Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.

THE DENOMINATIONAL BUILDING

Ethel L. Titsworth
203 Park Avenue
Plainfield, N. J.
SEVENTH DAY BAPTIST DIRECTORY

AMERICAN SABBATH TRACT SOCIETY

President—Dr. David W. Randolph, Battle Creek, Mich.
Secretary—Mrs. Grace L. Hill, Ashaway, R.I.
Registrar—Corliss F. Randolph, Maplewood, N.J.
Secretary and Treasurer—Earl F. Randolph, Plainfield, N.J.
Registrar of Foreign Missions—Asa Horn, Alfred Station, Me.
Registrar of Religious Education—Erla E. Sutton, Milton, N.J.
President of the Woman's Auxiliary—Lois Maxson, Battle Creek, Mich.
Secretary and Treasurer of the Woman's Auxiliary—Mrs. Alice S. Hill, Kingston, Jamaica.
Secretary of the Memorial Board—Wm. J. Hughson, Chicago, Ill.
Secretary of the Superintendents—Benjamin Coon, Salem, W. Va.
Secretary of the Young People's Department—Regina Rogers, Brookfield, Wis.
Secretary of the Sabbath School Board—Dr. A. Lovelle Stute, Plainfield, N.J.
Secretary of the Annual Conference—Wm. B. Hurley, W. Va.

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Secretary for the benefit of Foreign Missions—Mrs. Mrs. W. T. Van H. Van, Milton, Va.
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What Christ Crucified Meant to Paul

It has been my lot to serve only four churches as pastor during a public life of fifty-four years. In every one of these churches, my first sermon was from this text:

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified.

I have long prized this wonderful teaching because it establishes so clearly the place Christ held in the heart and mind of Paul, and emphasizes the phase of gospel truth which the apostle considered essential for the advancement of the kingdom of God on earth.

To Paul, Christ was more than a name in a book, or a character in a story. He was to Paul the living Lord and Savior who brought him into a real touch and contact with the eternal truths, and being of God, ever since that experience before Damascus which transformed the persecutor into a gospel preacher, Paul must have carried with him through consciousness of having met God in Christ Jesus. That was an experience that made him a new man. It gave him a special revelation of the infinite power of the crucified and risen Christ. From that day Paul always classed Jesus on the side of God, in contrast with all other human beings, as the apostle. Jesus the crucified and risen Christ was God the Father. While he did preach on other subjects belonging to the ethical or moral side of life, Paul regarded this one subject as the very essence and glory of the gospel. And this, he said, was true to the scientists and philosophers of Athens and Rome, and the essence of Christianity in Paul's estimation.

If he had not had that after-death experience with the crucified Christ he could never have convinced the Gentiles, to whom he was sent, and the power of the gospel in his day would have been lost. In Paul's estimation, to take away the historical risen crucified and Christ would rob him of his main power as a preacher.

As Paul saw it, the gospel of Christ and 'him crucified,' revealed the goodness and love of God as nothing else could. It was, in his estimation, the greatest moral attraction for the everlasting race. Jesus himself had said, "And I, if I be lifted up, will draw all men unto me." In Jesus' mind this teaching could not have made for better ethical phases of his life and experience but it must have referred to the sacrificial "lifting up" on the cross which should draw men unto him.

Paul did not ignore the ethical aspects of gospel teaching. He was true to the moral questions which make for a better world, but he seemed to place emphasis on the sacrificial and atoning death of Jesus as that one thing essential, if his preaching were to be effective in saving sinners.

Paul believed that the historical facts of the death and resurrection were just as reliable the historical witnesses said they were, and not something entirely different. He gave his own heart and soul to the men and women who had witnessed the crucifixion and who had seen the risen Christ, credit for knowing whereof they spoke; and he accepted them as determined to make the most of it in his kingdom work.

The transformation of the apostles after the crucifixion and resurrection is indeed wonderful when we think of these men who had held their peace, and evidently had not spoken at all before Christ's death, and yet they became living, enthusiastic witnesses and eloquent preachers.
of the gospel. It is significant that the apostles were literally transformed and the Church was born as the result of the death and resurrection of Christ. Without such witnesses the Christian religion could never have come to be.

Indeed, the mere ethical teachings of those who deny the divinity of the crucified Christ and the truth of his sacrificial death, have little value. For the open proclamation of the fact that man as a sinner must be made over—born again by the power of the Spirit—brought to a conversion which means a new life, given to men through the power of the cross.

If you would appreciate the ethical characteristics of Christ—his holiness, his pathiness, his justice, his brotherliness—these are all magnified many fold by the sacrificial death. To appreciate his example and to know how wonderful is love, you must go with him to Gethsemane, and then to the foot of the cross. You must recognize the fathomless meaning of his sacrifice, as "God manifest in the flesh."

I think, with Paul, that there is nothing like an honest look, one honest thought of Christ adored, so to speak, and such careful thinking in earnest effort to see and apprehend the truth, would show something of what Jesus claimed to be, how much he endured, how much he had conquered, and how much God the Father loved his lost children, and what he was willing to endure in order to save them.

But What About I have given you Paul’s the Old Fellow? favorite text, and told you in part how Paul, the wonderful Jesus has, if he has moved many to open the door and let him in.

I like Paul’s position about the crucified Jesus, as stated in the preceding editorial. For me the doctrine of a sacrificial life and death on the cross of God is of such depth, and is so sufficient. But what shall I do with a Christian who can not see it just as I do? What shall I think of the so-called pentecostal man manifesting the spirit of the dear Master whom they love; but they do not see every phase of the work which goes on points where we do not agree? There are many fundamental principles of common belief upon which to work together for the service of our Lord. Even though my yokefellow does not agree with me on points I hold dear, I can hardly unite with him in promoting truths we both love.

In this way there might be some hope of a time when we could see eye to eye, but not in any other way.

"Was Christ a Modernist?" By special request we give with the title quoted here, and offer a word of suggestion. The four words quoted make an explanatory part of an exclamatory sentence on the humility of the Son of God in a passage which gives a very great and truthful criticism of the faults of many modernists.

"If it is true that writer to mean that Christ was the great modernist of his day—that is nineteen hundred years ago—that is the meaning, we must not make it the greatest modernist of our time."

Of course the Pharisees were the fundamentalists of more than five thousand generations ago, and Jesus and Stephen and Paul were regarded as modernists of their time. And the Pharisees dogged them all to their death.

If this was the meaning of the expression criticized, I presume our California friend would find with it. It might have been safer to say: "The greatest modernist of his time," rather than "of all time."

Opinions Do Differ As various messages return from the friends far and near, I am impressed with the variety of opinions expressed regarding the Sabbath Recorder.

One friend writes: "I am sending a check for the Sabbath Recorder, for I do not want to miss one of them."

Another friend in the same state excuses herself for not sending her renewal sooner, because "Most of my friends are opposed to those articles on modernism which have appeared a few weeks back."

Another friend in the Middle West a good woman whose husband has died, gets her pastor's wife to tell us how much they have prized the Recorder, but that she is too blind to read it and wishes us to write the address to some one unable to take it, who can get the good it brings to its readers.

From the Middle West comes this sorrowful message: "I regret very much that we were not able to oblige you to tell you that I can not afford to renew my subscription for I shall miss it very much. I have read it ever since I can remember. I wish I could give a large sum toward the denominational building in memory of my dear husband, who were staunch Seventh Day Baptists."

A successful pastor writes: "Rest assured that there are lots of people throughout the denomination who are silent backers of your editorial principles and who will stand back of you. This is a fine work in time and eternity."

A lone Sabbath keeper writes: "It is always refreshing to open up such a clean, devotional book, one that does not divert the mind from thinking of God and the scriptures of the Bible. The Recorder will not flatter itself by this little appreciation, unless I am giving myself just, I am sure. But hope in the spirit of encouragement to continue its independent efforts of my eternal welfare, for I am of religious differences."

Another lone Sabbath keeper in the Middle West says: "I am a lone Sabbath keeper and the only one in my community who has no means of knowing anything about our work as a people. Though we have but little, I am going to pay up another year and trust the Lord to show us some way to make a living."

From a lone Sabbath keeper's home in the Old Dominion come these cheering words: "I am enclosing a money order. Please renew my subscription for another year, as I feel it can not do without it. It is so refreshing to have it to read on the Sabbath."

There are many such testimonies, but we must not go further in this line. If any of them can be used in the Recorder's service, for which we have been pleading now for four weeks, we shall be glad.
By the way, I wonder if anything is being done as suggested for a general effort to increase the subscription list during the week of June 3 to 9?

News Notes

The Northern Baptist Mission has had a wonderful year. If the receipts for mission work are to tell the story. Five million dollars has been given for missions. This is $650,000 more received the year before, making an increase of more than thirteen per cent on their operating budget.

Cornell University will celebrate its seventy-fifth anniversary on June 1-4. More than six hundred people will present a pageant portraying the life of the institution from its beginning.

Thirty years ago the site for the Brooklyn Borough Park Baptist church was purchased for $4,500. It has just been sold for the sum of $160,000. This church is not to establish itself elsewhere, but the money will be devoted to religious work.

The Pathfinder, Washington, D.C., asks if personalities have supplanted the issues in this campaign, and offers rewards amounting to $150 for the best answers to the question: "What is the difference between a democrat and a republican?"

Two committees have been selected from the United States Senate to decide upon the three best answers. Anybody may write answers not to exceed fifty words. These answers will be intelligently considered by the Senate. We must have two committees. We shall look with interest for their decision.

Mrs. Robert Todd Lincoln, widow of President Lincoln's son, offers to rebuild the tower of the New York Avenue Presbyterian church, where the martyred president worshiped, while in Washington. Mrs. Lincoln will build on the site of the tower of the famous church a beacon light and chimney in memory of Abraham Lincoln.

This church has the honor of being the place in which more government officials have worshiped than in any other church in America.

The Filipinos have given a hearty welcome to Henry L. Stinson as governor general, to succeed General Wood. There does not seem to be so much clamor for independence in the islands as heretofore. The new governor approves General Wood's plan of relieving the Filipinos of paying the federal income tax. This would give them an equal chance with foreigners in the islands who have to pay their governments no such tax. There is a bill before Congress to free Americans who are in business there from this "injustice."

Death among the Civil War veterans has reduced the pension list to 79,300. Thirty years ago there were 745,822 pensioners. The ranks of the "boys in blue" are rapidly growing thinner.

The Pathfinder tells us that in Staunton, Va., the ministers and policemen played ball with the understanding that if the ministers heat, the policemen must go to church the next Sunday. If the policemen won, the ministers must spend an hour in jail. Of course the preachers won.

**SIMULTANEOUS TEEN-AGE CONFERENCES IN JUNE**

REV. AHVA J. C. BOND

Leader in Sabbath Promotion

After much conference and correspondence, accompanied by earnest and prayerful consideration of the ends to be sought and the high service to be rendered, plans are almost completed for a number of simultaneous Teen-Age Conferences to be held the last week in June.

Of the eighteen conferences held hitherto, the writer has been present in assisting in conducting all but two. Now that it has been decided to have a conference on a given date, it becomes necessary to enlist others in this work for our young people. The long list of names of those who are willing to devote time and energy to this service indicates the wide interest in this endeavor to promote the future of the Sabbath cause by increasing the loyalty and advancing the devotion of our young people.

Our original plan called for three more conferences, one each on the following states: Michigan, Wisconsin (southern part), and Iowa. However, those who were consulted with reference to places and dates thought that conferences in these regions could be held with better success at another time.

Dates and places have been determined upon, leaders have been chosen, local entertainment of delegates will be provided; it is now up to the churches in general to see to it that their young people get to the conferences and become interested, respectively. All entertainment will be free with the exception of the fellowship supper, for which there will be a nominal charge in each case.

**PLACES, PASTORS, AND LEADERS OF SIMULTANEOUS TEEN-AGE CONFERENCES JUNE 27, 1928**

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**SUGGESTIONS FOR SIMULTANEOUS TEEN-AGE CONFERENCES, JUNE, 1928**

It is not the plan to have printed programs. Some suggestions for these sessions and others three. For the three session conferences, the program will be about as follows:

**Morning Session**

- A get-together period
- Worship led by the pastor of the entertaining church
- One address
- Noon meals at the home of the entertaining church

**Afternoon Session**

- Two addresses followed by play period
- Fellowship supper accompanied by a general good time

**SCIENTIFIC CHRISTIAN FAITH**

REV. A. L. DAVIS

Nothing is clearer in this world than that in every realm of thought and human endeavor life is a walk by faith. And by faith I do not mean credulity. And there is no stronger Christian faith, a faith which is truly scientific, than must, of course, discriminate between faith and demonstrated knowledge. Faith is not knowledge; it supplements knowledge; it rests upon it.

Faith is not alone peculiar to religion. It is said that nine per cent of the world's business is transacted on paper, which is a series of "credentials," which is faith in a part of the people who have business with each other. A happy home can not exist without faith in the uprightness, the moral integrity of a husband or wife. When faith is gone, the home life is shattered. It holds true in the natural sciences. All too often people speak of the conclusions of scientists and their postulated laws, as demonstrated knowledge, when in fact they call for a vast exercise of faith. Let us turn to the science of geology for
Christian-Gladstone has said: July 1. 'impossible. Each man basis his conclusions, the alleged chronology of the fossils is McCraedy merely a big blunder, or at best an evolu­ every intelligent person to believe in a lit­ life, man included, as recorded in the first chapters of the Book of species in plants and animals. Thou­ thousands of students of science have accepted credulity. Mendel's law has made natural selection untenable. And it now seems only theory will also go. Henry Fairfield Osborn, one of America's known to mankind. Dr. Howard A. Kelley, a scientist known and honored throughout the world, says: "The Bible appeals to me strongly as a physician, world's greatest, in the absence of medicine; it has never yet failed to cure a single patient if he only took his prescription hon­ estly . . . The Bible alone brings the hungry soul into the very mind of God and so gives strength to bear trials and even to rejoice in misfortunes. Where else is the grace of humanity, pa­ tience, gentleness, the suffering of the world? It is the Book of broken hearts: God's heart broken on the rack as he has to bear the fate of the world; man's heart broken as God's Spirit reveals to him so great a love, and laid at the foot of the cross.

Now what shall we say to the conclu­ sions of these men? Are they scientific in their thinking? Are they reasonable in their deductions? Are these men to be considered "back numbers," or "unscient­ ific," because they believe in the old gospel and stand by it? If we stand fast in ourselves are true to scientific principles upon which faith is based, we must admit that their faith is logical and reasonable. Tens of thousands of Christians have just such a faith.

Now I confess I am unable to understand that type of mind which is ready to accept so many scientific deductions, many of which border on credulity. while at the same time they reject as many Biblical truths because they cannot be experienced or demonstrated. To them, the supernatural in our religion is objectionable; they reject such as the virgin birth, miracles, the bodily resurrec­ tion, etc., because they are contrary to the known laws of nature. But what are the processes of nature? These theories are not validated by facts; even scientists are not agreed to what these are. Yet evo­ lutionary, postulated assumptions are made the basis for rejection of Biblical teaching and Christian faith.

For my part, I rest my faith in the Bible. I believe the Old Testament is true, because Jesus said they testified of him. I believe the New Testament is true because they tell me of him and his message to men. There is much of the mystery of God's grace we shall never be able to un­ derstand, not until we see him "face to face." I accept Jesus Christ as my Savior and Lord, and I accept him by faith. I believe he was the divine Son of God be­ cause he said he was. I accept all his matchless promises, and I accept them in faith.

SEVENTH DAY BAPTIST
ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary 156 Kenyon Avenue, Plainfield, N. J.

OUR BULLETIN BOARD

Only three more Sabbath offerings can reach the Onward Movement treasurer in time for its quota for this Conference year.

New York City, Wellsville, and Los Ange­ les churches make this record for this year: Roanoke is also on the honor roll.

Eastern Association, New Market, N. J., June 7-10.

Central Association, Verona, N. Y., June 14-17.


Southeastern Association, Salemville, Pa., June 28-July 1.

General Conference, Riverside, Calif., July 23-29.

Northwestern Association, Nprth Loup, Neb., August 9-12.

Southwestern Association, Hammond, La., August 16-19.

General Conference Expenses

Our attention is most often called to the expense connected with the Conf­ erence and the General Conference. Last year these expenses amounted to more than two or three hundred dollars at the most. Probably our attention is most often called to the expense connected with the Com­ mittee of the Commission. Last year these expenses amounted to more than two or three thousand dollars at the most.

Probable my having observed for four years, at close range, the valuable work done in Con­ mission meetings, I wish to leave this testi­ mony: I believe that our present denomina­ tional organization is the best that we have ever had in our existence. I also believe that the value of the work of the Commission is greater each year, and in large part due to the estimated expense of the Com­ mission in attending its pre-Conference meeting and the General Conference in California.

In the matter of these expenses, I would state one fact which I have often heard from the mouth of our General Conference and the general secretary.
Inasmuch as the men on the Commission give their time, it is right that the General Conference be in attendance at the meetings of the Commission.

And I just as unhesitatingly say that with the selection of a man to serve as full-time general secretary, our people originally desired in the New Forward Movement and the Onward Movement, can be greatly advanced in their desire to place the spiritual life, and to make us a more godly people, a people more worthy the name of Chris-
tians': to co-ordinate our work, and secure
workers and money to carry it on.

The money necessary to carry on the work of the Conference does not come from income on endowments, and it is seldom that a dollar is given directly and solely for this object. What we get and get seldom that a dollar is given directly and

The Palisades are the oldest upthrust on the west side of the great plain; the heart of America is the top of the world. It is
the place, with the exceptions of the Salishan, or Salish, and the Nootka, and the Nootkans, and the others who have mingled with them, the people of the great plain are the people of the world. They have been the people of the world, and they are now the people of the world. They have been the people of the world, and they are now the people of the world.

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County historian, wrote: "There is no evidence but that is founded in truth. A contrary position would place Mohammedanism higher than Christianity, and paganism higher than either. As to the question whether the distinctive portion of their belief is founded in truth or error, the author has nothing to say." The Verona Seventh Day Baptists had not yet acquired any standing, therefore the Tejuna reference. This uncertainty is dispelled. The loyalty displayed by Jewish and Christian Sabbath keepers has commanded attention, and the Sabbath is now challenging the best minds in central New York. The Sabbath is not a fashion—something you must take on or be nobody; it is rather a great idea, growing on sacrifices, to disclose its beauty and power to mankind. With this new attitude has come the great chance. The time is ripe; men are working on a new social order—a new world which will function rightly—for the good of all. In this environment, the Sabbath is at home; where it is desired to be, there it is essential. It is part of the "gospel to the poor." Unless the workers build on the principles of God, the silent work now on so many lines is null. But this is on. There is no doubt about it. Whatever is of God will, like the tide, surely come in.

This is no time to whimper; it is up to the Sabbath keepers to speak of the Sabbath as it is, and not as the world would have it. It is a war here to conquer for man. What dignity and security it can give the laborer! What value it can put on human life! It is here in name to preserve, what man has found good and holy; it is invaluable in the reconstruction of the world.

Another thing: there is a finer appreciation to-day of the Sabbath. The old idea that Sabbath throws men back on ideals not of their own making—on an expression of the divine Mind. It makes them saner and ready to react to a divine program. The leading scientists are sure that the centuries concur in this; science can tell us how things are related but not what they are. The past century has shown conclusively that again that man can not think out a workable program for the good of all—the century was sinfully self-centered. By adhering to the Sabbath, the Sabbath keepers constrict men to think of God as Jesus did and to resist that which lies opposed to the divine will. If they have always called the Word of God, the oracles of God and the law; they compel men to make the distinction that places true wisdom above every other value and that there will have to be used expertly or there will be warfare. Experience is now the arbiter of the world's destinies. It is," A change is coming in the discount rate of a central bank in one country may have repercussions which will empty cupboards of working men thousands of miles away. "Justice here may end the white race."

The Lord of the Sabbath cares: he is alive to the needs of men. London and New York are sending their keenest men and women to the frontiers to report on the needs of their populations; they see possibilities in trade which make the imagination thrill—the science of control—the housing, feeding, clothing, and employing of these sixteen hundred millions of human beings can not be sacrificed to profit. This is the purpose of the Divine One.

What are the central New York churches going to do? Stand in the East and look on while the Lord is establishing the Sabbath? Shall they come up to the help of the Lord? He had his way with the Hebrews and he will have his way in America. Science will kneel to him; the bigness of the task will call all its best abilities and sacrificial. Oh, come away from the headlong rush of secularized minds, from the fears and voodoos of the street! Come away from the vulgar minds, their betting, their actions of slave as straw; their superstitions are yellow with age. Cover the mind of Jesus. He is devoted to the same, not to life that the life wins. Heistothisforthatisgreater and stronger than mind or reason—the life with God and that life beats to the rhythm of the Sabbath.

The pastor of the Verona Church is drawing his people away from the merely fashionable in organization and methods: he is sure that Christianity expresses itself in a new mind that Christians are to speak sincerely of the new moods of the twice-born and their people themselves have been changed. He is sure that the church which does not stress the new birth, is in spite of its frills, but an empty shell. He is, therefore, organizing and training a little group of men to go out and evangelize their neighbors' homes.

This is the way. If so frail a thing as science can send pioneers to its furthest fringes to study, suffer, and die, surely, the religion of Jesus is as much and more. Here, in the Word, is power to create new hopes, new desires, and new loyalties: here is spiritual power—something infinitely beyond mere knowledge—a power, which can penetrate the very depths of the soul and transform it. Here is an art, a way of using the Word of God, that is wonderful and irresistible. His promise is: "They that turn many to righteousness shall shine as the stars forever and ever."—Verona, N. Y.

ART COLLECTIONS

Recently there was opened to the eager public in Washington a splendid addition to the famous Corcoran Art Gallery. It is the Clark addition, and it houses the great collection of art made by the late Senator Clark of Montana, king! It includes paintings by the greatest of the old masters and furniture, tapestries, rugs, and study in the East and look at the faces of millions of human beings can not be sacrificed to profit. This is the purpose of this One.

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A RECENT TRIP—SOME OBSERVATIONS

A minister never knows how much to say about what he is doing and plans to do. There are some things he knows who are supporting the work are entitled to know, but to the other hand a disciple of Christ is never justified in parading before the public himself or his work, what he has done or what he is to do. If he does these things, he leaves the impression that he is proclaiming himself instead of Christ. For this and other reasons the missionary secretary has only occasionally written regarding the trips that he is constantly making in the interest of missions. Recently a trip was made into Illinois, Wisconsin, and Minnesota points in the Middle West. For sufficient reasons it seems wise to mention particularly three or four places visited.

Our Stonefort Church is located in a good farming country in southern Illinois, and serves a large section of country reached by our Stonefort and North Loup, lies in the high type of Christian character of its members. The Nortonville Church is pastorless, and has been for six or eight months, and the one thing which impressed the writer most was the way the members have taken hold of the work in the absence of the pastor.

The general feeling seems to be that it is immensely hard to keep up the interest and attendance in spite of the fact that there is no pastor. The deacons have taken the place of leadership assigned them by the New Testament fitted by the church; many have been brought into active service, whose work has been well maintained. Nortonville has been doing fine work, and the denomination is depending much upon them.

Pastor John Whitter, of Waterford, Conn., has accepted the call of the Nortonville church, and all are eagerly looking forward to his coming about the first of August.

LETTER FROM MISS BURDICK, CHINA

Dear Secretary Burdick:

A few things have happened recently which I believe will interest workers in the mission, and one wonders if there are readers of the Recorder who would be interested in the stories.

When I came to China, the old blind preacher, Sah Papa, was accustomed to sit in the waiting room of Doctor Swanley's dispensary, telling the gospel story to patients as they awaited their turn with the doctor. Sometimes a Sabbath service. He had been here in Doctor and Mrs. Carpenter's time, and it was said that Mrs. Carpenter had visited him, and she placed her hand upon his three daughters, having them many of the time in her home. After Mrs. Carpenter went home because of ill health, there were years when no missionaries came here, and these girls probably suffered in consequence. At any rate, when I came out, the second daughter was spoken of with respect, but that could not be said of the other two. They were indeed a sad disappointment, and never knew, however, of the second daughter taking part in the church or its work. Some time during the 90's Sah Papa died, and in the course of a few years his wife and second son passed on. We saw nothing of the daughters, and supposed they were dead.

Some weeks ago an elderly woman, with a darling little girl, walking up the path—a stranger, and evidently everything strange to her. She proved to be Mrs. Lieu, Sah Papa's second daughter. "The good Lord has almost every Sabbath Church. She was looking for him. She had been living in the Honan province for years, and had recently returned to Shanghai.

As I talked with her, she said: "Yes, we were very precious to Mrs. Carpenter. She used to call us her daughters. I used to want to work with the very old and younger sisters said: 'No.' Then I was married, and my husband was not a Christian. I had the friend who was a member of the English Church Mission, and I joined it. There is now one there whom I know, and I have no proof of membership, landmarks, among other things, stole my certificate."

It is eighteen years since she went to Honan Province to live. One of her sons is a foreign-trained doctor in the north. The other had a position as draftsman with a railway company, and was doing well as to attract the attention of the kidnappers, and he fled to Shanghai for safety—Shanghai, where daily there are cases of wealth being carried off and held for ransom! Mrs. Lieu has come almost every Sabbath to worship with us, and seems to enjoy it. There are a very few members who re-
member her and whom she recalls. She is seventy-six years old, and says, "It can't be long, now." I have had especial joy in her coming back.

Among the six older girls of the twelve in the family, three came to China when she was one. Chung-Chung (Gold-Goldy), Mrs. D. H. Davis will remember what a promising little girl she was. She was bright, teachable and, one recalls, particularly clean and orderly. Doctor Swinney was accustomed to go for occasional clinics to some country towns not far from Shanghai, and Chung-Chung sometimes went to help her, and proved to be a very real help. Two or three years after I came, and while Mrs. Davis was home on furlough, a mischievous woman in our midst, wanting Chung-Chung as a helper for a relative, first having brought her into an unhappy state of mind, persuaded her to run away. Chung-Chung's relatives would not consent to the proposed betrothal, but married her to a widower, considerably her senior, who lived near them. During the thirty-five years since, she has been back to us certainly not more than twice, and then, "No hope to return." Then the mother of eleven children, and in poor circumstances, has little leisure to be away from home. We used to rejoice, when we occasionally visited her, in the fire thy way her children were cared for. Her two elder daughters have had to work in the cotton mills and have seen much hardship.

Two weeks ago Chung-Chung with her youngest son, a lad some fifteen years of age, and the sister-in-law of another old girl, joined our church. There was a time she was a capable teacher in the city school. She broke our hearts by leaving us to become the secondary wife of a man who gained influence over her by his interest in the education of Chinese women in general, and in her school in particular, and who gave one of his sons to become her adopted child. This gave him occasion to be frequently there. This was a dark time for us, but I well remember the assurance God gave me that she would some time come back. All through the years I have been to see her occasionally, and more recently the Bible woman has been faithful in visiting her.

In the meantime her husband has joined the Methodist Church. Within a few months there has been acoalition of persons in Nyi-pau. An amah-woman servant of his, according to a Chinese custom, gave her name of John Furrow who brought his farm. His father and three older brothers were in the Union Army, but Charles was too young to go through a great disappointment to a patriotic boy, whose birthday fell on the Fourth of July.

Though only nineteen, he came to North Loup valley with the first band of settlers, several years ahead of his father's family, and as soon as he could, took up a homestead about a mile from the present village. The North Loup cemetery is on one corner of his old homestead on land donated to the church for this purpose. He was the builder of the little band of settlers for the first religious service in this part of the valley, conducted by Rev. Oscar Babcock, using the old vicar's rocking chair for a pulpit. Charlie was the impromptu chorister and led them in singing Bible stories of the most appropriate, as "Shall We Gather at the River?" Among the young couple were Rosa Furrow, daughter of John Furrow who brought his family from Humboldt, Neb., in 1874, just before the big fire and blood, grasshoppers and disease. Rosa has been a natural-born teacher, so we learned a lot after all.

In the fall of 1875, the young couple were married. They drove up to Elder Babcock's door in a potato wagon with a good team of horses, and the bridegroom was as proud as though it were one of the new Ford coupes. Many trials did this young couple experience. They went through fire and blood, grasshoppers and disease. Mr. and Mrs. Rood had the name of being "one of the best mothers in the community that the ten children "rise up to call her blessed." Three serious accidents have impaired Mr. Rood's health, and his wife has been a semi-invalid for several years, but nothing can shake her; low, happy laugh, nor destroy his love for telling stories of the old times, of the old friends and neighbors; or of the old, of the old freighting days, of the time he fell into the North Loup River through the ice, of the fire nearer than several miles, and hundreds of others just as interesting. He never aspired again to the office of chorister, but was several times elected a trustee of the Methodist Episcopal Church, of which he has been a member since boyhood, and of late years has been sexton of the cemetery three very good years. Who has a loved one in the fast growing city wisely, those who have been on the hill should be grateful for the care he bestowed, those who are loving and painstaking as though the old homestead still belonged to him.

Two years ago last fall, Mr. and Mrs. Rood celebrated their golden wedding, and let us hope they will reach their sixtieth.

Jesus T. Babcock in "The Loyalist."

"Is Mr. Perkins at home?" inquired the caller.

"Which one, sir? There are three brothers living here," said the maid.

"The one in the caller looked puzzled; then he had an idea.

"The one who has a sister living in St. Louis," he explained.—Selected.
LITTLE FIRES OF CONTENTMENT

The other night at our house the family was strangely restless. It had been cloudy and gloomy, and there was a well-defined urge to flee the place, to get outside. It was proposed that we "do something"—go for a walk, or have a taffy-pull. Then, we all decided to sit around the fireplace. We had reluctantly decided to give the youngsters their wish of a "go-no-go" council, partly elected and partly nominated.

Traveler: What kind of schools do they have on the island?

Guide: There are free schools, but they do not reach the standard of schools in America. Our people are only over one-third of the people can both read and write, and less than one-half as many are able to read only.

Traveler: Are there any Christian churches on the island?

Guide: In 1826 there were 800 places of worship on the island, and most of these are Protestant, some Roman Catholics, and also some Jews and Hindoos.

Traveler: Are there Seventh Day Baptists on the island?

Guide: In 1823 there had been Seventh Day Baptist churches organized, with from 350 to 400 members. In November, 1823, there were answered the urgent calls for help from these people, sent Secretary W. L. Burdick and Rev. C. A. Hanson to visit Jamaica. There were about ten churches, and under direction and help of these men, the Jamaica Seventh Day Baptist Association was organized. Other churches have been formed and some new church buildings are being erected.

The churches have a leader or pastor to watch over them and help them.

Traveler: Is there a white man on the mission field there?

Guide: Mr. D. H. Coon and wife are located at Kingston, and go to many places on the island.

Traveler: Are there other workers besides these two white people?

Guide: Yes, there is Rev. H. Louie Mag- noia, who was a worker before Rev. Mr. Coon and wife went there, and other con- sequent workers, both men and women; some of these are ordained ministers. How many can I not tell now?

Traveler: Where are these churches located?

Guide: For answers to this question look in the Seventh Day Baptist Year Book for 1827, and also for the location of the church buildings now being built.

ASK ME ANOTHER

NUMBER 5

1. What is the date for the Recorder Drive?

2. What two churches are planning for new buildings in the near future?
ford of New York City, to serve on the Committee of Cause and Cure of War.

Mrs. West read a letter from Mrs. P. B. Hurley, Riverside, Calif., regarding the pageant for the woman's hour of Conference; from Mr. Frank Hill, Ashaway, R. I.; from the Federal Council of Churches of America, concerning a conference on Church and Religion, and a letter from Mrs. Loyal Hurley, Advocates Center, N. Y., asking for the slides of the China mission.

It was voted to ask Mrs. W. D. Burdick to represent the Woman's Board at the General Conference, and, if she is unable to attend, to send an alternate.

The lists of answers to the "Ask Me Another" were considered. The Ladies' Aid society of Skaggs had the list having the highest percentage of correct lists.

The minutes were read and approved. Adjourned to meet with Mrs. W. C. DaLand in June.

MRS. A. B. WEST, President.
MRS. L. M. BARCOCK, Secretary pro tem.

MINUTES OF THE WOMAN'S BOARD FOR APRIL

The Woman's Board met with Mrs. A. B. West on Monday, April 2, 1928.

Members present were: Mrs. J. F. Randolph, Mrs. J. F. Whitford, Mrs. A. E. Whitford, Mrs. Stillman, Mrs. A. B. West, Mrs. J. L. Skaggs, Mrs. L. R. West.

Mrs. West read a selection from the Gospel of Matthew and read some comments on The Christian's Idea of Power, and offered prayer.

Minutes of the previous meeting were read.

The treasurer's report for March was read and adopted. Receipts, $192.27; disbursements, $134.35; balance on hand, $93.35. The quarterly report was read and adopted. Receipts for the quarter were $808.50.

Mrs. Whitford reported some progress in regard to the typewriter for Rev. R. R. Burdick, Mrs. J. F. Whitford, Mrs. A. E. Whitford, and Mrs. Stillman.

The quarterly report was read and adopted. Receipts for the quarter were $808.50; disbursements, $804.50; balance on hand, $40.

The lists of answers for the second "Ask Me Another" were considered, and the Gar- win, Iowa, Ladies' Aid society won the prize again, and the Milton Junction Ladies' Aid society took second place.

The meeting adjourned to meet with Mrs. M. G. Stillman in May.

MRS. A. B. WEST,
MRS. J. L. SKAGGS,
Secretary.

HOME NEWS

NORTH LOUP, NEB.—A message calling Rev. H. L. Polan to Ohio on account of the serious illness of his mother, reached Mrs. Polan the latter part of last week while Mr. Polan was in South America. He immediately communicated the news to him and he left at once for his mother's bedside.

Pastor Polan, Deacon Rolla Babcock led the prayer meeting. The Scripture lesson was from John 14. The intercessions again had charge of the music. Not a large number as usual was present at this meeting. We feel that these prayer meetings are very worth while and that a larger number ought to be present to receive the inspiration and benefit from them. Remember the prayer meetings have been called the thermometers of the church. Let's keep the temperature high. Rev. Morgan, pastor of the Methodist Church of Ord, was present at the Sabbath morning service and preached the sermon in which he expressed his address on the life of Elijah and brought out ideas from this life and also made it into the nature of a Mother's day sermon. We will be glad to welcome Mr. Morgan to our church again at any time.

The choir sang an appropriate anthem and Dell Barber sang a solo, "That Wonderful Mother of Mine." Rev. L. O. Greene also assisted in the service.

The Young Woman's Missionary Society met on Wednesday afternoon and planned a program for a Mother's day program. Mrs. Alice Van Horn planned the program.

The Senior Missionary Society met at the home of Mrs. Maud Johnson on Tuesday for an all day meeting. This was another work meeting but these women also enjoy the social noon hour.

Last Sabbath afternoon many shut-ins were made glad because the intermedias after their regular meeting, visited them and sang hymns. These all wish to say, "Thanks, intermediates. Come again soon." Our eighth graders are planning to transfer their membership from the Junior to the Intermediate society next Sabbath morning. The farewell service will be held by the juniors and the intermediates are planning a short welcoming service for them. We are glad to see our young people thus advancing in their Christian work.

The award earned by the Christian Endeavor society for attendance at the conference in Montana, was made over to the churches.

The Woman's Board met with Mrs. A. B. West, Mrs. J. L. Skaggs at the Women's Board meeting.

The list could be added to the other rains of the home department, cradle roll, and orchestra, a choir we are proud of, a beautiful church building, new parsonage, and so the list could be extended. We feel that the past history of the church, of the splendid men and women who have come under its influence and have now moved on to better place in which to live. But it is, after all, the present and future with which we are so concerned. Let us not forget the past and let us continue to make the Seventh Day Baptist Church a power for good in service for the Master.

Mrs. L. M. Barcock, superintend-ent, led the Junior meeting. Rev. L. O. Greene led the intermediates, and Elsie Rodd was the leader of the Senior society.

—The Young Woman's Missionary Society won the prize.
DOES CHRIST COME IN MOVEMENTS OF HISTORY?

In my article of May 14, I represented Christ's coming as beginning our troubles as Sabbath keepers, but now I am sorry I don't know what sense he meant us to take it, and that the upset of a definite seventh day will mark the truth. I overlooked the statement that the editor says in the article of March 23, 1928, that Christ did not come in movements of history. I say it is figurative as well as literal, communistic, Biblicists, revolvers, and anti-taxon. Even how certain sports are not well known outside of western and eastern cities and schools (chiefly mission). In view of this lack of experience in playing, it is easy to understand why the Chinese of two qualities essential to social welfare—teamplay and good sportsmanship.

I am not a Sinologue, and my life in China, even but four years, so some of my statements may not be well backed up. In looking at the way people amuse themselves, it is necessary to note something of their characteristics. In the first place, the Chinese are not naturally in a hurry. They have strolled along for two thousand years, so why hurry? The work and holliday day for villagers years or six hours, with an hour off during that time for smoking or rest. Nothing is so important that it can be dropped to be taken up when the spirit moves. So games of speed also are not naturally attractive to them.

Also, they are gentle and generally not courageous. Persuasion and urging are more resorted to than force. It is no disgrace to be afraid, and even strong men will admit it frankly. Therefore violent western games, involving risk or injury, are not much favored. This can be more easily understood when one knows that the leader of Chinese youths is so large or so strong as those of most foreigners. Even a well muscles could make a poor match in a contest of strength with an ordinary college athlete. A sketch of the most popular pastimes of the Chinese is somewhat illuminating. The great national indoor sport is gambling in some form or another, probably the most common being Mah Jong. A child would rather pay a copper for a throw of the dice so that he gets big or candy or none, than to safely take one piece. Almost the only thing a country man has in winter time is to take his mind off his chilblains and his stomach, is gambling. As can be imagined, the by-products of such recreation are not always happy.

Kites are common outlet for pent-up energy in China, but the flyers are often men than boys. On a breezy day in March, one glances at the sky may reveal six or seven kites, and more glances will show up more. Often the kites have wind harps on them, that hum hour after hour. Not long ago a kite was stung by an elderly gentleman out in a field hastily holding the string of his kite. As I watched, he signaled a servant who pulled it in, while the master smothered away. One thing about kites—they can't be flown in the house.

Often of a midsummer's afternoon one can see a large company sitting on stools listening with pleasure to the singing of a cricket in a tiny cage. Such sport is a local custom of the Chinese—and I must admit that it has its advantages over baseball when the thermometer registers one hundred. There is a rushing business in crickets when warm weather first comes on, and it is unusual to see a vendor with hundreds of baskets, each containing a cricket. Some of the boys, not too rich, even catch crickets themselves.

In cold weather, on a sunny morning, most any open space in the city will be
populated with men carrying bird cages. They are surning their pets. It is fairly a ritual with them and the means of much self-expression, certainly the source of much pleasure.

The diversion of the tea-shop almost makes a foundation for the old argument in favor of the corner saloon as a social element. About every day the members of the leisure class (which often seems to include our servants) hire them to their favorite tea-shops. There they spend the time till the evening meal gossiping with their companions—practically always the same day after day. Sometimes the afternoon will be enlivened by some irate person venting his spleen upon someone, who may or may not be present, in a loud voice. The tea-shop is the accepted place for airing a quarrel, even a family one, and the tea-sippers gravely listen to both sides of the argument and pass judgment, which often settles the dispute. This is a typically Chinese democratic institution. But such a departure from the usual routine is pure velvet.

Games teach fair play. We know that in any athletic game there must be fair and square play if it is to be successful. Everyone despises the person who cheats. In our religious life we must play fair in every way. We must be honest with other people, for if we are dishonest we misrepresent the Master whom we profess to follow.

We know the importance of team-work in games. Every member of the team has a certain task to perform, and he must work with the other members. All must pull together or the team will be defeated. We must have teamwork and not discord in our churches. The church whose members do not work together in harmony can not accomplish much for the Master. Discord should not be allowed in the church, and church members must pull together in the work of God.

Games furnish wonderful opportunities for self-control. Many of us have witnessed basket-ball games where one can see some members of the teams lose their tempers over trivial things. Such a lack of self-control often causes us to wonder if our religious life is real. We must place our work in God's hands, and trust Christ to take care of our lives. Then we shall be kind to every one and people will be won to the Christ we follow.

A THOUGHT FOR THE QUIET HOUR
LYLE CRANDALL

What lessons can we learn from athletic games? The daily topics for this week suggest answers to this question, and we can see that there is much religion in recreation.

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SUGGESTIONS FOR WORK

A birthday bank could be made by cutting a piece of thin pasteboard, gluing the bottom and the top of the box together. At the end of the year, after each junior has dropped his or her birthday money in the box, it may be cut open and the money counted. Perhaps some would like to drop a little extra money in once in a while as a "thank" offering. The juniors might even ask the older members of the church to drop money on their birthdays into the box.

SUGGESTIONS FOR TOPIC OF JUNE 23

Instead of studying Japan this time, we are going to have a "Jamaica" meeting. Ask several of the juniors to find all of the letters of Rev. and Mrs. D. B. Coon in the Recorder for the past year, and gather information from them about conditions as they find them in Jamaica. Other juniors may also look up these letters and find out more about the work of Mr. and Mrs. Coon. The article on the Children's Page for this topic may be read or told to the children. The collection for today might be sent to Mr. Coon to be used to purchase Bibles for some of the children there.

SUGGESTIONS FOR WORK

Postal cards and letters can and can always be used by our missionaries for the children with whom they work. Twelve cards placed back to back may be caught together, and pasted on the back and down the sides to make little boxes; the cards on the ends will have to be cut smaller to square play if the game is truly successful. Paste blotters on the back to keep them from the usual routine is pure velvet.

The following letter, found recently and copied by one of our readers, who died in February, 1873, will interest many readers of the Sabbath Recorder, as it was written fifty-seven years ago, and by a man beloved by hundreds of Seventh Day Baptists throughout the United States, and whose notice of death appeared in the Recorder May 13, 1873. This letter is characteristic of the writer, whom I knew and loved in his later years, and I am asking that it be reprinted, with the hope that it may be a source of blessing to others as it has been to me.

A GOOD LETTER FIFTY-SEVEN YEARS OLD

DEAR BROTHER:

For the first time in the history of my life, I take a pen to note something in the interest of the "Sabbath of the Lord." When you see my name at the foot of this, you will observe that it is the same that is used in Elder F. F. Johnson's last report from Harrisburg, Ill. The object of this note is to bring to the minds of any whom it may reach, some idea of my convictions, trials, and difficulties together with the finale of my conclusions, in reference to the momentous subject above mentioned.

One of that dear, shining shores, and left me at ten years old (I am now 35). I think, had no superior in the service of the Lord. She knew nothing but to call Sunday Sabbath, and knew nothing else to observe it. How often during my investigation of this subject, have I imagined myself sitting by her sweet mother's knee, reclining my head upon a bosom that contained such an interest as is known to none but a pious mother, and listening to her lessons of the Bible. Oh, my own child, you cost me no pain, no trouble, to suffer such ties as this? Think you that
arguments that are chaffy in their nature would drive a man, who feels himself a man, from such another as my mind, like the fierce ocean in a storm. But I continued my search, and crying for bread, I saw no way to for-}
sake the two ideas above named, I could only}
pro and con, and answer them, and set my people right on the subject.
So, in order to system, he said, "We keep Sunday to celebrate the resurrection of Christ." But, alas for the cause; I had not gone far during the past day that satisfac-
tion, and leave it entirely out of the account, which I was unwilling to do. Not only so, but Young (to his satisfaction, at least) that he arose, not on the first, but on the seventh day. Just then darkness began to hover over my mind. Associating the ideas above named, I could only say, "gone, gone!" But I took courage, thinking I had so many other strong points, I could do without this one.
From thence I went to the idea of Pente-
cost, which surely was on the first day of the week. But from this descended; but on close examination I found that I should investigate it, and its design, and leave it entirely out of the account, which I was unwilling to do. Not only so, but Young (to his satisfaction, at least) that he arose, not on the first, but on the seventh day. Just then darkness began to hover over my mind. Associating the ideas above named, I could only say, "gone, gone!" But I took courage, thinking I had so many other strong points, I could do without this one.
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CHILDREN'S PAGE

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

A FINE LOT OF LETTERS

Dear Mrs. Greene:

It is Sabbath afternoon. I have just been reading the Sabbath Recorder, which I read very much. I read the same ones over and over. I used to have two cats but they both died. I got them for my birthday and gave one to my sister, who is eleven years old. I am nine. The kind of cats we had were maltese. My sister's cat got run over on the leg and was lame until he died. My cat was run over and over.

My sister Earline goes into the junior high school next fall, and I have a half year longer in the fourth grade. My mother, who was Mabel Dixon, is our Sabbath school teacher.

My sister will write you about our orchestra.

Ethel Viola Main
110 Baker St., Daytona Beach, Fla.
May 19, 1928.

Dear Ethel:

I was very glad to receive your letter. I hope when I heard from Earline that you would write, too, some of these days: in fact I was almost sure you would. Aren't you glad you did not disappoint me? Now I'll be looking forward to another letter from Earline so that I can hear all about that orchestra. You both write good letters and I hope you'll write often.

Lovingly yours,

M. S. G.

Dear Mrs. Greene:

Our Junior Christian Endeavor members have been bringing questions to the meetings concerning the Sabbath. It has brought out many interesting questions that would not have been thought about very deeply otherwise.

The small juniors, who can not read very well, are taken in one class and taught things which they can understand, and we older ones are taught in another class by Mrs. Golds and Mrs. Cotrell, our superintendent. This class is where we have some interesting discussions which help in answering questions that come up in our daily life.

Our society has also pledged some money for the Denominational Onward Movement Budget, which we hope can be carried out without failure.

This year I graduate from the eighth grade. There are about forty to receive diplomas next Sabbath, twenty-six of May. I am to recite a poem called "Old Glory" by James Whitcomb Riley. I am twelve years old.

Yours truly,

Sara Ira Davis.

Bridgeport, N. J.
May 19, 1928.

Dear Sara Ira:

I think you have written a very interesting letter and I was very much pleased to receive it. I remember you when you were here several years ago, but it is hard to realize that you have grown to be almost a young lady. Your Grandma Clarke was also very happy to hear from you. I see her very often and like her so well that I know you should like to know her name sake better. This letter helps me to do so.

I am glad to hear that you are having such helpful lessons in your Junior society.

Lovingly yours,

M. S. G.

Dear Mrs. Greene:

I am sorry that I have not written before, but I just haven't had time to write. I am two years older and in the fifth grade Mrs. Vars is my teacher.

I haven't any pets at all, but I am a Camp Fire girl. We have our meeting every Wednesday afternoon at four o'clock.

With love,

Jane Crandall.

Alfred, N. Y.
May 19, 1928.

Dear Jane:

I surely was pleasantly surprised the other day to receive a letter from you, for when I saw you, just a short time before, you never told me a word about it. I am always especially delighted to hear from the boys and girls who once lived, at least, the king child. It is, and I still count you as one of my dear Sabbath school class.

Lovingly yours,

M. S. G.

I still have two fine letters which I must leave for next week, as I have already overrun our paper. One is from Orville Williams, of Verona, and the other from Florence Harris, of Bridgeport.

"Old Glory," by James Whitcomb Riley.
I am twelve years old.
Yours truly,

Sara Ira Davis.

Bridgeport, N. J.
May 19, 1928.

Dear Sara Ira:

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I am glad to hear that you are having such helpful lessons in your Junior society.

Lovingly yours,

M. S. G.
LONE SABBATH KEEPER'S MESSAGE

DEAR DOCTOR GARDNER:

With the feeling that I have often been asked twice to write for the SABBATH RECORDER, I am not a writer. What shall I write? Who would read my writings? I can truly say I was surprised to see that so few in my old home church in Rhode Island take the SABBATH RECORDER. For my part, I have always been a Sabbath Keeper. I look for the lone Sabbath Keepers' writings. The Recorder of May 14, 1928, is before me, I was much interested in Miss Newton's letter. Am glad that there are those who love the Bible and the God of the Bible. I have wished many times that people who write for the paper would sign their names. I am quite sure who it is that writes from the South to a friend in the North. I am much interested in Mary A. Stillman's writings. This is a quiet Sabbath—too rainy for the children to be out of doors.

Sincerely,

T. R. TIRZAH COOK.

Dawville, Vt.
May 19, 1928.

LETTER FROM A LONE SABBATH KEEPER IN THE SOUTH TO ONE IN THE NORTH

DEAR FRIEND:

Yours of April first is nearly a month old. I have been obliged to let my writing lie over a good deal lately because there are certain things in a housekeeper's life that must be done; and when daily tasks are over, there are the radi­ness in the evening. To me it seems far more interesting to do the work of the house without thought of recreation. If I had strength to cook even one meal. The quiet Sabbath openings and closes. Within a few weeks the Sabbath eve and in the afternoon my son Walter, my granddaughter Juanita wanted to play the organ and told her to do so, and was pleased and surprised when she made perfect chords, seldom missing the right keys. I enjoyed listening to her music.

Sincerely,

Your FRIEND IN the SOUTH.

REPLY FROM THE NORTH

DEAR FRIEND:

Your letter came so that I had it to read Sabbath eve, and I appreciate having it as an added connecting link between myself and the numbers of scattered ones, for whom I pray at the eventside as the Sabbath opens and closes.

I appreciate very much your thinking of me and your efforts in sending this letter, as an added connecting link between myself and the numbers of scattered ones, for whom I pray at the eventside as the Sabbath opens and closes.

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NORTONVILLE SABBATH SCHOOL

I am glad to have received the following letter from Miss Viola M. Babcock, of Nortonville, Kan., in which she tells something about the Sabbath school of which she is now the secretary. She served the school in the same capacity in 1915 and 1916. She says the present membership of the school is a hundred and fifteen, in sixteen classes.

"The attendance of teachers and members of the school is excellent. Seven of the school's twenty-five members are members of the church. There are but few children from ten to thirteen years of age who are not church members. There are a few who come to church who do not remain at Sabbath school; also a few children of the school who do not regularly come to church. The most of the older people attend both church and Sabbath school. Not many of the older boys attend the Sabbath school.

The cradle roll has thirteen members. We have always had a room separate from that of the parish house. There are ten rooms in the same capacity in 1915 and 1916.

Miss Viola, get some of your best boys and girls to write some verses to send to us."

DEATHS

ELLIOTT—Henrietta Saunders was born in Milton, Wis., February 15, 1857, the youngest of four children born to Dr. James and Ellen Babcock.

At the age of thirteen her parents moved to Dodge Center, Minn., where her father practiced medicine for many years. Ella, as she was usually most sweetly called by her family and friends, attended the public schools here and took her place with the younger society of the community.

On March 21, 1877, she was married to Edward L. Elliott, the ceremony being the first one performed in the Dodge Center Seventh Day Baptist church after the building was finished. Mrs. Elliott took up their residence on their farm on March 22, 1877. For several years they spent eighteen years and where their children were born. In 1895 they moved to Zumbro Village for a few years that their children might have better school advantages, then again they spent a number of years on the farm. Some years ago they retired from the farm and came to the place where they have since resided.

On April 3, a little over a year ago, Mrs. Elliott submitted to a serious operation and her health has been poor since. Two months ago, realizing that her days were few, she went to the home of her son George, at Milton, Wis., accompanied by her husband, where she passed peacefully away with cerebral hemorrhage on March 11, 1928, aged forty-three years, 3 months, and 4 days.

The deceased was the mother of three children, Harriet May, who died in infancy; George M. of Milton, Wis., and Herbert, who died in December, 1920, leaving an infant daughter, which the grandmother has tenderly cared for, and raised until the time of her death.

Ellen B. the sorrowing husband and son, Mrs. Elliott leaves to mourn her loss, an aged sister, Mrs. Mary Briggs of C. E. Read, and three grandchildren, many other relatives and a host of friends who will sadly miss her cheerful presence.

When she was but a girl she consecrated her service to the Lord, was baptized in the Zumber River, and united with the Dodge Center Seventh Day Baptist church of which she remained a faithful member till her death. She was a woman of simplicity and had a perfect faith and hope in the inheritance of eternal life. In the spirit of her Master she placed many hands doing for others, and her church obligations were her first thought. Her devoted friends will miss her with a heavy heart.

The remains arrived from Wisconsin, Monday morning. In charge of the decease was the Seventh Day Baptist church Monday after­noon, the pastor, Rev. F. M. Houston, officiating. With Rev. F. M. Houston assisting. Interment was made in Riverside Cemetery.

THE SABBATH RECORDER

SAVING SCHOOL AT BATTLE CREEK

I have received the following interesting matter from the Sabbath school at Battle Creek. The writers did not sign their names.

Our school grew out of the Sanitarium Sabbath school. For several years our Seventh Day Baptists attended and took an active part in the work. They presented to the Sabbath school copies of the Bible upon request of the Sanitarium officials our people took charge of the Sabbath morning service, and gradually the management of the Sabbath school came to us.

At present our school is divided, the primary department being held at the parish house, while the intermediate, junior and intermediate classes and the adult classes are at the Washington Heights Methodist church, where we hold our regular Sabbath school services. In the intermediate departments there are ten classes, with a total average attendance of sixty-five to seventy. Allison Skaggs is the superintendent and Elvan H. Clarke his assistant. Several interesting features have lately been introduced into the program, including chalk talks and object lessons.

Last Christmas the Men's Bible class presented to our Sabbath school copies of the Book of Mark for use in the study of the half-year's lessons. This class was formerly taught by Pastor Fairfield, and is now led by Mrs. Fife. Several of our classes are taking up special projects in connection with our new church building. This class announced a few weeks ago their intention to furnish a pulpit in honor of Pastor Fife.

Our Sunday school has raised money for the capation of all children up to the age of nine or ten. They have always had a room separate from that of the adults, but room enough for some. The children are not very old, but some are old enough to know the importance of the work.

For several years the international lessons were used, but now for seven or eight years we have used the New Testament in its graded helps. Last summer this department was moved from the Sanitarium to the parish house, where the Sunday school has grown in much more room, so that every group can be cared for by itself. The class roll department has a class for each of the eight, the beginning is seventeen, the primary twenty-two. There are eight teachers, with an average of six in a class. In our new location we can have maps, blackboards, etc., on the wall. The Sanitarium has its worship period, with songs and stories adapted to the ages of those in the classes.

While we were with the Sanitarium Sabbath school our offerings were used for the support of a child in India. Now our money goes to China. We have sent about four dozen stamp books to Jamaica for children there. Many old magazines are passed on to us, from which we cut all usable pictures and place them in a large box ready to illustrate the Sunday school lesson.

We are starting a sunshine box of toys, pictures, books, etc., which will supply us with remembrances for the sick.

Mrs. Vina S. Adams is superintendent of this department.

SABBATH SCHOOL, Lesson XII.—June 16, 1928


Golden Text: "It is Finished." Mark 15: 40.

THE SABBATH SCHOOL AT BATTLE CREEK.

Bible School.

Lesson XII., June 16, 1928


Golden Text: "It is Finished." Mark 15: 40.

A Complete and Systematic Study of the Sabbath School in Divine Revelation and Human History

By Geo. A. and Mabel H. Mote

Abridged edition, with a new preface, by Dr. Davis, Osborn, and St. Clair.

Will be off the press about July 1.

Price: 50 cents.

SABBATH PRACTICE LEAGUE,

110 Baker Street, Daytona Beach, Fla., U.S.A.

Colporteurs given exclusive rights. Correspondence invited.

When you talk about there being a better country than the United States, says a Western farmer, every potato winks its eye, every cabbage shakes its head, every beet turns red in the face, every onion gets stronger, every oat field is shaken, rose stokes its beard, corn sticks up its ears, and every foot of ground kicks. -Sunshine Magazine.
SPECIAL NOTICES

The Sabbath Recorder

THE SABBATH RECORDER

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Fargone, Java. Send contributions to the treasurer, S. H. Dale, Watertown, 1427 W. Colvin Street, Phone Warren 4270-J. The church is located at the corner of Fargone and Colvin Streets, and the service is at 10:30 a.m. A cordial welcome to all services.

The First Seventh Day Baptist Church of Syracuse, N.Y., located at 1065 W. Colvin Street, has a fine hall in the Auditorium, first floor, of the $25,000 C. A. Building. Meetings are held in the auditorium every Sabbath, at 10:30 a.m. and 6 p.m. Information concerning weekday prayer meeting is held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church is located at the corner of W. Colvin Street and S. Street, N.Y. (formerly Masonic Temple). In the afternoon, the church meets in the auditorium, and at the several homes in the summer.

The Second Seventh Day Baptist Church of Orange, N.Y., holds services in Hall 601, Capitol Building, 105 Seventh Sisters Street, every Sabbath at 10:30 a.m. Pastor is J. W. Crofoot, 213 Howland St., Milwau­kee, holds regular preaching services and Bible study class at the Y. M. C. A. Building, Fourth Floor (elevator), 209 Wisconsin Avenue, Milwaukee. Mrs. E. C. Earls, 334 Montgomery Street, holds Bible study class at the Old Capitol Building, 334 Montgomery Street, Milwaukee. Mr. Lloyd Burdick, White Cloud, holds Bible study class at Cuyler Ave., Natural Road, Holloway N. 7.