THE PATRIOT'S VOW

I vow to thee, my country—all earthly things above—Entire and whole and perfect, the service of my love, The love that asks no questions; the love that stands the test, That lays upon the altar the dearest and the best; The love that never falters, the love that pays the price, The love that makes undaunted the final sacrifice.

And there's another country, I've heard of long ago—Most dear to them that love her, most great to them that know—We may not count her armies; we may not see her king—Her fortress is a faithful heart, her pride is suffering—And soul by soul and silently her shining bounds increase, And her ways are ways of gentleness and all her paths are peace.

—Sir Cecil Spring-Rice.
THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Riverside, Calif., April 2nd to 6th, 1928.

President—Frank Hill, Ashaway, R. I.

First Vice-President—William B. Milton, Wis.

Second Vice-President—Mrs.clarke, Battle Creek, Mich.

Secretary—Charles B. Hill, Ashaway, R. I.

Secretary—Mr. James D. Van Horn, Milton, Wis.

Treasurer—Mrs. L. L. Hulett, Bolivar, N. Y.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Stillman, Plainfield, N. J.

Vice-President—Samuel A. Bond, Yonkers, N. Y.

Secretary—A. W. Randolph, Plainfield, N. J.

Treasurer—A. R. Franklin, 240 West Forty Street, Plainfield, N. J.

Gifts for bequests for any denominational purpose are invited. Let us give to the best interests of the beneficiaries in accordance with the wishes of the donors of the Board acts as the Financial Agent of the Denomination.

The Seventh Day Baptist Historical Society

(Incorporated, 1865)

President—Carroll F. Randolph, Macedonia, N. J.

Recording Secretary—A. W. Randolph, Plainfield, N. J.

Treasurer—William L. Burdick, Plainfield, N. J.

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Editor Women's Page—Sabbath Recorder—Mrs. George E. Conley, Bristow, Va.

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Midwestern—Mr. A. W. Randolph, Macedonia, N. J.

Southwestern—Mr. A. W. Randolph, Macedonia, N. J.

Northern—Mr. A. W. Randolph, Macedonia, N. J.

The Sabbath Recorder

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PLAINFIEL D J.

THE SABBATH RECORDER

We are grateful to see the gift of time only begettin Som to meet the heart-yearning desires and the deep needs of humanity. For the right he brought to that darkened world; for the comfort he offers to those who trust in him; for the help he gives us in our perplexities and troubles, we do render unto his thanksgiving and praise. Thou knowest our frailties. Thou seest our daily needs as we try to serve thee, and we pray that the good Lord will help us to yield to thee.

What I was thinking

Yesterday was a Christmas Day. It was beautiful, sunny Christmas day. All day long it seemed to me that the clear, bright sunshine was speaking with wonderful eloquence of the Light of the world that came to Bethlehem in God's own time and that stirred the angelic choir to sing, "Glory to God in the highest, and on earth peace, good will toward men.

The good tidings of great joy, which shall be to all people, had been long on the way; but on that Christmas night the promises of the "prophets, which had been since the world began," were being fulfilled in the city of David.

The universe, this subject from time to time, and especially in my study today, I have been more and more impressed with the teachings of Jesus at Bethlehem. Jehovah was really answering the age-long prayer of humanity in its efforts to bring God to the men of the world.

A careful and devout study of human history might convince you that in all generations since the fall of man, even where ignorance and superstition prevailed, there has been something like a heart-yearning of humanity for the gods to come down to men. The wisest souls of all nations have, even in the densest darkness of superstition, been "feeling after God, if happily they might find him."

From the mounl of Calvary to the most enlightened people of his day, he saw thousands of altars to the gods they had tried to please, and after all that, they still fearing that some god had been overheard, he erected an altar to the "unknown God."

In darker nations than Greece it seems that, just as flowers when shut in a dark room would stretch themselves toward the least ray of light, so have the wisest souls among those nations been reaching out to the Light.

It seems that among most ancient nations there were traditions of a lost golden age—when blissful happiness and the Divine walked with man in happy fellowship, and when all nature was glorious under that blissful condition. According to those traditions there was an age before the fall, when harmony and joy filled the earth and man was at peace with his Maker. There were many evidences of a soul-hunger among the nations for God to come down to men, which heart-yearning has been a sort of intuitive yearning for Eden restored—for some personal manifestation of God among men.

Thus it is not strange that even in the Greek tragedies, Prometheus, the divine and human, and the divine teacher, is represented as the true friend of man.

The point, is not remarkable that among the remote Oriental nations, the thoughts of their wisest men seemed to center on the possibility of some sort of divine incarnation. People there are many evidences of a sort of spiritual deliverer—and the most thoughtful ones were on the lookout for expectation looking toward a divine teacher.

Every effort to make an idol in human form was but a superstitious attempt, amid their darkness, to bring God and God's men. Then the symbol itself took the place of the real God, and became the object of worship.

In this connection it is a curious fact which scholars tell us that the term "Word"
THE SABBATH RECORDER

or "Reason" appears in at least four different languages of antiquity, and that, too, in a way that suggests for some special manifestation of the Deity to lift men up to God.

And as the ages went on, this hope seemed to grow clearer, until finally wise men from this age-long spirit of yearning for the King of David, in search of the Christ child! They must have studied the wonderful prophecy of such a high and holy end?

What better way could be devised for Christ to come into the world of men than to be the divine Son? He always claimed to be except by an immaculate birth? How could he be the originator of all life. And that, too, going back on the testimony of all the testimonies of beauty and love. Then why should it seem out of the question for the infinite Spirit to assume embodiment in a 'human' being, to accomplish such a high and holy end?

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THE SABBATH RECORDER

by an aged lady in her eighties—one who for many years has enjoyed and loved the Sabbath Recorder.

I have known her for nearly forty years as a loyal, faithful self-sacrificing mother whose "child ren up to call her blessed," and who loses none of her interest in our good cause.

The next letter is from a pastor's wife, bringing a "white gift" on Christmas, for the building, from the children of the primary department.

DEAR DOCTOR GARDNER:

The children of the primary department of our Bible school, eighteen in number, have been gifted with what they have saved, the East brought ten dollars, with from Wisconsin; and a third letter from a hundred fold.

Are you able to pay the paper to those who forgotten. These loyal helpers, from management in these discouraging times.

How I do wish that every reader of these our Master is really counting on us day by day to prevail and our fellows are to be saved.

Do you share your personal influence for and to blame. While you are surrounded keeping it all for self? Your money is, in a large way, a part of yourself. Your use of it constitutes a great share of your personal influence for good or for bad. Is

Christ calling on you to help him with your money? He needs your financial help. If his cause fails from want of funds, will any blame for its failure fall on his people for the love that shares in his burden of prayer for the lost. Are you moved by such love? He is counting on you.

What a blessing would come to the children of God, and also to the world unsaved, that all Christians would fully realize that Jesus is counting on them to help by their lives, their money, and their prayers!

When we all stand before God in the day of accounts, and find that he had been counting on us, only to see us fail, will we be able to look our Judge in the face and feel justified for our failures?

Yes, friends, the Lord is counting on you.

The DEAD SEA IN BIBLICAL TIMES

Sodom and Gomorrah were joined together in the vale of Siddim, which is the Salt Sea. Genesis 14: 2, 3.

Then the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven.

But Lot's wife looked back from behind him, and she became a pillar of salt. Genesis 19: 24, 26.

And the Lord spake unto Moses, saying, Your south quarter shall be the wilderness of Zin, along by the coast of Edom, and your south border, shall be the most coast of the salt sea eastward. Numbers 34: 7, 8.

As they that bare the ark were coming unto Jordan, and the feet of the priests that bare the ark were dipped in the brink of the water.

The waters which came down from above stood up, and rose up into a great depth; and the ark came down toward the sea of the plain, even the salt sea, failed and were cut off. Joshua 3: 13, 15, 16.

The Dead Sea, which for five thousand years has borne the most evil reputation of any spot on the earth's surface, is the reformed at last by modern science, for the good of humanity.

On its northern shores, where once stood, Thour and Tyre, are extending, briny marshes. So thick are the brine that one is paralyzed when one steps into it.

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Doctor Ellsworth Huntington, of Yale University, a few months ago took a boat out on the Dead Sea, which lies twelve thousand feet below the ocean's level, among the middle of four seas of central Palestine. He nearly paid for that temerity with his life—not because of shipwreck, but the noxious, feverish exhalations. The only safe way to set sail upon it in modern times, Costigan and Molneux, failed to survive the adventure.

Doctor Huntington, however, and other scientists who were content to carry on their analysis and explorations near its shores, have estimated that there are more for the new denominational "RECORDER Fund," which is published each week by week, and go<><:l

Yours truly,

Primary Superintendent.

One gift came from West Virginia; one from Wisconsin; and a third letter from Connecticut.

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the Dead Sea, but suggests that it was not due so much to the vapors as to the fact that birds could get no living there. As for the "poisonous air which broods over the sea," and which caused the death of Costigan and Molineux, it seems not to be a poison actually exhaled by the chemicals in the "black and stinking water," but rather a mistaken view.

Scientific explorers have also discovered another extraordinary and significant fact about the Dead Sea which rationalists, and even some modernist ministers of extremely advanced views, suspect may offer a natural explanation of the fiery destruction of Sodom and Gomorrah.

They have discovered that at certain seasons of the year thick, oily coatings of highly inflammable bitumen, almost as in asphaltum, float close to the water's edge. Now Sodom and Gomorrah, reputed the wickedest cities of all antiquity, were known as "the Cities of the Plain," and stood side by side on low ground close to the water's edge.

The Bible tells how Abraham, shocked by the dreadful wickedness of these cities, prayed to God that he destroy them, saying that he could find perhaps fifty righteous men in them, and that for the sake of these the city should be spared. But the Lord sent angels to investigate and found only one righteous man—Lot. Lot knew that Sodom was perishing, but he did not stir from his garden seat by the fire and tried to persuade his sons-in-law to repent and flee with him, but they mocked him. So Lot fled from the city, with his wife and daughters, as they ran up the mountain side there was a great conflagration and the cities were burned.

But in the next and following years, this desolate spot, certainly cursed by nature and perhaps also by direct divine wrath, is now thickly filled by science into a treasure house of materials reclaimed for modern civilization.

**LATEST CHEMICAL ANALYSIS OF THE WATER OF THE DEAD SEA**

- Calcium chloride, 594.46 grains.
- Magnesium chloride, 7,398.21 grains.
- Sodium chloride, 345.80 grains.
- Iron and aluminum oxides, 10.50 grains.
- Organic matter, 57.75 grains.
- Total residue per gallon, 15,260.00 grains.

LETTER FROM THE BIBLE SOCIETY

**DEAR EDITOR:**

The reading of the Bible is certainly not the newest thing under the sun—though the reading of it does help to make many things new.

But when hundreds of thousands of people unite daily in reading under a common plan it is a matter worthy both news and editorial attention.

At the suggestion of the Commission on Evangelism of the Federal Council last year thousands of churches and church members read a chapter a day in the Gospel of Luke in January and in Acts in February. We know there were thousands, for the American Bible Society sold more than 400,000 of each of these individual books in the one-month period during this reading. Light and attractive, fitting a purse or a pocket, these little books opened the doors to fresh reading and thinking of the meaning of the gospels.

This year more widespread interest is being shown. Six denominations have sent word to every church to do the plan. Others have promoted it in other ways. A dozen local and state federations of churches have endorsed the program among their constituents. The American Bible Society has had special editions of more than 800,000 copies each prepared to meet the increased call as they raced up.

The books to be read this year are the Gospel of Matthew in January and of John in February. The American Bible Society has prepared enough books for one to be read each day until the beginning of the Lenten season. Many of your subscribers and readers will be following the plan. It does not afford an opportunity to the religious press to do, as it always is striving to do—deepen the religious life in the hearer.

Two suggestions occur to us as possibilities. First: tell all your readers about the plan and especially commend it to pastors. Second: secure for each week in the period, from some of your best writers on devotional topics, discussions on the chapters to be read in the week ahead. We have a number of articles and stories that we have sold without any purpose of profit and well below the level of commercial prices. We will get from a large distribution of these goodly returns that you will want to have in promoting it—satisfaction that thousands have read for themselves a fresh life of our Lord and gained new love for him.

Cordially yours,

**ERIC M. NORTH,**
Associate Secretary.

WIN THE WAR—A CALL TO THE COLORS

**A MESSAGE TO AMERICANS FROM PROHIBITION AND LAW-ENFORCEMENT LEADERS**

The nation is approaching its great period of political discussion and decision. The crisis in constitutional government demands a national organization. Enforcement must be made adequate for the occasion. We call for a realignment of our forces and for a unified command.

Prohibition is not a theory; it is a fact. The practicability of its enforcement, where not vitiated by corrupt politics, has been proved. That it is a good law has been demonstrated. By it labor has been enriched, business enlarged, and the public's savings vastly increased. Morally, it is the greatest moral reform in history. Politically, it challenges a free people to carry out their own mandates. As its worst, prohibition is immeasurably better than legalized liquor at its best, and it is the settled conviction of a large majority of the nation's voters that it shall be carried into effect.

We stand for the enforcement of all law. We know there were thousands for the Eighteenth Amendment came into force last year alone. Of course, you understand this means nothing to the American Bible Society but an opportunity. Our books are sold without any purpose of profit and well below the level of commercial prices. We will get from a large distribution of these goodly returns that you will want to have in promoting it—satisfaction that thousands have read for themselves a fresh life of our Lord and gained new love for him.

Cordially yours,

**ERIC M. NORTH,**
Associate Secretary.

THE RURAL SCHOOL

**[A song for country school children. Tune: "Marching Through Georgia."—F. T. C.]**

We're fond of our school room.

Nothing ever stops us, autumn rain or winter snow.

And we'll tell the reason, if you really care to know.

Why are we fond of our school room?

Chorus

Hurray! here's where we learn to read and spell.

And how we love this old red school room.

Why our nation prospered; how in war our heroes prospered; how in war our heroes prospered.

That's why we're fond of our school room.

Here we learn geography of countries small and great.

Here we learn about our laws of nation and of state.

That's why we're fond of our school room.

Here we learn about the laws of nature and of state.

That's why we're fond of our school room.

That's why we're fond of our school room.

—Mrs. Fred Cole, in Wisconsin Agriculturist.
have increased their tithe and offerings so that there needed to be no retrenchment. For four years there has been no debt at the end of the fiscal year. This seems too good to be true, and there are three or four things which we should take account in this connection. Whatever the right or wrong, necessary or unnecessary, it is a fact that contribu-
tions from the churches usually fall off for five or six months following Conference. This necessitates debt on the part of the boards carrying on the denomination’s work, for the men and women employed by these interests must be paid. I have no other means of support and can not, in fairness, be left month after month without their salaries while their work is not being carried out to make their contributions. Hence the boards feel obliged to borrow to tide over the emergency. Perhaps no one knows why the boards are going behind the first of the Conference year, there is every reason to believe that before another Con-
ference the debts will be wiped out, and all bills paid with no curtailment of the great work to which we are called.

One reason the debt of the Missionary Board is as large as it is at this time grows out of the fact that there have been heavy expenses the past five months. Rev. Royal R. Thorngate and family have been sent to China and have been returned to China; and it has been neces-
sary to increase the appropriation for se-
veral men on the home field in order that they may continue their work. This is no occasion for discouragement; it is encouraging to know that the work is enlarging, and it should be an inspiration to them and challenge to greater efforts.

The work is growing on our hands. We can not turn them away, and shall per-
ext even more. We must respond! We can not refuse him!

THE LOST RADIANCE OF THE CHRISTIAN CHURCH

An editorial in a recent issue of the Christian Advocate states:

words of the Christian Advocate, given below, are well worth considering.

For various reasons some of the old types of effort to reach the unchurched are not much in vogue. But the more reason why other methods must be devised and put en-
thusiastically to win people for Christ.

"We look with Principal Jacks discuss the "Lost radiance of the Christian Church." Is he correct in claiming that much of the Christian Church is irrepressible and has deserted the work and that evange-
list work has departed from the modern Church? If the Christian Church loses its holy zeal for winning humanitv to Christ, nothing can prevent our utter collapse; this must have only one purpose. If we neglect that, we are doomed. We are here in order that all who believe in Christ who have left Christ's Church, and those who are seeking to accept Christ and to begin to live like him. Only this can save us from self-destruction.

Can we apply these words to Seventh Day Baptists? Can we say, "If the Seven-
th Day Baptist denomination loses its holy zeal for winning men to Christ, nothing can prevent our utter collapse?"

Can we say that, "We are here that by every means shall persuade our fellow human beings to accept Christ and to begin to live like him," and that, "Only this passion will save us from self-destruction."

This same article in the Christian Advocate says other pertinent things as follows:

The very seriousness of our present-day condi-
tion makes it imperative that we, as pastors and members to a new emphasis upon personal service for Christ.

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tion makes it imperative that we, as pastors and members to a new emphasis upon personal service for Christ.
Christian missions, but today the work is only just beginning. This colossal undertaking must go on till all nations are transformed and loyal to the Son of God. To speed this work the right spirit must be shown toward the work, especially by those who profess to be followers of the Lamb of God.

THOMAS ZINN—A LIFE SKETCH

Thomas Zinn was born in Ritchie County, W. Va., April 1, 1848. He was the fifth child and only son of Otho Preston and Nancy Rogers Zinn. He grew up in a partly cleared farm near Berea. About a year before the birth of their son, the parents embraced the Sabbath and united with the Hughes River Seventh Day Baptist Church, in which they became active and self-sacrificing members. In 1857 the father of the family died as the result of an injury received in plowing, and the mother was left with the care of eight children, all of whom except one she kept together and raised to maturity.

The children attended the country school for the short sessions which were held, and Thomas supplemented this training by reading everything he could lay his hands on at home.

In 1865, the family came to Farina to live, where the son and daughters all found work. This was the end of Thomas' schooling, but not of his education. Throughout his life he read much and widely; he knew something of good literature; his knowledge of history and public affairs was extensive, and his inclinations in speaking and writing was the language of an educated man.

Four of the sisters married and made their homes in or near Farina. They were Elizabeth, Perdilla, Ginevra, and Ruth. In the family life, associations with the oldest of the four, Mrs. Lizzie Con, were close and were the source of some of his happiest experiences. The younger obligations was fulfilled in 1904; Mrs. Con preceded her brother in death by little more than a year; while Mrs. Jennie Titsworth, now living in Delaware, Ohio, is the only one still living.

During the first years in Farina, Mr. Zinn worked at various things, including farming on a small scale. Finally he embarked in a banking business; and when the State Bank of Farina was organized, he was elected to the office of vice-president, which he held until a few years ago, his wise counsel and deliberate actions conserving the interests of depositors.

Having always been prominent in local affairs, appreciation of his services was shown in his election to the Forty-first General Assembly of Illinois in 1879 on the Republican ticket. The sketch of his life in the "History of Fayette County" notes that during Mr. Zinn's occupancy of this office, he introduced several very important measures and was on several of the major committees. He served as supervisor of LaClede; together with Mr. Hughes he was school trustee, and he served for many years as president of the Village Board. He was appointed a member of the Board of Trustees of the State Industrial Home for the Blind, by Governor Yates, and held that office for two years.

During his later life, in the capacity of notary public, he acted as legal and personal adviser to his clients, whose number was legion, and he was called upon to consult his wide experience in numbers of ways. He was a man of religious principle, and his weekly reading of the Sabbath Recorder was an important part of his life. During the first years in Farina, Mr. Zinn worked at various things, including farming

Funeral services were held from the Seventh Day Baptist church Wednesday, December 14, at two o'clock, conducted by his pastor, Rev. C. L. Hill, and burial took place in the Farina cemetery.

When earth's last picture is painted, and the tubes are twisted and dried, when the oldest colors have faded, and the youngest critic has died, we shall rest, and, when faith, we shall need it—lie down for an aeon or two.

All the reaper and all good workmen shall set us to work anew!

On May 9, 1919, he was married in marriage to Mary Frances Langworthy, and for forty years their home life continued in the same house in Farina. Mrs. Zinn passed away June 22, when were born five children, four of whom survive the parents. They are Oscar, who died in infancy; Ethel (Mrs. P. C. Stringer of Pueblo, Colo.); Flora; Ruth (Mrs. L. H. Stringer of Milton, Wis.); and Zena. One of Thomas Zinn's outstanding interests was the church. He attended the Seventh Day Baptist Church at Farina when he was a young man and when the church was still a young organization. He was always an interested, active member, attending the services with unusual regularity, stimulating the interest of his church, and working generously toward its financial support, and working in numerous ways for its advancement. Of his life, the stories of his youth that he remembered and told oftenest in his old age was that of how he helped quarry

Let believers learn to suspend their desires if God does not stretch out his hand to help as soon as they think necessity requires! Whatever may be his delays, he never sleeps, and never forgets his people.—John Calvin.


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spend with the promise of the morning. None of us are what we hoped to be in the life of morning, when all our plans and purposes were filled with golden dreams. And now we are at sundown sea, as some of us feel our feet “slipping o'er the brink,” how many of life’s illusions have been shattered? How many things we had hoped to see and do come true? Many of the mountains we had hoped to ascend still lie before us in the distance, while we pitch for a time our tents in the valley of the shadow. And in this valley what disappointments have been ours? How often our laughter has been turned to tears, and our sorrows are all measured; for a time our tents in the valley of the waters, I will be with thee.” That is not the thought that we are not alone? that he is with us?

And he shall come, but not in lowly guise—

And he shall bring that golden crown of likeness of thy Lord, shall

And the folded hands have nobly wrought

In the ceaseless war of life.

Smooth ye the time-thinned hair,

“Until we meet again before his throne,

When the robes of sorrow wrap them—

and ridiculed as is the common lot of political parties.”

 until we know, even as we are known—

Thou, in the likeness of thy Lord, shall shine,

As twilight shadows softly lie

The story of the teaching of vocational agriculture in Ohio is the story of the progress of the high schools of ninety-five high schools maintaining agricultural departments enrolling five thousand boys, and of one hundred seventy-five short courses conducted for young men living on farms and adult farmers which reached four thousand rural folks last winter, together with the related activities and accomplishments in these departments.

That you may more fully appreciate the direction and extent of this phase of our agricultural education, I shall first acquaint you with its origin and growth. The four-year course in agriculture was introduced into the high schools of Ohio as a result of the passage of the Smith-Hughes Vocational Education Act in 1917. The primary purpose of this act is to promote education below college grade for specific vocations in the fields of industry, home economics and agriculture. The act provided that the appropriation of federal money in four funds to be used for these purposes: (1) $3,000,000 for the salaries of teachers of vocational education; (2) $100,000 for the training of teachers of vocational agriculture, distributed among the states on the basis of their urban population; (2) $100,000 for the training of teachers of vocational agriculture, home economics, and agriculture, distributed among the states on the basis of their rural population; (3) $1,000,000 for the training of teachers of vocational agriculture, home economics, and agriculture, distributed on the basis of the total population; (4) $200,000 for purposes of administration of the federal government in these states Ohio’s appropriation is as follows: for the salaries of teachers of industrial and home economics education $204,780, for the salary of teachers of agriculture $121,524, and for teacher training $84,709. The administrations of these funds and the promotion of agricultural education in Ohio is invested in a board of five members, known as the State Board for Vocational Education.

Although Ohio’s record in promoting industrial and home economics education is both commendable and interesting, some limitations in time make it necessary to relate only that portion of the program that deals with agricultural instruction.

The training of teachers of agriculture in Ohio has been delegated to the State Ohio University. The department of agricultural education there offers the professional courses designed for teachers of agriculture with a course in educational psychology prerequisite. Last year thirty-three graduates of the College of Agriculture completed their qualifications for these teaching positions. This was about one fourth cent of the men graduated. There are now more graduates of the College of Agriculture engaged in teaching vocational agriculture than by any other vocational except farming. The qualifications of teachers in these departments are: (1) they must be graduates of a college of agriculture, (2) they have either completed or have completed two or more years of life on the farm since reaching the age of fourteen, (3) they are prepared to teach one or more of the courses sufficient for certification as teachers of agriculture; and (4) they must possess personality desirable in leaders of young life except farming. Beginning in February, 1918, departments were organized in nineteen high schools, and as the year has been steady at the rate of about twenty departments annually, reaching one hundred and nineteen for the present year. The place or more of these departments are found in all but ten of the counties of the state. The highest number in any county is seven.

The instruction of these departments are: that the instruction shall be below college grade; it shall be designed for pupils fourteen years of age who have entered upon or are preparing to enter upon the life of the farm or farm home; it must be accompanied by directed or supervised
farm practice on a farm. In keeping with these requirements the work in Ohio is placed in those high schools in the state selected from the applicants for departments, recognizing such factors as number of farm boys in high school, community interest in education, school finance, and general conditions in the school. In the one hundred ninety-five departments this year about seventy per cent of the enrollment of farm boys in these high schools. Many of these, however, are enrolled for two courses, so that the total pupil enrollment is considerably higher. The largest enrollments are in counties of Clinton 55, Lancaster 62, Greenville 60, Rawson 62, Wapakoneta 59, Wauseon 58. In the department at Kenton two teachers are employed, one giving full time and one two-thirds time to the teaching of agricultural subjects.

The curriculum designed as preparation for farming for those who elect it consists of five agriculture and eleven non-agricultural courses in the final year in which they are offered as follows: a course in farm crops and horticulture in the freshman year; courses in the home husbandry and farm shop in the sophomore year; a course in farm engineering in the junior year; courses in the social, rural economics in the senior year. In addition the pupil elects courses in English, mathematics, science and the social sciences, to insure a well-rounded education.

I have already mentioned that supervised or directed practice is required on the part of each pupil in the final year in which they are offered as follows: a course in farm crops and horticulture in the freshman year; courses in the home husbandry and farm shop in the sophomore year; a course in farm engineering in the junior year; courses in the social, rural economics in the senior year. In addition the pupil elects courses in English, mathematics, science and the social sciences, to insure a well-rounded education.

Another very important division of our vocational curriculum is that which deals with the development of the boy's interest in farming. Whether this is developed through the vocational curriculum. Let me explain a little more fully what is intended by this requirement.

As a matter of interest to you, may I state what the teachers of the state did last year as revealed in their annual reports to the state superintendent of agriculture. I note from this report that during the following year forty-one teachers gave a total of four hundred twenty-five group demonstrations, attended by fifteen thousand five hundred sixty-six students; one hundred forty-seven farmers contributed three thousand six hundred ninety-three articles to their local newspapers in connection with their farmers' institutes. These two hundred twenty-five boys were nearly one-third of the total number of boys in all club work in Ohio. Attendance at organized meetings within the communities included one thousand three hundred fifty-seven meetings of the county and state organizations, attended by fifteen thousand five hundred ninety-seven members.

In view of the fact that this program has drawn a total of one million six hundred seventy-two thousand nine hundred seventy-three students, one-third of the total number of boys in all club work in Ohio. Attendance at organized meetings within the communities included one thousand three hundred fifty-seven meetings of the county and state organizations, attended by fifteen thousand five hundred ninety-seven members.
thirty-five persons in the treatment of live stock for diseases or parasites; tested three hundred and seventy-six ears of seed corn, fifteen thousand two hundred thirty samples of milk, and seven thousand nine hundred sixty samples of meat. Seven hundred forty-four thousand sixty-four eggs were culled. In the aggregate these several community services, rendered primarily for their educational benefits, constitute a real contribution to the knowledge and practices of the farmers of the state.

In conclusion may I summarize the program of the teacher of vocational agriculture in Ohio high schools? He is primarily a teacher with special qualifications—technical, practical, and professional—which fit him for his job. His job centers around four teaching opportunities: first, teaching the high school group who elect the work through the medium of instruction in the classroom, laboratory, and field trips; second, teaching through the supervised farm practice program of each individual student wherein that student learns the management and practices of one or more farm enterprises in which the students who are already engaged in farming through the medium of short courses during the winter months and accompanied by such practical instruction may be arranged with these out of school farm folk; fourth, teaching through the community, wherein in the lesson taught may be the acquisition of skill or the use of new information. In addition to these four opportunities the job which are largely vocational, the teacher of agriculture has unusual opportunities to serve his pupils and the entire community in the development of better social, civic, avocational, and health objectives of a well rounded life. It is the richness of this multifaceted vocational opportunity that attracts the earnest agricultural college graduate to this life of service among rural folks.

There may be some encouragement in the figures presented in government reports to the effect that the cost of living is growing less; but as yet we can see no real evidence that such is the case.

CAMPAIGN PLANS STILL GOING FORWARD FOR JANESVILLE TRY

Although little is heard of endowment nowadays, the campaign is going on. Although active drives are not being carried on with their attendant enthusiasm, the workers are still pushing on towards the $500,000 goal. New drives and par ed enthusiasm is being worked up for going over the $300,000 endowment summit by commencement day. With spring will come intensive drives again, the campaign in the city of Janesville, and then an urgent appeal to the alumni for the remaining $50,000. In May, Janesville expects to put the 1928 goal over after $50,000 has been raised in Janesville. It was to further this work that Vice-President C. D. Royse was able to return to the campus last Tuesday for the first time since his serious illness in October, which caused the dates of the Janesville appeal to be changed. At present, though, he is very much improved and is carrying on his work as vigorously as ever.

As a result of Rev. Mr. Royse's flying visit to the college, a Milton College bulletin will be sent out next week to the alumni and friends of the college. This bulletin will contain a list of the lesson plans for the development campaign, a list of the friends who have been reduced to the vanishing point, says the Headlines of Milton's campus life since September, "gleanings from the headlines of the Century," according to E. Whitford, a statement of the future plans for the development campaign, a list of the friends who have announced new policies to govern the new relations to identify themselves with the American Board has voted that "any missionaries should be a determining factor. Neither of the relations of the missionaries now in Canada should not return until the relations with the great Canadian church has voted that a small advance parties to return shall be made up exclusively of volunteers. No women should plan to return at present. With permission of the president's announcement Tuesday that he will be able to direct the Janesville appeal new contacts will be established. The day he would be unable to take charge of that affair, which would mean a severe handicap to Milton in the drive, is hoped that he can see the thing, through to the $500,000 goal in 1929. and be able to present the dedication services in June of 1930, but whether those services will be held at that time depends entirely upon the friends of Milton College.

During the latter part of January a bullet
THE SABBATH RECORDER

YOUNG PEOPLE'S WORK

R. F. D. 5, BATTLE CREEK, MICH., Contributing Editor

THE SABBATH

Christian Endeavor Topic for Sabbath Day, January 21, 1928

REV. AZHY A. C. BOND

DAILY READINGS
Sunday—The Sabbath and the creation (Gen. 2: 1-3)
Monday—The Sabbath and the manna (Ex. 16: 21-30)
Tuesday—The Sabbath and the law (Deut. 5: 12-15)
Wednesday—The prophets and the Sabbath (Jer. 17: 24, 25)
Thursday—Later Israel and the Sabbath (Neh. 13: 17, 18)
Friday—Jesus and the Sabbath (Matt. 12: 9-12)

SABBATH DAY

Teen-Age Conferences and Summer Camps
A family program for Sabbath observance outside of church hours.
Promoting the Sabbath by example.

AN ACRONYC
The Sabbath promotes:
S — sociability
O — a cts of kindness
B — letters of worship
S — a spiration for higher things
S — t rust in God
H — Holiness of life.

SCRIPTURE LESSON
(May be read by three members of the society who read well.)
The law—Exodus 20: 8-11.
The prophets—Isaiah 58: 9-14.

During the first four months of 1927 five conferences of ministers and other Christian leaders were held in five Seventh Day Baptist associations, at the following places: Plainfield, N. J.; Utica, N. Y.; Salem, W. Va.; Alfred, N. Y.; and Milton, Wis. Copies of the “findings” of these conferences have been sent to the corresponding secretaries of the Christian Endeavor societies for the leaders of this meeting. Other copies will be sent if requested. This material should be used by the leader.

QUESTIONS FOR DISCUSSION
Give out in advance to six endeavorers the six questions found on page five of the pamphlet. These are the questions that were discussed in the conferences. Material on these topics will be found in all the reports. The Milton conference treats them in order.
A study of the reports of the conferences will reveal other topics. Following are some of these:

The basis for Sabbath keeping.
Methods for promoting the Sabbath.
Essentials of a Sabbath promotion program.
The Sabbath a religious institution.
The value of Sabbath Rally day.
Opportunities for Sabbath study and Sabbath testimony.

A QUESTION BOX?
The following item is taken from the report of the Utica conference.
It was recommended that Pastor Bond conduct a “Question Box” in the SABBATH RECORDER in which questions relating to the Sabbath shall be presented.
Do you favor this? Now, don’t sing justly: “All in favor say Aye, aye, aye.” That is fine for some occasions. This time the vote will be by ballot; and they must be sent to me. A question sent in is a vote in favor of the “Question Box.”

WHAT DIFFERENCE DOES READING THE BIBLE MAKE?
Psalm 1: 1-6; 2 Timothy 3: 14-17

Christian Endeavor Topic for Sabbath Day, January 14, 1926

HURLEY S. WARREN

Rev. Walter L. Greene, in “A Manual for Bible Study” gives a “suggested denition” of the Bible. “The Bible is a volume consisting of many small books that contain the record of how God has been making known his will to his people, and how he has been bringing a disobedient and sinful world back to obedience and harmony with himself. Against the Bible is the record of the religious experiences of God’s people and of the plan of redemption.”

What difference does it make? Inquiring youth must know, of course, that it has a perfect right to know the “whys and wherefores.”

“It cleanses our lives.” What difference does it make? Why should we lead clean lives? First, of all, God has created us to be properly Father, in whose image and likeness we have been created. Then we owe it to our fathers and mothers, who, under the guidance of God, have pass us sound bodies and minds and spirits. And for future generations who shall come after us, this priceless heritage ought to be preserved. We are indebted to society at large to increase the sum total of physical, mental, and spiritual benefits. By what means shall a young man or young woman cleanse his or her way? By measuring the thought and deed in the light of the teachings of God’s Word.

“It gives knowledge of God.” A knowledge of God is the greatest achievement toward which we, as young people, can strive. “God is the personal Spirit, perfectly good, who in holy love creates, sustains, and orders all.” — Clarke.

“And we need to remind ourselves that knowledge is a “clearer perception of a truth or fact.” A “clear perception” of God is understanding of him to be greatly desired. An “acquaintance” with God and “information” about him go hand in hand.

“It helps us to live aright.” The other day a certain college professor said that he and his college are old grace and emphasized the importance of so living while young that the natural result of ripening ages of gracefulness. Jesus taught that he who hears and does his sayings, thereby living in the right way from the first, would not be swept away by “rain” or “flood” or “winds.”

Let us as young people build a foundation of “gold, silver, and precious stones” in order that the superstructure may stand the test of this age.

“It brings light.” What difference does it make that the day follows the night? In a like manner, the light of the Word bursts upon our ignorant minds and uninstructed feelings.

“It feeds the soul.” What difference does it make if we fail to eat our meals regularly? “Hit-and-miss” eating and going without proper nourishment staves the body. Likewise is the opposite true with regard to soul-nurture. It does not shrivel, but grows when fed with “the sincere milk of the Word.”

“It stirs the conscience.” The conscience is responsible for self-control or self-condemnation in the light of standards of right. Some one has said that the importance of conscience is due to obligation.

We ought always to say, “I self-control” means, “We have done what we ought,” self-condemnation, “We have done what we ought not.”

Our consciences are stirred and enlightened by Bible reading.

What difference does reading the Bible make? It makes the difference between pure and impure lives, knowledge and ignorance of God, right and wrong living, light and darkness, a healthy soul and a starved one, a quickened conscience and a dormant one. It is the difference between life and death.

THE INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON
Interim Christian Endeavor Superintendent

SABBATH DAY, January 21, 1928

Sunday—Paul’s influence over Timothy (2 Tim. 3: 10, 11)
Monday—David’s influence (1 Cor. 15: 33)
Tuesday—Christian influence (Matt. 5: 13)
Wednesday—Naaman’s influence (Ruth 1: 16)
Thursday—Jesus’ advice (John 21: 15-17)
Friday—Think of your example (Rom. 14: 14-18)

Sabbath Day—Topic: What influence do we have over boys and girls? (Matt. 18: 5-10; 19: 13-15)

Once I happened to learn of three juniors in one church who used as their ideals certain members of the intermediate society of their church. Not one of those intermediates was conscious of the fact that the juniors were patterned after them. And that seemed to me to be about the most beautiful phase of the situation—that those intermediates of only a few years ago were setting worthy examples before the
SABBATH DAY, January 28, 1926

DAILY READINGS
Sunday—My talents (Rom. 12: 6-8)
Monday—My money (1 Cor. 16: 1, 2)
Tuesday—My time (1 Tim. 4: 12-16)
Wednesday—My prayers (2 Cor. 12: 8-10)
Thursday—My presence (Heb. 10: 19-22)
Friday—My duties (Matt. 25: 14-30)
Saturday—Topic: What has my church a right to expect of me? (1 Corinthians 12: 21-31; 13: 12)

PLAN YOUR MEETING

The leader and six other members could take one daily reading each and discuss the subject of the day, while the intermediate societies might each choose a topic for the evening meetings, the topic and leader being appointed several weeks ahead of time so that full and careful preparation can be given for the benefit of all present.

Last week a very interesting and beneficial meeting was held under the leadership of William J. Brown. The topic chosen, "How does the world go on strike?" led to much discussion, and it was felt that the meeting, as next week our Sabbath school puts on a program and the church choir gives a special concert, we are preparing for Christmas caroling about the city Christmas eve to the homes of friends and neighbors. This took part in last year and it was greatly enjoyed by all participating.

On the first Sunday evening of the month, we hold our regular business meeting. We have elected new officers, giving each one a chance to hold a different office than before. These meetings are always followed by a social hour in the church par
tors with toasted marshmallows, pie, cake, refreshments.

Six members of our society attended a session of the State Christian Endeavor Convention held in Washington, N. J. The main Sabbath afternoon feature was the talk by Miss Margaret Slattery, which was immensely enjoyed. This year the Fall Rally was held in the Seventh Day Baptist church. Last year we obtained the attendance banner, making it our own by winning it twice in two years. We hope to win it again, but rated second. We also have representatives at the monthly county rallies and socials. All these responses of young people are helping to improve our own society by putting new life and inspiration in it.

GLADYS WOODEN.

HISTORICAL SKETCH OF SNOW HILL (MARYLAND)

(Two and one half miles north of Waynesboro.)

EMMA C. MORN

Miss Emma Morn, of Quincy, today (November 1, 1927) read a paper on the history of Snow Hill before the Rotary club. Her paper told of the development of the Snow Hill community near Quincy, and of the life there. The Record Herald has arranged to publish the entire paper because of its historical value.—Record Herald.

I believe I appear before those who desire the "truth in fabrics," and shall be my earnest effort to give to you in this historical sketch only true impressions. In the formation of the recent Sesqui Centennial celebration at York, Pa., it was stated that the Continental Congress looked in upon the wounded soldiers being cared for by the German Baptists at Ephrata. These facts are, that after the battle of Brandywine, September 11, 1777, five hundred and wounded soldiers were removed to the Ephrata Seventh Day Baptist community and were cared for by the brothers and sisters of the community in their buildings, known as the Ephrata Cloister.

A little over two hundred died and were buried in Mt. Zion Cemetery on the cloister farm. A polished granite shaft forty feet high, purchased with the appropriation of $5,000 by the Commonwealth of Pennsylvania, erected and unveiled with impressive ceremony, May 1, 1902, marks their resting place. On one side is the inscription: "Here lie the remains of many."

The other three sides have appropriate inscriptions.

Another act of loyalty during the Revolution was the translation of the Declaration of Independence into seven different languages to be presented to the European countries. On a member of the Ephrata Seventh Day Baptist Community. He also conducted the diplomatic correspondence, thus virtually being Secretary of State for the new government, though such office had not yet been created.

He was selected as trustworthy for such important Aaron Burr, and later worked well done.

Rev. Peter Miller was an honor graduate of Heidelberg University, Germany, educated both in theology and law. He came to America in 1730. For a time he was pastor of a German congregation of Lutheras and Reformed at Tulpehocken.

That I may give you the origin of Snow Hill, it is needful to sketch the rise of Seventh Day Baptists (1728).
again to be arrested. Because of these persecutions, also those from his fellow craftsmen, he decided to come to America and join the Brotherhood on the Wissahickon, near Germantown. The leader of that community was Kelpius, who with his chapter of Rosicrucians landed in Philadelphia in June, 1694.

The Rosicrucians, also called Brothers of the Rosy Cross, were members of a secret society professing to the philosophers, in reality charlatans, who made themselves conspicuous in the seventeenth and eighteenth centuries. They claimed to be possessed of secrets of nature. The numeral ‘t’ was thought to be significant, and during the deluge; forty days and forty nights, it rained in the vicinity. As the children grew up without religious instruction, the young men who were sent to them.

From this evidence we may assume this the first free school in Lancaster County. And who will gainsay that present? In time the present noted Franklin and his colleagues of Lancaster County, Beissel visited other communities, among them the first Protestant mystic community of the New World, established at Bohemia Manor, 1684.

Other companies joined them. Religious meetings were held at regular hours in the small hut in the forest, and about the country as opportunity offered. Beissel was a fluent speaker and earnest exhorter. By their mode of services, the attention of the settlers of Conestoga valley was aroused.

At this time Beissel became a Sabbath observer, his companions gradually following his example.

German Baptists had begun to hold religious services on federal and German communities of the province, 1722. At one of the meetings in Lancaster County, Beissel, among other things, pushed the plan of forming a society, the attention of the settlers of Conestoga valley was aroused.

Beissel was a fluent speaker and earnest exhorter. Beissel's companions gradually following his example, German Baptists had begun to hold religious services. One division started on foot for an equal distance. When the second division reached the horses, they passed the first group. Beissel concluded to travel partly on horseback and partly on foot. They divided into two companies. One division started on horseback and rode a certain number of miles; the horses were left behind. When the second division reached the horses, they mounted and rode ahead a distance equal to that of the first group. This process was

The German Baptists or Dunkards. The party traveled partly on horseback and partly on foot. They divided into two companies. One division started on horseback and rode a certain number of miles; the horses were left behind. When the second division reached the horses, they mounted and rode ahead a distance equal to that of the first group. This process was

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repeated to the end of the journey. The third division, led by Beissel, traveled entirely on foot. During one of their services while Beissel was exhorting, one of the post-riders arrived to tell of the murder by the Indians the day before (July 26, 1764), of the schoolmaster, Enos, brother to seven of his pupils. The massacre was but a short distance from Greencastle, Franklin County, Pa. In the face of this danger Beissel counseled trust in Almighty God, and deprecated recourse to firearms. Before the Ephrata contingent left for home, George Adam Martin was installed as the teacher and leader of the congregation.

Great enthusiasm attended this awakening. Calls for the personal service of Beissel were frequent and urgent. An almost continuous communication was kept up by visits between the congregation at Antietam and the community at Ephrata. The teachers were George Adam Martin and George Horner, who labored under the supervision of Rev. Peter Miller (Brother Jabez), Beissel's successor as overseer or head of the Ephrata community. He died in July, 1768, aged seventy-seven years.

TO BE CONTINUED

GREAT HYMNS

MARY A. STILLMAN

Church-going people all over the world read every week more poetry in the form of leavings from the congregational singing, accompanied by the rolling organ, awakenings, emotions, uplifts the soul, and sets the mind on fire. It is not impossible, then, that the best hymns be chosen for use in church worship.

“A good hymn,” said Tennyson, “is the most direct greeting, the most definite act of the soul.” It was not until his eighty-first year that he was able to write, “A Mighty Fortress Is Our God,” the single surviving hymn of Luther, unless we count his “Cradle Hymn,” written for his own children. Kipling composed one good hymn, “The Recessional,” but he esteemed it so lightly that he threw it into the waste basket, whence his wife fortunately rescued it. George Matheson composed a whole volume of hymns, but is now known by only one, “O Love that Wilt Not Let Me Go”; while Catherine Lee Bates has written one, “America the Beautiful,” which promises to survive as a fine patriotic hymn. Dr. Cadman would like to see the latter made our national hymn.

Charles Wesley, who wrote about six thousand five hundred hymns, is represented in the modern hymnals by about ten, including, “Jesus, Lover of My Soul,” “Oh, for a Thousand Tongues to Sing,” “Hark! the Herald Angels Sing,” “Love Divine All Love Excelling,” and “Soldiers of Christ, Arise.” Isaac Watts, who wrote about one thousand, was the first to write any hymn. Some six hundred hymns, is also represented by about ten, the best known of which is “O God, Our Help in Ages Past.”

What is the reason that the writing of a good hymn is so difficult? While the composition may express adoration, praise, supplication, fellowship, etc., there are many restrictions as to form. The lines must be forceful, but short, as the eye has to take in the words and the music at practically the same time; the meter must be exact and the same in all the stanzas to fit the tune. The hymn should be simple, short, and the thought should be elevating and devotional. Sonnets with their fourteen lines, while beautiful poems, are never found in the hymn book. Common measure, long measure, and short measure, which are most often used, have only four lines.

Some hymns are Bible passages, “Nearer My God to Thee” being an example. In it Mrs. Sarah Fowler Adams tells the story of Jacob at Bethel, whence he had fled after deceiving his blind father and supplanting his brother. He thought by fleeing to the country to escape from his father’s God, but to his surprise he found God even there. The parallel passages are as follows: “He tarried there all night because the sun was set; and he took of the stones of that place and put them for his pillows.”

“Though like a wanderer, / The hour of darkness be over me, / I rest a stone.”

“And he dreamed, and beheld a ladder set up on the earth, and the top of it reached to heaven, and beheld the angels of God ascending and descending on it.”

“Then with my waking thoughts Bright with thy praise, O Prince of Life,”” said Tennyson. “So near to be / Nearer, my God, to thee,”

This poem is the favorite hymn of more persons in all walks of life than any other, and may be cited as a perfect example of hymnology, brief, direct, appealing, and exalted in feeling.

It is strange how much the history of America is bound up with hymns. When Columbus’ sailors saw a low-lying cloud which they were told was the top of the island, they burst into song, using as a first greeting to the new country the Latin, “Gloria in Excelsis Deo,” and when a few days later they saw a light on Cat Island, they sang, “Salve Regina” rang out over the waters.

The first English book printed in the new world was “The Bay Psalm Book” of the first Massachusetts congregation, containing these psalms; while later the Negro slaves were great singers of spirituals. The French moved into the Northwest singing hymns, and LaSalle, when he discovered the source of the Mississippi River, held a ceremony which included the singing of three hymns by the Indians; the Fort Washington, John Adams, and Benjamin Franklin were all fond of hymns. When Lord Lindet first heard Julia Ward Howe’s “Battle Hymn of the Republic” he burst into tears. People all over the country sang as memorials, “God Save the King,” and “America,” hymns that these men loved. Now, led by the radio, millions of persons may actually, at the same time, join in the worship of God by means of the great hymns.

“There let the way appear / Steps unto heaven. / All that thou sendest me / In mercy given. / Angels to beckon me / Nearer, my God, to thee.”

And Jacob awoke out of his sleep, and he said, Surely the Lord is in this place, and I knew it not. And Jacob rose up early in the morning and took the stone he had put for his pillows, and set it up for a pillar and poured oil on the top of it. And he called the name of that place Bethel.”

“This is the report of the Vacation Religious Day Schools held under the auspices of the Seventh Day Baptist General Conference during the year 1927.”

Following is the report of the Vacation Religious Day Schools held under the auspices of the Seventh Day Baptist General Conference during the year 1927. The report is compiled from reports sent in by the various schools and=SABBATH RECORDER= , supplemented by information received from others who have been in the work, and concerns only such schools as were largely promoted by our churches and Bible schools.

As in former years, the Sabbath School Board has furnished a supervisor and a set of books for the use of teachers and supervisors, supplemented by information received from others connected with the work, and concerns only such schools as were largely promoted by our churches and Bible schools.

While some schools which had formerly held Vacation Religious Day Schools did not participate in any form of weekly day religious instruction during the year, morehearings than the others; the schools reported for the 1927 year: DeRuyster, N. Y.; Adams Center, N. Y.; Petrolia, N. Y.; Middle Island, W. Va.; Westerly, R. I.; White Cloud, Mich.; Milwaukee, Wis.; and Menai, Minn., as no report has been received from it. However, some new schools were held which were not represented in the previous report. These schools were held in some other form of weekly day religious instruction.

So far as the director of religious education has been able to ascertain, the training of all supervisors met the requirements set by the Sabbath School Board, and some of the schools held clear, several going above ninety per cent, and the one at
Verona, N. Y., reaching one hundred per cent.

Following is a summary of the Vacation Religious Day Schools held during the year.

**Alfred Station, N. Y.**—The school at Alfred Station was supervised by Mrs. Edgar D. Van Horn, the pastor's wife, assisted by seven other teachers. It had an enrollment of forty-four, and was held June 27 to July 15. Four certificates were issued to pupils who had completed the eighth grade work. The ages of pupils in this school ranged from four to eighteen years. The score of the school was ninety per cent.

**Adams Center, N. Y.**—The church at Adams Center did not have a Vacation Religious Day School but participated in community week day religious instruction in connection with the public schools.

**Ashaway, R. I.**—Rev. William M. Simpson, pastor of the church, supervised this school which was held July 5-22. Four other teachers assisted in the work. Forty children between the ages of four and fourteen years were enrolled. A class, "Story Telling for Teachers of Beginners and Primary Children," was held during the period of the school, in which three teachers enrolled. The score of this school, according to the report of the supervisor was seventy per cent.

**Battle Creek, Mich.**—This school was held under the supervision of Miss Margaret Babcock, Milton, Wis., supervisor. She was aided in the work by five other teachers. Forty-two pupils were enrolled in the school, aged between four to fourteen. This being the first school of the kind held by the church, the score of ninety per cent is excellent.

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**Berea, Va.**—This school was supervised by Miss Edna Lother of New Milton, W. Va., and was held July 18 to August 5. Miss Lother was assisted by three other teachers, all either normal school or college graduates. Thirty pupils were enrolled, whose ages ranged from three to twenty years. This was the first school held in this rural community. The score of the school was eighty-six per cent.

**Brookfield, N. Y.**—This was a community school, and was held July 5-22, with Rev. T. L. Conklin, pastor the Baptist Church and supply of the Seventh Day Baptist Church, supervisor. During the session nine others assisted in the work. Twenty-nine pupils attended this school. Two pupils completed the work of the eighth grade, and the ages of the pupils attending the school were from five to fourteen years. The score of the school was not given.

**Daytona Beach, Fla.**—While no regular Vacation Religious Day School was held here, the work was covered by a group of children, extending it over a longer period than in this school. The work was supervised by Mrs. George Main, who did excellent work.

**Exeland, Wis.**—The school at Exeland was under the supervision this year of the Methodist Episcopal Church of the community. Our people co-operated, furnishing their share of teachers.

**Farina, Ill.**—Carroll L. Hill of Alfred, N. Y., supervised this school, which was held July 25 to August 12. As but three classes were taught, he was assisted by only three other teachers. Twenty pupils in all attended this school. The ages of the children were from five to fourteen years. The score of this school was ninety-two per cent.

**Fouke, Ark.**—Rev. Leslie O. Greene, principal of the high school, North Loop, Neb., supervised this school. He was assisted by two other teachers. The school was held July 20 to August 5, with thirty pupils enrolled, whose ages ranged from five to seventeen years. The supervisor worked during the period of the school, and the people write that much good was accomplished outside the regular school work. The score of this school was seventy-eight per cent.

**Independence, N. Y.**—This was purely a rural school and was supervised by Rev. Walter L. Greene of Andover, N. Y., who is pastor of the church, and also in the Seventh Day Baptist Seminary. This school enrolled thirty-four pupils, twenty of whom attended every day. Three other teachers assisted Professor Greene with the work. This school was conducted for a period of three weeks, but the date is not given. While the score is not given, it is probably above ninety per cent as all teachers were experienced and trained.

**Jackson Center, O.**—This school was in session from July 14 to 26, supervised by Miss Charlotte G. Babcock of Milton, Wis. The school enrolled twenty-nine children between the ages of four and fourteen years. The supervisor was assisted by four other teachers. Three pupils were graduated from the eighth grade, and the score of this school was eighty-six per cent.

**Little Genesee, N. Y.**—This school, held July 18 to August 6, was supervised by Professor Babcock of Whitford of Milton College, Milton, Wis. He was assisted in the work by five other teachers. Twenty-nine pupils between the ages of five and fifteen years were enrolled in the school. Five pupils completed the work of the grades and were granted certificates. This school was given a score of eighty-four per cent.

**Little Prairie, Ark.**—This school, under the supervision of Rev. Leslie O. Greene, was held August 8-17, with an enrollment of twenty. Twenty of these did part of the work, meeting only twice a week in the evening during the term of three weeks. The supervisor was assisted in the work by two other teachers. Besides doing the regular work required in the Vacation School, the supervisor gave six lectures on the subjects, "The Child," and "The Bible School." He also delivered thirteen sermons on Sabbath days and evenings, in which four of the sermons were preached by five other persons. Twenty-nine pupils, between the ages of four and sixteen years, were enrolled. The date of this school was July 11-29. This school made a score of ninety per cent.

**Milton Junction, Wis.**—This school was supervised by Miss Babcock of Milton, Milton, Wis. It was an interdenominational school, and owing to better facilities, was held in the Methodist Episcopal church. Seven teachers were employed, five of whom co-operating, during the term of the school. The date of the school was June 27 to July 15. The total number enrolled in the school was forty-three. The score of the school was eighty-five per cent.

**New Market-Dunellen, N. J.**—This school was an interdenominational school, Seventh Day Baptist and Episcopalians co-operating. It was held July 5-27 under the supervision of Rev. T. J. Van Dusen, pastor of the Seventh Day Baptist Church. Eight teachers aided the supervisor in the work. Previous to the opening of the school a "Training Class" was given for the first time. Nineteen eight pupils were enrolled and the average daily attendance was ninety-two, with sixty-five pupils who had perfect attendance. The score of this school was ninety-seven per cent.

**Nile, N. Y.**—This was a community school under the supervision of Mrs. Margaret Babcock, Milton, Wis., supervisor. She was aided in the work by five other teachers. The school was held July 11-29, with an enrollment of forty pupils. Twenty-two teachers were employed in all attended this school. The ages of the children were from five to fourteen years. The score of this school was eighty-two per cent.

This summary is based on "Standards" in the Syllabus for Vacation Schools.

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**Berlin, N. Y.**—This school held August 1-12, was a community school, and was supervised by Rev. Dayton L. Jones of the Seventh Day Baptist Church. The enrollment of the ages of five and fifteen years were enrolled. Four other teachers assisted the supervisor in the work. The score of this school was given as eighty-six per cent.
North Loup, Neb.—Miss Mary T. Davis, pastor of the local church, was supervisor of this school, which was held June 13 to July 1. The supervisor was aided in the work by six other teachers. Sixty-three pupils between the ages of five and fourteen years were enrolled. There was a small high school class taught in this school. The North Loup Bible school has voted to make the Vacation School a permanent part of its work. The score of the school is eighty-five per cent.

Nortonville, Kan.—Rev. Herbert L. Cottrell, pastor of the church, supervised this school, which was held July 11-29. He was aided in the work by three assistants. Twenty-nine pupils between the ages of five and fourteen years were enrolled. The supervisor writes, "The school was supervised by Rev. Lester G. Osborn of the Seventh Baptist Church, who was assisted by Rev. Luther B. Scheehl of the Lutheran Church, and six other teachers. Seventy-one pupils between the ages of three and fifteen years were enrolled in the school, which was held July 18 to August 5. The average distance traveled by the pupils was three miles, the greatest distance eight miles, but the daily average attendance was ninety and five-tenths per cent. A total distance of 6,300 miles was traveled by the pupils in attending the school. The transportation problem was met by using thirty-one different cars that were used in transporting the pupils. The score was one hundred per cent. Teachers and assistants were well qualified and the work was unusually good. No score was given."

Salem, W. Va.—The school here was supervised by Miss Mary Lou Ogden of Salem. The number of teachers aiding in the work was not reported. During the term fifty-nine pupils were enrolled, but the ages were not reported. The supervisor writes, "The Vacation Religious Day School in Salem, W. Va., was held July 5-22. She was assisted by six other teachers. The enrollment during the school was sixty-one, many coming in after the school had started, yet the attendance remained at fifty-two. As this was the first school held in this rural community, the enrollment and attendance were unusually good. No score was given."

The summary of vacation religious day schools of the year 1927 shows:

- Number of schools held: 26
- Total number of weeks of school: 75
- Teachers reported: 103
- Enrolled in kindergarten class: 166

The南部的教堂在七月二十六日至八月十五日之间监督了这所学校。他被五位其他教师协助。七十一名 pupils between the ages of three and fifteen years were enrolled in the school, which was held July 18 to August 5. The average distance traveled by the pupils was three miles, the greatest distance eight miles, but the daily average attendance was ninety and five-tenths per cent. A total distance of 6,300 miles was traveled by the pupils in attending the school. The transportation problem was met by using thirty-one different cars that were used in transporting the pupils. The score was one hundred per cent. Teachers and assistants were well qualified and the work was unusually good. No score was given.

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Enrolled in Class I ( ) 243
Enrolled in Class II ( ) 213
Enrolled in Class III ( ) 207
Enrolled in Class IV ( ) 127
Pupils not reported by classes ( ) 63
Total number of pupils enrolled ( ) 711
Number of schools not reporting ( ) 27
Cost to school communities $ 711.57
Cost to Sabbath School Board 731.06
Total cost as reported $ 1,442.63
Baptisms as result of schools ( ) 27

In conclusion: While several communities that previously held schools did not have one this year there were three more schools than last year, and thirteen weeks more of school were held. Eighty-eight more pupils were enrolled this year than last. While fewer supervisors were used than last year, all met the requirements set forth in the "Standards for Scoring." Seventeen pupils were granted certificates for completing the work through the eighth grade, or Class IV. Sixty-three young people were enrolled in the High School Class, which is in reality a "Leadership Training Course" for pupils of high school age. A continuation of this course means better teachers for the future. The reports from schools show that schools well financed, especially those which paid teachers a small salary, scored highest. The school not here is the result of a work done the vacation Religious Day Schools, twenty-nine young people were enrolled in the majority of them uniting with churches. The new "Syllabus" has met with general approval. It would be well for all of your schools, especially those which paid teachers a small salary, to try that's easy to do. There is a want of trained teachers in many communities. They have met with general approval. The Vacation Religious Day School is becoming a permanent institution.

Respectfully submitted,

Erlo E. Sutton,
Director of Religious Education.
Milton, W. Va.,
December 1, 1927.

The innkeeper makes the guest his guest.

The keeper of that Syrian inn
Did not mean to,
But the crowds were great, rooms few,
And many guests had gold to give.

Though wise men came by starlit ways,
Though angels sang his lullaby,
Though he planned no wrong

He in advance should pay the printer.
Both for myself and family's sake.
And if he'd spend a happy winter,
He must take his lady to the inn.

But tasks are many, hours
May we not work while angels sing?

"Nu·ff sed!"

The passions that must claim us all
Are too many, hours, days, weeks.
With my sweet peace

He did not mean to,
But the crowds were great, rooms few,
And many guests had gold to give.

May we not work while angels sing?

He in advance should pay the printer.
Both for myself and family's sake.
And if he'd spend a happy winter,
He must take his lady to the inn.

But tasks are many, hours
May we not work while angels sing?

We struggle daily with temptations strong,
and hope to conquer ever in the strife;
Our human weakness is too great; and rife
Threatenings that must claim us all.

The vacation religious day schools are
A union of religion and the State is

Both for myself and family's sake.
And if he'd spend a happy winter,
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MARRIAGES

SHAW-MAXSON.—At the home of the bride’s uncle and aunt, Doctor and Mrs. George E. Cros­ley, in Milton, Wis.; on Christmas, December 24, 1927, the bridegroom’s father officiating, Mr. C. Fl­ton Bingham and Miss Emma I. Max­son, both of Milton, Wis.

DEATHS

ZINN.—In Farina, Ill., December 11, 1927, Mr. Thomas Zinn, in the eighty­eighth year of his age. Extended obituary on another page.

WiARD.—Henry W. Wiard was born at the an­cestral home near Crosswinn­ville, Pa., Feb­ruary 2, 1869, and died at the same place No­vember 11, 1927, officiating.

RESSER.—The young men had an early start for To­ledo. There were many, and a short time when, for some in­explicable reason, in the early mists of the morning they crashed into the side of an inter­­urban, killing Paul instantly and resulting in the death of Miriam a short time afterward.

Both the young men had many intimate friends here in Battle Creek who admired and had confi­dence in them because of their fine manly likable characters.

Paul Dimond Resser was the only living son of Rev. William A. and Ella Dimond Resser and was born at Ephraim, Pa., December 11, 1874, and died November 24, 1927. Ephraim was his home until he was married. His parents, Mr. and Mrs. J. D. Resser, here lived for years, being a part of the community of German Seventh Day Baptists who always held Ephraim as the center of their religious activities. In April, 1919, Paul and his family moved to the same place in the community of German Seventh Day Baptists who always held Ephraim as the center of their religious activities. In April, 1919, Paul and his family moved to the same place in the community of German Seventh Day Baptists who always held Ephraim as the center of their religious activities.

At his home, his pastor, Rev. H. Turner of the Mo­nsterling honesty, one whose faith in God and loy­alty to duty made him an influence for good in the community.

RESSER.—The many friends of Paul Resser were exceedingly shocked and his immediate family of his age. The fare­well services were held at Farley’s funeral home on Sunday afternoon. November 27, 1927, con­ducted by Rev. Henry N. Jordan, assisted by Rev. David Johansen. Music was furnished by a double male choir and a solo by Rev. A. Clyde Ehret.

Until her marriage to the late Judge Nathan B. Lewis, which took place on August 15, 1880, most of her life had been spent at Ashaw and Westerly. During the time her husband was town clerk she resided in that town, but for a number of years since, the home has been in West Kingston. Mrs. Lewis has always been an ardent Seventh Day Baptist, holding membership with the First Hos­pital, and has spent a great part of her time in that town, but for a number of years since, the home has been in West Kingston. Mrs. Lewis has always been an ardent Seventh Day Baptist, holding membership with the First Hosp­ital, and has spent a great part of her time in that town.

At her home in West Kingston, R. I., November 25, 1927, Mrs. Nettie Chester Lewis, in the seventy·fifth year of her age.

JAPAN.—’Tis true, to call the righteous, but sinners.” Mark 2: 7.


THE DAILY READINGS

Sabbath School. Lesson III.—January 14, 1928

Verse 15: “I came to call the righteous, but sinners.” Mark 2: 7.

THE SABBATH RECORDER

JESUS AND SINNERS. Mark 2: 1–17.

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