200.60
	10.05
Total	\$2,326.72

Disbursements	
Missionary Society	\$ 960.29
Tract Society	297.53
Sabbath School Board	151.33
Young People's Board	96.31
Woman's Board	218.84
Ministerial Relief	164.15
Education Society	49.27
Historical Society	19.53
Scholarships and Fellowships	47.04
General Conference	235.41
Contingent Fund	60.90
	\$2,300.60
Balance, February 1, 1928	26.12
Total	\$2,326.72

81 Elliott Ave.,
Yonkers, N. Y.,
February 1, 1928.

HAROLD R. CRANDALL,
Treasurer.

We should all condemn sin, as God condemns it, the moment we see it. It is in ourselves, though sometimes it may be hidden from us. It may be some hidden sin that keeps God from using us more. Let us be honest with God. Let David's prayer be ours, "Search me, O God"—not my neighbors, nor any other people, but "Search me!"—*Waterford Review*.

MISSIONS

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

THE MONEY, THE MEN, THE MESSAGE

THE MONEY

Much is being said about money for church and mission work these days and it is well that this is so, for money is sorely needed by many of our interests carrying on denominational work. In the work of the Missionary Board more money is going to be needed this year than ever before. More money is needed because a larger program has been undertaken; and we should keep in mind that, though the program is larger than ever before, it still fails to meet the new calls that are coming.

The Church of Christ has a right to no small percentage of the wealth of this world, for it is the organization that has given conditions which have made both the production and acquiring of wealth possible. It has turned barbarism into Christian civilization, laziness into thrift, and want into plenty. It has produced those characteristics in men which have led to the development of earth's resources and to the inventions which have supplied the necessities and luxuries of life to individuals, homes, and society. The more completely a nation has accepted the principles of the gospel, the greater its material prosperity. For instance, what the United States has in the way of material prosperity and possession over Africa, India, China, and South America is due to the Church of our Redeemer. The Church has made possible the production of wealth and it is the patron of material advancement. This being true, it has a right to be considered first and most liberally in the use of money. It is a shame that the Church and mission boards which represent the Church are forced to be beggars—particularly so when those who profess to be the followers of Christ and are the recipients of the trophies of the cross are basking in luxury and are throwing to the winds money that comes through Christ and his Church. In the eyes of heaven this can be nothing short of embezzlement. (

THE MEN

Having said this, another thing to be noted is that more workers are needed. The need for more workers is greater than the need for money, as great as that need is. It has usually been this way, but the situation at present is much more serious than in many other days.

There is a tremendous need of lay-workers, men and women and young people who will get behind the program of the Church and make it a vital force in the community. It is discouraging, if not astonishing, that men in these days are saying we must build up the home field, even to the cutting of the foreign field, when churches of which they are members, and some times leaders, are going down. It is discouraging for one reason because these people do not seem to realize that their first and greatest duty to the home field is, by the help of God, to turn the tide in their own churches and make them powers in the home field. We ought to be concerned over the work in the homeland, but the thing over which we should agonize the most is the work in the churches with which we are connected.

We not only need lay-workers but we need more ministers of the gospel and missionaries. For months the writer was in position to secure money to establish a dispensary in Jamaica, provided he could find a physician; but no physician could be found, though such an institution would have been a great help to our work there, as well as a humanitarian project much needed.

To be sure we are not using all the ministers we have. It is the irony of fate that men, some of them well prepared, are offering themselves and there seems to be no opening for them. This is mentioned for the sake of saying two things: that churches and mission fields must be less critical and more co-operative in spirit, and that ministers must make a greater effort to fit themselves into difficult situations and try harder to be efficient. A man of large experience not so many days ago said, as reported in one of the papers, that the great handicap of the Church was a quarreling membership and a ministry that was incapable of getting results.

There are other things which enter into the question of more workers, but they are passed here with the remark that workers

LETTER FROM DOCTOR PALMBORG

DEAR RECORDER READERS:

Tonight we are having a taste of the same kind of weather that has been prevalent in parts of America and Europe and other places, for we (that is my Bible woman, little Glenna who lives with me, and I) are sitting as close to the oil stove as we dare, dressed in our heaviest clothes and still shivering.

I learned today that a fast mail is going day after tomorrow, and the rather hazy feeling that it was time for me to write to the RECORDER crystallized into a definite conviction that I ought to do it now. I said, while eating supper, to my Bible woman, "I ought to write to the RECORDER and can not think of anything to write. Can't you think of something?" She immediately accepted the opportunity and perhaps you would like to hear her message, so here it is:

"Greetings to the brothers and sisters in America. I was forty years old before I heard the gospel. Then I went to the hospital and heard the evangelists preach and Doctor Crandall and Doctor Sinclair teach the sick. I felt it was very good and always wanted to hear more and more of it. At last I got permission of my husband to become a Christian, and was very happy to have Jesus as my friend. Then I asked my two little girls to be Christians, and they also wanted to be such, so now we are a united family in the Lord. My older daughter has married a Christian man; my younger is in the Girls' School in Shanghai. My husband is now dead.

"It is seven years now since I became a Christian. Doctor Sinclair sent me to study in a Bible school in Shanghai. When I came out, I came to live with Doctor Palmberg. I feel that God has much blessed me and I want to thank him.

"I love to tell people about Jesus, and go out into the homes of the town and surrounding country to do so. Some of the people like to hear, but most of them are afraid to break with old customs. There are now a number of Christians in town, and even many of the children know about Jesus.

"There is a Methodist church in the north of town and Doctor Palmberg is pre-

are needed more than money, and if the Church longer neglects this question it does it to its own peril.

THE MESSAGE

The time has arrived when the message of the minister and the Church should be carefully reconsidered. Perhaps this is more important today than either money or men. Has the Church and her ministry a message that reaches the hearts of men? If they have not, decline is certain. Have Seventh Day Baptists a vital message? If they have not, they are doomed to go out of existence and a history of more than three hundred years can not save them, though it may prolong the hour of extinction. Times have changed, the trend of human thought has changed, men's attitude toward the Bible has changed, and unless Seventh Day Baptists have a message that is capable of convincing an unprejudiced intellect, gripping the conscience and compelling the will, they are simply beating the air. The introduction of new frills may please those already in the fold and divert the attention from the real disease, but it is not going to help our young people, and much less reach out into new territory. Much of Christ's power lay in the message and much of the power of any man, minister or layman, young or old, hangs on whether he can say from the depths of his heart, "Thus saith the Lord." We can not expect that all will yield to a message that convinces the intellect and grips the conscience; they did not in Christ's day; they never have; they never will till the millennium; but such a message is essential. It is a secondary matter whether it comes from the lips of a layman or the minister, from an educated or uneducated man, from the home or the pulpit. It must be such as will meet the needs of men and grip their consciences till they are compelled to act.

Again let us call to mind that times have changed, men's mode of thought has changed, and let us ask ourselves if we have a message from God, convincing and compelling. These words are written from the standpoint of a missionary secretary and for the especial consideration of missionaries, but it is just as essential that pastors and all Church leaders go down on their knees and reconsider the question of their message.

paring to build one in the south end, near the hospital.

"I like to talk to the girls who come to do cross-stitch work, and am sorry not many of them have become Christians. Some say they would like to, but their home folks will not allow them to do so. I hope they will soon do so."

As to other news, my last letter was from Japan. All the fall I have felt the great physical benefit I received at that time, so I have been able to prosecute my work with vigor and interest. I have been pleased by the letters from my friends at home which have all expressed pleasure for me and gratitude to the friends who gave me the experience. These same friends at Christmas again lavished gifts upon us Liuhu folks and the hospital.

On Christmas eve I made an involuntary gift, though one could hardly call it a gift when it is snatched away from one. I joined the ever growing ranks of those who have been robbed in Shanghai British concession, by having my handbag taken from me by force as I was walking along the busiest street there. My cries for the police had no effect on the robber nor on-lookers, and he jerked and pulled till he got it away, and being able to run faster than I, got clear away. Two policemen I hunted up afterwards advised me to "buy a police whistle tomorrow!" Really I feel safer in Liuhu!

The news of the day which seems most important in the mission family here is that Mrs. Thorngate came out of quarantine today! She had a light attack of scarlet fever, and the two smaller children have been having whooping cough. It has been as hard for the mother as for the children to be separated at such a time. Fortunately Miss Helen Su was able to come and take charge of Mrs. Thorngate, and Mrs. West, "Aunt Nettie" to them all, came and took charge of the housekeeping, so things have not been so much "out of joint" as they otherwise would have been. We are glad that all are improving, though the kiddies still do a good deal of coughing. Some of my girls got married, during the summer; another is getting married day after tomorrow, and two more will follow suit next month. I have a number of new ones and a waiting list of twenty-five, with forty-four on the roll at present. It keeps me comfortably busy.

For over two months Liuhu has been free of soldiers, and we hope it may continue so. Military and political changes are constantly taking place and no prophecies for the future, no matter how near, are reliable. The saddest thing to me is the prevailing opinion that the erstwhile "Christian General" has given up his Christianity. It seems to be pretty well confirmed. My former belief in the real patriotism of the Nationalist party has had some rather hard shocks, too. One can only hope and pray for the coming of God's kingdom.

Sincerely yours,
ROSA PALMBORG.

Liuhu, Ku, China,
January 11, 1928.

MONTHLY STATEMENT

January 1-February 1, 1928

S. H. DAVIS

In account with

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Dr.

Balance on hand January 1, 1928\$17,529.88

Memorial Board:

Charity L. Burdick	9.04
Utica Church, Wis.	15.00
D. C. Burdick Bequest	310.17
D. C. Burdick farm	13.23
E. L. Babcock	205.56
Estate Edward W. Burdick	26.41
Eugene K. and F. Burdick	68.13
Harriet Burdick	1.19
Mary E. Rich	30.00
Missionary Society	33.82
Paul M. Green	13.75
Penelope R. Harbert	30.83
S. P. Potter	24.26
South Hampton Seventh Day Baptist Parsonage Fund	1.67
Onward Movement treasurer, General Fund	861.63
Second Alfred Church, Missionary Society50
Dodge Center Sabbath school, Missionary Society	3.44
First Genesee Church, Missionary Society	5.00
Los Angeles Church, Missionary Society	30.00
Milton Junction Church, Little Prairie Church	5.00
Milton Junction Church, Java Mission	3.00
Milton Junction Sabbath school, Jamaica	4.50
New York Church, Missionary Society	2.84
Rockville Sabbath school, Missionary Society	10.00
Verona Church, Missionary Society	25.00
Welton Church, interest on Deacon J. O. Babcock Bequest	9.38

\$19,273.23

LETTER FROM CHINA

DEAR FRIENDS IN THE HOMELAND:

Several years ago a little girl who suffered much from an unkind stepmother decided to run away from home. Some one had told her about the Door of Hope, and without knowing exactly where it was she made up her mind to go there. Relatives to whom she had gone were taking her home, and while waiting for the door to be opened she escaped from them and fled, as to a City of Refuge, in the direction of the Door of Hope. One can not doubt that the hand of the Lord was upon her, enabling her to find the place, and has been leading her ever since.

Her father was notified of her whereabouts and was to come and fetch her away, but he did not come, and it was found that he had suddenly died, and it came about that she stayed on. Miss Bonnell, the remarkable woman to whom was given the inspiration to open the Door of Hope and who gave several very wonderful years of faith and devotion to that work, took a deep interest in the little girl. Later she was sent to a mission school in a town, a short distance from Shanghai. Just how she has been led during the years we do not know, but she has become a worker whom God evidently delights to use.

She, Miss Woo, first came to us a year ago last June. She knows and loves the Bible and her talks are with power. The girls go to her freely to talk over their perplexities. The visible results of her first visit here were thirteen girls baptized, and several became probationers. The following October five of the girls were baptized. Among the thirteen baptized were three of our four seniors of last year, and to their Christian spirit we feel we owe much of the success in keeping on with our work during a year of disturbance.

In the fall of 1926 Miss Woo went to Honan to teach. In the early spring of 1927 the country was in such turmoil her friends thought it better to recall her to Shanghai. The story of her leading in the matter, the opening of the way and her journey, is a great witness to God's power to guide and keep his children.

The journey took about three times the usual time. It is a story of delays, riding in open cars, exposure to cold, little oppor-

Gerard Velthuysen, December salary...\$	104.16
Wm. A. Berry, December salary	10.00
Cherry Creek National Bank, account salary R. R. Thorngate	25.00
R. R. Thorngate, balance December salary	100.00
R. R. Thorngate, taxes on Georgetown property	40.55
H. L. Mignott, December salary	50.00
D. Burdett Coon, December salary and traveling expense	171.72
Wm. L. Burdick, December salary, traveling expense, postage	205.59
Wm. L. Burdick, clerk hire	33.34
Wm. L. Burdick, Legalizing Power of Attorney	4.90

December Salary:

L. J. Branch	25.00
C. C. Van Horn	41.67
Ellis R. Lewis	125.00
R. B. St. Clair	108.34
George W. Hills	50.00
L. D. Seager	66.67
Verney A. Wilson	41.67
Grace I. Crandall	41.67
R. J. Severance	41.67
W. L. Davis	16.67
Mark R. Sanford, serving Hebron churches	41.67
Charles Thorngate, salary for quarter ..	50.00
Mrs. Lena G. Crofoot, salary for quarter ..	25.00
William Clayton, salary for quarter	25.00
D. Burdett Coon, contribution for Bibles ..	2.50
G. Vizjak, contribution for Java	42.00
S. H. Davis, return of temporary loan	350.00
Treasurer's expenses	28.00

\$ 1,867.79

Balance on hand February 1, 1928 17,405.44

\$19,273.23

Bills payable in February, about\$ 1,600.00

Special funds referred to in last month's report now amount to \$20,229.34, balance on hand \$17,405.44, net indebtedness \$2,823.90.

S. H. DAVIS,
E. & O. E. Treasurer.

The one way to create a burning and consecrated zeal for the Church of Christ is to let the people know what she is doing in the world. The one thing above all others which fills the pages of the best religious journals is just this record of the great things the Church is doing at home and abroad. Pastors, if you want to hold and increase the interest of the people in the Church there is one way—see that your people read every week the miracles she is accomplishing.—Frederick Lynch.

tunity for food or rest, and no traveling companions save hordes of soldiers. Doctor Palmberg, in hearing the story, said the miracle of her traveling for days with soldiers and receiving only courtesy from them seemed less to her than the miracle of her endurance of cold, lack of food and sleep, and other hardships without physical injury.

She came to us again last spring, shortly before the close of school. Her work then was more in the way of encouraging and strengthening the girls. The second week of last December she came again. Her talks seemed more inspiring than ever and Miss Woo spoke with pleasure of the readiness with which the girls came to her for private talks—if anything in China is private.

At the last meeting five of the girls, already probationers, indicated their purpose to be baptized when possible, and sixteen expressed faith in God and their desire to take the first step. Of these girls, on Christmas eve, one was baptized and five "wrote their names." If all of the girls who have indicated their faith in God and his Son hold to their purpose, it will mean that all of the members of the three highest class will become Christians, or that all the girls, with two exceptions, who have been here one and a half years have taken some step toward Christianity. Some of the new girls have also indicated their desire. Many of them come from non-Christian homes and have relatives strongly opposed to Christianity. We commend these girls—in fact all of our girls, past and present—to your earnest and unceasing prayers.

One wishes that some radio installment would serve and we could ask you to listen in to the girls as they sing their Christmas songs and carols. They sounded passing sweet very early Christmas morning.

Very sincerely yours,

SUSIE M. BURDICK.

St. Catherine's Bridge, Shanghai,
January 4, 1928.

An Ohio paper thinks that if the sales of automobiles were only reduced to strictly cash sales, there would be less danger of congestion on our streets. People who mortgage their homes for autos learn that while cars soon wear out mortgages never do.

MODERNISM

DEAN J. NELSON NORWOOD
III. A MODERNIST EMPHASIS

MY DEAR BOY:

Hurrah! I wish I could have been there. Your vivid description of that exciting basketball game with Waddingham College, which you won by such a narrow margin, fairly stirs my blood. Why do you not hand in your description as an English theme? Send me a copy of the basketball schedule in your next letter. I may run down and visit you some week end and see a game. I am getting all heated up at the thought of the fun. Hope you have a victorious season.

By the way, harking back to that discussion on religion, which we were having. I want to continue it with an additional thought or two. I want to call your attention to an emphasis in religion that is very congenial to modernists. Of course, I do not mean that modernists have a complete monopoly on it. Our fundamentalist friends, many of them, agree with it. But I say it is very congenial to modernists.

How unfortunate it is that the intellectual side of religion has been so prominent in Christian history. I suppose it is partially accounted for by the desire for definiteness and tangibility. By a natural development, one easily traced, the great controversy between Catholics and Protestants at the time of the Lutheran revolt, turned largely on questions of creed—religious thought. There were differences regarding ceremony, organization, conduct, but these were not so prominent as differences in thought. Again, when Protestantism began to differ within itself (and when hasn't it differed?), the same emphasis showed itself. So marked was this situation that it has hopelessly colored or discolored the word heresy. What does heresy mean? If someone remarks to you, "Here we are again, another heresy trial," what comes into your mind? The picture of a church official or leader charged with attempting some variation in church ceremonial? Hardly. A trial for violation of the church's ethical code requiring honesty in business or personal purity? No. You visualize a Christian questioned as to the correctness of his doctrines—that is, his religious thinking. This

has been the sensitive spot. I say it has been unfortunate.

Neither ceremony, nor doctrine, nor ethical conduct, nor emotional explosions, important as each is in its place, is religion. These are expressions—externalized representatives, or manifestations, of religion. Religion itself is as invisible as live steam, or electricity. Religion is a power welling up within the soul like a living spring on one of our York State hillsides. Religion is the life of God in the soul of man—a sense of relationship to God. It is an invigorating, soul-cleansing, spiritualizing, life-molding urge. It is a consciousness of the spiritual world. It is an attitude, a way of evaluating life, a generator of high purposes and noble resolutions. Like the spring on the hillside, it is self-cleansing, and cuts itself an adequate channel and molds its surroundings to its needs. Obstacles delay, but can not stop, it. A vigorous religious life, like the life of the forest tree, will show itself by drawing upon and modifying its surroundings. Appropriate thought systems (theologies), beautiful ceremonials, adequate organizations (churches), noble standards of conduct, it will evolve to help express, externalize, protect, and propagate itself, and make itself effective in the lives of people. This is the thing to emphasize: the importance, the safety, the freedom, the normal vigor of this sacred inhabitant of the holy of holies of the human soul. Everything else, however important, is secondary.

Times and seasons pass. The tree sheds its leaves which have become old and worn. The bark that adequately enclosed and protected and expressed the life of the younger tree, cracks, splits, falls, and crumbles in the dust, making way for a more adequate garment for a larger and nobler tree. So with religion. Times and seasons pass. The forms, ideas, organizations, codes of one age crumble and vanish to make way for those better fitted to religion in a bigger and a grander day. It is God's way.

But forgive me, lad. You see your dad goes rambling on when he strikes his hobby, and forgets to stop. You see what I mean by that congenial emphasis, I trust. Don't forget that basketball schedule.

Lovingly,

FATHER

MORE FROM THAT OLD MEMORANDUM

[In the RECORDER of January 30, page 147, Mrs. Edward Whitford began some interesting statements found in an old memorandum. Here we have more from the same source.—T. L. G.]

"December, 1861. At a church meeting it was voted to call Brother Backus to ordination at the quarterly meeting.

"Account of church meeting held June 1, 1862, Elder Backus, chairman. Present: E. S. Colgrove, Azra Muncey, W. Phillips, Bradford Coon. The church voted to raise \$175 for preaching one year. E. S. Colgrove voted for it. B. Coon, Albert Muncey, Welcome Phillips, P. C. Burdick did not vote for it.

"Account of who have paid on our meeting house, 1863. E. S. Colgrove, cash forty cents, drove team two days. Broke my hame, cost \$1.85; spent one day to get it mended, \$1.50.

"September, 1862. Church expenses: two Sabbaths' communion wine, September, November, paid thirty-one cents. January communion, paid for wine, twelve and one half cents. April, paid for wine for communion, twelve and one half cents. Account of money received of the church: James Muncey, six cents; Arza Muncey, six cents. November, received of church contribution, twenty-seven cents. B. Richmond paid twelve and one half cents; Brother B. C. Maxson, five cents; B. J. Muncey, six cents. January, contribution church thirty-two and one half cents. James Muncey paid six cents; Eli S. Colgrove, five cents; B. J. Muncey, five cents; Brother Maxson, five cents; Arza Muncey, five cents."

In June, 1854, the quarterly meeting was evidently held with the Cuyler Hill Church, for the following item occurs: "June, 1854, paid for wine for quarterly meeting thirty-seven cents."

"Account of the war and price of stuff. The war commenced March, 1860, and stopped May, 1865. President Lincoln was shot. All produce was high. 1864, butter thirty to thirty-five cents a pound. We sold our cheese for seventeen cents a pound. 1865, butter forty to fifty cents a pound. Sold our cheese to Luke Babcock to Sherburne, the first for fourteen cents, the last for sixteen cents."

LILLA E. WHITFORD.

WOMAN'S WORK

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

SUNSHINE AND SHADE

The rarest picture Art has ever given,
On which the studied light has ever played,
Is made of these two simple gifts from heaven
A little sunshine and a little shade.

The grandest day that ever lent its story
To the long scroll the hand of Time has made;
What is the fair effulgence of its glory?
A little sunshine and a little shade.

The greatest life the world has ever cherished,
The memory that lives while others fade,
Is only this when its brief day has perished
A little sunshine and a little shade!

Clarence E. Flynn.

Some inquiries have come concerning the "Ask Me Another" contest. The prize of two dollars is to be awarded *each month* to the society sending in the largest per cent in proportion to its membership, of correct answers. If you are not already started on this contest, look up the SABBATH RECORDER for January 30 and read over the questions and the rules governing the contest.

A STORM COAT

RAIN WON'T SPOT IT, BUT I MUST BE CAREFUL OF ITS SILVER LINING

I have a coat of which I am very fond—a gray coat of heavy cloth, the sort of cloth that will last for a lifetime. It is a coat that may be worn for morning, for shopping, and for evening—a coat that will do service for every sort of an occasion. And, strangely enough, for all kinds of weather. Fair weather and stormy weather find the coat absolutely ready. Turn the collar back, and it's the nicest sort of a party wrap. Roll the collar up snugly about the neck, and it is a protector against wind and rain and sleet!

However, it's the lining of the coat that I want, mostly, to tell you about. Such a pretty lining, it is, of silver gray satin, the softest, most delicate satin imaginable. It makes the coat very luxurious to touch, to

wear. But, on stormy days, it makes the coat something of a responsibility. For, if a sudden gust of wind touches the fabric and whisks the folds of the coat apart, there is a chance that the raindrops may fall, for just one moment, upon the silver gray lining. And, wherever a raindrop touches, there is quite likely to be a spot, an ugly, gray appearing spot, not silver gray—I wouldn't mind that—but muddy gray, the sort of a spot that rain water invariably makes. And that shows, like an ugly blemish, against a fine satin or silk.

The coat, as I have said before, is a splendid garment to wear upon a stormy day, if I am careful to hold the edges of the coat together, so that there is not the slightest chance that the lining will be spotted! The coat is like some people, I think, who, upon the outside are rough and ready, who, apparently, are able to stand anything, who can submit, without flinching, to almost any sort of a disagreeable situation, to any sort of an unpleasant word or action; but who—on the inside—are extremely sensitive, who feel, deeply, the adverse criticisms, the unspoken thoughts, and the half veiled glances of their friends, who are hurt, bitterly and sometimes irreparably by a circumstance as slight in appearance, as a raindrop!

Folks aren't all upon the outside. They carry their feelings upon the inside of their cloaks of life, carry them carefully, so that sometimes a vivid personality goes unguessed—as does a red lining that lurks inside of a black coat—unguessed as my lining of silver gray is unguessed, because of the heavy texture of the garment upon the outside!

I know one woman, for instance, who is drab of appearance, who is timid and shrinking in a crowd, who never makes herself felt, in any gathering. She is always background, and dim background, at that. And yet, that woman, inside, is filled with the gayest thoughts imaginable, thoughts as varicolored as a rainbow, thoughts of a light sweetness. These thoughts she weaves into delicate verse, and some of it is published, under a pen name. Some of it she sends, unsigned, to those who are her friends, but they do not need her signature to recognize the authorship, or to recognize the beauty of the poetry, either!

And I know of a man—though I have

never met him personally—who is a great banker, in his outside life, a stern man, folk say, who holds the reins of business in a steady hand, who is hard—though a little more than fair—to drive a bargain with. He is always busy at directors' meetings and in very private offices, giving advice, counsel, and strength to the men who mold huge enterprises. And yet, in his soul, he has a curious way of amusing himself and of giving pleasure. For, signing a fantastic name, he writes letters to people who are struggling to get along; to writers, artists, and boys and girls in business who have come to his attention, and also to people he has read about in the daily papers—people who have done brave or praiseworthy things. Each letter is a sincere message of cheer and encouragement, and each letter carries with it a small check—that is to be spent, so the instructions go, in the way that will give the recipient the most pleasure.

It is an odd hobby, this, and yet it makes many people happy. It is the giving of a gift in a way that entails no obligation—for the folk who receive the letter and check will never know the name of the donor, and, unless they answer through the bank upon which the check is drawn, will never even be able to say thank you.

This business man, on the outside, is a cloak of hard, brilliantly finished black cloth. But the lining of the cloak is as bright and tender and wistfully tinted as a spring day!

And then there was a girl with whom I went to school, a girl who laughed and joked upon all occasions, a girl who belonged to that class that people refer to as "the life of the party"—always in demand, popular. She was like that. And yet, when alone with her, I came to know that the girl was deeply thoughtful, and almost unbelievably easy to hurt. A word, said in a joking way, often made the tears rush to her eyes—when she was alone. A remark that had brought laughter to her lips, in public, sometimes preyed upon her mind until she could not sleep for worrying about it. She was always afraid that some chance sentence of her own had made some one feel unhappy. She was always wondering whether people really liked her. Her cloak of life wore all of its vivid colors upon the

outside. On the inside it was pathetically shaded in somberness!

So it goes. Every cloak of life is lined, and some of the linings are surprisingly fashioned! The sturdy cloak may, like mine, wear a fragile lining of easily injured silver. The bright coat may be lined in a faint pastel color. The severe coat may be winsomely sweet, upon the inside. And the fluffy wrap may be severely plain of lining. Sometimes, friends of mine—always, in fact—you'll find it worth while to examine a lining before you make up your mind about a cloak—before you form a very definite opinion—because, until you know the color and the texture of a lining, it isn't really fair to form an opinion!

The lining of a cloud may be
Of shining silver made,
The gleam of it, when storms are high
Will leave us unafraid.

The lining of a frock or cloak
As somber as a shroud,
May be alive with color shades
That fairly speak aloud.

For as the shy spring flowers hide
Beneath brown, withered leaves,
So may a soul in silence dwell,
A soul that deeply grieves.

And as the blossom turns its head
From those who hope to see,
So does a lovely spirit hide,
Dim dressed in mystery!

—Margaret E. Sangster.

HOME NEWS

BATTLE CREEK, MICH.—The Battle Creek Church is still carrying on. Our pastor, J. W. Crofoot, and his wife will soon have been with us a year, and we do appreciate them. We are holding Sabbath services in the little Methodist Episcopal church on Washington Heights, since the sanitarium chapel has had to be used for other purposes in connection with the great new building. We are grateful to have had the use of the chapel so long, but these circumstances appear to have had a rousing effect upon us, by showing how much we need a church home of our own. In fact, we have worked lately so earnestly that we are now assured of our church building. For this we are very thankful, as we need twice the space afforded by our present quarters. Our pastor's words as well as his active co-opera-

tion, mean a great deal to us. He keeps in mind the spiritual aspect of church building. His talks to the little folks are appreciated by both little and big, and the number of sermons a Ford car will yield him, is apparently unlimited.

The music is still in the capable hand of Doctor Johanson, and for some time has been led by our men's chorus. Now they are resting from this duty, and our soloists, quartets, etc., are to serve for a while.

Our Sabbath school is prospering, with Allison Skaggs as superintendent. The primary department meets at the parish house. Here, also, space is limited, but the primary folks are a happy lot, and the superintendent, Mrs. Sherwood Adams, and nine teachers find their work happy and worth while.

The three Christian Endeavor societies are doing nicely. They also meet at the parsonage.

The Ladies' Aid has been active in various ways in the past year. Proceeds of several dinners have been added to the Building Fund. They have also held two rummage sales, with gratifying results. Recently a pot-luck dinner was given, followed by the regular business meeting, at which time six new members were added to the roll.

Several new families have come to reside here and are worshiping with us. They are good for us and we hope to prove good for them.

Please pray for us, that we may stand united in the truth.

CORRESPONDENT.

[The following from the Battle Creek *Moon-Journal*, will be full of interest for all our people. The SABBATH RECORDER bids the Battle Creek Church God speed in their good work of building a house of worship.—T. L. G.]

Erection in the near future of a church building for the Seventh Day Baptists of the city has been definitely assured, following a financial campaign which netted, in pledges, more than \$21,375, it was announced today by the pastor of the church, Rev. Jay W. Crofoot.

Although the location of the proposed church building is still undecided, it was thought best to conduct the campaign first

and later to decide upon the details, Rev. Mr. Crofoot said.

The campaign was held during the past three days, every resident member being solicited during that time. The committee in charge of raising the funds consisted of Doctor W. B. Lewis, chairman; Doctor B. F. Johanson, A. E. Skaggs, Mrs. Elizabeth Boehm, Mrs. Leonard Wilkinson and Mrs. Russell Maxson.

They were assisted in soliciting, however, by the other members of the general Building Committee which consists of twenty-seven members, with Rev. Mr. Crofoot as chairman. This committee alone pledged nearly half of the total amount raised, Rev. Mr. Crofoot said.

Previous to the actual solicitation, the matter was kept before the congregation by means of special services on the subject last Sabbath. Instead of the regular preaching service, a number of talks were given on the subject. Among these were, "Why We Need a Church Building," by Rev. Henry N. Jordan, chaplain of the sanitarium; "How the Young People Look at It," by Mrs. Marjorie Maxson; "Sacrificial Giving," by Rev. Herman D. Clarke; and "Cooperation," by the pastor. The project was also featured at the Sabbath school and Christian Endeavor meetings, as well as at the mid-week prayer meeting last Wednesday evening.

The solicitors, which formed eleven teams of two persons each, met each evening to discuss the progress of the campaign. They were entertained at supper on each of these occasions by the Ladies' Aid society of the church.

No definite plans for the erection of the church building have been made as yet, but the efforts of the general committee will now be directed toward that end, Rev. Mr. Crofoot said. There is a large number of nonresident members of the church which will also be solicited, it was said.

The Seventh Day Baptists have long been an organized church in Battle Creek, having been formed more than twenty years ago. For a number of years services of the church were held in the sanitarium chapel, but due to the present building campaign of that institution, that place was no longer available for use. Services for the last few months have been held in the Methodist Episcopal church building on North Kendall Street.

WATERFORD, CONN.—The annual business meeting of the Waterford Seventh Day Baptist 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 *Waterford 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 Daholl is treasurer for the Christian Endeavor society, promoter of the campaign.

Morton A. 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 elected: moderator, Isaac A. Gardner; clerk, Charles E. Gardner; treasurer, Mrs. H. B. Maxson; RECORDER correspondent, Mrs. A. H. Brooks; organist, Mrs. Cady Rogers; sexton, H. 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. 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.

Mr. Ralph White, Connecticut Anti-Saloon League representative, spoke in the church on January 28.

Beginning February 4, and continuing through the week, Pastor Ogden will give a series of four stereopticon lectures on "The Life of Jesus."

RECORDER CORRESPONDENT.

LADIES' AID SOCIETY

The annual meeting of the Ladies' Aid society of the Waterford Seventh Day Baptist Church was held Sunday afternoon, January 8, at the home of Mrs. Clarke Rogers. Ten members were present. The meeting was opened with prayer by Mrs. A. J. Potter. The reports of the secretary and treasurer were read and accepted. The same officers were re-elected for the ensuing year. The treasurer's report showed that over four hundred dollars had been earned by the society during the year, a truly remarkable achievement for so small a society of active members. We contributed to the Woman's Board \$50, Parsonage Fund \$213, Lewis Camp \$25, Mr. Coon, and *Waterford Review*.

LITTLE GENESEE, N. Y.—The annual meeting of the First Genesee Church was held January 2, 1928. Dinner was served at the community hall to about 135 people. At two o'clock a business meeting was held at the church.

President T. B. Burdick called the meeting to order, and prayer was offered by Pastor Davis.

After the reading of the minutes of the last annual meeting, sixteen reports were given by the different organizations of the church and Sabbath school, including the pastor's report. These reports show that more than \$3,357.47 has been raised by the different organizations, more than \$3,105.66 has been paid out, and there was about \$251.81 on hand in the different treasurers' hands on January 1, 1928. These figures are not exact, as some of the reports did not give a full account of the moneys raised.

The call to our pastor, Rev. A. L. Davis, for another year was unanimous.

We have been trying, for the past year, to make some changes for the better in our methods of conducting the business of the church, and there are more changes we hope to make later.

We are trying to bring all items that are of interest to the church and Sabbath school, that call for discussion, before the Church Cabinet, that they may be discussed there instead of at the regular sessions of the church service and Sabbath school.

Our choir, under the leadership of Miss Davis, has given us fine music all the year and, judging by the remarks of people from other places, we have reason to be proud of our choir. On Christmas day they rendered the cantata, "Peace on Earth," by Heyser. On Christmas eve the choir and Christian Endeavor society sang Christmas carols to all the shut-ins who put lighted candles in their windows.

Pastor Davis has been of great help to us during the year, not only in the fine sermons he has given us but also in drafting our new church constitution and in getting our church books in more business-like order. He has many more plans for the betterment of the church, such as a children's sermon before the regular sermon and a Junior church service once a month, which he is trying to carry out; and we hope that at the end of this year we shall be able to do more efficient work for the Master than we have ever done before.

JULIA M. MAXSON,
Clerk.

A CHALLENGE AND AN OPPORTUNITY

Twelve years ago in response to most earnest appeals sent through the State Department from the American ambassador in Constantinople, a small group of men gathered in the office of Cleveland H. Dodge of New York City and organized a committee which eventually came to be known as Near East Relief and was chartered by special act of Congress to appeal for and send relief to the stricken peoples of the Near East. To distribute this relief to the homeless people scattered over a region extending from Greece to the Caucasus Mountains, and from Constantinople to Jerusalem, more than a thousand relief workers have given their services, some for a short period, others for the entire period of

twelve years. A number have laid down their lives in this humanitarian service.

Among the more than a million people whose lives have been saved, a disproportionately large number are children, many of whom have already gone from the orphanages to earn their own livelihood, and not a few to make a very worth while contribution to the life of the lands that have offered them shelter.

But among the children gathered in during the years of continuous warfare, many were but babes. These must still be cared for by the friends of little children who have made it possible for them to have food and shelter and care to the present time.

At the recent annual meeting of the trustees of Near East Relief it was voted and approved by leaders in the denominations represented, to ask the public for a fund sufficient to care for all the children in its orphanages and in subsidized homes until they reach the age of sixteen. The number of children multiplied by the total number of years each must be supported and trained amounts to 28,600 "child years," and the sum needed for this purpose, plus a contribution to aid the refugees to settle on farms, makes a total of \$6,000,000. When this goal is reached the general appeals from the organization which during the twelve years of its existence has saved a million lives, will cease.

It will be no easy task to secure the funds needed to complete the work. The help of churches, Bible schools, and individuals, who have so nobly stood by in the past is greatly needed in this final effort, and it is hoped that new friends will arise to share the responsibility and the great opportunity.

COMMITTEE.

Fifth Avenue, N. Y.

JEW'S HOLD BALANCE OF POWER IN JERUSALEM

Mixed as is the population of modern Jerusalem, the recent municipal elections showed that the Jews hold the balance of power. The organized Jewish vote carried everything before it, and all of the candidates of the party supported by the Jewish electors were elected. The Jewish representatives will hold the balance of power in the new municipal assembly as between the two rival Arab parties.—*The Christian Century*.

YOUNG PEOPLE'S WORK

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

THE ATTRACTION OF JESUS

(Christian Endeavor Topic for Sabbath Day,
March 3, 1928)

DAILY READINGS

Sunday—Attractive humility (John 13: 1-15)
Monday—A beautiful life (Acts 10: 34-39)
Tuesday—A message we need (Matt. 11: 28-30)
Wednesday—A life of service (Matt. 20: 20-28)
Thursday—Sublime self-control (John 19: 1-11)
Friday—The challenge to sacrifice (John 15: 17-27)
Sabbath Day—Topic: What is it in Jesus that attracts young people? (John 12: 20-32. Consecration meeting)

WHAT IS IT IN JESUS THAT ATTRACTS ME?

Have we ever really thought why we are attracted to Jesus? This is a consecration meeting. Let us make it a thoughtful one. Have a long song service using songs which show the characteristics of Jesus, such as: "What a friend we have in Jesus," "Spend one hour with Jesus," "He is so precious to me," "My Jesus as thou wilt," "Christ arose," "Just when I need him most," "I've found a friend," "Jesus calls us," etc.

Announce the topic at the beginning of the song service so that each one may be thinking what it is in Jesus' life that is particularly attractive to him.

At the roll call, let each one answer this question for himself.

Follow the roll call with a period of silent prayer in which each one may re-consecrate himself to Christ, accepting the challenge to live as he lived.

HOW MUCH DOES THE WORLD WANT CHRIST?

The International Society of Christian Endeavor has sent out a very interesting plan for the meeting of February 26. It is probably too late for most societies to secure a copy of the program but the idea can be used.

A "Radio meeting" is suggested. Have a radio set and loud speaker on a table in the front of the room. The speakers are concealed behind curtains. Brief items have been selected from recent books about Japan, China, India, and other mission fields. The announcer gives a brief introduction to

the author of each selection, before the article is read.

Items from our own mission fields may be included in the broadcasting. A search of recent RECORDERS and board reports will reveal many interesting things.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." One thing which attracts all Christians to Jesus is his great love for mankind, expressed in so many ways. He loves every one, even the worst sinner. His is the love which "passeth all understanding." His love for the world was so great that he willingly bore our sins, and gave his life on the cross, that we might be saved. Can there be any greater manifestation of love than that?

I think one thing in Jesus which attracts young people especially is his humanness. It is interesting to know that he was human as well as divine, that he was like us in every way. He suffered the same temptations which come to us, and endured the same trials. We are told that "he was tempted in all points, as we are, yet was without sin." He overcame his temptations. This fact gives us courage to try to overcome ours.

"The world is a net that entangles us; but it could not entangle his fine spirit."

THE INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON

Intermediate Christian Endeavor Superintendent
Sabbath Day, March 3, 1928

DAILY READINGS

Sunday—A true friend (Prov. 17: 17)
Monday—A generous friend (Gen. 13: 5-13)
Tuesday—A powerful friend (John 11: 34-46)
Wednesday—A faithful friend (Prov. 27: 6)
Thursday—A helpful friend (Acts 9: 23-37)
Friday—A friend in need (Luke 10: 30-37)
Sabbath Day—Topic: The kind of a friend I like (1 Sam. 20: 12-23, 31-42. Consecration meeting)

PLAN TOGETHER

As the topics for the month of February were built around the idea of fair play, so the topics for the month of March are built around the idea of friendship. It would be well for the leaders (all appointed in advance) to confer with one another so as

to plan to co-operate. Then, there is the March social, too. That should aid in the consecration of friendships.

SOME QUESTIONS FOR DISCUSSION

The daily readings call for friends that are *true, generous, powerful, faithful, helpful and on hand when needed*. What other characteristics do you like in friends? Can you find examples of these characteristics in the Scripture?

What lessons in friendship do you learn from Luke 14:1-14?

Who were "Job's three friends" (Job 2:11)? What was the nature of their friendship?

Which of the following words is the nearest synonym of "friendship": amity, brotherhood, cordiality, sympathy, pity, good will, fellowship, companionship, communion, affection, love, intimacy, familiarity, sociability, acquaintance?

Who wrote "Adventures in Friendship"? Have you read it? Tell about it.

A little boy said that the parable of the Good Samaritan means, "If I get into trouble, you are to help me." How far was he right? How far was he wrong?

How do Intermediate prayer meetings help to form right friendships?

How do Intermediate socials help to form right friendships?

How can intermediates help juniors in the matter of forming right friendships?

Can we be friendly to people whom we do not know? Explain. How do missions, philanthropy, and benevolence enter into this answer?

JUNIOR C. E. JUMBLES

MRS. ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR TOPIC OF MARCH 3, 1928

Use four objects to teach this topic to the juniors—a stone, which boys sometimes throw to get even with other boys who have been unkind to them; a sword or gun, which men use to get even with their opponents in time of war; picture of a smiling face (cut from the many advertisements which use this picture to advertise their goods), cut out and pasted on a cardboard with the words underneath, "A soft answer turneth away wrath," which should be the way Juniors treat those who wrong them; and a Bible, which should be the instrument to be

used between nations to prevent war, for when people of all nations learn to follow Christ and love each other, war will cease. Jesus never tried to get even with his enemies; he hated their sin, but he loved them just the same; we too must follow his example.

SUGGESTIONS FOR WORK

Do not fail to bring up the Tenth Legion at some meeting during the year. It will be far easier for the junior to learn to give Jesus one cent out of ten, than to teach him when he is grown to give one dollar out of ten dollars. But the habit formed now will bear fruit when he is older. It is easier to take God's money out first, and in that way will never be forgotten.

SPECIAL MEETINGS

[Two reports of interesting Christian Endeavor meetings have been received this week, one from the Pacific Coast and one from the Atlantic, Riverside and Ashaway. If you who live between the two, enjoy reading about these meetings, you may say "Thank you" to these societies by writing up one of your own extra good meetings for them to read.—R. C. B.]

CHRISTIAN ENDEAVOR MEETING HELD AT RIVERSIDE, JANUARY 14

We had an exceptionally interesting Christian Endeavor meeting last Sabbath, so I am going to pass it on, as you might like to use the same plan.

Mrs. Hargis led the meeting on the subject, "What Difference Does Reading the Bible Make?" On the table before her, and facing the society, was standing a large open Bible, supported by an unlighted orange candle. Each person in the room held a small orange candle.

The song service was led by Gleason Curtis and consisted of songs about the Bible, chosen mostly by different ones present. After a few well-chosen remarks by the leader, twelve references, which had been assigned before the meeting, were read in order according to number, each telling us something about the Bible itself.

The Bible was then likened to a light which shines out to guide and to help us, and Mrs. Hargis lighted the large candle. This was our consecration meeting and, in answer to the roll call of both active and associate members, each one who desired to

live a better Christian life and to let his light shine went to the front of the room, lighted his small candle from the large one, and gave a short testimony. Every candle in the room was lighted.

While all the candles were giving out their lights, the song, "Lamp of Our Feet" was sung as a special number, with Maleta Curtis singing the verses and everyone singing on the chorus.

The service was closed with the Mizpah benediction.

PRESS CORRESPONDENT.

CHRISTIAN ENDEAVOR MEETING AT ASHAWAY, JANUARY 28

HOW OUR CHURCH DOES ITS WORK

The leader of the meeting was Mrs. Blanche Burdick. In her talk she gave a number of quotations from different Christian Endeavor quarterlies, interspersed with Bible readings and comments of her own. These she has kindly furnished us for publication.

"Christ built the Church and gave it a job." And we find its work summed up in the great commission, preach the gospel, win converts, teach them the way of Christian living.

"When Christ founded his Church upon the rock of faith in himself as the Son of God, he had one purpose. The Church is the body of Christ, carrying on his work of salvation in his stead."

"The Church is Christ incarnate in the sense that he dwells in his people and works through them his eternal purpose of blessing. The supreme task of the Church is, therefore, one with the supreme interest of Christ."

Part of the work is evangelistic. Each member of this church should make it his business to win at least one for Christ, and to encourage those who are indifferent, to come to the regular church services.

Acts 8:1-8 was read.

Another part of the work is educational, to aim to instruct people in the Scripture and the way of Christian living. This is being done through the Junior, Intermediate, and Senior Christian Endeavor societies, also through the Sabbath school and the Vacation Bible School.

"Included in this part of the church's work, should be the recruiting and training of Christian workers."

Another part of the church's work should be the benevolent work, helping those in need, remembering the shut-ins and the sick, and helping to support our own church in every way possible. Then there is the church program of worship; every one can have a part in this; no one needs to be left out.

"Christians have varying gifts and abilities but there are various responsibilities and duties in the church work," so there should be a place for every one.

Romans 12:4-9 was read.

"We are a cog in the machinery for winning the world to Christ. If the machine is to run smoothly and efficiently we must do our part. When the cog slips, the machinery works badly." We need to study the problems of the church and denomination. We need to pray over the work of each, and we need to talk up the work of our church and denomination. Let us ask ourselves the question, "What kind of a church would my church be, if every member were just like me?"

"Working together in harmony as one, is a very important thing, like well oiled machinery. The drop of oil some of us may provide is as important as the machine.

"It is a wonderful privilege to be a part—if only a brace or a pin—in the building of Christian civilization of which Christ is the head. If we can not be a cornerstone or a pillar, we may be a brick or a nail."

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." "This is a goal of Christian growth and a set standard beyond which we can never grow."

"Christians should grow until they lift rather than lean, until they carry responsibility rather than increase it for others, until they do work rather than make others work for them."

"Christ should be and is the head over all things in the Church. From him it received its life, from him it received its commission, to him it owes obedience, from him it receives its power, and to him it should give all honor. When the Church recognizes no head but Christ, observes no law but his will, practices no teachings but his, seeks no honor but his, it will accomplish its work and crown him Lord of all."

The Church has some things to do which

one congregation alone can not accomplish, because of this, different organizations and boards have been formed to help in this kind of work.

"Our spiritual life develops as does our physical life through effort."

"In the conflict against sin we find much exercise for the soul."

"The missionary enterprise is the great challenge that towers above all other duties like the overshadowing mountain peak. We need missionary enterprise even more than the missionary enterprise needs us. If the Church had no duties save to carry on in America, how narrow would become its vision and how quickly it would deteriorate. If there were no other results from the missionary efforts of the Church than the reflex blessings that come to those who participate, it would all be worth while."

"In modern times many a flourishing church has withered and disappeared because the world vision was lacking. The church is a lighthouse, the beams of which should reach into the uttermost lands."

Then each church should so train its young people, yes, and older ones, that this world vision will be reached and each church will be able to send out from its congregation those who are fitted for missionary work, so that the gospel may be spread beyond our borders. These missionaries should be supported and remembered by those back home.

Philippians 4: 10-20 was read.

"The greatest event that has yet occurred in human history was the death of Jesus on Calvary. All previous history pointed toward that day, and from the cross have come all the influences that have made for blessing the world." "The next event of world wide importance is the return of Christ to earth to consummate the redemption purchased on Calvary."

"The second coming of Christ is the glorious hope that lights up the missionary pathway and makes all sacrifice to be a glorious privilege. It would be worth while to suffer, in order that one soul should be saved for eternity."

The following questions were discussed: Christian Endeavor's part in our church work.

How our church helps or should help through the Sabbath school.

How our church can help through the Vacation Bible school.

What more can we do to help the work of our own congregation?

MEETING OF THE YOUNG PEOPLE'S BOARD

The meeting of the Young People's Board was called to order by the president. Prayer was offered by Pastor Crofoot.

The report of the corresponding secretary was as follows:

REPORT OF CORRESPONDING SECRETARY FOR DECEMBER, 1927

Number of letters written 25
Number of letters mimeographed and sent out 50

Reports have been received from nonresident board members as follows: Mrs. Elisabeth Austin, Mrs. Blanche Burdick, Mrs. Grace Osborn, Miss Elizabeth Ormsby, Mrs. Alberta Godfrey.

Semi-annual reports have been received from New Auburn, Alfred Station, Plainfield.

FRANCES FERRILL BABCOCK.

Letters were read from: Mrs. Alberta Severance Godfrey, Mrs. Blanche Burdick, Mrs. Grace Osborn, Mrs. Elisabeth Austin, Miss Elizabeth Ormsby, Mrs. D. Burdett Coon.

The treasurer's report was as follows:

REPORT OF TREASURER, JULY 1, 1927, TO JANUARY 1, 1928

Receipts

Amount on hand	\$ 961.58
Onward Movement	409.79
One-third Conference collection	33.40
White Cloud young people	10.15
Onward Movement for First Hopkinton..	25.00
	\$1,439.90

Expenditures

Song books	\$ 14.00
S. H. Davis, 1927, for Thorngate	200.00
Corresponding secretary, Conference expense	165.63
Conference awards	41.25
Other Conference expense	20.06
Corresponding secretary, salary and expense	48.00
U. S. Typewriter Company, for mimeograph machine	76.00
Fidelity Press	18.00
Rev. Wm. Simpson, expense	1.74
Mrs. Elisabeth Austin, expense	8.25
Student Evangelistic Quartet	50.00
Organ for Mr. and Mrs. D. Burdett Coon	75.00
Balance	719.22

\$1,439.90

The following bills were allowed: Mrs.

Grace Osborn, books on social work, \$5; corresponding secretary, postage, \$5; total, \$10.

The following is a report from the Social Fellowship superintendent:

A November bulletin was sent out to the secretary.

Two letters of inquiry received.
Two letters were written.

Ten standard socials have been reported, four of them being original. Only four societies have sent in reports.

The Ashaway society leads with 390 points. Adams Center is second.

Respectfully submitted,
GRACE M. OSBORN.

The report of the Committee on Christian Endeavor Week was read.

A discussion of the Conference program followed.

Members present: Doctor B. F. Johanson, Rev. J. W. Crofoot, Lloyd Simpson, Mrs. Frances Babcock, Mrs. Mae Mudge Wilkinson, Miriam Shaw, Mrs. Nettie Crandall.

Respectfully submitted,
MRS. NETTIE CRANDALL,
Secretary pro tem.

Battle Creek, Mich.,
January 5, 1928.

CHRISTIAN ENDEAVOR VESPER SERVICES

1. CHRISTMAS VESPER SERVICE

(Used at Riverside, December 24, 1927)

Decorations—Use holly, poinsettias, pepper berries or other red and green decorations. On the piano place five red lighted candles, varying in height; the two outside ones should be tall, the next two inside a little taller, and the center one still taller.

On the table place two more red candles, one at either end of the table, with a bouquet of poinsettias or other red flowers between.

Have as little announcing as possible.
Scripture—Luke 2: 8-20, and Matthew 2: 1-12.
(Read by two endeavorers unannounced)

Song—Silent Night—everyone—last verse, softly followed by
Silent prayer

Solo—O Holy Night
(unannounced)

Reading—A part of "The Other Wise Man" or the last chapter of "The Christmas Carol" and "The Cobbler's Christmas."

Song—Joy to the World—everyone
Prayer and benediction

2. EASTER VESPER SERVICE

Decorations—White candles arranged as above. Use a bowl of Chinese lilies or Easter lilies on the table and other places in the room. Appropriate Scriptures, songs, and readings arranged as above.

3. PATRIOTIC VESPER SERVICE

Decorations—Red, white, and blue candles arranged as above. On the piano use red candles for the outside, white next, and blue in the center. On the table between the two white candles place a flower bowl or vase with a number of small silk flags arranged in it.

For Armistice day, flags of the allied nations might be used. Flags may also be used on the walls.

Give the Christian flag a place in this service. Appropriate Scriptures, songs, and readings arranged as above.

4. THANKSGIVING VESPER SERVICE

Decorations—Use orange candles on piano, table, and window sills. Place a basket of fruit on the table between the candles. In one corner of the room fix a shock of corn stalks. Place two or three yellow pumpkins around this. Put colored autumn leaves along the top of the piano, around the basket of fruit, over the pictures, and in any other convenient places.

Make this a real Thanksgiving meeting. Use the above program, except if desired use Thanksgiving testimonies in place of the reading.

5. QUIET HOUR VESPER SERVICE

Room dimly lighted with candles and floor lamp. Make the meeting informal. Seats as in a room at home. Have the hour (or perhaps a short meeting) a time of meditation on thoughts suggested by one of your most consecrated members or someone from outside. Have many quiet, sincere prayers and testimonies straight from the heart. Consecration hymns.

Sometimes we forget to be still and to think and pray in our meetings. We need an occasional meeting of this kind as it is here we get in closer touch with our Master and our Christian friends.

Try it and you will be inspired by the results. We had a meeting of this kind when one of our former members visited us at Christmas time.

RIVERSIDE SEVENTH DAY BAPTIST
YOUNG PEOPLE'S SOCIETY.

"IN HIS HOLY TEMPLE"

HEBREWS 2: 20

The temple needs a strong and cleansing Hand—
For it is foul with many a sinful stain,
And reeks with blood of beasts to idols slain,
And worshipers, forgetful of Jehovah, stand.
So, many a soul, where hushed is God's command,
Forgetting it was cleansed from sins of old,
First careless, then in idol worship bold,
Strange altar decks with impious, daring hand.
And men, with all their efforts to make clean,
Have only shown their utter lack of power.
"The Lord his Holy Temple is within!"
"Keep silence, Earth." In patience wait his hour.
The day will come when near and far is seen
The glory of his presence and his power.

—Sallie Neill Roach.

"The speaker who ponders most will be least ponderous."

CHILDREN'S PAGE

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

WHAT OUR WORDS TELL

MRS. ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
February 25, 1928

DAILY READINGS

Sunday—Words tell what the heart is (Matt. 12: 33-37)

Monday—Words that told of kindness (Gen. 45: 1-8)

Tuesday—Words that told of falsehood (Gen. 27: 6-24)

Wednesday—Words tell of a bold heart (Acts 5: 29-32)

Thursday—Words tell of tender love (Matt. 11: 28-30)

Friday—A heart that loves God (Matt. 4: 10)

Sabbath Day—Topic: What our words tell about us (Prov. 15: 1-4)

I like to see a boy who can say "No" when necessary; for that kind of boy will make the kind of man God can use. It is not easy to say that little word of two letters, but how it strengthens his character—"No," when tempted to cheat; "No," when urged to tell a lie; "No," when asked to play a game of gambling; "No," when offered a cigarette; "No," when other boys are planning unkind tricks; "No," when other boys go away on a picnic on Sabbath days.

I like to see a girl who can say, "Yes," without an excuse or a sigh; for that kind of girl will make the kind of woman God can use in his work. It is not always easy to say that little word of three letters, but how it strengthens her character and disposition—"Yes," when asked to do an errand; "Yes," when asked to read to an elderly person; "Yes," when asked to help her pastor; "Yes," when needed to sing at a hospital; "Yes," when the others girls complain of too much work; "Yes," when the other girls have plenty of time for parties and personal pleasures, but no time for church or God; "Yes," when it means service and sacrifice.

"No," and "Yes," are only little words, but oh, how much they tell about us! Our Bibles tell us that "Out of the heart the

mouth speaketh." A selfish heart will send forth cross, unkind, snappy, harmful words. How unhappy some day, when friends have forsaken her, that girl will feel. God needs boys and girls whose words of thoughtfulness, determination, truth, loving kindness, and sincerity, reveal a heart of love in tune with God's plans.

Little builders all are we,
Building for God's eye to see;
Not with hammer's cheery ring,
Not with outward chiseling;
Back and forth no plane we draw,
Never need we use a saw;
Though no tools our hands may show,
All the while the buildings grow.

Little builders, day by day,
Building with the words we say;
Building from our hearts within
Thoughts of good, or thoughts of sin.
Building with the deeds we do
Actions ill, or pure and true;
Oh! how careful we must be,
Building for eternity.

—Selected.

Westerly, R. I.

DEAR CHILDREN:

I do believe I will have to remind some of you once more that this is your very own page and that every Seventh Day Baptist boy and girl should do his or her part to make it one of the best children's pages imaginable. Every single week it should contain at least one letter, story, verse, or jingle written by some boy or girl. Interesting things happen in the lives of every one of you nearly every day, things that other children would enjoy hearing about. Jot them down and then, when you have time, write a story about them and send to me for this page.

Winfield Randolph, Jr., has sent a fine letter this week. You see, Winfield and I have been good friends for the past nine years, and his father and mother have been my good friends much longer, so of course his letter looks extra good to me.

Dear Winfield, you write a splendid letter. Please do it again soon.

Lovingly yours,

MIZPAH S. GREENE.

"If you are victim of your own conceit, you can be easily victimized by another's deceit."

WINFIELD'S LETTER

DEAR MRS. GREENE:

I enjoy reading the Children's Page in the SABBATH RECORDER, so I thought I would write and say so.

We like our new home very much. It is at the foothills of the Adirondack Mountains. We are a little over a mile from the beautiful Ausable Chasm.

I am nine years old, and am in the fifth grade. I like my teacher very much. My daddy is principal and my mama teaches French and history, so the boys and girls call me "Prof."

In summer we go swimming and fishing in Lake Champlain, and I learned to swim this last summer. The mountains are full of blueberries.

I am glad the snow has come. There is a hill in back of our house where we go skiing and sliding.

There is no Sabbath school here, so we go to Sunday school, and I have a nice teacher.

We would like to have all our friends come and see us.

Your friend,

WINFIELD RANDOLPH.

Kesseville, N. Y.,

January 22, 1928.

THE LITTLE I MAY DO

(Another helpful message in verse from Devillo E. Livermore.)

If any simple word of mine,
With kindly thought be spoken,
To carry to some lonely heart
The message of love's token,
Then let me speak that little word,
To make the burdens lighter,
Or raise to higher planes of life,
And make the way seem brighter.

If any little song of mine,
With strains of joyous measure,
Can help to fill another's life
With hope and joy and pleasure,
Then let me take my task with joy;
It is my Master's calling.
While fresh the dews of heavenly grace
Around my path are falling.

If thus, some tender love of mine
Will bind our hearts together,
To help us walk the heavenly way,
With true and firm endeavor,
Then let us clasp the hand that leads
Where brightest flowers are growing,
Amid the pastures green and fair,
Where crystal streams are flowing.

THE GINGERBREAD MAN

The gingerbread man had raisin eyes;
He came today as a grand surprise
From grandmother's house. She was baking cake
And decided a gingerbread man she's make.
And when he was made, it was plain to see,
She soon decided to give him to me.

I took him straight to my big playroom,
Where he met the bride and the handsome groom
And the Teddy bear and the pussy-cat
And the jumping-jack with his queer old hat.
Then all these dolls sat down with me
To have a cup of play-like tea.

I filled their cups with water clear
And said to Teddy, "Sit still, dear."
I drank their tea and my tea, too—
It is a thing that you have to do
When you play with dolls. I passed a plate
Of play-like cake and we ate and ate!

Then I got a wiff of gingerbread
And wanted some real food instead,
So I pinched off the ginger-man's ginger feet,
Oh, yes, they were very good to eat!
At that tea party the nicest guest
Was the gingerbread man; he tasted the best.

—Minerva Hunter in *The New Outlook*.

"GO, MAKE DISCIPLES!"

The one great fundamental thing to be done in this world in order to make it what it ought to be is to make it Christian. All other things are subordinate to that. The main thing is to make men right in their purposes, ambitions, desires, and actions. And there is only one way to create such a condition. "If any man be in Christ Jesus, he is a new creature. Old things have passed away. All things have become new."

If there is any great task for the Church of today, it is right here: "Go, make disciples!" The church that is not doing it is without any excuse for its existence. If the Church as it exists is not making disciples, it is not making anything except a most colossal mistake. The last command laid by the Master on his disciples was to go into all the world and make disciples of the nations. In no other way can war and race hate and selfishness of all sorts be driven out of the world, and it become the living abode of happy, redeemed men.

There was a time in the first three centuries after Christ when all the members of the Church were disciple makers. Each Christian was a preacher. Each disciple was after another disciple. But the times have changed. Now, the average church

expects the minister or the evangelist to make all the disciples. It is the exception, and often a rare one, when a member of a church nowadays goes out as a layman to preach and make converts. He does not regard it as his business. It is the pastor's business to make converts, and if the membership does not grow, the minister is blamed for inefficiency.

But there are 26,000,000 church members in the United States belonging to the Protestant denominations. Counting out the children who might not properly be called disciple makers, there are at least 20,000,000 church members who ought to have enough love for their Savior to tell of his redeeming love to others. If each one of these 20,000,000 would make one disciple this new year it would bring into the church membership more than half the population of the United States.

It is the time of all times in church history for the membership of Christ's body to give a good reason for their existence. It is the time of all times historically for the Church to become an evangelizing force to Christianize the world. The task is too great for one man in the pulpit. "Go, make disciples!" was not spoken to one man called a minister, but to the entire company of disciples, each one of whom was to have a passion for souls, and each one of whom was to bring men to Christ as Andrew found Peter, and Peter found Simon, and Philip found Nathanael and each told his brother of the Christ.

What will the Church do as it faces the new year? The history of the world can be written by the Church. The only history that will make a warless world can be written by the Church of the living God.

But it can not be written by a church that is content to live on one-man preaching, suppers, entertainments, socials, fairs, literary societies, and pleasant gatherings. It can be written only by a church that is living in obedience to that imperative command of the Master, "Go, make disciples!" Will the Church "Go" and do what the Master commands, this year?—C. M. S.

Show me the man who would go to heaven *alone* if he could, and I will show you one who will never be admitted there.—Owen Feltham.

FOUR YOUNG MEN WITH GRIT, GRACE AND GUMPTION

REV. AHVA J. C. BOND
(Talk to the boys and girls, Plainfield, N. J.,
January 14, 1928)

I want to talk to you today about four boys who lived a long, long time ago. We have just passed through the Christmas season when we celebrate the birthday of Jesus. It was a long time ago that Jesus was born, but it was a long time before that when these boys lived, about whom I am going to tell you.

These boys each had two names. They were Hebrew boys, and they had Hebrew names. They were: Daniel, Hananiah, Mishael, and Azariah. They were taken captive and carried away into Babylon, and there they were given new names. The new names given them in Babylon were: Belteshazzar, Shadrach, Meshach, and Abednego. We know the first of these boys by his Hebrew name, but the others are known to us best by their Babylonian names. The story of Daniel in the lions' den is familiar to you. And you know the story, also, of the other three, which is called the story of the Three Hebrew Children in the Fiery Furnace.

A great Baptist preacher of London once told a group of boys and girls why the lions did not eat Daniel. He said it was because Daniel was mostly backbone, and the rest of him was grit. I guess even lions could not do much with a person who was all backbone and grit.

I suppose we might say, then, that the reason the three Hebrew children were not burned up by the burning furnace was because they were pure gold. Fire can not burn gold. If there is any dross mixed in with it, that will burn. But since these young men came out unscorched I should think that would prove that they were pure gold.

Now when someone has shown real bravery, and shown himself a hero, we begin to go back into his early life to see what kind of a boy he was. There is an old saying, "The boy is father to the man." That means that the early habits of the boy have very much to do with the making of the man. And usually when we find a man who makes good in life, we can discover something in his boyhood which will account for his later success.

THE CALL OF THE BOY SAMUEL

REV. AHVA J. C. BOND
(Sermon to the boys and girls, Plainfield, N. J.,
February 4, 1928)

Text: *And Jehovah came, and stood, and called as at other times, Samuel, Samuel. Then Samuel said, Speak; for thy servant heareth.* 1 Samuel 3:10.

All boys and girls who go to Sabbath school, and who know the beautiful Bible stories, will remember the story about the boy Samuel, who afterwards became a judge in Israel and a prophet of God.

This is true of these four Hebrew boys in a strange land. These were young men of noble blood, and the king wanted them educated to be his helpers in ruling the kingdom. He felt it quite necessary to have among his advisers some of the Hebrews trained in the best schools of Babylon. He selected these four young men, and asked that they be educated in the best schools. In order that they might have every opportunity to develop he ordered that they should have the best things to eat, and wine to drink.

Now, these boys had been brought up not to drink wine, just as you have been brought up. But now the king had ordered them to drink it, and by obeying him they were to be made rulers in his kingdom. What would you have done? I think you would have done just as these boys did so long ago. They said, "We can not. You just try us out, and see if we do not measure up with the boys who drink the wine." So they tried it out, and you know what happened. They were the finest looking quartet in a whole field full of applicants for the big jobs.

These Hebrew young men had grace, grit, and gumption. What I mean by that is, they were conscientious, brave, and sensible.

Some cynic has said that there is just as much horse sense in the world as ever, but that the horses have it. Well, I have concluded that there is more good sense among the young people today than some of the older people give them credit for. Multitudes of them who never get in the newspaper headlines possess and are cultivating grace, grit, and gumption. It has been declared in the newspapers throughout Europe and America that certain young men who have done great deeds "do not drink wine," and "Lindy" heads the list.

A man attacked by two highwaymen put up a terrific fight. Finally he was overcome and searched. All they found on him was a dime. The bandits were amazed.

"Say," exclaimed one, "you don't mean to tell us you put up a battle like that for a measly dime. Why, we almost had to kill you."

"Well," answered the victim, "the truth of the matter is I don't want my financial condition exposed."—Selected.

Samuel's father and mother were good people who went together to the house of God for worship on his holy day, and who loved and obeyed God in their own home every day. When Samuel was yet a small boy his mother took him to the house of God and left him there to live with the priest and to help him in the worship. You may think Samuel was lonesome. But his mother visited him, and brought him new clothes when he needed them, bringing him every year a little robe which she made with her own hands. Mothers are that way, you know. Then the priest was kind to Samuel, and he just loved to be in the temple, and near the ark, for he felt that he was always in the presence of God, who loves us even more than a mother can love. So Samuel was happy; and then, too, he was growing, and learning, so that when he grew to be a man he could be a good leader of the people.

God always has boys and girls in training to do big things for him when they grow up. We do not always know just who they are. They are just some of our happy, fun-loving boys and girls; but I guess he knows who they are even when they are only just little folks.

You will remember Samuel had a special call one night after he had gone to bed. He heard a voice, or thought he did. And he thought it was Eli, the priest, who called him. Three times he thought Eli called; but the third time Eli told him it was the Lord calling him.

"And Jehovah came, and stood, and called as at other times, Samuel, Samuel. Then Samuel said, Speak; for thy servant heareth."

Through a long life Samuel often heard the voice of God because he had listened and obeyed when he was just a lad.

God still speaks to boys and girls, and a

favorite time is when you have gone to bed—just as it was with Samuel. Samuel helped in the temple worship, but it was at night when the light was dim and all was quiet that he heard the voice of God. The temple worship was his preparation, but it was in the quiet of his own bed-chamber that the message of heaven came to him.

It is still the boys and girls who go to church and who attend Sabbath school who are most likely to hear when God speaks, but a good time to listen is when you have gone to bed at night. Then is a good time to go over in your thoughts the experiences of the day to see if they were just what you wanted them to be. You may think of something you did that was wrong, or something you said that you ought not to have said. You may want to call mother and tell her about it. Or you may decide to do what you can to correct it the next day. That is God speaking to you.

My older boys and girls may have some question to decide that is very important, and that may mean much for your future. At night when all is still, and it is dark, is a good time to think about it.

"Give it a pillow thought" is a suggestion that came to me when I was a boy, in something I read. I thought it was a good one and tried to follow it. It was suggested that one should not make an important decision hastily. Young people were advised to wait until they had gone to bed before making their decision on an important matter. "Give it a pillow thought," was the advice. If the next day you begin to doubt the decision you have made, do not change it right away. You may have decided wrong, but wait until the conditions are the same again before changing your decision. Once you have made a decision at night with your head on your pillow, do not change it until you can reconsider the question under the same calm, quiet circumstances.

God has a purpose for every boy and girl. To know what that purpose is is the most important thing in life. When you find that out you will be useful in the world, and then will you be happy. You may not know just what it is until you are grown up. But if you go to church as Samuel did, and join in the worship, and if you learn about the Father who made the world, and who wants you to make it better, and then if, like Samuel, when you think you hear God speaking

to you, you will say, "Speak, for thy servant heareth," like him you will grow up to be good and useful in the church, and in the world that needs good folks so much.

THE YOUNG IDEALIST

MARY L. W. ENNIS

There's a lad of our town,
By name Smith, Jones, or Brown,
Who aims to become
A wise man of renown.

So knowledge galore,
In his head doth he store,
While day after day,
He is searching for more.

But wisdom, too oft,
Is not coupled with knowledge,
But secured in life's school,
After farewell to college.

When vexations beset,
This lad never does fret,
But every fresh onslaught,
With courage is met.

No pessimist, tearful,
Of disasters fearful,
He wakens each morn,
Optimistic and cheerful.

Though the road it be rough,
Though he meet with rebuff,
He can win if he have
Perseverance enough.

With eye fixed on the goal,
With a resolute soul,
His name may yet shine
On Fame's luminous scroll.

So he keep himself pure,
So he heed not the lure
Of the tempter, but like
A good soldier endure.

For no byways of sin,
May his feet enter in,
If the coveted prize,
At the last, he would win.

And would stand with the few,
Who with banners unfurled,
Are a blessing indeed,
To this needy old world.

Ashaway, R. I.

Our gold will buy us many things—
Antiques, old lace, and marriage rings;
'Twill build us houses by the road,
And take from us a heavy load;
But when I searched in every mart
I could not buy a happy heart:
The price of this is love, not gold—
Great love for others, I was told.

—H. G. Perry.

Lone Sabbath Keeper's Page

MY MATERNAL GRANDPARENTS

EMILY P. NEWTON

I do not remember any of my grandparents except my Grandmother Rogers, a sweet spirited Christian woman. I remember well the brown leather bound Bible, of convenient size, in which she read every day. I heard the following story from her own lips.

Grandfather Reuben Rogers had built a small cabin near the Edisto River in South Carolina, about fifty miles from Savannah, Ga. At that time houses were few and far between.

One evening a stranger rode up and asked to be taken in for the night. Grandmother said there were several small children and the house was so small she dreaded to have company; notwithstanding the Scripture: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares," had been running through her mind for several days. She sent him to grandfather, knowing that grandfather would not refuse him. After supper when children had been put to bed, I think, from what grandmother said, they talked far into the night.

I can almost see the gentle look of my dear grandmother's face and the earnest expression of her eyes, as she said with emphasis, "And we had some good talk."

This recollection of my grandmother is clearer and more deeply impressed on my mind than any other remembrance I have of her.

My mother told me afterwards that she said they could not have been better pleased if their favorite preacher in the settlement where they had moved from had been with them.

The "stranger" proved to be a Sabbatarian preacher. I did not learn his name, which I have many times regretted since becoming a Sabbath keeper myself.

My grandparents loved the Bible and tried to live by its teachings. I have often wondered if that Sabbath keeping preacher was faithful in telling them of the true Sabbath, and the Bible authority for it. I do

not remember ever hearing grandmother say anything about the Sabbath. Later they returned from South Carolina to North Carolina to the community where they formerly lived, near a strong Baptist Church, one of the earliest in the state in New Hanover County.

Grandmother said she liked to be with the preachers and would frequently visit where they would be stopping. She said she supposed she liked the good "eats" too. At last a friend told her she ought to help do the entertaining in her own home. She took the advice kindly, without becoming offended, and afterwards did her part in caring for the preachers and other guests.

My two grandmothers were sisters. At one time Grandmother Rogers prepared flax—a tedious process in those days—carded and spun warp and filling, wove the cloth, bleached it, and made a linen shirt for the pastor of the church.

Grandmother Newton picked some old silk to pieces, mixed cotton with it, carded and spun it into thread, and knit a pair of long stockings for the same minister. In those days men wore knee pants and long stockings.

Hope Mills, N. C.,

R. I., Box 1.

FEDERAL COUNCIL ON PROHIBITION

[This interesting statement is taken from the Federal Council's report of its annual session held in Cleveland, Ohio.—T. L. G.]

We hereby place on record our great gratification as the statement concerning the prohibition situation made by President Coolidge in his last annual message to Congress, and we would emphasize certain items in that statement.

First, that the Federal prohibition amendment was not the result of a sudden wave of hysteria or of unreasoning fanaticism as is frequently erroneously declared, but was adopted as the President officially states, "after more than two generations of constant debate."

Furthermore, this amendment was not "put over," as charged by wet propaganda, by drastic, unfair methods while our boys were in France, but as the President's message officially declares was adopted "under all the solemnities involved in an amendment to the Federal Constitution," namely,

the affirmative action of more than two-thirds of the members of both houses of Congress and of the legislatures of forty-six of the forty-eight states. This procedure required over twelve months for its completion, during the greater part of which time there were in France, less than five hundred thousand, and at no time more than two million of the more than one hundred million of the inhabitants of the United States.

THE MANDATE OF THE COUNTRY

Again the President declares that "in obedience to mandate of the country," legislation for the administration and the enforcement of the Eighteenth Amendment has been adopted by Congress and the states, and this legislation is the expression of the will of the majority of the people, which fact as the message declares, "imposes upon the citizenship of the country and especially upon all public officers not only the duty to enforce, but the obligation to observe the sanctions of this constitutional provision and its resulting laws."

The crux of the situation is not, therefore, whether the purpose and possibilities for good of the prohibition law are to be approved, but the practical burning issue today is whether the law shall be properly observed and enforced. On this point the President concisely declared, "If this condition (of observance and enforcement) could be secured, all question concerning prohibition would cease." For wherever the prohibition law has been observed and enforced the manifold good results far exceed the expectations of its friends. Observance and enforcement of the prohibition law must be twin goals of our immediate continuous endeavor.

On this point the President declares that "the Federal government is making every effort to accomplish these results, through careful organization, large appropriations, and administrative efforts." He furthermore very properly emphasizes that the "same vigilance on the part of local governments would render these efforts much more successful; and he calls attention to the "notable exceptions" of two states which, although having voted to ratify the

prohibition amendment are now lately refusing to adopt any state legislation to assist in its enforcement—an attitude of practical nullification.

PLEDGE SUPPORT

We pledge our hearty, active, continuous co-operation with the Federal and state governments to secure the observance and effective enforcement of the prohibition law. We urge our pastors, Bible school workers, and all prohibition organizations to emphasize the importance of an adequate educational program, which will result in steady growth of the law observance sentiment among all classes of our people. The prohibition law is one of the highest products of Christian citizenship in the realm of social legislation. The solemn responsibility for the maintenance of that law in full effectiveness rests with the same citizenship, and that citizenship should speak again today in a clear, strong demand for the observance of the prohibition law.—*The American Issue.*

MARRIAGES

STOKER-OURSLEER.—At the home of the bride's aunt, Mrs. Flora Schule, in DeRuyter, N. Y., December 26, 1927, by her pastor, Rev. John T. Babcock, in the presence of a few of their relatives, Lester Thomas Stoker of Fenner, N. Y., and Miss Margaret Nancy Oursler of DeRuyter, N. Y.

DEATHS

BABCOCK.—Amy Green Babcock was born in Hounsfield, Jefferson County, N. Y., October 22, 1850, and died at the home of her son Harry, in Battle Creek, Mich., January 24, 1928. She was the daughter of William Bailey and Alvira Benjamin Green, and a granddaughter of Rev. William B. Green. On December 28, 1870, she was united in marriage to Malone S. Babcock, to whom she was a devoted wife for more than fifty-seven years. Their marriage ceremony was performed by Rev. A. B. Prentice. In 1866 she was baptized by Elder George E. Tomlinson and joined the church at Adams Center. In 1880 Mr. and Mrs. Babcock removed to Nortonville, Kan., and joined the church there. Twenty-one years ago they re-

moved to Battle Creek and joined the church here. Mrs. Babcock was the mother of four sons and one daughter, all of whom are living and have families of their own. They are Orestes M., of Atchison, Kan.; Ralph W., of New York City; Florence McClure Gove, of Concord, N. H.; and Sheldon G. and Harry M., of Battle Creek.

The funeral services were held on January 26, from Hebble's funeral parlor, and the burial was in the cemetery at Bedford, Mich. Mrs. Lena Crandall and Mrs. Mary Hall sang two duets at the services, and there were remarks by Chaplain Henry N. Jordan and by Pastor Crofoot. Mrs. Babcock had suffered much of late from ill health, but she was one of the quiet, unassuming, faithful members of the church on whom its continued success depends. Those who knew her best speak highest of her home life.

J. W. C.

HIBBARD.—Ada Louise, the infant daughter of Mr. and Mrs. David C. Hibbard, was born November 26, 1927, and died January 30, 1928, at Battle Creek, Mich. Funeral services were held from the Hebble chapel, February 1, Pastor Crofoot officiating. Burial was in Reese Cemetery.

J. W. C.

ROGERS.—Geno C. Rogers, son of Deloss and Cythia Palmiter Rogers, was born at Brookfield, N. Y., August 28, 1859, and died at the home of his son Harold, January 28, 1928.

At the age of fourteen he joined the Leonardsville Seventh Day Baptist Church of which he has been a member all these years. October 7, 1885, he was married to Ivaloa Huntington; to them were born two sons, Harold of West Edmeston, and Donald of Altamont. When first married he lived in Leonardsville and was in the employ of the Babcock Company. Then with his family, he moved to Bainbridge, N. Y., where he was connected with a newspaper of that place. From that he was in the employ of the Excise Department for more than twenty years, and lived in Albany and Syracuse, but kept his home in West Edmeston and came here to make his permanent home a few years ago.

He was a faithful attendant of the West Edmeston Seventh Day Baptist Church, where he was teacher of the Adult Class in Sabbath school. He was always in his place and was loyal to his convictions.

Beside his wife and two sons, he leaves four grandchildren; one brother, George Rogers of Brookfield; and one sister, Mrs. Emmett Stephens of Edmeston, to mourn their loss. He will not only be missed by the loved ones but by the whole community where he was always ready to give a helping hand to those in trouble, or advise where needed; so we can say he was faithful unto death.

Funeral services were held at his late home Wednesday afternoon, conducted by his pastor, Lena G. Crofoot. Interment in the West Edmeston cemetery.

L. G. C.

PARKER.—Carlton U. Parker was born in Milton, Wis., April 27, 1866. He was for thirty-six years an active member of the Chicago Seventh Day Baptist Church. He passed away

January 9, 1928, at the Hinsdale Sanitarium, at Hinsdale, Ill., following a brief illness of pneumonia.

For twenty-eight years Mr. Parker was employed as a sidewalk inspector by the city of Chicago. Mr. Parker was a loyal member of the church, serving for several years as church treasurer and a Sabbath school teacher, in which duties he was extremely faithful. He is survived by his widow, Mrs. Cora Parker, and two sons, Clarence and Wayne. His first wife, Mrs. Rebecca Parker, died over ten years ago.

Funeral services for Mr. Parker were held in Chicago, January 10, with Rev. A. E. Johansen, pastor of the Chicago Church, officiating. Brief services were also held at Milton Junction, Wis., where interment was made. Rev. James L. Skaggs, pastor of the Milton Seventh Day Baptist Church, officiated at the final services in Milton Junction.

A. E. J.

Sabbath School. Lesson VIII.—Feb. 18, 1928

TWO MIRACLES OF POWER

Mark 4: 35 to 5: 20

Golden Text: "What manner of man is this, that even the wind and the sea obey him?" Mark 4: 41.

DAILY READINGS

Feb. 12—Power Over Nature. Mark 4: 35-41.
Feb. 13—Power Over Human Nature. Mark 5: 15-20.
Feb. 14—Raising the Widow's Son. Luke 7: 11-17.
Feb. 15—The Blind Man Healed. John 9: 1-12.
Feb. 16—Walking on the Sea. Matt. 14: 22-33.
Feb. 17—The Cure at Bethesda. John 5: 1-9.
Feb. 18—The Omnipotent One. Psalm 104: 1-8.
(For Lesson Notes, see *Helping Hand*)

Sabbath School. Lesson IX.—February 25, 1928

OTHER MIGHTY WORKS OF JESUS

Mark 5: 22-43

Golden Text: "Thy faith hath made thee whole." Mark 5: 34.

DAILY READINGS

Feb. 19—Other Mighty Works of Jesus. Mark 5: 22-34.
Feb. 20—Jairus' Daughter Raised. Mark 5: 35-43.
Feb. 21—The Price of Greatness. Matt. 16: 21-28.
Feb. 22—The Canaanite's Daughter Healed. Mark 7: 24-30.
Feb. 23—The Deaf and Dumb Man Healed. Mark 7: 31-37.
Feb. 24—The Miraculous Draught of Fishes. Luke 5: 1-11.
Feb. 25—Beyond Our Asking or Thinking. Eph. 3: 14-21.

(For Lesson Notes, see *Helping Hand*)

"If some men did not boast of their abilities, others would never know they possessed them."

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. Gardner, 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.

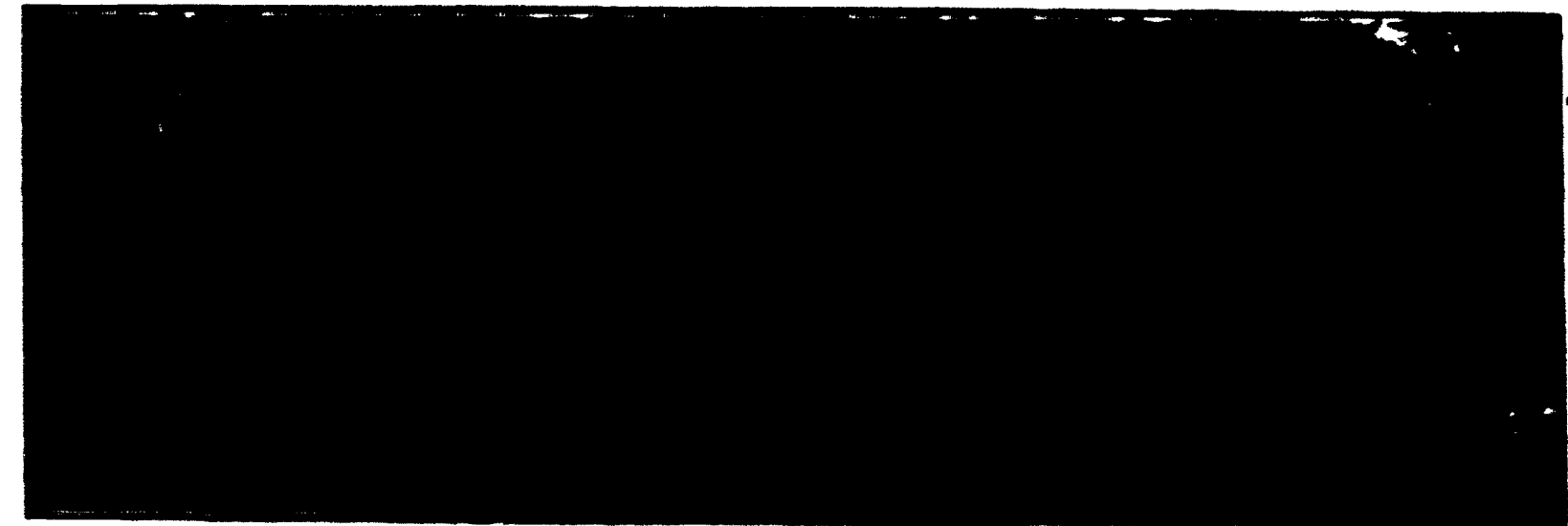
NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$2 postpaid. Bound in leather, \$3.50. Makes a fine birthday or Christmas present. Sabbath Recorder, Plainfield, N. J.

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. Orates Bond, President, Salem, W. Va.

ALFRED UNIVERSITY

A modern, well equipped, Class A, standard college, with technical schools.
Buildings, equipment and endowments valued at over a million dollars.

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

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

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

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

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

BOOKLETS AND TRACTS

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

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

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

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

STUDIES IN SABBATH REFORM.

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

SEVENTH DAY BAPTIST HYMNS AND SONGS—15 cents each.

A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE.

THE ABIDING GOD AND HIS HOLY DAY.

MAKING THE ANNUAL CANVASS.

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

AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

MILTON COLLEGE

THE COLLEGE OF CULTURE AND ECONOMY

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

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

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 Booth 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.