

# The Sabbath Recorder

“So built we the wall;  
 . . . . for the people  
 had a mind to work.”

—*Nehemiah 4: 6.*

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

## THE VISION OF PEACE

O beautiful vision of peace,  
 Beam bright in the eyes of man!  
 The host of the meek shall increase,  
 The prophets are leading the van.

Have courage; we see the morn!  
 Never fear though the now be dark!  
 Out of night the day is born;  
 The fire shall live by the spark.

It may take a thousand years  
 Ere the era of peace hold sway;  
 Look back and the progress cheers  
 And a thousand years are a day!

The world grows—yet not by chance;  
 It follows some marvelous plan;  
 Though slow to our wish the advance,  
 God rules the training of man.

—Nathan Haskell Dolc.

## CONTENTS

Editorial—Our Time of Need is God's Opportunity.—The Sabbath Recorder to Have "Fundamentalist Page" . . . . .	513	Tract Society—Meeting Board of Trustees . . . . .	529
Laying the Corner Stone of Ella Eaton Kellogg Memorial . . . . .	514	Young People's Work—World Peace.—Intermediate Corner — Get Acquainted . . . . .	523
An Interesting Letter from Rev. S. R. Wheeler . . . . .	517	Concerning the New Building . . . . .	524
Letter from Eugene Davis . . . . .	518	Children's Page—Bobby's Lesson . . . . .	525
Seventh Day Baptist Oward Movement.—"Moses the Greatest of Calendar Reformers"—A New Book.—Samuel Walter Gamble's Book . . . . .	519-526	Home News . . . . .	526
The Sabbath in Nature . . . . .	526	Our Pulpit—God's Armor for the Christian . . . . .	527-529
On Our Shelves . . . . .	527	Horrors of Florida Storm . . . . .	530
Education Society's Page — Milton College Enrolls Its Largest Freshman Class.—Milton College Continues Its Endowment Campaign.—Dependence . . . . .	528	Sabbath School—Adolescence — Sabbath School Lesson for November 3, 1928 . . . . .	541
		Marriages . . . . .	542
		Deaths . . . . .	542

# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Milton, Wisconsin, August 20-25, 1929.

**President**—Claude L. Hill, Farina, Ill.  
**Vice Presidents**—Miss Ethel Rogers, New Market, N. J.; Hurley S. Warren, Nile, N. Y.; Lester G. Osborn, Verona, N. Y.; Clifford A. Beebe, Berea, W. Va.; Ellis R. Lewis, Gentry, Ark.; James R. Jeffrey, Los Angeles, Calif.

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**Corresponding Secretary**—Willard D. Burdick, Plainfield, N. J.

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**Treasurer of Onward Movement**—Harold R. Crandall, 81 Elliot Ave., Yonkers, N. Y.

**General Secretary of Onward Movement**—Willard D. Burdick, Plainfield, N. J.

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**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.

**Terms expiring in 1931**—Claude L. Hill, Farina, Ill.; George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.

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**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.

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**Recording Secretary**—George B. Utter, Westerly, R. I.  
**Corresponding Secretary**—William L. Burdick, Ashaway, R. I.

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**Corresponding Secretary**—Mrs. Edwin Shaw, Milton, Wis.

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**Editor Woman's Page, SABBATH RECORDER**—Mrs. George E. Crosley, Milton, Wis.

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**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**—Miss Ethel L. Titsworth, Plainfield, N. J.  
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**Editor of Young People's Department of SABBATH RECORDER**—Mrs. Ruby Coon Babcock, R. 5, Battle Creek, Mich.

**Junior Superintendent**—Mrs. Elisabeth K. Austin, 52 Beach St., Westerly, R. I.

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# The Sabbath Recorder

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

VOL. 105, No. 17

PLAINFIELD, N. J., OCTOBER 22, 1928

WHOLE No. 4,364

*O Lord, thou knowest all our troubles and all our weaknesses and shortcomings. We seek thy help in the name of Jesus Christ of whom the whole family in heaven and earth are named. Wilt thou grant that we may all be strengthened with might by his Spirit in the inner man. We pray that Christ may dwell in our hearts by faith so we may be rooted and grounded in love.*

*Help us to walk worthy of the Christian name by which we are called, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. Without thy help we can do nothing. Grant us needed grace in Jesus' name. Amen.*

The Sabbath Recorder On October 14, 1928, there was an "Fundamentalist Page" unusually large meeting of the Tract Board, to which Rev. Alva L. Davis had been invited for consultation regarding matters pertaining to denominational unity. As leader for the "Bible Defense League" Brother Davis made a strong plea for definite space in the SABBATH RECORDER with himself as contributing editor in order that the Exponent might be discontinued. It was shown that the friends of the League could not be satisfied with anything short of the special department.

**Our Time of Need** In trying to do your best for God and man, you have more than once, I presume, found yourself at what some poet has called, "Wit's End Corner." It is a point at which you are distressed over your burden which you have borne until almost ready to give up, and over the outlook for your future. At Wit's End Corner you don't know what to do next. You feel that you can not bear the strain or endure your trouble another day. In head and heart you are longing to see your way clear, and yet you are too discouraged to even hope for success in view of the obstacles that confront you. You feel that you have failed after having done your very best. You wonder if you have been true and if the failure is due to your own mistakes.

I admit that it is an almost overwhelming discouragement to find yourself at Wit's End Corner. And if you are trusting in yourself alone the case is hopeless. But here is a wonderful truth which some one has put into verse. It has helped me, and I pray that it may comfort you:

"Are you standing at Wit's End Corner?  
 Then you are just in the very spot  
 To learn the wondrous resources  
 Of him who faileth not.  
 No doubt to a brighter pathway  
 Your footsteps will soon be moved,  
 But only at Wit's End Corner  
 Is the 'God who is able' proved!"

There were several visitors present from different parts of the denomination. Among these were Rev. Claude L. Hill, of Farina, Ill., president of the General Conference; Brother Frank Hill, of Rhode Island, our last Conference president; Rev. H. C. Van Horn, pastor at Lost Creek, W. Va.; Rev. Erlo E. Sutton, of Wisconsin, general secretary of the Sabbath School Board; Brother Curtis F. Randolph, of Alfred, N. Y., and several other visitors.

The meeting lasted from two until six o'clock, and fully three hours were given to the discussion of matters pertaining to the League's request. A commendable spirit was manifested, and earnest effort was made to find ground upon which all could agree regarding the urgent request of Brother Davis for a special department.

Some attempt to find an appropriate name for the department without using the word "Fundamentalist," was made, but this failed. So the Tract Board voted to grant the request, and repassed the recommendation of the Advisory Committee of last November with some modifications and explanations as follows:

1. In compliance with the action of the General Conference, held at Westerly, R. I., in 1927, we recommend the editor of the SABBATH RECORDER incurring in the plan, that a page or two of the SABBATH RECORDER be given weekly to a setting forth, under two contributing editors, of the positions of the modernists and the funda-

mentalists. That in case the editor of the SABBATH RECORDER accepts the foregoing plan, we recommend

2. That in harmony with the further recommendation of the General Conference Rev. Alva L. Davis and Professor J. Nelson Norwood be invited by the editor to supply a series of articles on these subjects weekly.

3. That these contributing editors have duties similar to those of the present contributing editors of the SABBATH RECORDER.

See RECORDER December 5, 1927, page 720.

This department will begin as soon as Brother A. L. Davis is ready for it, and nothing will go into it that he does not send. Persons writing especially for that page will please send their copy directly to Rev. A. L. Davis, Little Genesee, N. Y.

The editor of the RECORDER has no responsibility for this department, excepting the right to return for correction anything which seems improper to publish in the denominational paper.

There is one thing, however, upon which the editor still insists, and upon which there seemed to be a perfect agreement by all present in the board meeting, namely, that all personalities and unkind epithets should be kept out of the RECORDER. These are not necessary to carry a point, and can be omitted without any loss to the arguments.

Now, dear friends, may we not all strive to unite heart and hand in an effort to restore the spirit of unity among us, even though we may wish that some things were different? Personally, I would prefer a different plan, if it could be agreed upon; but since it can not be accepted by all, I am willing to heed the counsel of others, and to compromise by meeting my opposing brothers half way. I am sure that members of the Tract Board were moved by this spirit when they voted upon the question.

As for myself, I am ready to co-operate in any effort approved by my brethren in the work of the kingdom, and I pray that we may be kept from any misunderstandings which tend to hinder united service in that work.

“Oxen still are drawing tourists through the streets of Madeira in basket sleds, and the automobile has not yet driven them out of business. They are, for the most part, fairly well nourished and cared for.”

**LAYING THE CORNER STONE OF ELLA EATON KELLOGG MEMORIAL**

[Pastor Jay W. Crofoot sends us a picture of the exercises at the laying of the corner stone for the new Battle Creek Seventh Day Baptist church, on October 3, 1928. This much-needed building, as we understand, is made possible by the gift of Doctor Kellogg of the sanitarium, in memory of his beloved wife.—T. L. G.]

Those in the picture reading from left to right are: Rev. S. B. Crandall, Rev. W. G. Studwell, Mayor Bailey, Dr. B. F. Johanson, Rev. H. N. Jordan, Mrs. Benton Colver, Dr. Carolyn Geisel, and Rev. Jay W. Crofoot.

The following program was carried out:

- Hymn: Doxology
- Invocation.....Rev. W. G. Studwell  
(President Battle Creek Ministerial Association)
- Introductory Statement.....Pastor J. W. Crofoot
- Scripture reading.....Rev. Stewart B. Crandall  
(Pastor First Baptist Church)
- Address .....Hon. John Bailey  
(Mayor of Battle Creek)
- Address .....Dr. Carolyn Geisel  
(Life long friend)
- Announcement of articles in corner stone
- Laying of corner stone.....Mrs. Agnes Colver  
(Daughter of Mrs. Kellogg)
- Prayer of dedication and thanksgiving  
Pastor J. W. Crofoot
- Hymn: Holy, Holy, Holy!
- Benediction.....Rev. Henry N. Jordan  
(Chaplain, sanitarium)

**INTRODUCTORY STATEMENT  
PASTOR J. W. CROFOOT**

An occasion like this requires not many words and yet, perhaps, it is worth while to remind ourselves that this is a religious service.

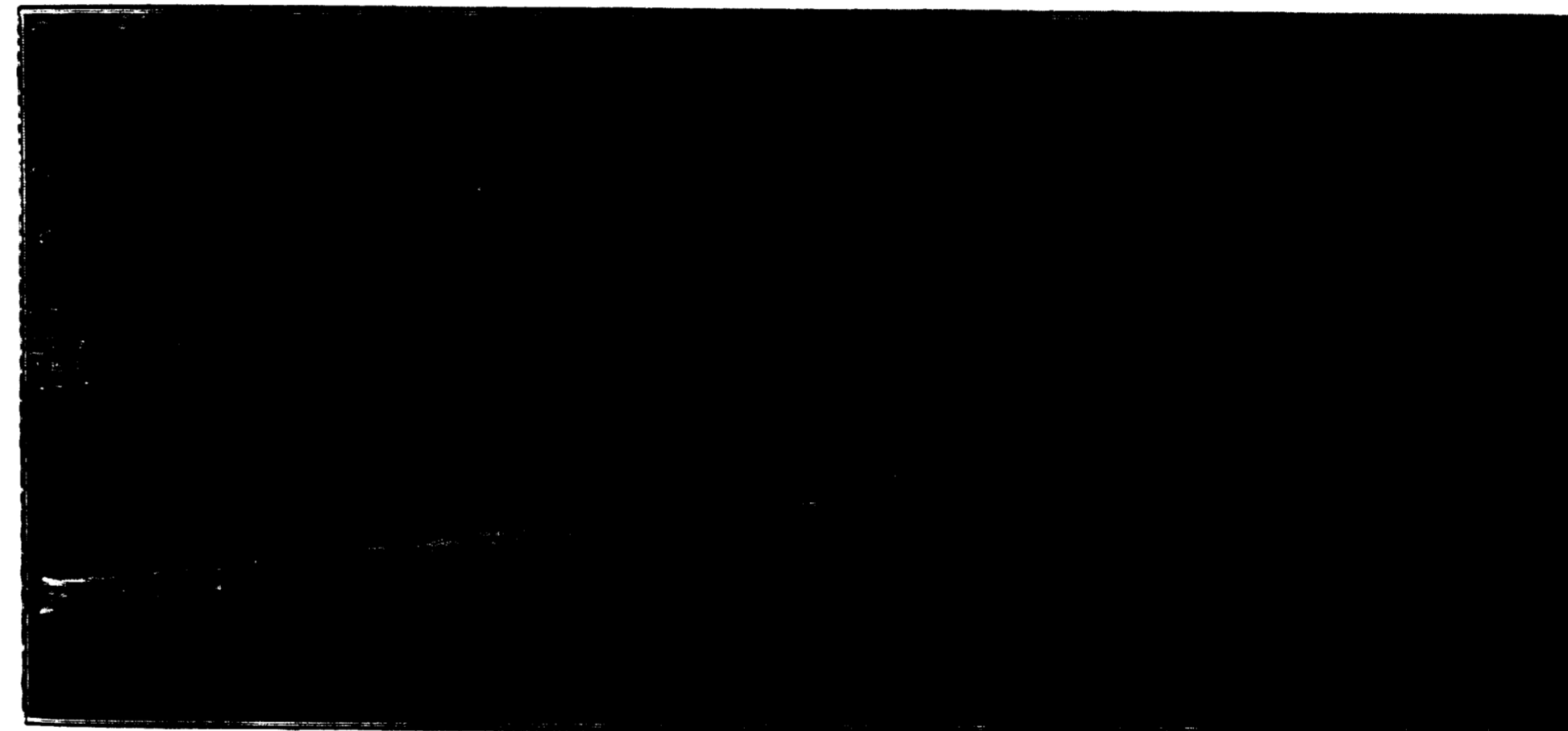
As we lay this corner stone in the beginning of this church, which is, we hope, to be of service to the whole community, we are building a church which will in some sense do honor to the particular body of Christians which will regularly worship here and perhaps in a still greater sense do honor to the late Mrs. Ella Eaton Kellogg, who was a member of the church which worships here and who, when she joined our church, expressed herself as being glad to come back to the faith of her fathers, the church in which she was brought up and to which she belonged as a young woman. And more than that, we hope this church will do honor to our Lord and Master.

All of us who have any share in this enterprise; all of us who have any share in the services today, or in any other service of this church, worship one common Lord and Master. We are glad to think he is the Master of us all, that we have one Father, and that we together are brothers and sisters. We hope that this church which is erected here will be of service to the whole community. Not only will it honor one of our deceased members; not only will it do honor to this particular body of Christians; but we hope that it will be an honor to our Lord Jesus Christ, for whatever we do we should not forget that

church in the dedication of their new edifice. I want to congratulate the board of directors and the members of this church on their good judgment in selecting this beautiful spot on which to erect their new home.

I want to congratulate them sincerely on the fact that while they have been in Battle Creek they have so prospered and so grown that it is necessary that they build this new edifice.

I also want to sincerely congratulate them because of the fact that they have shown such splendid judgment in dedicating this church to the memory of one of its past



“The Church’s one foundation is Jesus Christ our Lord.”

As the only inscription upon this stone which we are to lay today does not contain the letters A. D., but contains only the figures 1928, it shows that all of us, Christian or non-Christian, date the events which we care to remember from the birth of our Lord.

(Rev. S. B. Crandall read from Paul’s First Letter to the Corinthians, chapter 3, beginning with the ninth verse; and from the First Epistle of Peter, chapter 2.)

**ADDRESS,  
MAYOR JOHN BAILEY**

I am very proud indeed to be here at this time and to join with the people of this

members, and to one who in connection with her husband has done so very, very much to make this community and this spot what it is.

Battle Creek is very proud indeed of many things—proud of its citizenship, proud of its factories, and proud of its men and women and of its schools. And it is especially proud of its churches and the many splendid men who preside over those churches and of the splendid work which they are doing. It is also proud of the men and women who worship in those churches, because Battle Creek believes and has good reason to believe that it is to the churches of Battle Creek and the churches of this country that we must look for that training and that education which make for



righteousness and justice and character and the splendid men and women who in the future must carry the burdens of today and of tomorrow.

On behalf of the City of Battle Creek, I want to wish this congregation all of the good that can come to any group of men and women who join in this splendid purpose. I hope that this expectation will be fully realized and that when this edifice is erected and you go into it for worship, you may find in it your splendid home, and that for many many years you may happily worship in this edifice, and that by the time it has shown some decay you will have grown to such proportions and your congregation will be so large and so prosperous that you will be building a larger and a better church for future worship.

We wish you all the good and all the success that is possible to come to a band of men and women who are joined together for the worship of the Master.

## ADDRESS

DR. CAROLYN GEISEL

Of all the great family of believers in our America, few have lived more consistently steadfast Christian lives than Ella Eaton Kellogg. There are many memorial churches in Christendom, but none more consistently named than this. We do well to write her name with the name of the mighty Master upon *this* memorial church building, for did he not say, "I come not to destroy but to fulfil the law."

Through long, long years did she stand almost if not quite alone here in Battle Creek in adherence to the tenets of the Seventh Day Baptist Church—but she stood steadfast, immovable, never wavering. As a result this church home, so rapidly nearing its completion, became necessary to house the growing family of believers who, seeing her faith, followed on to know.

A church home—*home*—what a vital thing home was as she made it. We deplore the passing of the American home—but if all American womanhood possessed the true mother heart in full measure as she did, *could* the American home be destroyed?

How like the Master she was. She must have heard him say "Suffer little children to come," and when she heard she did—did with that same unwavering definiteness

of purpose that characterized her whole life—and the result: her children and her children's children, clean lived, clear brained, great hearted men and women are in our world today making it a better, safer, saner world for us all to live in—"No life can be true in its purpose and strong in its strife and all life not be purer and stronger thereby."

How clearly she demonstrated the rewards of abiding in him who said, "I am the vine, ye are the branches. If ye abide in me ye shall bring forth much fruit."

What a fruitful life hers was. Listening always for the Master's voice, did she hear him say, "Make straight paths for your feet lest that which is lame be turned out of the way," and then for the world's weaklings in character who limpingly longed for self indulgence, she closed the door of the American saloon. How patiently she taught us and trained us and sent us forth to organize, agitate, educate, with the result that the Eighteenth Amendment is written into the Constitution of *her* United States of America.

And when it was so written, her blood was mingled in liquid tracing of that pen, for she gave of her life for this great principle which is builded into that "Highway of Holiness" over which the redeemed do walk. So strong, so truly great, yet so humble in her greatness that she never, *never* seemed conscious of her power! Human frailty, human weakness in any form always appealed to her. *How* she did work for human uplift; what strength she poured forth to us by voice and pen and example as she wrought not alone for prohibition of alcohol and tobacco, but for all the principles of biologic living, which when builded into human character make it easier for each individual to do right and harder to do wrong.

Never seemed she forgotten of our Father who art in heaven, for was it not written of the holy Captain of our salvation that he was made perfect through chastening? So this chastening of the Lord came to her whom he loved, as it is written, "Whom he loveth he chasteneth."

How patiently she endured her physical pain; so quietly she bore it, that many of us who truly loved her knew not. Endlessly we could talk of her work and her

virtues, so like the Master she was. Can we follow? Can we follow her as she followed our Lord—follow till our souls grow as hers to the full stature of the perfect and we are merged into divine oneness with him who is one with God the Almighty? May he grant it.

## ARTICLES IN CORNER STONE

Newspaper containing announcement of the program of the day.

List of seventeen persons who organized the Seventh Day Baptist Church of Battle Creek in December, 1904.

List of 235 persons who are at present members of this church.

List of present members of the adult Sabbath school.

List of members of the children's division of the Sabbath school.

List of the members of the Christian Endeavor society.

List of the members of the Junior Christian Endeavor society.

List of present members of the Ladies' Aid society.

Copy of the covenant of our church.

Several copies of recent issues of our church bulletin, which is distributed at our Sabbath services each week.

No coins were put in, as is often done, but some 1928 postage stamps: one of the stamps, issued this year, celebrating the one hundred and fiftieth anniversary of Valley Forge; one of the special Lindbergh air mail stamps; and one of the more recent five cent air mail stamps; also a Chinese stamp that recently came on a letter received by Rev. J. W. Crofoot.

Copy of the program of the exercises of the day.

On top of all a copy of the daily paper.

Benediction, Rev. Henry N. Jordan, sanitarium chaplain.

AN INTERESTING LETTER FROM  
REV. S. R. WHEELER

[Mrs. Ellen W. Socwell Ramsey sends us the following letter by Rev. S. R. Wheeler, written to her nearly four years ago. Brother Wheeler died May 28, 1927, in his ninety-third year. Many readers will be interested in the historical matters mentioned therein. Mrs. Ramsey ex-

pressed the hope that it might be an incentive to young men who have no such hardships to endure, and yet who do not heed the call to the Maker's work.—T. L. G.]

Mrs. Ellen W. Socwell Ramsey:

I read your article in the SABBATH RECORDER, December 22, 1924, with very much interest.

I went to Milton Academy the fall term, 1857.

I was at the ordination of Rev. Wm. C. Whitford at New Market, N. J., in 1855. Then at once he went to Milton to be pastor of the church. He became principal of Milton Academy the fall term, 1858. I was out teaching after being at Milton the fall and winter terms, 1857-1858; then back to Milton Academy for the spring term of 1859. I found Rev. W. C. Whitford, principal, and Professor Albert Whitford, teacher.

Yes, and I found A. H. Lewis and O. U. Whitford as classmates. In 1862 we were together in Alfred University—A. H. Lewis, O. U. Whitford, L. A. Platts, L. E. Livermore, C. A. Burdick, and S. R. Wheeler. We six were graduated from there nearly the same time.

Whitford and I were roommates at Milton. He was a year or two younger than I, but he died the first one of the six, in 1905. A. H. Lewis, a little younger than I, died in 1908. Platts died in 1915. L. E. Livermore, in 1916. I do not know just when C. A. Burdick died. But you see I am the only one of the six now living.

My mother lived to the age of ninety-two years, nine months, and five days. There were nine children of us. Two were past eighty-nine years, but my lot seems to carry me onward about one and one-half months above ninety. December 9 is my birthday, and a sister is now living, eighty-five, July 3, 1924.

My children—John, Mary, Herbert, and Clarissa—were all Milton students. These last two were graduates; the other two not quite.

Now you gave a good, good history in the RECORDER, and somehow it came to me to give you a little of my history. My mother told me in my very young days that she prayed God for a son that she could name after the Prophet Samuel. Her name

was Hannah, the same as the mother of the Prophet, Samuel. This she fully realized.

I sometimes think it is strange my parents did not give me an education. But we children were all born in England. We landed in New York, June 5, 1844. This exhausted the money purse, and very soon I became somebody's farm boy.

My father and brother had thoroughly learned the watch making trade, and started a business in Salem, N. J., twelve miles from Shiloh, at once. Now a grandson of my father is running the store, calling it "Wheeler and Son," as it always was during all the eighty years from 1844.

But somehow I went to New London, Conn., in 1850, to learn the harness making trade. This I worked at; but one Sabbath morning, in 1854, it came over me very definitely that I was to preach. That winter, 1854-1855, I went to school, without a particle of grammar and nothing much of arithmetic.

Thus I began my education, working my way along teaching, preaching, etc., and was graduated in the college course at Alfred University about twelve years after my first term in school.

Dear me, I did not expect to write half so much. I should be glad to know something of your thirty-four years.

Sincerely yours,

SAMUEL R. WHEELER.

P. S.—I am in a very poor bodily condition. My eyesight is very defective. My body is easily stunned with cold. Can not be out of the house but a very short time, then must hurry into the warm room and recover.

I had to stop my ministerial work in my seventy-fifth year. No one of the six kept it up longer. But the editor of the SABBATH RECORDER, T. L. Gardiner, is holding out longer than any of us six.

Thanks be to God, he sustains me to the end. It is too bad I did not mention my good wife. She is eighty years old and we were married sixty-two years ago—August 13, 1862. Together we have

steadily prayed for our children. My prayer is that God will sustain you till life on earth shall end. Then a glorious home.

SAMUEL R. WHEELER.

632 University Ave.,  
Boulder, Colo.

January 20, 1925.

#### LETTER FROM EUGENE DAVIS

DEAR DR. GARDINER:

Just a note to let you know that Mr. Dzau and I arrived in Shanghai on September first, one week ago today. We were one day late, due to very heavy winds in Japan. The sea was very kind to us and remained calm all the way across, and neither of us was seasick a moment of the way.

We found the *Empress of Asia*, third class much more livable than the *Tenyo Maru*, and were glad we had the opportunity to return that way.

On Sunday I took Mr. Dzau and family back to Liuho, and Doctor Palmborg was glad to see him and to have his help. Doctor Thorngate is having a short vacation with his family on Mokanshan. Mrs. Davis had come down from the mountain, and our children will return with the Thorngate family tomorrow.

Everyone seems well after the heat of the summer, and the Girls' School opens tomorrow, while the Boys' School begins the day following, September 10.

We find much repair work on the buildings awaiting our attention, and also discover that the remaining portion of the old German Garden to the west of the Mission will soon be built up with tenement houses.

I wish again through the RECORDER to express my great joy in the interest shown in the Mission work. Christianity is a world religion, and I believe all Christians should be interested in, and, according to their ability, help build up Christ's kingdom around the world. I expect this Conference year will be our very best for Seventh Day Baptists, at home and abroad.

Sincerely,

H. EUGENE DAVIS.

23 Route de Zikawei,  
Shanghai, China,

September 8, 1928.

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

### "MOSES THE GREATEST OF CALENDAR REFORMERS"

This is the title of a pamphlet issued in the interests of the proposed simplified calendar. The pamphlet claims that some years ago Rev. Samuel Walter Gamble discovered that Moses had one eight-day week each year in his calendar.

Mr. Gamble put forth this "discovery" in his book, "Sunday the True Sabbath of God," in 1901. Samuel H. Davis carefully investigated assertions made in the book, and reviewed it in the SABBATH RECORDER, May 6, 1907. As this review bears directly on assertions made by the originator of the proposed simplified calendar in the pamphlet, "Moses the Greatest of Calendar Reformers," I am having it reprinted together with an introductory article by Dr. A. H. Lewis that also refers to Mr. Gamble's theory.

#### A NEW BOOK

DOCTOR LEWIS

"Scientific Basis of Sabbath and Sunday, a new investigation after the manner and methods of modern science, revealing the true origin and evolution of the Jewish Sabbath and the Lord's day, for the purpose of ascertaining their real significance and proper observance, by Rev. Robert John Floody, Master of Science (Albion College), Bachelor of Sacred Theology (Boston University), Member of the American Association for the Advancement of Science; with introduction by G. Stanley Hall, LL. D., President Clark University. Second and revised edition, published by Herbert B. Turner and Company of Boston."

Mr. Floody has attempted a somewhat new line of discussion. He shows that he

is familiar with modern historic criticism although he applies the results of such criticism at some points in an unscientific way. He claims that ancient pagan nations had a system of weeks and rest days governed by lunar changes. This pagan system did not fix a Sabbath on the seventh day of time, but on successive seventh days marked by the phases of the moon. Although Mr. Floody makes some conclusions on insufficient data, that portion of his book is more nearly scientific than any other portion.

Mr. Floody assumes that the Hebrew Sabbath began in a similar way, although he says, page 95: "We are without a definite literal statement that the Hebrew Sabbath occurred on the seventh day of the moon, but the evidence incidentally presented in the Scriptures, leaves it no longer a matter of doubt." In attempting to support the claim that the Sabbath was lunar, at first Mr. Floody fails to make a scientific distinction between the weekly and the annual festivals of the Jews. He condemns his own position by saying, page 98, "The thought of the Jews admitting into their calendar thirty fixed Sabbaths and eighteen changeable Sabbaths is too absurd to be seriously entertained." He acknowledges that the association of Hebrew Sabbaths with lunar changes was only temporary. On pages 103 and 104 he says: "After the Babylonish Captivity the Sabbath occurred on the regular seventh day of the calendar. The chief cause of this change was the identification of the Sabbath with the creation rest day. As Goldziher says, by the story of creation, the Sabbath was established on entirely new grounds. ("Mythology Among the Hebrews," p. 324.) The second cause was the desire on the part of the Jews to hold the Sabbath in contrast with that of their hated captors. The priestly writer represents the manna as falling every six days with a rest on the seventh. The time between the Passover and the Pentecost was seven weeks and this was exactly fifty days. This is conclusive evidence that the Sabbath was the regular seventh day and had no connection with the moon. The number seven was applied to the days, making the Sabbath day; to the months, making the seventh month of special religious significance; to the year, mak-



ing the Sabbatic year; to the Sabbatic years, making the year of Jubilee."

In recognizing the truth that the Hebrew Sabbath and week mark a permanent division of time without regard to lunar changes, Mr. Floody admits the fact that the Sabbath and the week form the central feature of a universal calendar. This conclusion he tries to avoid by calling the Sabbath a "Jewish institution," and claiming that, being Jewish, it ceased to exist with the Jewish nation. A scientific treatment of the question would recognize the Sabbath law as permanent, representing an eternal principle of human necessity, quite as much as any of the eternal principles set forth in the Decalogue. While all the Ten Words came through the Hebrew nation, they involve eternal truths and universal human necessities.

Chapter three of Mr. Floody's book is entitled "The Seventh-day of Christians." Under that head he discusses the origin of Sunday legislation, etc. He starts with the assumption that the observance of Sunday began at once after the resurrection of Christ, and because Christ rose from the grave on Sunday. Such an assumption is wholly unscientific. It ignores the fact that the historic books of the New Testament were not written until the last part of the first century. It ignores the fact that there is no record in the New Testament showing that Sunday observance began at the time of the resurrection. It discards the fact that the "first day of the week" is named in the New Testament but six times! That four of those references appear in the gospels, and that what they actually show is that the disciples *did not then believe in the resurrection*, and that Christ appeared to them to prove the fact of his resurrection, without any hint that it was to be commemorated in any way or at any time. It ignores the fact that the first mention of Sunday observance appears in the writings of Justin Martyr, as late as the middle of the second century. All this is utter unscientific. It ignores the laws of historic evidence, and the more so because from the time of Christ's resurrection until the destruction of Jerusalem, A. D. 70, the central point of Christian influence was at Jerusalem, and that very few of the religious practices or doctrines

of the mother church at Jerusalem were dropped or modified. Nothing can be more unscientific than to assume that a change so radical as the introduction of the observance of Sunday to commemorate the resurrection of Christ, took place instantly, without discussion, without leaving any trace upon the history of that period, and that in the heart of the Jewish-Christian Church, which was non-Jewish only because those composing it had accepted Jesus as the Jewish Messiah, and were groping their way towards that true understanding of the Messianic kingdom which he had taught. Every law of historic criticism demands that a scientific treatment of that period should take all these facts into account, while Mr. Floody ignores them all. More need not be said to show that instead of treating the development of Sunday observance in the Christian Church scientifically, or on a historic basis, Mr. Floody wanders among vague and unscientific "suppositions" and "probabilities."

In laying down a basis for Sunday observance at the present time, the core of Mr. Floody's contention is that Sunday has no connection with the fourth commandment, nor with the Sabbath. This removes the whole question from a Biblical basis. Having separated Sunday from a Biblical and religious basis, Mr. Floody still claims that it ought to be a "worship day," and that those things which prevent it from being such should be forbidden. He tries to find a basis for some form of civil law that will aid in protecting "Sunday as a worship day." We are glad that Mr. Floody has put forth this book. Almost anything is better than the stagnation in public thought which has attended the Sunday question for several years past.

Mr. Floody has done excellent work in that he condemns the nonsensical vagaries of Rev. Samuel Walter Gamble in his book, "Sunday, the True Sabbath of God." On page 87, Mr. Floody says: "A short time ago an interesting and ingenious pamphlet entitled 'Saturdarian' appeared, in which the claim was made that the Jewish Sabbath occurred on certain fixed days of the month. So fascinating was its presentation that a noted bishop declared it the greatest discovery of the

nineteenth century. The idea of fixed Sabbaths among the Hebrews has been long held by Hebrew exegetes and scholars versed in Oriental customs and institutions, but these Sabbaths took place at changes of the moon. This differed widely from the view of Mr. Gamble, the author of 'Saturdarian,' whose Sabbaths were upon other fixed dates. Upon examination, the latter's position is not borne out by facts. He first assumes that the Hebrews had thirty days in their months. This mistake alone overthrows the whole theory."

#### SAMUEL WALTER GAMBLE'S BOOK

The book which Mr. Floody so justly criticises is a combination of the wildest vagaries, and most unhistoric statements that have appeared in modern discussions of the Sunday question. From the standpoint of actual scholarship and reliability the book has no claims on thoughtful men. It is an appeal to superficial people and the uninformed. It is well calculated to mislead and confuse such people. Soon after it appeared, Rev. S. H. Davis, of Westerly, R. I., made a careful review of Mr. Gamble's vague notions, and the false claims put forth by him. After grouping the facts which show that the Sabbath law is universal and unrepealable, and that Christ and the early church observed the Sabbath which Mr. Gamble stigmatizes, Mr. Davis said:

And yet, all the foregoing propositions, each of which should stand unquestioned by every intelligent reader of the Bible, and of history, are denied with unmeasured assurance and unbounded egotism in the writings of Rev. S. W. Gamble, of the South Kansas Conference of the Methodist Episcopal Church. Mr. Gamble's theories were published in the *Chicago Tribune* and the *Christian Endeavorer*, of Chicago, about 1897, and have since appeared in a book entitled, "Sunday the true Sabbath of God."

In the course of his argument Mr. Gamble asserts a number of strange propositions, two of which are simply astounding. The first: "That God, through Moses, gave to the children of Israel a system of fixed-date Sabbaths, which changed once every

year between the exodus and the crucifixion, to a different day of the week, and hence that 'Saturday' never was a Jewish Sabbath for over a year at a time until after the destruction of Jerusalem under Titus." See 23, of his book.

His other leading proposition is that the first day of the week, now called Sunday, was never called the first day of the week by any of the New Testament writers, but was spoken of in Matthew 28: 1, and other parallel passages as the "first of Sabbaths."

I wish to review briefly, his theory of fixed calendar dates, but changeable, weekly Sabbaths, for which he has manufactured a calendar with an adjustable slide which he shifts to fit his theory. It would seem useless to seriously consider such child's play, and an idle task to review an argument so cheap and visionary, but for the fact that the author claims for it the approval of eminent scholars, and that it is said to have been adopted as a standard work on the Sabbath question by the denomination of which Mr. Gamble is a member.

This latter statement I do not credit, as I can not believe that any scholarly man of the great Methodist denomination would risk his reputation by approving of such error, and I have positive knowledge that some of the leading educators among Methodists have said that his translation and interpretation of Scripture are such as scholars can not accept.

The fact that Mr. Gamble's "startling discoveries," by which he would annihilate the Sabbath and place Sunday on a firm foundation, were published in the newspapers some five years ago, and since in book form, and have never been mentioned, much less reviewed by the prominent church papers, religious journals, and theological magazines of Sunday-keeping denominations, is enough to condemn such discoveries in the eyes of all intelligent people.

If some ambitious scientist would claim to discover a great principle or invent a great theory in science that promised to affect the views and interests of millions of people: if he had his notions published in the newspapers, and later in book form, and after five years not a reputable scientific paper or magazine had mentioned the

discovery or reviewed the theory, people would be apt to conclude that the theory was but thin air.

As to the scholars who aided in bringing Mr. Gamble's production before the public, though he thanks them profusely in his production, he fails to record their names in his book.

On page 18 of his preface he says: "I am under some obligation to the management of the *Christian Endeavorer* for bringing me face to face with the great scholars of Chicago to be interviewed about my Sabbath convictions, and to the men appointed by the great educational institutions of that city, who reviewed my theories so thoroughly and so patiently, and who loaned their influence to bring my investigations before the public. I acknowledge among these men particularly the esteemed Rabbi Emil G. Hirsch, of Chicago, for the encouragement received from him in his own home."

Since Mr. Gamble expresses his gratitude for assistance, to scholars in general, and to Doctor Hirsch, one of the foremost of Jewish rabbis in particular, the reader would naturally conclude that Biblical scholars among the Jews were his warmest supporters. I therefore took the first opportunity to consult some of the most learned Jewish rabbis in New York and Boston, that I might learn their reasons for giving such support, if they did so, and if not, their opinion of Mr. Gamble's fixed-date Sabbath theory with its annual readjustment as to the days of the week.

Spending some time in Boston, I left Mr. Gamble's book with the leading Jewish rabbis of that city for them to read, and called later by appointment for interviews concerning its contents. The first one I saw was Rabbi Hushburg, of 33 Coolidge Street, Brookline, Mass., who lectures to a large congregation of the Reformed Jewish Church at Park Place Synagogue in Boston. His first remark to me after reading Mr. Gamble's book was: "I never waded through such rubbish before in my life." He said further: "Mr. Gamble's claim that the Sabbath date of reckoning was lost after the destruction of Jerusalem under Titus is absolutely false." Rev. S. Shoher, of 1026 Tremont Street, rabbi of an Orthodox Jewish Church, and a very

scholarly man, with whom I had a number of interviews, said, after carefully reading Mr. Gamble's book: "It is foolishness, and the author is an ignoramus, ignorant of the laws and customs of both ancient and modern Israelites." Dr. Chas. Fleischer, of 189 Grampion Way, and rabbi of one of the largest Reformed Jewish churches of Boston, said: "This man's theories strike me as absolutely ridiculous. My time is too valuable to spend with such nonsense."

In New York City I saw Professor Singer, an eminent Jewish scholar, educated in the University of Germany, and editor-in-chief of the new *Jewish Encyclopaedia*, published by Funk and Wagnall. In an interview with him after Mr. Gamble's book had been left with him for a time, he said: "This author's theories are pure bluff, invented to break down the Sabbath and set up Sunday in its place. There is no truth in them."

Rev. Bernard Drachman, of 36 E. Seventy-fifth Street, New York, a learned and influential rabbi of the Hebrew Church, also denounced the theory as utterly false. He was exceedingly busy when I called upon him, but treated me kindly, and afterwards wrote me a letter, reviewing Mr. Gamble's theories, from which I will quote at length further on.

Finding all Jewish rabbis and scholars whom I had consulted unanimous in their denunciation of Mr. Gamble's claims regarding the ancient Jewish Sabbath, I could not but wonder why so eminent an authority as Rabbi Hirsch, of Chicago, should have given his aid and influence in bringing such a work before the public. Following the suggestion of Rabbi Hushburg, I wrote directly to Doctor Hirsch, asking to what extent he had indorsed Mr. Gamble's book, or in what way he had given his influence and encouragement to bring it before the public. I received a very prompt response, in which Doctor Hirsch said: "You are not the first, and I am afraid not the last, to be troubled about the book of the gentleman mentioned in your letter received by me five minutes ago. He and his publication have been a source of trouble to me. He used my name without right." Doctor Hirsch goes on to say, in a letter too long to quote entire, that when this author

called on him a few days ago he did admit that the Assyrian calendar indicated that originally the weeks were not fixed, but says that he was careful to add that, as far back as the Jewish records go, there has been a fixed week.

Having received this refusal of Doctor Hirsch to bear a part of the responsibility of bringing such a work before the public, I should have written to the other scholars referred to in Mr. Gamble's preface, had he been so kind as to tell who they were. In the absence of this information, however, I turned to a number of leading educators of our great universities, than whom there are no higher authorities in this country.

I also wrote letters as follows: To President Harper, of the University of Chicago, to Professor Sanders, of Yale, and to Professor Jastrow of the University of Pennsylvania:

DEAR SIR: A book lately published by Rev. S. W. Gamble, of Ottawa, Kan., undertakes to establish the theory that prior to the time of Christ, or from the exodus to the crucifixion, the Jewish weekly Sabbaths fell on fixed dates, and changing once every year to a different day of the week, and hence that Saturday was never a Jewish Sabbath for more than a year at a time until after the destruction of Jerusalem under Titus. Will you kindly give me your opinion as to the probable truth of such a theory? Thanking you in advance for your kindness, I am yours sincerely,

S. H. DAVIS.

From each of these three men I received a prompt response. President Harper is one of the most eminent of Hebrew scholars. His letter reads as follows:

"MY DEAR SIR: I have not seen the book to which you refer. There may be evidence which will lead me to accept the view which you say he advocates, but with the evidence before me at this time, I should hardly be able to accept it. Yours very truly,

"WILLIAM R. HARPER."

Evidently President Harper was not one of the "great scholars of Chicago" who "interviewed" Mr. Gamble concerning his Sabbath theories.

Professor Sanders, who writes each week

for the *Sunday School Times*, who for years has been one of the most prominent professors of Yale University in the department of Biblical literature, and who is now dean of Yale Divinity School, in response to my letter said:

"MY DEAR MR. DAVIS: Yours of April 3, is at hand. I have not seen Mr. Gamble's book on the subject of the Sabbath, so that I can not render any fair opinion concerning the thesis he tries to establish. On general principles and on the basis of my own knowledge, I may say that I doubt very much whether his conclusion is a true one. Very truly yours,

"FRANK K. SANDERS."

Strange that such students and scholars as President Harper and Dean Sanders should have remained so long in the dark concerning so important a discovery as Mr. Gamble claims his to be, and that in all their wide research of a lifetime along the lines of Jewish history, language, and literature, they find no evidence to corroborate his theory.

But there are other scholars to be heard from. Professor Morris Jastrow, of the University of Pennsylvania, who has made a thorough study of the early history of the Sabbath, and prepared and read a learned paper on that subject before the Society of Biblical Archaeology in Paris, writes in response to my inquiry, as follows:

"There is absolutely no foundation for this theory, which is purely fanciful and supremely ridiculous.

"MORRIS JASTROW."

The testimony of Professor Gottheill, of Columbia, and Professor Toy, of Harvard, is similar to that of Professor Jastrow. Professor Richard Gottheill is the son of a Jewish rabbi, trained from childhood in Jewish customs, history, and law, and now holds a professorship in Columbia University. He said to me in an interview at his home on Fifth Avenue, that there was no ground for any such conclusions as Mr. Gamble reaches. And Professor Toy of the Semitic department of Harvard University, a scholar of world-wide reputation, said that the fixed-date Sabbath theory of Mr. Gamble was utterly without foundation, and that there were no historic facts to sup-



port it. Thus out of five eminent educators consulted, representing five of our greatest universities, two know of no reason for accepting Mr. Gamble's theory of the Jewish Sabbath, and three denounce it as fanciful, groundless, and ridiculous. With such an array of scholarship in evidence, it would seem unnecessary to consider the specific blunders that have led this discoverer of Sabbath-destroying theories to such enormous conclusions. Yet, if you will bear with me, I would like to mention a few of the errors upon which he has builded his argument.

In the first place, Mr. Gamble has discovered what no other has ever seemed to discover, and what no authority, Jewish or Christian, so far as I can learn, will accept, that the year of the Hebrews in Bible times was a solar and not a lunar year; and that, in face of the fact that the year of the Hebrew calendar, which governs their festivals, is still a lunar and not a solar year. And on this assumption Mr. Gamble's so-called "True Bible Calendar" is built. Strange it would seem that the Jewish nation should have had a complete solar calendar, so like our present Gregorian calendar, as early as the time of Moses, and that it should have been preserved intact as to the month, week, and day till the time of Christ, and then, drop so completely out of existence that scholars never heard of it for nineteen hundred years, until a man in southern Kansas developed it out of a fruitful imagination. Is it any wonder that learned men pronounce a theory based on such presumption, fanciful and ridiculous? Yet, if you remove the support of Mr. Gamble's solar year from his calendar, his fixed-date Sabbath theory falls of its own weight.

Professor Whitford, of Milton College, touches a vital point when he raises the question of the possibility of the Hebrew nation changing from the solar to the lunar calendar in historic times without any record being kept of such a change. According to Mr. Gamble, the change would have taken place later than the crucifixion of Christ; and that such a change, affecting social, business, and religious life in every nation where the Jews had gone, could have taken place at so late a date without a line of history or a trace of tradition concerning

it, is incredible. One wonders, too, how it happens that the "Day of Saturn" was recognized in Roman history and literature as the Jewish Sabbath before the time of Christ, if their Sabbath only fell on "Saturday" once in seven years, till after the crucifixion and the fall of Jerusalem under Titus.

Professor Whitford says that "until Mr. Gamble can bring forward some proof from history that the Jewish calendar has been reformed, either in regard to the week or the month or the year, or in regard to all of them, as he claims, he will find his theory discredited by intelligent readers."

Another claim which Mr. Gamble makes is that the flight of the children of Israel from Egypt occurred on the Sabbath; while Jewish tradition places the date on Friday. However, Mr. Gamble might be able to correct this error in his calendar by the use of his adjustable slide. Again, Mr. Gamble makes the Passover fall on a weekly Sabbath each year; when in both ancient and modern times it varied as to the day of the week, and could come on any days, except Mondays, Wednesdays, and Fridays. His error here may be due to the fact that in Leviticus 23: 11, the second day of the Passover is called the "morrow after the Sabbath." But in that passage the term Sabbath simply has its original and general sense of "rest-day," and the reference is to the Passover rest, and not to the specific seventh day of the week enjoined as a memorial of creation. The term Sabbath is used in this way on other occasions also. Thus the day of atonement is called the "Sabbath of sabbaths," because of the strict cessation of work thereon, although it may occur on almost any day of the week. In modern Jewish parlance, a man is said to "make Sabbath" when he has a joyous time, because of the happiness attached to the Sabbath. These are simply instances of the use of the term by analogy, and to attempt to draw therefrom the inference of the variability of the Sabbath is puerile, if not intentional deception, and shows the straits to which the enemies of the Sabbath are reduced.

Another fatal blunder which Mr. Gamble uses as a chief corner stone on which to build his calendar and his argument is the claim on pages 59 and 60 of his book, that

three days in the month of Abib of the Jewish calendar, the tenth, fourteenth and sixteenth, were work days in each year, and being such, could never be Sabbath days, as they would be once in seven years under his calendar if the Sabbaths came in regular weekly succession. It was at the reading of this passage that Rabbi Shohet, of Boston, exclaimed concerning the author's ignorance.

Now, if these were truly work days, as Mr. Gamble asserts—and I grant that at least one of them probably was, namely, the sixteenth, the day in which the first ripe sheaf was to be gathered—then, according to our Gregorian calendar, the Sabbath would fall on each of them, once in every few years; but, according to the flexible lunar calendar of the Jews, with its intercalary days, it was not necessary that the Sabbath should ever fall on them, and, according to Jewish tradition, it never did fall on Abib 16.

There was one immovable thing in the Jewish calendar, and that was the weekly Sabbath. And, to prevent a conflict of the work days with the weekly Sabbath, the ancient Rabbinical Tribunal had the power to add intercalary days to the end of any month. Mr. Gamble adds intercalary days arbitrarily to the sixth and twelfth months only, just where they will best accommodate his calendar to his theory. The ancient Rabbinical Tribunal added intercalary days to whatever month it became necessary in order to avoid conflict with God's immovable Sabbath, and to bring the festivals that came on fixed dates of the month so they would fall on the day of the week desired under the Jewish law. And so, by their flexible calendar, the Passover never was allowed to come on Monday, Wednesday, or Friday, which it must do about once in seven years under the Gregorian calendar; and the Jewish New Year, the first day of the seventh month, never came on Sunday, Wednesday, or Friday, either by the ancient or modern Jewish calendar. And yet, in ignorance of these facts, or ignoring them, Mr. Gamble builds an arbitrary calendar, in which the very first, and each succeeding, Jewish New Year, the first day of the seventh month, comes on Sunday, a thing unheard of in Jewish history or tradition.

These are some of the errors of which Mr. Gamble constructs what he claims to be his unanswerable argument. Remove this erroneous foundation, and all that remains of his impregnable fortress is a mass of confused theories and conflicting statements—a castle in hopeless ruin.

I can not better conclude than by quoting some earnest words from the letter of Rabbi Drachman, previously referred to. From 36 East Seventy-fifth Street, New York, he writes:

"The Sabbath is recognized in the Mosaic law as an absolutely fixed and immovable day, over which no Rabbinical Tribunal had any authority whatever. It lasts from sunset on Friday evening to sunset on Saturday evening, and that period of time can never be altered by any human authority. Its origin dates from the creation, and it is therefore called the 'Sabbath of the beginning!' Whoever desecrates the Sabbath shows thereby that he refuses to acknowledge God as the Creator of the world. Our modern calendar is absolutely the same as the ancient one, as in this we have undeviatingly maintained the traditions of our ancestors. Some difference exists in the method of fixing and determining the seasons and festivals, owing to the advance in astronomical science, but none in regard to the festivals themselves. The Sabbath has been absolutely untouched in any way.

"Mr. Gamble's statement that Abib 1 and 15 always 'came on Saturday' is absolutely false and ridiculous. They came on any day of the week, except Mondays, Wednesdays, and Fridays. His error is undoubtedly due to the fact that in Leviticus 23: 11, the second day of the Passover is called 'the morrow after the Sabbath.' This reference is to the Passover rest.

"The Sadduces of old, it is true, took the term Sabbath in this verse literally, because they were a schismatic body, opposed to Jewish tradition and rabbinical authority; but the effect of their dispute was simply to affect the date of the Feast of Weeks, seven weeks later, which thus became a variable festival. It did not, however, touch in any way the question of the Sabbath. The idea of changeable Sabbaths altering from year to year did not occur to them, but was left for sorely-trying



Sunday advocates like Mr. Gamble and others of the same stamp.

"Mr. Gamble's claim that Saturday was not the Jewish Sabbath except for one year at a time is without a shadow of foundation. Throughout the Bible and the Talmud we always read of it as the same fixed day. No hint is anywhere given of its being observed on different days, and the whole idea is too ridiculous for serious consideration.

"Considering the enormity of the offense of Sabbath-desecration, of which the penalty was death by stoning, it might well be expected that if it were a variable day, changing in each year, that the law would have given explicit instructions on the subject so as to make intelligent maintenance by the faithful possible.

"Mr. Gamble neglects to give Jewish tradition the weight to which it is entitled. If a nation, since time immemorial, has given a certain interpretation to one of the laws intrusted to its keeping by Divine behest, and that law the most important of all; if, furthermore, it has always agreed in that interpretation in all times and places, that is the most convincing proof that that interpretation is correct. It is the height of presumption to say that the Jewish nation does not know the correct day of its own Sabbath, which it has so zealously safeguarded and preserved. It would be even more reasonable to say that Sunday Christians do not know what day of the week is designated by that name."

### THE SABBATH IN NATURE

JOHN C. REICHERT

"In the heart of nature is no uproar,  
None in this shrine; in peace the heavens roll,  
In peace the slow tides pulse from shore to shore,—

An ancient quiet broods from pole to pole."

When night comes—oh, what a vast, wondrous thing it is! Made of an ancient darkness, pierced by stars, it moves like a shadow over the earth. It is truly an enchantment hung over the deeps of God. Neither rite nor curfew can hasten it. Mystic, rich beyond words, it works the wonders of dreams. Little children sleep through the night. Towards the west, thunders may roll and weird flashes may

light up the sea. Some may cry "Help! Help!" Still, somewhere, it is peaceful night.

And when the earth spins into the eternal light, we say it is dawning. Then we react to nature. A day in June—oh, how beautiful it is! It is a thrilling touch of living light. When the gentle breezes blow we tingle; when the wild rose scents the air, we shout for joy. Immersed in sunshine, we are warmed by an ancient glow and glory—we call it day. Toward the west, a tempest may strike the sea, or a whirlwind may bowl across the plan, and drench the roads and fields. Some may die. Still, somewhere, it is day.

"Day and night, brother!

Both sweet things:

Sun, moon, and stars, brother!

All sweet things:

And there is likewise a wind on the heath."

Of such sweet mysteries is the Sabbath made.

Sophists would never have guessed it; they are still looking for it in the bricks of Babylon. To them, long ago, the earth was flat and the sun rode cautiously through the night over a serpent's back. It took a poet to see the light. "And God said, Let there be light." This is the marvel—the greatest thing that has ever been made. It gleams in everything, in man, in sun, moon, and stars, and it races in the wind over the grasses. It glitters, forever, down from the hand of God. And this is also the nature of the Sabbath day. The vast, mystic whole is but one creative word. The earth whirls like a star in a leash of light. How light the touches are that fix the holy day!

Where beauty reigns, I want to worship. Poets know that the universe is heavenly with beauty and harmony. Joyce Kilmer looked at a tree, and now we speak of all trees as miracles of God. Moses saw the Sabbath in the glory of a universal dedication, and now we speak of it as a gospel—a gospel etched in sunsets. Jesus shared the Syrian Sabbaths, and now we hallow his day as the Sabbath of God.

"O Sabbath rest by Galilee!

O calm of hills above!

When Jesus knelt with thee to share

The silence of eternity,

Interpreted by love."

Forever associated with Jesus and with the beautiful kinship for which he stood, the Sabbaths come weekly—dedicated to the dearest hopes of the Church of God.

The Sabbath of God is. "There remaineth a rest." The eternal Sabbath picturing that which really is.

"In the heart of nature is no uproar.

None in this shrine; in peace the heavens roll;  
In peace the slow tides pulse from shore to shore.—

An ancient quiet broods from pole to pole."

Sabbath keeping is the sharing of God's glory.

There is a tender appeal: "Remember the Sabbath day."

God still wishes to build the Sabbath into the fabric of our souls. In memory of Jesus, I say, amen.

### ON OUR SHELVES

This is a suggestion for business men and women. I once knew a business man who kept on his counter in a neat pile, copies of a tract which explained to any who cared to read, his beliefs as a Seventh Day Baptist.

Customers who knew that he was a Seventh Day Baptist were interested in knowing why, and those who didn't know it were thereby informed of the fact, and became interested in the reason. They were handy, and while waiting to speak to the proprietor, people often glanced them through and sometimes took them away with them.

There are several tracts which might be used for this purpose. One is "Religious Beliefs of Seventh Day Baptists." It is a plain statement of the principles which we hold, in general, as a people, set forth in numbered articles, with a special section for the discussion of the Sabbath, followed by a copy of the covenant of one of the churches as an example of all our church covenants. This covers five pages.

"Why a Seventh Day Baptist" is another appropriate one. It is longer, and does not have the convenient form, perhaps, but it gives facts in support of the Sabbath, historically and Biblically.

A short, two page, concise statement of our belief is found in "Why we are Seventh Day Baptists." This could be read more

quickly than the other two, and has that advantage. This one is possibly best fitted for this need.

These three are put in the standard sepia cover, which has been adopted for our Sabbath Literature, and there is nothing spectacular or objectionable about it.

Probably the man who originated the idea never knew of very many definite results of his custom; it is not a big way to work. But it is one of the many little things we can do to let people know we exist as a denomination, and are not afraid to have it known. And who knows what may come of this quiet way of speaking?

Send your order to

BERNICE A. BREWER.

510 Watchung Ave.,  
Plainfield, N. J.

### PARABLE OF THE VACATIONISTS

Now it came to pass as summer drew nigh that Mr. Church Member lifted up his eyes unto the hills and said:

"Lo the hot days cometh and even now are at hand. Come, let us go unto the heights, where cool breezes refresh us and glorious scenes await."

"Thou speakest wisely," quoth Mrs. Church Member. "Yet, three, yea four, things must we do before we go."

"Three things I can think of, but not four," responded Mr. Church Member. "We must arrange for our flowers to be cared for, our chickens fed, and the mail forwarded, but the fourth eludes my mind."

"The fourth is like unto the first three, yet more important than all. Thou shalt dig down into thy purse and pay thy church pledge, that the good name of the church be preserved and that it may be well with thee; for verily I say unto thee, thou hast more money than thou wilt have when thou dost return."

And it came to pass that Mr. Church Member paid his pledge for the summer, and the treasurer rejoiced greatly, saying, "Of a truth there are those who care for the Lord's work." And it was so.—  
*Fresno Christian Church Bulletin.*

## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### MILTON COLLEGE ENROLLS ITS LARGEST FRESHMAN CLASS

The chapel bell after three silent months rang out yesterday morning for the largest freshman class ever to enroll in Milton College. The total rested at sixty-six regular freshmen and twelve advanced freshmen yesterday morning, and more were expected to come in during the week. The other classes did not fare so well. On Tuesday night the sophomores had only twenty-three members, the juniors twenty-five, the seniors twenty-six, and four were rated as specials. The total enrollment was 156.

Because of insufficient registration the two commercial courses, one in salesmanship and the other in commercial law, to have been introduced, will not be offered until the second semester.

A new instructor has been engaged to assist in the mathematics department. Miss Fannie Hopkins, who was formerly an assistant in the mathematics department at the University of Wisconsin, has arrived and will work chiefly with the freshman classes. Miss Hopkins comes well prepared for her work, having graduated with a B. A. degree from Franklin College and M. A. from the University of Wisconsin. While at Madison she assisted in teaching freshman mathematics. She taught four years at the New London High School, and has been spoken of as a successful teacher.—*Milton College Review*.

### MILTON COLLEGE CONTINUES ITS ENDOWMENT CAMPAIGN

The Milton College Development Campaign for \$500,000 increased endowment and building appropriation will be pushed with vigor during the coming year through the entire country, from seaboard to seaboard, by President A. E. Whitford and Vice-President C. D. Royse. President

Whitford will cease to be active president of the college and Dean J. N. Daland will take up his administrative and clerical duties during his absence. Miss Fannie Hopkins will take the president's classes in freshman and sophomore mathematics.

The coming year is the final big push, starting this fall in the neighboring towns and counties and extending towards the Atlantic coast in an effort to increase the educational benefits and opportunities of Milton College. In the spring the two Milton heads will concentrate their efforts on the West.

Although it is unlikely that any definite goal will be set for any place, as has been done in Milton, Milton Junction, Battle Creek, and Janesville, yet for many places a certain week or period will be set aside for real pushing.

The Janesville appeal will be continued this fall some time under the direction of G. C. Sickler, but the exact date is now unknown.

President Whitford will be about the the summer working in the interests of the college, traveling after the Seventh Day Baptist Conference at Riverside, California, which was from July 23 to 29, into Oregon and Washington. While in the West he visited Francis Marion Smith, the so-called borax king, as well as other Milton friends.

President Whitford will be about the campus for about a month, then after that the students will see rather little of the college's executive. Then Professor John will be the head of the college.—*Milton College Review*.

### DEPENDENCE

Occasionally we run across one who evidences but little or no desire to take an active interest in the hustling world of affairs, but rather is apparently content to languidly, and with minimum energy, go through life in a desultory manner, quite satisfied to let others bear the burdens and take the initiative in the ordinary functions of daily experience.

Dependence upon others is surely not a desirable status with which any man or woman should be satisfied unless, of course, the dependent one is physically handicapped

or has reached the age where he or she can conscientiously take his or her hands from the plough, as it were, and enjoy well-earned rest.

It was no doubt intended by the Creator that everyone should work out his or her own salvation in this life, that they should perform certain duties imposed equally upon all people, that by diligence and labor alone could they merit the possession of the luxuries of life.

If a man or woman, being possessed of sound health and endowed with average intelligence, fails to do his or her own work, then it logically follows that this same work will have to be performed by others, these others assuming added burdens thereby. It is only necessary to glance at the pages of history to determine the inevitable result—aggravated conditions superinduced by the idleness and wastefulness of those of great wealth, as opposed to the rightful indignation of the half-starved, over-worked masses who owed their pitiable state of lack to the excesses that were crowding the foolish lives of the aristocrats.

It is amusing and instructive to conduct our investigation further—even into the lower forms of life. For instance, let us visit an apiary and learn the lesson taught by the highly energetic little bees. Here we see industry—a combination of scientific skill and manual labor. The provident insects have no use for a drone, the idler being killed with dispatch as he is considered an impediment to be removed, at the earliest possible moment, for the common good of the workers.

The drone, the man who habitually accepts charity, whining at "misfortunes" that his own idleness has brought about, indeed merits little sympathy. If he were candid he would say of himself, "I am a liability. The world is progressing despite my inertia. I am content to let others feed and clothe me. However, beneath the fancied happiness of my inactivity there lies a sinister gloom. I am consuming what I have not produced. By sheer laziness, chicanery, and perhaps open dishonesty, I glean from the fields where other men have sown."

On the other hand, the active, honest, and energetic man can say with equal and more justifiable candor, "I am an asset in

this world, a needed and appreciated member of society. By doing my share, I am contributing to the advancing prosperity and general progress of my city, state and nation. I am benefiting humanity. I earn my living honestly and am looked upon by my fellows with confidence and trust." The latter is indeed the happy man. He is so interested in his work, so gratified at the progress he has made, so absorbed in making himself a better citizen, a better husband, a better employee, that his mind is stimulated and his every activity becomes a joy—life proves a great, fascinating experience.

The habitual "leaner"—we hope for the good of society his number is few—is missing those things that make this earthly experience worth while, and such a man has no place in the ranks of those who are materially contributing to the general progress of the world.

W.

### 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, October 14, 1928, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Asa F. Randolph, Ethel L. Titworth, Ahva J. C. Bond, Willard D. Burdick, William M. Stillman, Theodore L. Gardiner, Orra S. Rogers, Esle F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Harold R. Crandall, Frank A. Langworthy, LaVerne C. Bassett, George R. Crandall, Theodore J. Van Horn, Courtland V. Davis, Arthur L. Titworth, and Business Manager L. Harrison North.

Visitors—Rev. Alva L. Davis, Rev. Claude L. Hill, Rev. Herbert C. Van Horn, Rev. Erlo E. Sutton, J. C. Bond, Curtis Randolph, Frank Hill, Mrs. LaVerne C. Bassett, Mrs. Theodore J. Van Horn, Mrs. Willard D. Burdick, Mrs. Irving A. Hunting, Miss Bernice A. Brewer.

Prayer was offered by Rev. Claude L. Hill, of Farina, Ill.

Words of greeting to our visitors were



extended by President Randolph, and an invitation to all to participate in our deliberations.

Minutes of last meeting were read.

REPORT OF THE CORRESPONDING SECRETARY

The action of the Tract Board electing me acting corresponding secretary was concurred in by the Plainfield Seventh Day Baptist Church at a special meeting called to consider that matter, and I am therefore making my first report to the board in my new capacity. No report of the work of the assistant secretary, who has been serving the board since the first of September under my supervision, has been given. This report therefore covers the work of the office as it has been carried on by the two secretaries from the first of September to the tenth of October.

Letters to Pastors and Articles in Sabbath Recorder

Two methods have been used to acquaint our own people with the literature occupying our shelves, and which we believe our people should read.

A letter has been sent to our pastors calling their attention to two tracts that have recently been published: "Jesus Christ, the Final Sanction for the Sabbath," by Rev. Loyal F. Hurley, and "Study of Baptism," by Dr. Arthur E. Main.

The assistant corresponding secretary is running a series of articles in the SABBATH RECORDER, calling attention to certain books and booklets, and giving a brief but interesting review of each. These articles will be continued for some time.

In response to the letters to the pastors, two orders for tracts have been received, calling for a total of 175 tracts. At least one, and possibly two, orders have come for literature as a result of the articles in the SABBATH RECORDER.

Our Pulpit

The secretary's office has been given charge of the work connected with the new department of the SABBATH RECORDER which will carry a sermon and an order of service in each issue. An introductory article will appear in this week's RECORDER, and the next issue will contain the first sermon, which will be for use the first Sabbath in November. It is our plan to publish with the sermon a cut of the minister who prepared it. We hope to make this a department of real value to pastorless churches, lone Sabbath keepers, and to all readers of our denominational paper. For this, of course, we shall need the co-operation of our pastors.

The Calendar and Denominational Directory

Practically all the necessary information for the calendar and directory is in hand and in shape for the printer. The cuts have been shipped and will be ready soon, so that the copy may be turned in, thus making it more certain that we shall have the calendar off the press by the first of December.

The calendar will consist of twelve sheets backed by cardboard, which will be hung by the longer side. The page is occupied by a picture

on the left, and a motto, the calendar, dates of denominational meetings, and a space for other dates, in that order, on the right. As usual, the back pages will contain Conference officers and committees, associational officers, the boards, etc.

The mottoes are to be selected from Mr. Bond's Sabbath Mottoes, and the cuts are to be of Milton College and vicinity, in view of the fact that the 1929 Conference will be held in Milton.

Inquiries

Four people have written asking about our beliefs and practice. Personal letters have been sent to each, explaining our views, together with appropriate literature. One was put in touch with the nearest Seventh Day Baptist pastor. One responded with a second letter, and ordered books.

Care of Tracts

Unfortunately, when the tract room is once put in order it does not stay that way, unless no tracts are sent out and no new ones are printed—a situation not desired. The store room is one that takes constant care. During the past six weeks several thousand tracts have been wrapped and placed on the shelves. This is not yet complete, for we find that we need more shelf room. There are boxes of books on the floor which should be wrapped in convenient packages and stored on shelves.

Care of Cuts

The cuts are not properly filed and catalogued, and it has been suggested that the secretary's office have charge of all cuts belonging to the Tract Society, and put them in order. This will involve taking out all old cuts which have only historical value, and filing them in some out of the way corner in the basement, first cataloguing them. The newer cuts should be filed in a cabinet and kept in the office, where one person will take care of them and keep them properly filed and catalogued. This seems to call for a new cabinet.

Literature Sent Out

Tracts (twenty orders) .....	2,269
SABBATH RECORDERS (issue of July 30, containing article on difference between Seventh Day Baptists and Adventists, 50; and issue of October 8, Onward Movement Number, 10) .....	60
Year Book (issues of 1925, 1926, 1927) .....	3
Pulpit (issue of August, 1915) .....	1
Sabbath Mottoes .....	1

Total tracts, etc..... 2,334

Sermons to Boys and Girls, Bond .....	9
Critical History of Sabbath and Sunday, Lewis .....	2
Biblical Teachings on Sabbath and Sunday, Lewis .....	1
Seventh Day Baptist Hand Book, Lewis .....	1
Country Life Leadership, Davis .....	1
History of Seventh Day Baptists in Europe and America .....	1

Total books sold..... 15

Cash received for literature:

Hand Book .....	\$ .15
SABBATH RECORDERS .....	.50
Sabbath Mottoes .....	.50
Tracts .....	1.00
Sermons to Boys and Girls (sold through agent) .....	4.50
Critical History .....	1.50
Biblical Teachings .....	.50
Country Life Leadership (sold through agent) .....	.75
History of Seventh Day Baptists .....	3.50
Total .....	\$12.90

A. J. C. BOND,

Acting Corresponding Secretary.

Report accepted.

Voted that the installing of additional shelving and new cabinets be referred to the Supervisory Committee.

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

The following recommendation was adopted:

Your Advisory Committee would report the following recommendation:

That the corresponding secretary be authorized to offer in the SABBATH RECORDER sets of combinations of books and other pieces of literature at a reduced price for holiday sales.

Respectfully submitted,

ADVISORY COMMITTEE.

Plainfield, N. J.,

October 14, 1928.

The following resolutions were adopted:

Resolved, That the Supervisory Committee be and it is hereby authorized to purchase a new linotype machine and equipment at a net cost not exceeding \$3,300.00; and be it further

Resolved, That the treasurer of the Tract Society be and she is hereby authorized and directed to loan to the publishing house at 6 per cent interest such sum or sums from the publishing house maintenance fund as the Supervisory Committee may from time to time require to finance the purchase of said linotype machine.

October 14, 1928.

The question of adjusting the right of way on the driveway running in from East Fifth Street to our publishing house property was referred to the Supervisory Committee with power.

The following report and resolution were adopted:

To the Board of Trustees of the American Sabbath Tract Society:

Your Committee on Denominational Building respectfully reports:

That the general plans and specifications for

the proposed denominational building prepared by Messrs. Crow, Lewis and Wick, architects, and dated July 31, 1928, and presented at this meeting have been approved by your committee as the general plans and specifications for such proposed building.

Your committee recommends:

That we proceed with the erection of the denominational building (generally) in accord with the general plans and specifications therefor, prepared by Messrs. Crow, Lewis and Wick, architects, and dated July 31, 1928, when, in addition to the funds already subscribed for the erection of a denominational building, \$57,500 shall be raised or acceptable pledges therefor are in hand for that purpose.

On behalf of committee,

ASA F. RANDOLPH, Secretary.

October 7, 1928.

The following communication was received:

The Board of Trustees of the American Sabbath Tract Society.

Mr. Arthur L. Titsworth, Secretary:

At a special business meeting of the Seventh Day Baptist Church, Plainfield, N. J., held September 30, 1928, to consider the action of your board in naming Pastor Ahva J. C. Bond as your acting corresponding secretary for the current year, subject to the approval of this church, after hearing a statement of the existing circumstances relating to that office, and upon due consideration,

"It was voted that this church do concur in the wishes of the Tract Board, that Pastor Ahva J. C. Bond act as acting corresponding secretary of that board for the year ending September, 1929, understanding as it does, that the work of that office with the assistance of Miss Brewer, as assistant in that and the other work that he is doing for the Tract Board, will probably require no more of Pastor Bond's time and energy than he is already giving to the work of the Tract Board."

Fraternally yours,

ASA F. RANDOLPH,

Clerk.

Plainfield, N. J.,

October 10, 1928.

The board through its president expressed its grateful appreciation of the action of the Plainfield Church.

Rev. Claude L. Hill, president of the next General Conference, expressed his pleasure at being present, and had hopes that the work of the boards may be laid before our people in an inspirational program for our denominational work. Mr. Hill stated that he was greatly interested in the work of the Commission and the denominational boards, and besought the co-operation of this board, of which he was assured by President Randolph.

Rev. Alva L. Davis of Little Genesee,

N. Y., being present in compliance with our invitation, presented quite fully his understanding of the history of the question of the use of pages in the SABBATH RECORDER for the discussion of the principles and beliefs of the modernists and fundamentalists, and after a very general discussion the following resolutions were adopted:

1. *Resolved*, That in compliance with the action of the General Conference, held in Westerly, R. I., in 1927, the editor of the SABBATH RECORDER concurring in the plan, a page or two of the SABBATH RECORDER be given weekly to a setting forth, under two contributing editors, of the positions of the modernists and the fundamentalists. That in case the editor of the SABBATH RECORDER accepts the foregoing plan, we recommend

2. That in harmony with the further recommendation of the General Conference, Rev. Alva L. Davis and Professor J. Nelson Norwood be invited by the editor to supply a series of articles on these subjects weekly.

3. That these contributing editors have duties similar to those of the present contributing editors of the SABBATH RECORDER.

President Randolph expressed the grateful appreciation of the board for the presence and valuable suggestions of our several visitors, all of whom said they were glad to be here and participate in our deliberations, and become more personally acquainted with the problems the board is called upon to solve.

Minutes were read and approved.

After a closing prayer by Rev. Erlo E. Sutton, the board adjourned.

ARTHUR L. TITSWORTH,  
*Recording Secretary.*

On two occasions John Spiers, 16, of Brooklyn, N. Y., applied for admission to the naval academy. On both occasions he was disqualified, not because of education but because two of his teeth did not exactly meet. A second appeal carried a plaster cast of his mouth to Washington. Admiral Stitt, surgeon general of the navy, didn't think the molar detour would be a handicap and so the lad was finally admitted.—*Pathfinder.*

### PROHIBITION AGAIN BRINGS TESTS

Prohibition has not lost its hold upon the people, as some people would have the rest of the people to believe. The question has been put to the test recently in three Northwestern States, where it was supposed that the sentiment in favor of prohibition was not as strong as in some other parts of the country. In North Dakota the people were called upon to vote on the repeal of their State law for the enforcement of the Eighteenth Amendment, and on the repeal of the statute approving the adoption of that amendment to the Constitution. It is said that the wet forces of the whole country gave all the aid possible to accomplish the results they desired. The people of the State voted down both propositions.

In Michigan the enemies of prohibition started a movement in favor of a referendum vote in favor of the manufacture of liquor for home consumption. To secure the calling of the election, it was necessary to have the signatures of 63,000 voters to the petition. They secured about 5,000.

A similar movement was undertaken in Nebraska. The signatures of 43,000 voters were needed in order to have the election called. So few signatures were secured that the liquor people dropped the matter entirely. The opponents of prohibition make a great deal of fuss. The advocates of it sit quietly and enjoy its blessings. It would be well, if its friends would speak out so loud and so clearly that their voices might drown out the clamors of its opponents.—*Presbyterian of the South.*

### THESE ARE MY FLOWERS

"Better than the gold is a peaceful home,  
Where all the fireside characters come,  
The shrine of love the Heaven of life,  
Hallowed by mother, or sister or wife,  
However humble the home may be  
Or tried with sorrow by heaven's decree,  
The blessings that never were bought or sold  
And center there,—are better than gold."

—Mrs. Edna Best Crawford.

## YOUNG PEOPLE'S WORK

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

### WORLD PEACE

Christian Endeavor Topic for Sabbath Day,  
November 10, 1928

#### DAILY READINGS

Sunday—Ancient prophecy (Isa. 2: 1-5)  
Monday—Militarism (2 Kings 18: 17-37)  
Tuesday—Peacemakers' organization (Matt. 5: 9)  
Wednesday—Getting to know other nations (Luke 10: 30-37)

Thursday—Law, not war (Isa. 42: 1-4)  
Friday—World peace means world justice (Matt. 7: 12)

Sabbath Day—Topic: What is being done for and against world peace? (Rom. 14: 19)

The International Society of Christian Endeavor has prepared helps for this lesson which they are glad to send to any society requesting them. Just fill out one of the coupons which are found on the lesson page "Young People's Meeting," in the *Christian Endeavor World*, and they will send you the helps you need. If you do not have the *Christian Endeavor World*, write to General Secretary E. P. Gates, 41 Mt. Vernon Street, Boston, Mass.

Some of the suggestions made in connection with the "Crusade with Christ" campaign may be valuable for society work.

The Crusade with Christ for World Peace will be a success if it can encourage several million Christian young people to think for themselves on this important subject, rather than rely on preconceived ideas or those handed down by others.

#### INVESTIGATE WORLD PEACE

Let every society appoint a Peace Commission of its own, which will make a study of this whole question and reports its findings to the society. This commission will investigate the causes of war, the cost of war, the proposed plans for ending war, and other related questions. It will summarize its findings from time to time and present them to the society as a whole in interesting fashion, using dialogues, graphic charts, etc.

#### STUDY WORLD PEACE

At least once a year every group of young people should have a study class

which will give at least one night a week for five or six weeks to intensive study of the peace question. Suitable books for such study are listed in the bibliography prepared by any of the co-operating agencies or by the Crusade with Christ Committee, Room 208, 41 Mt. Vernon Street, Boston, Mass.

#### PLAY WORLD PEACE

The young people's socials of the Christian Endeavor society and other groups afford a splendid opportunity for introducing the games of foreign countries, and in this way promoting a more friendly feeling for other nations.

A number of excellent plays and pageants are available on the subject of world peace and international relations. Some of these are short enough to be used as part of a society meeting. Others would be appropriate for presentation at an evening service of the church. For help on either of these points address the national headquarters of any of the co-operating agencies, or the Crusade with Christ Committee, Room 208, 41 Mt. Vernon Street, Boston, Mass.

### INTERMEDIATE CORNER

REV. JOHN F. RANDOLPH  
Intermediate Superintendent,  
Milton Junction, Wis.

Topic for Sabbath Day, November 10, 1928

#### DAILY READINGS

Sunday—Powers of darkness at work (2 Thess. 2: 1-12)

Monday—The Prince of Peace (Isa. 9: 6-7)

Tuesday—The gospel of peace (Rom. 10: 15-21)

Wednesday—The struggle of kingdoms (Matt. 24: 3-14)

Thursday—The spiritual war that ends war (Rev. 19: 11-21)

Friday—A vision of peace (Isa. 2: 1-4)

Sabbath Day—Topic: What is being done for and against world peace? (Eph. 6: 10-18)

#### SOMETHING TO DO

Study the disposition of a number of people (including yourself). Must we have more good will among individuals before we have good will among nations? WHAT IS BEING DONE FOR WORLD PEACE?

HELEN JOHNSON

Woodrow Wilson first started the machinery of peace when he inaugurated a war against war in April, 1917. His sole purpose in entering the Great War was to bring about a lasting peace, and it was for this end that he proposed and helped organize the League of Nations. Since that



time the peace question has fallen into two divisions, disarmament and arbitration.

Numerous conferences, in which all the leading nations of the world have taken part, have been held for the purpose of coming to an agreement concerning world-wide disarmament. But disarmament is a negative policy and the world is not prepared for it; arbitration has met with more success. At the present time a convention is being planned which will be held in Washington, D. C., December 10. To this convention are invited two delegates from each of twenty-one nations of Latin America in order that they may use the principle of arbitration in respect to judicial disputes among themselves. This convention is being looked forward to with great eagerness, for it will prove in a measure the effectiveness of arbitration.

What is being done for world peace is small in comparison to what is being done for war. But that which is perhaps of greatest importance has already been accomplished, inasmuch as the seed of peace has been planted in the hearts of the people. For it is upon a spirit of friendship and good will and trustfulness that world peace will be founded.

### GET ACQUAINTED

The following letter gives us some news about the Alfred Station society, also a good suggestion, and some names to write to in this column. We will assume the addresses are all Alfred Station. Are you keeping a list of names of intermediates that appear on this page? Who can furnish a perfect list at the end of the Conference year?

SUPERINTENDENT.

*John Fitz Randolph,  
Milton Junction, Wis.,*

DEAR SUPERINTENDENT:

We greet you as our new Intermediate Christian Endeavor superintendent. We expect to use your topics and we are going to order a SABBATH RECORDER for the use of our society. We have a group of about twenty-six members. Mrs. E. D. Van Horn is our superintendent, Lloyd Burdick our president, Lloyd Pierce our treasurer. We would like to have you send us some

names and we will try to write for the "Get Acquainted" column. Yours truly,

LILAH MILLARD,  
Secretary.

*Alfred Station, N. Y.,  
September 27, 1928.*

*Robert Radford,  
41 Stanley Bldgs., Pancras Road,  
London, N. W. 1, England.*

DEAR FRIEND:

We have three Christian Endeavor societies: the Junior, which takes those from first grade to high school age; the Intermediate, which takes those of high school age; and the Senior, which takes those older. As I am the president of the intermediates I have been asked to write about our society.

The intermediates meet each Sabbath afternoon at three o'clock. We take turns in leading and often have special music given by some member of the society. There are about fourteen members.

During the summer the seniors hold no meetings but meet with the intermediates.

We have a number of socials during the year, usually in the home of some intermediate. To have a standard social we have a short devotional session before going home.

I am also assistant superintendent of the Junior society and teach a class of little folks from first to fourth grade. We use Bible stories with pictures to illustrate each story. The children make books with the pictures, to be sent to children in a hospital.

I hope this will give you an idea of our Christian Endeavor societies. We were glad to hear from you and would like very much to hear from you again.

Yours in Christian Endeavor work,  
FLORENCE FREEBORN.

*Milton Junction, Wis.,  
September 17, 1928.*

### CONCERNING THE NEW BUILDING

We are glad to say that general plans and specifications are completed and adopted by the Tract Board for the denominational building, and soon all details will be ready for publication by the soliciting committee, and the work will go forward as soon as sufficient pledges are secured. Look for particulars about November first. Then watch the RECORDER to see things grow.

## CHILDREN'S PAGE

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

DEAR GIRLS AND BOYS:

Since "nary one of you" has written anything for our page this week and since help from our grown-up friends is not forthcoming, it looks as if I might have to do a little writing myself, although, to tell the truth, I had far rather hear from you.

My daughter Eleanor's little pussy cat, Skeezics, sits on the porch just outside my window, sunning himself, and, as usual, when he has nothing more important to do, he is bathing himself with his active red tongue. I think I'll have to tell you a little about him.

Skeezics sets a good example to the rest of us, for he always keeps himself dainty and clean by bathing himself before and after meals—yes, and just before he curls up for his long evening nap.

I'll have to tell you how he came to us. One morning last spring one of Eleanor's little friends came to call on her; held tightly in both hands she had a large paper bag, which seemed to be alive for it bobbed up and down and from side to side in a very funny manner. When this bag was opened, out popped the cutest little yellow and white kitten you about ever saw, with the biggest and brightest pair of blue eyes any kitty ever had. He was a little afraid of so many strangers at first, but was soon playing merrily around the house and quite won the hearts of all the members of the household.

He has a number of cunning tricks, some of them very mischievous, but all amusing. He catches flies in his paw and stuffs them into his mouth; he sits up like a little dog and begs for food; he jumps up on our laps and gives us a decided pat on the cheek when we fail to let him out after he has requested us to do so in a very loud voice; he gives us a sharp little dig in the ankle if we do not

feed him on request; and in many other ways he makes his presence known to each and every member of the family.

Don't you think he is a pretty fine pet for any little boy or girl? Suppose you write me about some of the cunning tricks your own pets have?

I am still looking, too, for your favorite stories. Hope some of them are on the way, or will be soon. Whatever you do, please write, and write soon.

Now I am going to send you a little story.

Sincerely your friend,

MIZPAH S. GREENE.

### BOBBY'S LESSON

M. S. G.

Once upon a time, out in the country, there lived a dear little boy whose name was Bobby Clarke. Bobby had everything to make him happy, but I am sorry to say that he was not always happy, and so sometimes made his friends unhappy. To tell the truth he never liked to do a bit of work and was very cross if interrupted in his play.

One pleasant day his kind mother called, "Come, Bobby, please shell the peas for dinner."

"Oh, dear!" he said crossly, "I am having so much fun playing with Dixie. I don't see why I have to work all the time."

"You'll have to help me, my little boy, for I haven't time to shell them myself, but I am sorry you can not do it more willingly."

So, grumbling under his breath, Bobby took the pail of peas out on the shady back porch and began shelling them, but he worked very, very slowly and kept thinking how abused he was that he had to work at all.

"I wish I were a bird or a bee, then I wouldn't have to work at all. I could play from morning till night."

Just then he heard a funny little chuckle beside him, and looking up he was surprised to see a funny little old woman all dressed in brown and yellow. She looked some like a bird and some like a bee. "Come with me, Bobby," she said with a cheery little laugh. "I'll just have to show you something, and then you'll

see what a mistaken little boy you are."

"Oh! I don't want to go," said the startled little boy, but the little old woman, although she seemed so little and frail, was much stronger than he, and taking him by the hand she led him along so fast that he had to almost run to keep up with her. She took him a little ways into the green woods and then stopped beside a large, spreading, oak tree where some robins were busily building their nest. To Bobby's surprise he found that he could speak and understand their language, so he began to talk to them.

"Come, little robins," he shouted. "Come and play with me. I want to hear you sing, and I want you to tell me all about your nest, what it is made of and how many eggs you are going to put in it. What do you do all day long? It must be fun to play all day long."

"No! Oh, no!" said the robins, not stopping a moment in their work. "We can not stop to play with you. Can't you see that we are very busy?"

"Dear me! Do you have to work?" exclaimed Bobby in surprise. I thought birds had nothing to do all day but sing and play."

"Oh, ho! you funny boy," said the robins with merry chirps of laughter. "Of course we have to work, and we like it, too. How do you suppose we would get our nest built if we didn't work? Then pretty soon we will have our eggs to take care of and later our little birds to feed and care for. We are very, very busy from morning till night. What made you think we didn't have to work?"

"Come along," said the little old woman taking hold of his arm again, and although the little boy had rather stay and talk to the robins he had to hurry off with her. Their next stop was at an ant hill where thousands of tiny ants were rushing around in all directions.

"Oh, do stop!" cried Bobby, "you make me nervous rushing around so. What game are you playing and what do you do in your funny little house?"

"Oh, we are not playing!" said one little ant in disgust. "Can't you see that we are working as hard as ever we can? It will not be long before cold weather is

here. We have no time to waste talking with you!"

Again the little woman hurried Bobby away before he was anywhere near ready to go, and she did not let him pause until they came to a large bee hive where many bees were busily going in and out.

"Please stop, little bee, and tell me what you are doing, how you make your nice sweet honey, what good times you have. You do not have to work, do you?" cried the little boy.

"To be sure we work," said one of the busiest of the bees. "I am in such a hurry now that I can not stop to answer one of your questions," and she was out of sight before she had finished speaking.

Bobby began to think that it was about time he worked more if he meant to live in a world where even the little insects were busy. Just then he awoke suddenly to hear his mother calling, "Bobby, are the peas shelled yet? I am almost ready for them." Then how he did hustle.

His strange experience had been only a dream, but it had taught him a lesson, and after that he did not grumble so much when he had to work, for he knew he had plenty of company.

#### HOME NEWS

LEONARDSVILLE, N. Y.—The Crandall store closed its doors to the public last Wednesday night. There have been bookkeepers there during the week to receive payment on accounts but not to sell goods. It was a source of great dissatisfaction and regret to the public in this village and within a radius of miles around us when this store went out of business. It has been a business institution which has been operated most successfully for over sixty years and has been a concern of which the people have been justly proud, realizing that few towns of this size had a dry goods store which carried as full or as up-to-date a line of goods, or which dealt more honorably or courteously with its customers.—*Brookfield Courier*.

Whatever may be the standards of the classroom, practical life will require more than 60 or 70 per cent for a passing mark.—*President Coolidge*.

## OUR PULPIT

WEEKLY SERMON TO BE USED BY PASTORLESS CHURCHES AND LONE SABBATH KEEPERS

### GOD'S ARMOR FOR THE CHRISTIAN

REV. CLAUDE L. HILL  
(Pastor of the church at Farina, Ill.;  
president of the General Conference for 1929)

Text—Ephesians 6: 11, 18.

I have never lived for any length of time in a community where there was not a Seventh Day Baptist Church, and with the exception of a few months I have never

watch his step, to use a current phrase, if the Adversary does not in some way circumvent him and destroy his religious health. Jesus said to Peter, "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat." No matter where we are, it is the business of Christ to protect us even as he protected Peter. Our religious beliefs, if they are worth anything, are a kind of armor that should turn the fiery darts that are so skillfully launched against us.

It was said of one of the kings of Israel who went out to battle, that he was killed by an arrow that found a defect in his armor. This king was Ahab, and he was in many ways a good king. He was enter-

#### ORDER OF SERVICE

HYMN—Come Thou Almighty King.

PRAYER.

RESPONSIVE READING—Psalm 90.

HYMN—Nearer My God to Thee.

SCRIPTURE LESSON—Ephesians 6: 11, 18.

HYMN—Rock of Ages.

SERMON.

OFFERING.

CLOSING HYMN—Just as I am.

PRAYER.

lived in a community where the church was not served by an efficient pastor. I have never been a lone Sabbath keeper. I suppose, however, that whether we live alone, so far as other members of like faith are concerned, or live in communities where strong churches exist, there is that pressing business of religion. And like every other business or venture, it has its problems, its victories, its defeats, its joys, and its sorrows. A good business man has to be constantly on the alert if he is not to be outdone by some more enterprising competitor. I think the Christian also must

prising, as the prosperity of his kingdom plainly proved. He had noble impulses, but they were misdirected. He tried to please everybody, and wound up by pleasing nobody. He was a good soldier and fought bravely at Ramoth Gilead, where he fell. He lacked one thing and that one thing spoiled all—he had no religion. He left that to his wife, who was the "Bloody Mary" of his period. Ahab was a typical character.

Now it doesn't make much difference where one lives, or how generous he may be, how cultured and refined, or how high





his ideals; his life will be a failure, as Ahab's was, if he does not take God with him into all the battles of life. The flaws in his harness were the means of his downfall. Religion is to help us in the building of character. Wherever we may be located we need to carefully watch out for flaws in our character, and heed the admonition of Paul to the Corinthians, "Wherefore let him that thinketh he standeth take heed lest he fall."

#### A FLAW IN THE BREASTPLATE

Suppose here is a flaw in the breastplate. This part of the harness is supposed to cover the heart. The heart is the center of life. We are to "Watch it with all diligence for out of it are the issues of life," for as a man thinketh in his heart so is he. If the enemy can reach the heart of his opponent the victory is his, for it is the seat of life. Religion is a sure defense. No arrow can enter the heart that is covered by this impenetrable mail.

The mob stoned Stephen, Herod murdered John the Baptist, Nero had the head cut from the body of Paul, and the Jews killed Christ; but the heart of none of them was touched. The breastplate was without a flaw.

#### A DEFECTIVE HELMET

The helmet covers the brain, the seat of the mind. Mind and heart work together, the one sympathizing with the other in such a way that our beliefs and affections cooperate. Both mind and heart need protection.

There is a great tendency today to magnify self and material things, and to minimize God. Such an attitude always leads to unbelief and infidelity. There is something wrong with the helmet when this condition exists. We are taught in the Word to say "If the Lord will, we shall live, and do this or that." Jesus said, "My meat is to do the will of him that sent me, and to finish his work." Should this age catch the right glimpse of God, it would cry out with Isaiah, "Woe is me, for I am undone; Because I am a man of unclean lips (life), and dwell in the midst of a people of unclean lips (lives), for mine eyes have seen the King, the Lord of Hosts."

Then we need to watch against the defect of unsanctified ambition. It is so easy

to fall into this error. We become interested in some plan and we get to feeling that everything else must subordinate itself to the completion of our plan. Even the apostles, though surrounded by the best of influences and under the tuition of Christ himself, became victims to it. Scripture is full of warnings against it. Jesus in answer to the lawyer's question, "Which is the great commandment?" said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." That is, we are never to give God second place in our lives. Cain was the first person mentioned in the Bible who undertook to advance his interests independent of God, and the shores of history from that day to this have been strewn with the wrecks of lives that have followed in his steps.

Again, we need to watch against the darts of the devil. The American Indian was an expert in the use of the spear. His aim and cast were deadly. But they were not more so than the darts of the enemy of man. His are burning darts, darts of shame that give us rest neither day nor night, once we have received the wound. They are poison darts that so poison us that only the balm that is administered by the hand of the great Physician can cure us. Stanley, in his writings that had to do with his journey through Africa to find Livingstone, said that the little dwarfs that hid themselves along the trails and shot poison darts at his men came more nearly defeating his purpose than all other hardships combined. The devil's darts are so skillfully handled that none save Jesus Christ has ever successfully warded them off. They fell thick and fast about him in the wilderness during his ministry, and in Gethsemane's Garden, but he was not hurt for there was no defect in his helmet.

Aside from Christ, every human being has been hit and hurt. The evil archer has acquired such skill and dexterity in dart throwing that only Christ can overcome him, and the road to his victory was "Thou shalt worship the Lord thy God, and him only shalt thou serve."

See well to the helmet of salvation that no dart of the devil may enter to wound the brain.

The visor covers the eyes. Last winter

the business men of Farina organized for indoor baseball and they wanted me to catch. I was afraid to do so for fear that a foul ball would strike my glasses and injure my eyes. The club sent for a protector for my glasses, and so long as I have that in proper place I feel perfectly safe. It would do me no good though if I did not have it in position. Just so with an improper use of our eyes. Some have intimated that if the giant Goliath had not had his visor open he would not have fallen a victim to the boy David's skill.

I think more than anything else just now, we need to be careful what we read. The World War taught us the value of propaganda, and scrupulous and unscrupulous men have made use of it since. During the present campaign for the Presidency I have discovered good prohibitionists so influenced by reading the material dished up to them by wet editors that their whole outlook upon this important question has become warped. A subsidized wet press is working havoc with the morals of whole communities today, and we must remember that the point of attack is the eyes. We should exercise the greatest care concerning the adjustment of the visor which protects these windows of the soul. Perhaps the greatest sin of David's life was due to the fact that he did not protect his soul from the vision of his eyes.

#### A LOOSE GIRDLE

In olden times, when a conflict was imminent, an order was given to tighten the girdle and strengthen the loins.

Let the girdle stand for the will. Is human will power sufficient? Many will say it is. Others that have tried and failed, will say no. There have been men who have conquered nations, but have fallen victim to the drink habit. A soldier who was bravely fighting in the front battle line suddenly felt his arm paralyzed. He had come face to face with his own brother and could not strike him. How much more difficult when we come face to face with self. Help must come from without.

A besetting sin followed a good brother for many years. He alternately yielded and overcame, trusting to his good resolutions. He won at last, but only when he had yielded to the power of the Divine will. Paul sounded the right note when he said,

"I can do all things through Christ which strengtheneth me."

#### NO SHIELD

The shield used to be a very important part of the hunter's or warrior's equipment. It was his defense. I am afraid that we are weakest of all here, for we shall let the shield stand for faith. For us to have this shield, it is necessary for us to believe in God. "Without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." We must believe in a God who saves by his Son, a God who sanctifies us and protects us. With such a faith who can fail? The apostles tried it. Countless martyrs have tried it. Our fathers and mothers have tried it, and with good effect. We say with the words of the old song, "It is good for our fathers, it is good for our mothers, and it is good enough for me."

#### THE SWORD

"The sword of the Spirit is the word of God." It is believed that Gibraltar is impregnable. So is God's word. The heavens may fall, but not God's word. It shall remain even to the jot and tittle. If we are armed with this good blade we do not need to trust to man's opinion or mere conjecture or skill. Christ found it sufficient for his victory in his great temptation. His reply was, "It is written." A young soldier once complained to an old warrior that his blade was not long enough for effective work and received this practical reply, "Step in closer." If the Bible is failing us in any way, all we need to do is to step just a little closer in understanding and we will find it sufficient for our every need.

Are we tempted from the standpoint of physical appetite? "Man shall not live by bread alone." Is it temptation on the side of ambition? Remember, Gehazi allowed his ambition to be rich to get the better of him, and in getting riches, he also contracted the leprosy. There are men in prison today who once held offices of honor in this great nation, but they are there because of their ambition to possess wealth.

Again, it is the temptation for public honor and acclaim. The tempter said to Jesus, "Cast thyself down from hence." Listen: "Thou shalt not tempt the Lord

thy God." The word tempt here means to try. That is, do not provoke the Lord with your earthly pride and foolishness. "For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." And again, "The Lord knoweth the thoughts of the wise that they are vain." Paul said, "For when I am weak, then am I strong." That is he was only equipped for the duties of life as he drew upon the wisdom and strength which is from God. The sword of the Spirit, that Christ used so successfully against Satan in the wilderness and through life, will also prove sufficient for us in our battle of life against sin.

But the panoply of the irreligious man, notwithstanding his many otherwise splendid qualities, is defective at every point. What shall then be done?

Take unto you the whole armor of God. Watch, pray, trust. So armed, the battle is won.

### HORRORS OF FLORIDA STORM

DEAR ONES ALL:

I will try to give a brief account of the recent storm. We (Carrie and I) were at home when Ivan came up and told us to go to South Bay at once as there was a bad storm coming.

We dropped our work, threw a few things into the grips, got our colored people (six) and went. The wind had been steadily increasing for about twelve hours. At South Bay the road people had taken a large (twenty-four by ninety) barge below the locks and fastened it with new seven-eighths inch steel cables to the locks. They had provisions, water, and gas on board, and several launches tied to the barge.

By dark the gale was pretty stiff. About one hundred twenty people went on board; others thought their houses were strong enough. By dark we had settled down for a night of waiting. There was an electric plant on board and it gave us light most of the night. By ten o'clock the wind seemed to be blowing as hard as it was possible to blow. About that time they discovered there was a lot of water in the hold.

There was a bilge pump on the back

deck, and a small engine built together. Some said it was impossible to run the engine in the wet, and that it was a crank, and so on. Ivan said "We will see." He sat as tight to that deck as possible, and soon had the thing working. He did not get up for about four hours. He was the only one on board who could run it. By daylight the wind was down so we could get out.

That night the barometer went down to 27-13, and if it was correct it was the lowest ever recorded on land. We believe we had a one hundred fifty mile wind, some said more. The second morning, trucks got up from the coast and took nearly all the people, white and black, out.

Search for the dead began at once. I saw my nearest neighbors, two brothers and a son of one of them, put in one box and sent out like any other freight. South Bay district lost forty-five white, and about four hundred colored. I saw the dead lie on the ground for nearly a week before they could be taken care of. All the white dead were taken out and buried, and a part of the colored; sixteen were put in one hole, and other numbers down. Many were burned—forty-five in one pile; many more were covered with lime and not moved. The stench was awful.

I stayed in eight days, came out for three, and then went in again for a little; didn't do much, but got awfully tired. We had about two feet of rain fall that night. It was a night of hell, and the days that followed were worse—dead everywhere, nearly as common as drift. As soon as I can get a tent I'll get on the place and try to raise a little crop.

OREL VAN HORN.

A late letter from Mrs. Carrie Van Horn states that she and Mr. Van Horn were both ill. Mr. Van Horn was having a bad attack of asthma, and she was suffering with an infection on her foot, and neither was scarcely able to be up. They were staying with Ivan's wife's folks at Clewiston. Their place was still covered with water.

Clewiston, Fla.,  
October 4, 1928.

—North Loup Loyalist.

## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### ADOLESCENCE

I had for several years a class of big boys in Sunday school. They were from fourteen to sixteen years old, and came from different grades in high school and were in the meantime passing on into the university. One day in class I spoke of the period of adolescence. Somewhat to my surprise they seemed not to understand what I meant by so long a word. Then I undertook to call their attention to the meaning of the two parts of it, which when put together made the word thus formed mean *becoming an adult*—the growing out of childhood into young manhood or young womanhood—and to the fact that they, rather too old and too big to be considered children, yet, not quite far enough along to be called young men, had a name while on their way of their own; they were *adolescents*—becoming adults, fully grown men. Instead of making common use of this name for young people of such age, however, we call them boys and girls.

But we so call them all the way from the cradle up through their teens, while the period of adolescence is understood to reach from the ages of twelve to twenty. It varies with different persons—girls likely to develop earlier than boys.

Great changes take place in both girls and boys during this period of eight or ten years, more so than in any other time of life. It is not in body alone that boys and girls change so much. It is the time of intellectual growth and the development of character—the period of education. It is the most critical time of life—the time of the making, or the unmaking, of worthy manhood or womanhood.

Psychologists have divided this time into three periods—the early adolescent period, from eleven or twelve to fourteen; the middle adolescent, from fifteen to seventeen; the later period from eighteen to twenty—with some individuals still later.

"It is the work of adolescence to develop out of a child's body, mind, moral attitudes and aesthetic appreciations the vastly different corresponding qualities of an adult. Habits and various kinds of skill that can not fully be developed in childhood must be perfected. Instincts that have been but slightly manifest in childhood must be brought into full functioning."

The change from one of these periods to another does not come about overnight. There is a continuous growth of both body and mind and development of character, and the changes come slowly and steadily. It takes close and daily observation to notice them. It should, with parents and teachers responsible for the training of young people, be a matter of deep interest to understand these adolescent changes, for upon their knowledge of the natural peculiarities of boys and girls at different ages must depend their success, or the lack of it, in teaching them.

While psychology, the science of the human soul, has been studied and taught as long as man has known he has a soul to think about and study, and to write books about, it is said to have been only a few years since the mind of the child has been seriously studied. It may be that our own Doctor Gardiner in his younger days, before he became a preacher, never heard much about child psychology. It may be, too, that while about his study of theology at Alfred he was not required also to give attention to child psychology. It seems to me, however, that the subject might well be included in the preacher's course of study so as to cause his sermons, if possible, to be interesting to young folks as well as to those who are older.

Both teachers and parents have, every day, the best kind of opportunity for this interesting study, not, of course, from books, but by the laboratory method. They see the child mind developing before them along with the growth of body. If they closely and intelligently observe what is going on before them, this will certainly become a most interesting study. But along with this laboratory method they may well be guided by the observation and experience of others. I am glad to have here three small books written for just this purpose.



They are as attractive as stories. They contain little stories as illustrations. I am delighted with them, both because of their real worth and the easy manner of telling things about the minds of boys and girls.

These are the names of the books:

*The Psychology of Early Adolescence*, E. Leigh Mudge, 70 cents.

*The Psychology of Middle Adolescence*, Mary E. Moxcey, 65 cents.

*The Religious Training of Adolescents*, Norman E. Richardson, 55 cents.

I received the books through Dean Arthur E. Main, at Alfred. I feel sure that whoever asks for them through him will receive them.

#### Sabbath School Lesson V—November 3, 1928

WORLD'S TEMPERANCE LESSON. Romans 13: 1-14.

*Golden Text*: "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Romans 13: 10.

##### DAILY READINGS

October 28—Divine Sanction of Law. Romans 13: 1-7.

October 29—The Law of Love. Romans 13: 8-14.

October 30—Some Prohibitions. Exodus 20: 1-17.

October 31—Rewards of National Righteousness. Deuteronomy 28: 1-10.

November 1—Woes of Drunkenness. Proverbs 23: 29-35.

November 2—Abstinence for the Sake of Others. Romans 14: 13-23.

November 3—God's Ideal Man. Psalm 15.

(For Lesson Notes, see *Helping Hand*)

## MARRIAGES

BARBER-THORNGATE.—At the Seventh Day Baptist parsonage, North Loup, Neb., October 2, 1928, by Pastor H. L. Polan, Myra W. Thorngate and Jacob A. Barber, both of North Loup.

## DEATHS

BABCOCK—Archie Bristol Babcock, son of the late E. J. Babcock and of Jessie True Babcock, was born in North Loup, October 31, 1900.

Having lost his hearing in infancy, he entered the school for the deaf at Omaha, from which he was graduated in 1921. He took a year's work

in the North Loup High School and was graduated with the class of 1922. Then followed two years in the Wayne State Normal. He specialized in manual training and drafting. He was very athletic, and in all these schools was enthusiastic in football and other sports and was a star player. He took more drafting in the State University for a short time. In the spring of 1926 he became a draftsman in the state engineer's office, which position he filled acceptably till his death.

While Archie was not a member of any church, he was a Christian boy of good moral character. He was a general favorite wherever known, and had the faculty of making friends among the hearing as well as the deaf. He was a member of the National Fraternal Association of the Deaf.

After a very short illness he died of meningitis at the Lincoln General Hospital, September 19. After a short service conducted by Rev. Mr. Calhoun of the First Presbyterian church and interpreted to the deaf friends by Mrs. Nellie Barney, he was brought home.

He leaves his mother, his sister, Katherine M., of Lincoln; his brothers, Oscar T., of Milton, Wis.; Edwin J., Jr., of Lincoln; Arthur S., of North Loup; and two little nieces to whom he was devoted, and many other close relatives and friends.

Funeral services, conducted by Rev. H. L. Polan, were held at the Seventh Day Baptist church Friday afternoon at two o'clock. Burial was made at the Hillside Cemetery. H. L. P.

BURDICK.—Agnes L. Burdick was the last of a family of seven children born to Benjamin F. and Julia Crandall Burdick. She was born in Little Genesee, N. Y., June 5, 1860, and died at the home of Mr. and Mrs. Mark Sanford, in Little Genesee, September 9, 1928.

Miss Burdick made her home in Little Genesee until ten or twelve years ago, when she went to live with her brother, Alburn Burdick, in Dunellen, N. J. Here she filled a large place in the home. When Mrs. Burdick was no longer able to care for the household, "Aunt Agnes" became the home-maker. Due to the death of Mr. Burdick, a little better than two years ago, and the failing health of Mrs. Burdick, it became necessary to break up the home in Dunellen. Miss Burdick then returned to Little Genesee and has since made her home with Mr. and Mrs. Sanford, Mrs. Sanford being her niece.

During the last months of her life, Miss Burdick was a great sufferer, yet her suffering was tempered by the care of loving hearts and willing hands. And through it all, she bore up with Christian fortitude, sustained by an unflinching faith in her heavenly Father.

In early life she accepted Christ as her personal Savior and united with the Little Genesee Seventh Day Baptist Church, of which she remained a consistent and faithful member until her death.

"Aunt Agnes," as she was affectionately called by those who knew her best, was a well-read woman, and largely, too, self-educated. She led a quiet, unassuming life, yet a very active one—a life largely given to others. Like her Master she went about doing good. It seemed fitting, too,

that the last weeks of her life should be cheered and blessed by the visits of so many relatives and friends. Just about one week before her home-going, Brother George B. Shaw visited her, and, during the visit, repeated to her Tennyson's "Crossing the Bar," which very much comforted her. By request of the family the pastor repeated this poem at the funeral.

Farewell services were held from the home of Mark Sanford, which was her home, too, September 12, conducted by her pastor, Rev. Alva L. Davis. Burial was made in Wells Cemetery.

A. L. D.

COON.—Clarence Dale Coon, son of Ray G. and Viola A. Coon, was born near Farina, Ill., March 2, 1886, and died of heart disease at his home in Louisville, Ky., August 11, 1928, aged 42 years 5 months and 9 days.

He showed early in life a bright intellect and an aptitude for learning, which enabled him to complete his public school education with credit to himself, and later to supplement this with a high school course in night school, while working through the day, at Louisville, Ky.

Upon the completion of his studies in public school, in 1903, he became associated with his brother Shirley in the publication of the *Farina News*. In this connection he showed marked executive ability, which contributed largely to their initial success in this undertaking.

After about two years of successful work in this business, Clarence went to Kentucky, where he worked for some time at Covington, and later went to Louisville, Ky., where he has made his home since that time.

Early in life he professed Christ and joined the Seventh Day Baptist Church of Farina, but later removed his membership and united with the First Baptist Church of Louisville, Ky.

On November 23, 1910, he was married to Miss Elsie Morrell, and to this especially congenial union were born four children—Helen Elizabeth, Clarence Dale, Jr., Katherine Shirley, and Viola Ray.

Besides his loved wife and children, he leaves a father, mother, one brother, Harry E., an aunt, Mrs. E. M. Whitford, of Farina; two uncles, Cass Coon, of Nortonville, Kan., and Clifford S. Coon, of Farina; and a nephew, A. Shirley Coon, of Pontiac, Ill., to mourn his untimely death.

Funeral services were held in Farina, Wednesday afternoon, at two o'clock, at the home of his father, Mr. R. G. Coon, conducted by Rev. C. L. Hill, and the body was laid to rest in the Farina cemetery. C. L. H.

McLAUGHLIN.—At his home in Salem, W. Va., September 18, 1928, John C. McLaughlin in the seventy-fifth year of his age.

He was the son of John and Sarah Crawford McLaughlin, and was born January 11, 1854, in Huntingdon County, Pa.

He came to Salem about thirty years ago. On August 22, 1900, he was married to Atha Davis, daughter of Mr. and Mrs. G. H. Davis. He is survived by his wife and a niece whose home is in Rochester, N. Y.

In early life he was a member of an Episcopal Church in his native state, but he had never united with any church in Salem.

John McLaughlin had many excellent qualities that endeared him to all who knew him. The funeral was conducted by the pastor of the Seventh Day Baptist Church of which Mrs. McLaughlin is a member. C. A. S.

POLAN.—At the home of his parents, L. Ray and Phebe Hewitt Polan, Salem, W. Va., September 28, 1928, Lester Eugene Polan.

Lester was born November 6, 1920, at Salem, where the family has since lived. He was the oldest of three children and is survived by a sister and a brother.

Lester was a bright, likable boy of much promise, who had finished his first year in public school.

Funeral services were held at Salem on September 29, and at Jackson Center, O., on October 1, where burial was made where ground was so recently opened to receive the remains of his grandparents, Deacon and Mrs. Charles Polan. C. A. S.

STILLMAN.—Margaret Adell Stillman, child of Everett R. and Berenice Stillman, was born October 16, 1920, near East Troy, Wis. She came to Louisiana in July, 1925, to make her home with her grandparents, Rev. and Mrs. S. S. Powell, of Ponchatoula, and died September 30, 1928.

She was personally gifted with great beauty of character, and for that very reason hers was a very happy life. She was a child who won her place in the hearts of many who knew her.

There is no flock, however watched and tended,  
But one dead lamb is there;  
There is no fireside, howsoever defended,  
But has one vacant chair.

She is not dead, the child—the child of our affection,  
But gone into that school,  
Where she no longer needs our poor protection,  
And Christ himself doth rule.

Not as a child shall we again behold her,  
For when with rapture wild  
In our embraces we again enfold her,  
She will not be a child;

But a fair maiden in her Father's mansion  
Clothed with celestial grace;  
And beautiful with all the soul's expression  
Shall we behold her face.

Funeral at the home was conducted by L. D. Seager. Burial in Greenlawn Cemetery.

L. D. S.

One of the many reasons why the art of bringing up children is the most difficult of all arts is that it is essential for parents to set a daily example.—*William Lyon Phelps.*

## 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, 5519 Kenwood Ave., Chicago, 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.

The Minneapolis Seventh Day Baptist Sabbath school meets each Sabbath. Visitors in the Twin Cities and Robinsdale are cordially invited to meet with us. Phone Miss Evelyn Schuh, Secretary, Hyland 1650.

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. A most cordial welcome to all.

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

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

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

The Daytona Beach, Florida, Sabbath-keepers meet 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 cordially welcomed. Mail addressed to P. O. Box 1126, or local telephone calls 347-J or 233-J, will secure any desired additional information. Rev. James H. Hurley, Pastor.

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

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Theodore L. Gardner, D. D., Editor

L. H. North, Business Manager

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