

# The Sabbath Recorder

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### DO IT NOW

If our today is barren our tomorrow will be empty also. The future will ever wait for an active present to precede it, for it will only be the summing up of all our former days. The present is the eventful day.

I fear that tomorrow, for all too many, will be loaded down with things we intend to do but we are failing to do. The future is not an actor, but a result. The heart that simply intends to do good, but keeps putting it off is in danger of complete failure.

Probably there are many among us who intend to do a good thing for the causes we as a people hold dear. Their intentions are genuine, but the spirit of delay will rob the causes of the intended gifts, for the future is only the present carried forward.

Some ten years ago a man offered \$5,000 for the new building in honor of his wife who had passed away. When I visited him he seemed very enthusiastic for the cause and assured me that I would find the gift in his will if anything happened to him before it was needed. I know he meant to give us a good lift; but unfortunately he died without attending to the matter, and the future was made empty by neglect. Delay has robbed our schools and societies of many an intended gift, because men failed to do it now.—T. L. G.

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Alfred, N. Y., August 24 to 29, 1926.  
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(INCORPORATED, 1916)

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 Dr. Rosa W. Palmborg, Dr. Grace I. Crandall, Dr. and Mrs. George Thorngate, Grace Hospital, Liuho, Ku, China.  
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*"Almighty God, we would consecrate ourselves to thy service! Teach us how we may do thy works! Speak to our hearts the word we need to know if we are to do thy will and fulfill thy purpose!*

*"Teach us patience! May we do our work believingly, and then wait for thy Spirit to bring to fruition the word of grace we have uttered! May we have confidence in the worth-whileness of our labor in the Lord!*

*"Help us to assume a right attitude toward others! If they offend us, may we forgive them; if they are ungenerous towards us, may we overcome their evil by our good! For Christ's sake. Amen."*

**Eastern Association** On the cool pleasant afternoon of Thursday, June 10, several delegates to the Eastern Association found Shiloh friends awaiting them on the arrival of the five o'clock train from Philadelphia at Bridgeton, and all were soon off for a pleasant ride in autos over the excellent concrete road, once known as the Salem turnpike, for the quiet, historic village of Shiloh, with its restful homes and dear old church.

For eleven years as pastor here I had learned to love the people of this fine countryside, and now, as the new mode of travel whirls us over the clean roads through this garden land, a flood of memories comes rushing in and the scenes of other days are lived over again. Every old home has its story to tell. Loved ones of years ago are here no more, or if some of them are still here, the signs of age are so marked that one must look twice before he can be sure of calling the right name. The boys and girls of thirty-six to forty-seven years ago are the gray haired fathers and mothers of today, and the names of those who bore the burdens of the seventies and the eighties are found on the tombstones in God's acre beside the church they loved and wherein they worshiped.

As people began to gather for the first meeting glad greetings were heard on every hand, and the signs all pointed to a good, old-fashioned association, filled with the spirit of loyalty and good fellowship.

There were fourteen ministers present in this first evening meeting: Rev. Theodore J. Van Horn of New Market Church; Rev. Ahva J. C. Bond of Plainfield; Rev. William L. Burdick, missionary secretary; Rev. Willard D. Burdick, Onward Movement director and corresponding secretary of the Tract Society; Rev. Harold R. Crandall of the New York City Church; Rev. Rolla J. Severance of Marlboro; Rev. Duane Ogden, Waterford, Conn.; Rev. L. A. Wing; Rev. Edgar D. Van Horn, delegate from the Western Association; Rev. C. B. Loof-bourrow, from the Northwestern Association; Rev. John Babcock, delegate from the Southeastern Association; Rev. Jay W. Crofoot of the China mission; Pastor Eli F. Loofboro of the local church; and the editor of the SABBATH RECORDER.

There was a good sized congregation at the very first meeting on Thursday evening, and the exercises began with a song service led by Pastor Loofboro and his male quartet of young men. Everybody enjoyed the dear old songs: "Rock of Ages," "Abide With Me," and "Holy, Holy, Holy," and after prayer by Harold Crandall, President Joseph C. Bowden spoke as follows:

### PRESIDENT BOWDEN'S ADDRESS

#### DELEGATES AND FRIENDS:

Shiloh Church has long been the home of Seventh Day Baptists. Men have left the fold of this mother church to enter the ministry or to give their lives in mission work in far away lands. For one hundred eighty-nine years there has stood here a church symbolizing our beliefs and creeds, a bulwark to our ever-growing cause.

Today the church still stands and is just as was the faith of our fathers in bygone years. As members of this church we are glad to be the host of this annual meeting of the Eastern Association, now opening its ninetieth session, and we are equally glad to have as our guests those who have come from sister churches of other associations.

A glance at the program assures you of a worthwhile time with worthwhile people. We are especially fortunate in having with us Rev. Jay Crofoot who, with wife and daughter, has just returned from seven years' service in the China mission. To many of us Brother Crofoot is personally known; to all he is personally known by name and by his work, and we are glad to welcome him back to America.

May this annual meeting be filled with the spirit of comradeship and brotherhood, for in that way only can the best results be obtained—the results of broad-mindedness in all thinking and of closer co-operation in all our work together with a deeper Christian spirit.

Pastor Loofboro will more fully welcome you as our guests, but, as president of the association and a member of his church, let me extend to you all the hospitality which Shiloh offers, the freedom of our homes, our cars, and our town.

Pastor Loofboro's words of welcome follow. He said in substance: "Some are probably here for the first time, and I hope these will like Shiloh so well that they will want to come again. All are cordially welcomed to our church and our homes. We are here for a good cause in the spirit of fellowship and good will, and we look for a religious feast. We are helped by seeing so many here from the other churches. May the Lord lead in all the services."

In response to the pastor's welcome Pastor Van Horn of New Market Church accepted the welcome thus given to the homes in Shiloh. He hoped that no such mistake would occur as happened in a home where a husband had invited company unexpectedly and the good wife had told her husband not to ask anyone to have a second piece of pie, for if he did so there would not be enough to go round. This he forgot, to the dismay of his wife, and she tried to stop him by a kick under the table. But by mishap she kicked the wrong man, and that saved the day for he took the hint and declined the offer of a second piece.

Brother Van Horn's next thought was concerning the words of Christ, "Thou hast well done." He spoke of the different ways of coming to Shiloh since one hundred years ago, and referred to the many improvements. If all the prayers for this meeting are answered, we shall be filled with the Spirit and do a good work. If now we can pray that dear old song we used to sing, "Come Spirit Come," all will be well.

David Davis, one of Shiloh's young men, entertained us with a flute solo, by the tune, "Nearer My God to Thee," after which Rev. W. D. Burdick took charge of the woman's hour. He explained that he was a substitute for Mrs. Burdick, who could not attend on account of illness. After expressing the hope that full reports would

soon be given in the RECORDER, he made pleasant reference to the Mite society of Shiloh, now more than one hundred years old, and spoke of the missionary spirit of this church that had given up three pastors to go into foreign mission fields.

Mrs. Hannah Crofoot gave a very interesting description of conditions in China as to the home life there and the outlook for the schools. Higher ideals of home life in some cases are due to the schools, and she expressed the hope that greater improvements would come. The plan of moving the school to Liuho, where more land and room for work would be secured is not yet decided, but if the plans could be carried out such a change would greatly improve the conditions.

Following her mother, Miss Anna Crofoot gave an interesting talk about Palestine, its fields of flowers, and its historic places, so full of interest to the Bible student. She also spoke of their visit to England and Holland and various incidents on their journey to the homeland.

This good hour was closed by singing "My faith looks up to thee," and a prayer by Rev. A. J. C. Bond.

#### DELEGATES WELCOMED

Friday morning was given to the delegates for words of greeting and reports of the interests in the other associations.

After a praise service of familiar gospel songs, led by Rev. Wilburt Davis of Marlboro; Mr. Loofboro spoke of the good work in the associations to which he went last year as delegate from the Eastern. The South-eastern Association was represented by Rev. J. Babcock of the Ritchie Church. The congregation enjoyed his good sermon on the value of little things in life's great work.

He spoke of the little things in home life that go to form the character of our young people, and made a strong plea for more careful attention to the things that build up the kingdom of God, and that make for better national life. We need the faith and works that will train up our children for better Christians and better citizens.

How I wish we could see the future and realize more fully the need of more faithful living for today if we would have a good tomorrow.

Rev. Edgar D. Van Horn of the Western Association, referred to the letter written last year, and spoke of the eighty-five baptisms of one year ago. There have been twenty-five additions to his own church, and he is very happy in his work in Second Alfred Church, with its large audiences every Sabbath. He brought a good report from the other churches in the Western Association. He also represented the Central Association.

The Northwestern Association was represented by Rev. C. B. Loofbourrow. He read their letter and spoke for seventeen churches with a net gain of sixty last year. There is a commendable spirit of loyalty to all denominational boards.

Secretary W. L. Burdick spoke for the small churches of the Southwest, situated hundreds of miles apart, yet trying to hold up the light of Sabbath truth.

A hearty welcome was given these delegates and all were made to feel at home.

#### TRACT SOCIETY'S HOUR

Secretary W. D. Burdick had charge of the Tract Society's hour. After referring to interesting matters in our early history, he made an appeal for loyalty to the faith of our fathers and called Rev. A. J. C. Bond to the platform to speak on Sabbath Conscience. Our valuable history ought to make us strong in the faith. It should also hold our young people to the faith. He made a strong appeal for loyalty to the Sabbath. Our great need is a revival of genuine Sabbath conscience.

Brother Burdick used charts to show what we might easily do by systematic giving for the Lord's work. He will be likely to give you the figures in the RECORDER.

The Bible is our creed; and freedom of thought and liberty of belief, with independent churches, have characterized Seventh Day Baptists for two hundred fifty-four years of worthy history. We are a small people but we have *lived*, and that is something wonderful, when we think of all the influences against us.

Now, as the light of the world, in Sabbath truth, we need a new *passion for saving men*, rather than a craze for discussions and arguments on human theories. There is need of consecration in our own churches. If we are to live and do the work God

calls us to do as a people, we must stand together. Let there be no divisions. We have too many now. *Unity is our only hope.*

Of course we need money. If all our people possessed the grace of giving, even at the rate of two cents a day for all our members, our \$50,000 budget would be *easily raised.*

Brother Burdick made a strong plea which ought to result in prompt action before this month is over, and the Conference year is ended.

Friends, it will be a burning shame if, with all the signs of prosperity among us, we should come to Conference with a deficit on our reasonable budget. Neglect in the little things will gradually weaken and ruin our life as a denomination. While the home altars are down and we live for the world, the young people will be likely to drift away from us.

#### MISSIONARY SOCIETY'S HOUR

Secretary William L. Burdick had charge of this hour. The congregation sang "How firm a foundation ye saints of the Lord," and Rev. Jay W. Crofoot of our China mission gave a most interesting talk on present conditions in China and the outlook for our work there.

He began by repeating these words of Sir Walter Scott:

Breathes there the man with soul so dead,  
Who never to himself hath said,  
This is my own, my native land?  
Whose heart hath ne'er within him burned,  
As home his footsteps he hath turned  
From wandering on a foreign strand?  
If such there breathe, go, mark him well;  
For him no minstrel raptures swell;  
High though his titles, proud his name,  
Boundless his wealth as wish can claim,—  
Despite those titles, power, and pelf,  
The wretch concentered all in self,  
Living shall forfeit all renown,  
And, doubly dying shall go down  
To the vile dust from whence he sprung,  
Unwept, unhonored, and unsung.

After his long absence from the homeland, and after four months of travel through different countries, he was glad to look once more on the Statue of Liberty. His experience had strengthened his faith and hope in the God of all the earth.

The Chinese have long been self-sufficient in their ideas, and as a rule they have not cared to hear anything about improvements.

But there seems to be something of a change in this respect, and some of the leaders begin to look with favor upon the forward movements of other nations.

The younger China is coming to look upon Christians in a better light. Bolshevism is anti-Christian, and is getting quite a strong hold in China. It has not helped matters to send gunboats there for defense of missionaries. Such movements do not tend to overcome prejudice against foreign nations.

There is some feeling that Christian schools tend to denationalize the young people. Patriotism—love of country—is becoming popular in China. The Church is demanding more freedom. Missionaries can hardly tell how fast to press claims for improvement. The government is attempting to investigate the Christian schools, and there is a question as to how far the Christian schools shall control the students. Some prejudice was created by the regrettable action that caused some deaths in the anti-student movement.

In the war our school and hospital were just between the firing lines and we suffered much.

The Missionary Society's hour was indeed one of the strongest. Secretary Burdick's address on the problems confronting the board, and his appeal for workers and money for service in the opening fields were listened to with great interest. The problems this year are especially difficult. Australia, Java, India, Jamaica, Holland are all pleading, and men for the work can not be found.

In some of the newly opened fields we do not feel justified to go on with the work until a more thorough investigation can be made; for we have no right to use the people's money where the facts and conditions are unknown to us.

The home fields, too, are suffering for men to do the work.

**Sabbath at Shiloh** It was interesting to see the people coming to church in Shiloh on the Sabbath morning of the association until the churchyard was filled with fifty automobiles besides several teams with carriages, and the house was filled with people, gallery and all.

In the pulpit were Pastors Loofboro and Severance and Missionary Jay W. Crofoot.

The floral display was especially fine. Shiloh is the home of roses and laurels, and many hands had a part in beautifying the house of worship this day.

Shiloh has two choirs. The older one fills the corner to the pastor's left, and on his right is the large *junior* choir—more than twenty young people fill that corner. The old platform is extended clear across the church. The pipe organ stands behind the pastor and a piano graces the corner occupied by the young people. There is also an orchestra of young men, which fills the house with music.

Brother Crofoot's sermon was intensely interesting. He had the story of the Good Samaritan read, and chose for his text the words of Jeremiah in Lamentations 1:12, "Is it nothing to you all ye that pass by?"

After speaking of an experience of finding a dead infant wrapped in clothes and cast into the street because its parents were too poor to have a funeral and burial, and after relating the story of a sick, dying man left to breathe his last unaided in the streets, in both of which cases he tried for two or three days to get the police to do something, to no avail until the sick man had died—and this, too, within two hundred yards of a Christian mission—Brother Crofoot put the question of his text with telling force, "Is it nothing to you?"

After speaking of these bad indications of sad conditions in China, he said he did not wish to dwell upon such things too much, and turned to more spiritual things. He said: You believe here that there is a death far worse than physical death, and that millions are in danger of spiritual death. *Is this anything to those who pass by?* Are we not in danger of assuming an attitude of superiority and not of service? The mission is in great need, handicapped by its poor buildings. *Is it nothing to you?*

Is it true that there are Seventh Day Baptists in America who do not give anything for the Lord's cause? Money is absolutely necessary if the work is to go on. Money is stored up service by which you can push forward the cause of Christ on earth.

The question is now being considered as to whether it would be better to move the school to Liuho. Everything there will be more favorable, and some missions have been sold for ten times the cost of their property. Is this some of *your* business?

Bible schools in China are doing a good work for missions, and we are trying to co-operate in such service. This, too, is *something to you*.

Dr. Palmborg's industrial work for women is real mission work, and she is making Christian teaching a prominent part.

Friends, if we take the other results of civilization to the heathen, we ought also to carry to them the very best things in religion. It is not right to flood the world with every sign of commerce and withhold from them the truths of our blessed religion. How can we hold back the Sabbath truth? Is it right to let others carry the things of the business world that work against the Sabbath, while we neglect to give them that? *Is this nothing to you?*

The laboring classes there are in desperate need of Christ. *Is it nothing to you?*

The closing sermon in this great day of the feast was by Rev. Edgar D. Van Horn, from the text, "I am the way, the truth and the life." In his three points—the *way*, the *truth*, the *life*, he paid a beautiful tribute to the Christ of Calvary and the beauty, power, and sweetness of his life. It was a helpful, uplifting sermon.

**Ordination of Deacons** Sabbath afternoon at the Eastern Association two deacons for the Shiloh Church were ordained, Everett Davis and Frank Harris. The pastor was made chairman of the council. The New Testament description of the characteristics of deacons was read and explained, and Rev. Ahva J. C. Bond preached the ordination sermon. Rev. W. D. Burdick gave the charge to the deacons, speaking of several good deacons he had known.

Then the editor of the SABBATH RECORDER gave the charge to the church. After the church has chosen trusted men for the deacon's office, it is the business of the church to *honor their deacons*.

In war the army tries to kill the captains and leaders of the enemy, knowing that this will cripple him most. The Church is in the enemy's country, and the evil one will do all he can to smirch the leaders by miserable stories and questionable jokes against the deacons. The Church must not allow this. The Church should *honor the deacons* she has chosen for leaders.

**Young People's Work In Eastern Association** Two sessions were given the young people in the association at Shiloh, one on the evening after the Sabbath and the other at 2.45 on Sunday. In the first meeting Rev. Harold Crandall took charge in the absence of Miss Blanche Burdick, who could not attend. After an excellent praise service by the large company of young people, Frances Pearl Babcock, of Battle Creek, secretary of the Young People's Board, spoke of plans for special work at Conference in line of a contest and urged that many try to attend and participate.

Brother Ogden read and explained the story of Nehemiah's wall-building, because the *people had a mind to work*. The topic of the hour was, "*Getting Things Done*."

Virginia Bond sang "My Task" as follows:

To love someone more dearly ev'ry day,  
To help a wand'ring child to find his way,  
To ponder o'er a noble thought, and pray,  
And smile when evening falls,  
And smile when evening falls,  
This is my task.

To follow truth as blind men long for light,  
To do my best from dawn of day till night,  
To keep my heart fit for his holy sight,  
And answer when he calls,  
And answer when he calls,  
This is my task.

And then my Savior by and by to meet,  
When faith hath made her task on earth complete,  
And lay my homage at the Master's feet,  
Within the Jasper walls,  
Within the Jasper walls,  
This crowns my task.

Three excellent papers were read with subjects as follows: "How Does Prayer Help to Get Things Done?" "How Does Cheerfulness Help to Get Things Done?" and "How Does Perseverance Help to Get Things Done?" These papers will appear in due time in the Young People's Work of the RECORDER.

The second young people's meeting was on Sunday afternoon, as an open parliament led by Duane Ogden. This was a great meeting, with blackboard exercise to help. The two topics, "The Young People's Relation to the Church, and the Church's Relation to the Young People, were thoroughly discussed. What is the Church doing for its young people, and what are the young

people doing for the Church, were the two questions that brought out many good points.

In one of these meetings Mrs. Lizzie Fisher Davis led in singing her little song she wrote some years ago. It was such an inspiration that special request was made that just the young people stand up together and sing it again. So Mrs. Davis came forward, and more than seventy young people stood in a solid block and sang it as follows:

We young folks are Seventh Day Baptists,  
And proud we are of the name.  
We are scattered from Texas to "Rhody,"  
The state whence our forefathers came.

## CHORUS

We'll strive to be true to the Sabbath,  
We'll strive to be true to our God,  
And whether at home or afar we shall roam,  
We'll guide our lives by his Word.

There's a place in the world's work for young folks  
Who everywhere stand for the right.  
Let us put on the God-given armor  
To help us to win in the fight.

We need to stand shoulder to shoulder  
And for each other to pray,  
Encourage, inspire, and watch over  
Each other for good all the way.

As I witnessed this enthusiastic rally of young people in association work, I thought of other days when our annual gatherings had no such work. I can remember when there was no Woman's Board, no young people active in our annual gatherings, and I could but thank God for the many signs of genuine forward movements that have come since I was a young man.

**The Last Day At Shiloh** On Sunday morning at eight o'clock, the visitors were given an automobile ride through the fine fields and orchards of Cumberland County, which was greatly enjoyed by all.

The main thing in the morning services was the Education Society's hour in charge of the president, Rev. Edgar D. Van Horn. Salem College was represented by Rev. A. J. C. Bond, who spoke of the great blessing Salem had been to our good cause and to the world. Rev. C. B. Loofbourrow spoke good words for Milton, and told of its needs. He said if we get tired of hearing about money, we should remember that by money is the *only way many of us can help*. Brother Van Horn spoke for Alfred,

and many hearts responded to his splendid appeal for higher ideals in education. Are our schools doing enough to promote a warm Christian spirit and loyalty to religion? It is too bad that more Seventh Day Baptist teachers can not be found who are qualified for work in our schools. The suggestion was made by one speaker that the president of the society take steps to impress the presidents of all our colleges that we *do* want more emphasis placed upon the important matter of *Christian education*.

The report of the Committee on Resolutions has so much to say by way of approval of the thoughts of Mr. Van Horn, that we give the report here.

The Committee on Resolutions would present its report in two parts: first a resolution for the consideration of the entire congregation; and second, a resolution which we feel sure the delegates and visitors will want to pass by a unanimous vote.

1. WHEREAS, Rev. Edgar D. Van Horn has appeared on the program of the Eastern Association for the first time as president of the Seventh Day Baptist Education Society, and

WHEREAS, He has given expression to his desire and purpose to do what he can to make of the Education Society a more vital factor in promoting the cause of religious education throughout the denomination,

*Resolved*, That we promise him and the members of the society our prayers, and pledge him our support in carrying out a more effective program of religious education for our young people.

2. *Resolved*, That the delegates and visitors at these sessions of the Eastern Association have greatly enjoyed the charming hospitality of the homes of Shiloh, the warm Christian fellowship which has pervaded these days spent together, the inspiring music and splendid addresses which have thrilled every heart, and not least, the beauty and grace of the June blossoms which have lavished their glory for the delight of all.

MRS. WILBURT DAVIS,  
HARRIET C. VAN HORN,  
A. J. C. BOND, *Chairman*.

There was no doubt about the deep interest taken in this matter, as was shown by several speakers and evident hearty approval of the large congregation.

"The Layman's Job in the Christian Church" was a live subject. It was treated under four heads:

1. His business training an asset of the church, by Albert A. Oland.

2. His leadership—its nature and value, Luther S. Davis.

3. His co-operation—its nature and value.

4. His devotional life—how developed and maintained.

This was a strong, helpful session.

The two sermons of Sunday afternoon and evening, one by Rev. Mr. Loofbourrow on The Abundant Life, and one by Brother Crofoot, on the subject, The True Meaning of the Life Christ Came to Give, and His Purpose to Destroy the Works of the Devil, were excellent sermons.

Just before dismissal Pastor Bond of Plainfield called each minister out to stand by him for a formal introduction to the people. This was a very pleasant thing to do and gave the people a chance to see all the ministers together.

Then after this introduction, Missionary Crofoot and his wife and daughter were called to the front, given an introduction by a few well chosen words, and the meeting closed by having the people file by and shake hands with the three.

Some one started "Blest be the tie that binds," and all joined in the song. It was a beautiful and impressive closing of a very good association.

**Building Fund Report** This is report number thirteen. One week ago the sum total was \$19,398.63. Since that time gifts from four persons have come in amounting to \$350; this includes one annuity note for \$200.

To the sum total of last report of \$19,398.63 add the \$350, and we now have \$19,748.63 on June 15, 1926.

## HOME NEWS

NORTH LOUP, NEB.—The personal workers' meeting was held Tuesday evening at the home of Mr. and Mrs. R. O. Babcock.

The juniors met at the church Sunday afternoon for a business meeting which was followed by a social, at which ice cream and cake were served. The Junior classes have been rearranged and there are some changes in teachers also, but all work is going along very well.

The Senior Christian endeavorers met at the church Sunday evening for the regular business meeting. The new corps of officers have taken their places, and several

plans for the summer work were discussed.

It is the plan now to hold a church social in the church basement next Sunday evening, June 13, in honor of Mr. and Mrs. Orsen Davis and their family, who are to leave soon. All friends of Mr. and Mrs. Davis are cordially invited to come. The usual custom of bringing refreshments will be used.

Following the Children's day program tomorrow morning, an opportunity will be given for all who wish to offer themselves for baptism and church membership, to do so.

The fifth Vacation Day School will begin June 14, with Miss Elsie Van Horn as supervisor, and a sufficient number of teachers for all classes. It is hoped that there will be a demand for a high school class this year. The supervisor asks that in so far as possible she be given the names of pupils who will attend, also any books which will not be used this year by those in families owning them, and which they would wish to loan or sell. She would like to have this information by Sunday, as some new supplies will probably be needed. The school will be held in the church as usual, with the same hours as in other years. All are welcome, and a large enrollment is desired.

The Children's day exercises will be given at the church tomorrow morning, June 12, at 10.30. It will be a mixed program and all are cordially invited to attend. The committee requests that all the children be at the church by 10.15 at the latest, to find their places in the line of march.

The Woman's Missionary society will entertain all the ladies of the church in the basement next Tuesday afternoon, June 15. A program has been arranged and light refreshments will be served. Every woman of the church is urged to come and enjoy the afternoon.—*The Loyalist*.

The morning is like a gate which opens upon a fresh field, where we may find work and bread and health. Ere the dew has gone up to the sun I would send my best thoughts of love to the throne of grace, the very spring and fount of life, and thus get firm hold of the whole day, and rule it by faith and hope. What then can harm me? What foe can smite me? What evil voice can tempt me?—*Joseph Parker*.

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

### OUR BULLETIN BOARD

*One Sabbath more in this Conference year.*

All money for the denominational budget for the present year should be sent to Rev. Harold R. Crandall, 3681 Broadway, New York City, before the end of June.

The quota of the North Loup Church is \$2,500. They have sent Treasurer H. R. Crandall \$2,500.

### DEAN ARTHUR ELWIN MAIN HONORED

[We are delighted to see in the Alfred *Sun* the following account of the "Service of Appreciation" held by the two Alfred churches in honor of Brother Main, to commemorate his faithful services of twenty-five years as dean of the seminary. Many RECORDER readers will be glad that so many of his old students have written such hearty and loving words of appreciation.—T. L. G.]

The First Alfred and Alfred Station Seventh Day Baptist Churches united in a service of appreciation and congratulation in honor of Dr. A. E. Main in the church at Alfred, June 5.

The beautiful flowers, large congregation, the appropriate and inspiring music and the words of appreciation and love spoken and written by former students of Dr. Main, all were a sincere testimony to the desire of the churches and college to express to Dr. Main their love and esteem.

Pastor A. C. Ehret had charge of the opening services and Professor R. W. Wingate of the university directed the large choir.

Invocation

A. C. Ehret

Responsive service—No. 55

Prelude—The Grand Choeur, by Dubois

R. W. Wingate

Hymn—No. 491

Scripture lesson—First Psalm and the Beatitudes

A. C. Ehret

Vocal duet—Be Glad O Ye Righteous, by Hosmer  
H. E. Pieters, R. W. Wingate  
Mrs. Leona Place Jones, accompanist  
Prayer Pastor A. Clyde Ehret  
Anthem—Sing O Son of Zion, by Hosmer  
Choir; Soprano sung by Miss Eleanor Prentice  
Hymn—No. 617

Rev. E. D. Van Horn, pastor at Alfred Station, and chairman of the committee composed of President B. C. Davis, Pastor A. C. Ehret, and himself, appointed to arrange for the service, took charge of the remainder of the service.

He read extracts from congratulatory letters received by Dean Main from Rev. Henry N. Jordan, chaplain at Battle Creek, Mich., Sanitarium; A. J. C. Bond, pastor of the church at Plainfield, N. J.; Miss Anna Davis; J. W. Crofoot, Grace High School, Shanghai, China; Walter L. Greene, pastor, Andover; H. C. Van Horn, pastor, Lost Creek, W. Va.; Albert E. Webster, editor of a magazine for the United States Steel Corporation, Chicago, Ill.; R. R. Thorngate, editor, Cherry Creek; Erlo E. Sutton, pastor, Milton Junction, Wis.; John F. Randolph, pastor, DeRuyter; Garrett F. Bakker, Sciota, O.; Clifford A. Beebe, Woodhull; Rolla J. Severance, Bridgeton, N. J.; L. O. Greene, North Loup, Neb.; William Simpson, pastor, Brookfield; Herbert L. Cottrell, pastor; Nortonville, Kan.; Elizabeth F. Randolph, George Junior Republic, Freeville; and S. Duane Ogden, pastor, Waterford, Conn.

All expressed appreciation for the help received, gratitude for the life lived before them, and a continuing sense of inspiration and encouragement.

A few excerpts:

"I am happy to be included among the boys and girls who were your students. I am only one of the many who came to love and revere you for all the qualities of mind, heart and personality which made you a forceful and helpful factor in our seminary life."

"I recall just now a banquet arranged by the students with the help of their good wives, and I want to say that no honor that has come to me during the years since has been more keenly appreciated than was that of presiding as toastmaster on that occasion. I appreciate most of all, however, the deepened religious experience, the broad Chris-

tian viewpoint, and the spirit of charity which I breathed into my soul with such lasting satisfaction in the atmosphere of the seminary. Personally, therefore, I am happily thankful that you were at the head of the seminary faculty during my student years there."

"Eternity alone can tell the blest results of your research and the ever willing and patient efforts to aid those that seek to learn of their relation to the world and its Creator God."

"Please accept my hearty congratulations on the completion of such a long term of valuable service to the kingdom of God and to your fellow men and especially to your students, of whom I am proud to count myself one."

"I have been very glad that I chose to study for four full years under your direction. Those of us who have had this privilege have been helped to a finer appreciation of the divine Word, the unity of all truth, and the fullness of the abundant life in Christ. You gave us a survey of the great field of theological and spiritual truth and a point of view which I have not found it necessary to change materially with the passing years. The delightful fellowship with you and your associates and the boys of those days are a very precious memory."

"Your boys saw in you not only scholarly learning and wisdom, but the Spirit of the Master whom you have loved and served so long. God bless you and continue to keep you."

"Your staunch character and gentle courtesy and unflinching patience with all those difficulties encountered by a young man during his transitional period can never be forgotten. Appreciation of such an attitude can not be put into words, but gratitude remains in the heart. Even though one has left the ministry, the lessons of intellectual honesty, independent thought, and tolerance for differing views gained from association with you, persist as a permanent heritage and blessing in any field. And those stimulating, inspiring chapel talks! When a theologian can hold the close attention of verdant freshmen, cynical sophomores, blase juniors, and sophisticated seniors time after time in a voluntary chapel attendance, it's pretty good evidence of the respect with which the seminary and its dean are regarded. And best

of all is the fact that this respect we gladly accord you. Dr. Main is mellowed and enriched by warm admiration and real affection. We not only honor you. We love you."

"I believe that your prayers to enlarge our souls, that those who love us may have more to love, have been abundantly fulfilled in the lives of many of those of us who have had the privilege of being taught by you."

"Long may have seemed the road and difficult the task, as you have tried to help prepare young men for the ministry, but your life and work will live in the lives of those who have come under its influence, and eternity alone can reveal the good you have done and the lives you have helped."

"Very often I think of the statement which you occasionally made to the effect that it was your expectation that many of the young men of today would surpass you in their ministerial achievements, but that you would make them work some if they did. And indeed, in your broad comprehension of divine truth, the fearlessness with which you have presented your views and stood for your convictions, even when they differed from others, and in your example and your eagerness to equip young people for genuine holy service in God's great universe, you have set a standard for all of us who have enjoyed the pleasure of association and study with you, that very few, if any, can ever surpass."

"Most of us believe in giving bouquets to the living rather than reserving all of them for tributes to the departed. Yet too often we give all too few flowers of appreciation and love to the living, even where we most intend to do so. How often I have expressed to others how glad I am that I had the privilege of two years spent in studying under your sympathetic direction! Yet I am certain that I have made sure you knew it, and if thus far I have failed to let you know just how truly great my appreciation is, I am sorry. For this reason I am glad of the opportunity on the occasion of this appreciation service to try to express to you my love and deep gratitude for all that you have done for me, and to congratulate you upon your approaching eightieth anniversary. That your birthday may be full of joy and that every remaining day of

your most useful life may be rich and full of happiness is my prayer."

Pastor A. C. Ehret was called on and spoke feelingly of the pleasure it gave him to take part in such a service. He said: "It is impossible for me to express what I feel at this time. My failure is the failure of us all to put in words the feelings of the heart. In a common thinking and a unifying method of thinking we are united as friends and as brothers. Not always were we engaged in the discussing of some theological problem, but the greater part and the greater love that we received was the practical help in living as men. The kindly interest, the fatherly interest you have manifested and are continuing to manifest is greatly prized by both Mrs. Ehret and myself."

Rev. Edgar D. Van Horn then added his own tribute in honor of Dean Main. He said: "There is uniform testimony in these letters to your fine scholarship, your loyal appreciation of the deep and abiding principles of our Christian religion, and your undying faith in them as the ultimate solution of all our human problems. There is also present in these messages a glowing testimony to that happy fraternal tie unto which the souls of your students were knit which renders them more sympathetic in their denominational outlook and ideals. In these times of disintegrating influences among many of the larger denominations, the welding influence of our seminary life under your leadership stands out all the more clearly.

"The completion of twenty-five years as dean of the seminary is an achievement which only time can measure. Not only your students but many prominent laymen have a deep sense of the good you have accomplished in your ministry as teacher and friend. Dean Main is a link between the past and the present. In presenting these letters with others that have not yet come, the students and denomination wish also to present formally a loving cup to you."

Dr. Main responded briefly by saying: "In the words of Dr. Jones of Hornell to whom the Ministers' Association of Hornell and vicinity gave a like testimony two years ago, most sincerely I am not worthy of this token of appreciation, of thankfulness, and gratitude. But I own I am glad

to hear it. I am thankful. With H. Clay Trumbull I say 'Friendship is the master passion.' There are two or three doctrines or kinds of immortality. I know I shall live again in the lives of my students."

Hymn No. 622.

Benediction

Processional March by Le Blanc, R. W. Wingate.

### CHAUTAUQUA W. C. T. U. PROGRAM WILL BE HIGH-LIGHT OF SUMMER

National W. C. T. U. officers—a big W. C. T. U. day and an inspiring educational program of important department work will feature the six weeks of W. C. T. U. activity at Chautauqua, N. Y., July 5-August 16, when Frances E. Willard house will be the mecca for white ribboners throughout the United States.

Mrs. Ida B. Wise Smith of Des Moines, Iowa, vice-president of the National W. C. T. U., will represent the national organization officially for the first three weeks. Mrs. Margaret C. Munns, treasurer of the World and also of the National W. C. T. U., will be official representative at Frances Willard house for the second three weeks. Mrs. Frances E. Fuller, of Madison, Ohio, is to serve as resident hostess throughout the six weeks' session.

Mrs. Ella A. Boole, National W. C. T. U. president, will give an address in the Chautauqua auditorium on W. C. T. U. day, July 19. Mrs. Boole and the leaders of several other women's organizations will, during the week of July 19, be official guests at Chautauqua and will there formulate plans for closer co-operation in solving mutual problems.

Special W. C. T. U. department work will be outlined, explained, and discussed by the following National W. C. T. U. department directors: Mrs. Edith F. Lee of Rome, N. Y., Child Welfare; Mrs. Anna Marden DeYo, San Francisco, Calif., Institutes; Miss Rose A. Davison, Americanization. Mrs. Smith will represent the director of the department of citizenship, and Mrs. Munns will present the work of the department of parliamentary usage.—Mrs. R. Scott Dunkin.

"Christ's moral law could cure even the world's economic distress."

## MISSIONS

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

### "IT IS A LAYMAN'S JOB"

"It is a layman's job" was the declaration of Albert A. Oland in an address at the recent session of the Eastern Association. Mr. Oland has recently become a Seventh Day Baptist, and he was speaking of church and denominational finances. It seemed strange to him that our people are failing to raise the budget for the Conference year now drawing to a close, and we must all feel chagrined that we are far behind on so small a budget in a year of great prosperity.

The declaration that the raising of benevolent funds is a layman's job is supported by Scripture and common sense. The first deacons were called out especially for the purpose of looking after temporal things. Some of them, at least, went beyond this in their Christian service, and the church was greatly blessed in their broader activities; but the immediate occasion of their consecration was the need of men to administer temporal affairs. This plan relieved the apostles and gave them more time for the arduous duties of their office. It was also a great blessing to the laity to have this work to perform, for spiritual growth depends, in no small measure, upon Christian activity. Furthermore, laymen are, in many cases, better fitted to administer the temporal affairs of the church than are the ministers.

Laymen should recognize that the raising of church and denominational funds is their job, and they should undertake it with consecration, business sense, and gladness. They should not be satisfied when they have raised only about one half the appropriation any more than they should be satisfied when the pastor has done only one half of what he is expected to do.

Having said this, another thing should be noted, namely, that the fact that the financial side of the church's task is the layman's job does not mean that the pastor has no responsibility regarding this phase of the work. There are pastors who seem to think that

they have no responsibility in these matters, and there are laymen who think that the pastor should keep his hands entirely off church and denominational finances, though the laymen fail miserably regarding them; both are wrong. The pastor is the overseer of every phase of church work, though he is not expected to do it all. If the laymen are negligent the pastor should spur them on; if they are faulty in their methods, he should kindly show them their weakness; if they will not do their duty in this respect, he may justly, with the approval of the church, do their work himself. A wise pastor will not meddle when laymen are doing well; but if they are negligent and the finances are falling down, he is duty bound to lead them and the church, in some way, to better things.

The financial side of Christ's kingdom is the layman's job, and laymen should brace up to it with love, devotion and efficiency.

### A CALL FOR HELP

Rev. William L. Burdick,  
Ashaway, R. I.

DEAR BROTHER BURDICK:

I see by the RECORDER that you are the contributing editor for the Missions' Page, therefore I come to you for help.

There are four families—all lone Sabbath keepers—here, and a sister some forty miles away. All have growing children, therefore we greatly feel the need for help. What we would like to have is a minister who could visit us this summer, say in August, and hold a ten-day meeting.

I am writing you for information along this line, or at least to find where I can get this information.

I remember very distinctly that we have had ministers of the Seventh Day Baptists visit us before with a great deal of benefit to us.

I remember especially Brother J. H. Hurley, Brother W. D. Burdick, Brother Walter L. Greene, and others.

We are especially anxious to have someone this summer to conduct at least a week's meeting.

Please help us out if possible.

Yours in Christ,

A. T. BOTTOMS.

Athens, Ala.,  
May 29, 1926.

### MINUTES OF THE JAMAICA ASSOCIATION OF SEVENTH DAY BAPTIST ADVIS- ORY BOARD

Meeting held Sunday, March 28, 1926.

Elder Mignott as chairman presided.

Other members of the board were as follows: Brethren Hunt, Brown, Small, Mignott, and Dunbar; Sisters Malvaney, Thompson, Richards, and Small.

At 10 a. m. our meeting was called to order by the chairman.

Prayer was offered by Brother Hamilton, one of the visiting brethren from Linstead.

Minutes of the last meeting were read and accepted.

Our first business was to choose a member for the board in place of Brother Samms, who withdrew from the association. Sister Small recommended Brother L. Dalhouse. Sister C. Malvaney seconded. All present agreed.

Next was the discussion of a church building for Kingston. A model was set before the board whereby we might raise funds for the building from 40/20—15/10—9—8—7—5—to 3—and every member of the board is asked to impress upon the church they represent the importance of this matter, so that at the end of June all the churches combined might raise at least 50 pounds. The matter was thoroughly discussed and all present promised to do their best.

There were present with us Brethren White, Malvaney, and Smith from the Kingston Church; Brother J. Davis from Mile Gully; Brother Hamilton and Sister Whittaker from Linstead. They were invited to sit with the board. It was moved by Brother Hunt and seconded by Brother R. Mignott.

A letter was read from Brother Flynn in which he also planned a budget for his church.

Brother Davis, speaking on the subject of raising funds, said as his company is a new field, it would not be advisable to put financial matters before them. He told how the work started in St. Mary and its progress. Elder Mignott commented on this report.

Brother Davis' salary was next discussed. The matter was deferred until the financial report is read.

Two letters were read from Brother

Kennedy asking for financial help to start him in the work as represented by Seventh Day Baptists. Elder Mignott promised to help him financially, and if there were others who would like to do so, they were free to follow their conviction.

Elder Mignott then addressed the board on the matter of his health. He said his health is much impaired and he needs some rest. He was counseled to take a rest, a month if necessary, to which all present agreed.

A letter from Rev. A. Dunbar of the African Methodist Episcopal Church was read and handed over to the church leader, Brother Hunt, to be dealt with.

Brother Hunt moved the adjournment of the meeting until 2 p. m., seconded by Brother R. Mignott.

Prayer by Brother White.

At 2 p. m. our meeting was called to order by the chairman. A letter was read from Brother Samms relative to his position with the Jamaica Association. It was moved by Brother Brown and seconded by Brother Mignott that we accept his withdrawal. He was counseled that because of his contention and division which he breathes forth in his letter to the association as well as to individual members of the board, it was necessary that the leader of each church should be acquainted therewith and that he should not be encouraged to function in any of the churches of the association.

A letter was read from the Biglow and Main Company relative to the price of the hymn book that we have selected to be used in our association, in which we learned that the price is \$1.50. All present concurred.

Financial report for the first quarter was read and accepted. It was then agreed that Brother Davis be paid according to the funds that come into the treasury, for which reason no stated amount could be fixed.

It was agreed that the deliberations of the council should be communicated to every church leader that they might be set before the members of each church.

It was moved by Brother Hunt and seconded by Brother Dunbar that we adjourn *sine die*.

Prayer was offered by Brother L. Dalhouse.

JULIA SMALL,  
Secretary.

### EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

#### BACCALAUREATE SERMON AT WASHINGTON COLLEGE

June 13, 1926

Theme: The Challenge of Country Life.

Texts: Psalms 121: 1; Matt. 9:37:

*"I will lift up mine eyes unto the hills from whence cometh my help."*

*"The harvest truly is plenty but the laborers are few."*

When you were once a little boy—if you ever were a little boy—did you ever sit by the edge of the garden when the plowshare had just turned up the fragrant soil and work your bare feet through the moist cool earth, or, picking up a handful, let it run idly through your fingers?

Little did you know—and less did you care—that the good "feel" of the dirt was an instinctive human joy in Mother Earth. The thing at your feet or in your hand was just dirt to you. Little did you realize that a mere fistful of soil contained magic powers that no wise man could explain. Look at a pail of gasoline. It resembles water. Yet a tank full will drive a loaded truck over mountains or speed a pleasure car a hundred miles or more. Just plain soil has quieter but tremendous power. The little patch of garden through which you watched the plowman drive his plow is a part of a great treasure chamber upon whose riches all men depend. The earth is the mother of us all. It is the soil that feeds the world. It is to the soil that we ultimately all return.

The proudest millionaire who has his mansion on Quality Street and the daintiest dame who adorns exclusive society have their feet solidly planted—look down upon it as they may—in this same soil. The man who composed the old lines

*"Imperial Caesar, dead and turned to clay,  
Can stop a hole to keep the wind away."*

understood that even kings and kaisers are molded out of common soil.

From the time when our mothers used to scrub our dirty faces and send us from

the supper table because our finger nails were in mourning, until the time when the preacher shall stand by our open graves and, dropping earth upon our caskets, pronounce "dust to dust and ashes to ashes," we have intimate and continuous relationship to the soil.

The Bible writers share the common belief in our kinship to Mother Earth, for they remind us that we are fashioned from the dust of the field.

The old Greeks knew that we were earth-born and earth-sustained. You recall that one of Hercules' seven labors was to overcome the giant Antæus. He wrestled in unequal combat with the powerful fellow and seemed destined to lose, for every time Hercules threw him and thus brought him in contact with the earth, Antæus regained his strength. Only by holding him off the ground and strangling him in mid-air could Hercules overcome his opponent.

Like the Greek legend, the Hebrew scriptures recognize, too, that man derives strength from nature, for the Psalmist exclaims, "I will lift up mine eyes unto the hills from whence cometh my help." Throughout the Psalms, David, next to our Lord, the greatest nature lover of the Bible, gives us the decided impression that he gains delight for his senses, solace for his disappointments, and courage for his tasks from nature. Who can estimate in how great measure his success as a man and as a king was made possible through the constant influence on his character of his earlier life in the open with his flocks?

We are related to the earth through the food we eat. Like the soil, our bodies contain carbon, hydrogen, oxygen, nitrogen, and all the rest.

There is little about a dish of strawberries to disclose their earth-origin, and yet in order to produce them the great Chemist of the universe, one day in springtime, caused his sun to kiss the earth and his rain and dew to water it. The soil responded, and up sprang the strawberry plant. The sun shining on its leaves formed carbon—which is to a plant what structural steel is to a skyscraper. By his own mysterious processes, God made the plant to blossom, then to bear the luscious fruit which rejoices both the eye and the palate.

All of us therefore are in a very real sense



children of the soil—whether we run a farm or a college. Like Antæus, we are all dependent upon and ultimately derive our strength of body from the earth, and like the Psalmist, often our strength of soul from nature. Most men have an instinctive sense of relationship to the soil whether they pass their days in an office at the top of a skyscraper or in a cottage in the fields.

When a city man spends a day on the golf links, when the millionaire builds his summer home among the mountains, when the college professor goes a-roughing it in the Canada woods—they are all responding to the lure of the soil.

My theme this morning is the joys and responsibilities of rural citizenship. I want to call the attention of these young friends of the graduating class to the often little suspected opportunities for college trained men and women to invest their lives in the country and to realize on such investment all the desirable and highest satisfactions which life offers.

Every individual life roundly lived must be religious. So, too, every nation which lives abundantly must be spiritual-minded. Religion suffuses and shapes and completes every successful existence. The great drama of the world's life, without the role which religion plays in it, would be like the play of *Hamlet* with Hamlet omitted.

For every smoking chimney that raises its dingy crest above the turmoil of the steel plant, for every proud ship that moves like a shuttle back and forth between continents, for every lofty skyscraper that houses a thousand busy clerks and captains of industry and commerce, for every coal mine that gouges out the bowels of the earth, there is somewhere a worker of the soil patiently forcing the often reluctant earth to yield its increase. Without the soil and the men who live by working it, there would be, could be, no business, no pleasuring, no religion, no civilization, no anything.

Hence the health of the farmer and his collaborator, the citizen of the small town, their degree of economic independence, their satisfaction with the life in the country, their initiative, their progressiveness or lack of it, the rightness of their social life, and the vitality of their religion—all these matters are in the end religious questions and are of infinite concern to America. The

city man who makes sport of the country man is a man standing on a tower laughing at what he considers the futile efforts of men below, who will eventually strike his supports from under him.

The vigor of our huge cities and of our city civilization bears then a direct relation to the vigor of country life. The country life problem is in the end a religious problem.

"This is an urban age," writes one thinker. "Nevertheless the fact that towns and cities are growing three times as fast as the country and villages leads one to wonder where it is all going to end. Our food and raw materials are even now being produced by scarcely one-third of the people. This farming population is receiving no additions and contributing two-thirds of its natural increase to the towns and cities. Moreover, nearly a third of the country population is young children—non-producers. The result is that despite virgin soils, on plenteous and cheap land, in an age of machinery, and with the highest grade farm populations in the world, production lags behind increase of population. One might well ask the question: Is there not to be a new country life?"

"For it is more plain every day that the twentieth century type of city can not be further developed nor maintained without a twentieth century form of country life. The modern city is particularly dependent on the country."

It is the story of Antæus all over again. The ultimate source of American vitality is the country.

Without disparagement to the city, which most certainly has its appropriate and rightful place in the scheme of things, or to the men and women who live and work in the great centers of population, I hold that a vigorous, happy, and serviceable life should be more easily achieved in the country than in the city and that the country must somehow soon challenge more of the strong men and women to devote themselves to rural life, not as folks who tolerate it but as people who love it. There ought to be more alert folks to choose the country way of life, who feel with David that in God's unspoiled out-of-doors they can best keep mentally and physically and spiritually fit and there they can most easily glimpse his

eternal hills from which will come to them help and inspiration.

Frankly, I want to appeal to you, graduates of Washington College of the class of 1926, to consider the country as a place to make a living and a life. Perhaps some of you should and will find your career in the city; others of you most certainly should invest your lives in the open country or in the small town.

I do not need to remind you that all the conveniences of city life are becoming commonplaces in the more progressive sections of rural America. Ease of communication has done away with the former isolation of the country dweller and has created in country people a new sociability and a new interest in the world at large. The gasoline engine, running water, and electricity, have relieved the rural housewife of the back-breaking drudgery of a generation ago.

The country as a place of abode enjoys the unsurpassed advantage, to men and women who have eyes and ears, of being the most beautiful spot in the world. What sight is more restful to the eye than a fine field of wheat nodding in the breeze? What more enchanting than broad shadows cast by deep woods on a brilliant summer afternoon? Who can look into a newly opened rose a-glisten with the morning dew and not feel that God is very good?

Reverently have I watched his majesty, the sun, slip down the western sky and pause, before dropping into the Chesapeake, just above the horizon, looking like a huge Chinese lantern hung against a pale but rich blue curtain.

Last winter I was driving late one night from Easton to Chestertown. A heavy snow, fallen some days before, which had alternately thawed and frozen under the day's sun and the night's cold, formed an even crust which covered the gently rolling countryside. Under a pale moon the landscape looked as if it were robed in a rich heliotrope-colored satin. I shall never forget the scene.

I sometimes wonder if these beauties of sight and sound are not the language he is using to call men back to their primal home, the soil, that they may renew their bodily and mental sanity. David, harassed in Jerusalem by the affairs of his kingdom, found solace in looking out, possibly from

his palace over the low-roofed houses, toward the hills around the city. In gazing upon them he felt a new strength steal into his wearied spirit. And he went back to his work every inch a king.

Not only can country folk have conveniences and feast their eyes on nature's loveliness; they can also be successful. It used to be thought that business and professional success was achievable only in the city. The man who deliberately chose his life work in the country was often assumed to be a fool or a weakling. He probably lacked, it was felt, the progressiveness, the aggressiveness, and the intelligence to get along anywhere else.

I want to say to you that country men and women of my acquaintance—farmers, doctors, editors, bankers, lawyers, preachers, and home-makers—are making conspicuous successes. They are putting just as much mother wit and trained intelligence into their jobs as anybody. They are just as progressive. They have caught a vision of what country people may do and become, while some of their less thoughtful comrades have raced off to the city yielding to the lure of a place where success sometimes looks easy.

But to my mind the crowning glory of the country is that it is the home of three sublime modes of spiritual expression—poetry, philosophy, and religion. The first poets, philosophers, and prophets were men, who, like the Psalmist, caught their notes from the hills, plains, rivers, trees, flowers, and mountains. They confronted in nature real intellectual stimulus and challenge. I suspect that one reason why many a man finds the country dull is that he is deaf to this challenge to his intellect and this appeal to his soul.

Not so the poets. Nature has always spoken to them in her various voices.

An unparalleled seer and listener, Wordsworth, not only took exquisite delight in the sights and sounds of nature, but found in them challenges to profound thought, solace for sadness, heartening for hours of weariness, and interpretation and evidence of God himself. Listen to him:

"And I have felt  
A presence that disturbs me with the joy  
Of elevated thoughts; a sense sublime  
Of something far more deeply interfused,  
Whose dwelling is the light of setting suns,

And the round ocean and the living air,  
 And the blue sky, and in the mind of man;  
 A motion and a spirit, that impels  
 All thinking things, all objects of all thought,  
 And rolls through all things. Therefore am I still  
 A lover of the meadows and the woods,  
 And mountains; and of all that we behold  
 From this green earth; of all the mighty world  
 Of eye, and ear,—both what they half create,  
 And what perceive; well pleased to recognize  
 In nature and the language of the sense,  
 The anchor of my purest thoughts, the nurse,  
 The guide, the guardian of my heart, and soul  
 Of all my moral being."

Equally with poetry, philosophy is country-born. It was wonderment at the inscrutable ways of nature that prompted men to philosophize and to ask themselves the questions: "Whence does man come?" "Whither is he bound?" "Why is he here?" Frequently even in our own times, it is not in the study or in the crowded haunts of men, but walking in the fields, striding through the storms, meditating in the woods—God's first temple—pacing by the seashore that earth's premier minds have worked out their philosophies which remain huge storehouses for men to draw upon when they are puzzled by the kinks of life.

Our own American philosopher Emerson sent forth from his Massachusetts country home thoughts which have shaped and challenged the courses of men. After reading some of his essays, I have wondered if he had not just come to his study from the garden and the woods to write them, so redolent are they of the soil.

And what shall we say of religion? The so-called heathen religions began as nature worship. The ancient Hebrew religion came into being in the deserts, plains, and hills of Asia Minor. Christianity itself is a rural religion—rural in its inception and long rural in its membership. Its flesh and blood—the Ten Commandments, the world's most sublime and comprehensive moral code—were given amidst the desolations of Sinai, and its heart and soul—the teachings of Jesus—were pronounced on the Mount of Olives, on the banks of Jordan, the shores of Galilee, and in the fields of ripening grain.

Indeed the Bible itself is a rural book. Read the Psalms, the Prophets, the Gospels, and you can pretty nearly reconstruct in your imagination the country side of Palestine. The differing soils in the parable of the sower, green pastures, still waters, cattle on a thousand hills, fields of grain whitening

for the harvest, and the lilies of the field—all testify to the formative influence which country life exercised on the race out of which Christianity finally sprang.

I am saying to you men and women about to be graduated that the country not only offers a life of increasing comfort, beauty, and the possibility of material success; it also offers to seeing eyes and hearing ears and understanding hearts, dynamic stimuli for thought, challenges to your sense of beauty and material for a wholesome, progressive, and lofty interpretation of man and of God. I covet for you the ability to find sermons in stones, books in running brooks, and help when you lift your eyes to the hills.

But my line of thought is not quite complete. My greatest reason for inviting you to become country dwellers is that the country needs you. I did not come here to read you just a pleasant essay on country life. I came to bring you a challenge. Our boys went overseas in 1917 in answer to a challenge of humanity. I am issuing one to you just as imperious as that they responded to. They went to fight for humanity. I challenge you to live for it. When I look you over I take you to be equal to it.

Perhaps some of you have thought of the world into which you are going as already made. It isn't. It's a very incomplete world. It is in the process of making. You must help make it. It is like a shipyard where a majestic ocean liner is being built. You see the activity. You hear the sound of hammer, saw, and steel-riveter, possibly the songs of the men. You must not, can not, stand idly by in this yard. You will be shortly summoned to work. All the labor will be hard; some of it dangerous. You can not falter and remain men and women.

A moment ago I told you of some of the joys and possible successes of country life. I want now to turn the picture around for a minute to show you the seamy side, or, possibly better, the incompleteness of country life. I said it was growing more worth while. But it will not go on so growing without your help. Having grown up in the country and having lived in it all my life, I am sure I shall not be misunderstood in what I am about to say regarding the shortcomings of the country.

If you members of the class of 1926 have caught the vision which your college train-

ing should have given you, you know that the world progresses, that the man or the nation that does not recognize the fact and the laws and the necessity of orderly human advance is soon pushed aside. Progress is life. Standing still is death.

Country folks sometimes fall into the habit of thinking that progress is for others, not for them. They draw back from the inconvenience and the pain of it. They are strong on the side of holding fast to that which has been good and short on reaching for the good that is to be. I am saying to you that they need your energy and your vision to demonstrate that progress is also for them.

Perhaps the outstanding fault of rural populations is complacency. They are satisfied with things as they are. The town they live in is the best town on earth. They hold to this view sometimes with a blindness that keeps them from understanding other folks and realizing that this is a big world. At their worst they are interested only in themselves. At their worst they become intolerant, suspicious of other men, easily believing the worst of them. This state of mind forms a compost for harboring distrust and hatred which, when they bear fruit, result always in dissension and sometimes in war.

Closely allied to complacency is a frequently luke-warm interest in education. Too often country people feel that the country boy does not need to go to school as long as his city comrade. They do not see and insist that the rural lad deserves as good education as the city lad. They have not yet altogether learned that ignorance is the mother of disease, of strife, of human decay. War has slain its thousands but ignorance its tens of thousands. Rural folks are now convinced that the cost of mud is greater than the cost of good roads, yet they are not yet persuaded that the cost of ignorance is greater than the cost of learning.

One of the greatest directive forces of the world is public opinion. It is to our community, to our state, and to our nation what the steering wheel is to the automobile. An ignorant, selfish, bigoted, one-sided public opinion will certainly run the Ship of State with its precious cargo on the rocks. An enlightened thoughtful public opinion will guide the great craft to a safe harbor. In the country, just as in the city, there

are multitudes of folks who don't know and don't care a hang about public matters. Their indifference runs all the way from indifference to matters in their school district to the settlement of the French debt. The health of America depends upon people's knowing and caring and thinking right.

I want to say to you that no person can exercise a more beneficent and powerful influence in the creation of the public opinion of the next generation than the country and village school teacher. He may be, should be, a key man in his community. A number of you, possibly most of you, are going into rural high schools. I want to tell you that your jobs are of the highest importance. You should fill them with dignity, quiet force, and vision. Our country needs more wide-awake, alert teachers, trained mentally and spiritually, with a real heart for the job of fashioning influential citizens of a great country and a greater world.

I challenge you to undertake this exalted mission, not as one who draws his salary only, but as one molding the future of the world. For success you must have training, but you must know how to read country life as an important chapter in God's great book of human destiny. And by all means learn to look unto the God of the hills for help.

You must undertake your labors in the same spirit as the country shoemaker who hit the nail of my thought squarely on the head when he declared, "My business is serving God. I cobble shoes to pay expense."

Again let us look at country life. The death rate in the country is higher than in the city. More folks die from preventable diseases in America every year than were killed in the four years of the Great War. Diphtheria, scarlet fever, tuberculosis are abroad in the land. Tonsils and adenoids are sapping the vitality of country boys and girls. Cripples, whose defects could be corrected or overcome, must go through life partly or wholly useless, a burden to themselves and to their friends. Impaired eyesight and bad teeth swell the list of preventable ills which country people must suffer, all because there are not yet doctors enough and nurses enough and education enough about the laws of right living and health.

Some of you should be country doctors and nurses. I challenge you to these high callings that country life may become more happy and more complete.

Another need of country life is the country home-maker, the woman of big heart, capable hands, and vision of the vital service she can render her husband and her children that they may be bound together as with hoops of steel in a happy, inspiring home-life. It seems ungallant of me to say it—country homes are no worse off certainly than city homes—yet I know of too many places where what should be a home is just a house from which children and husbands escape as soon and as often as they can.

I want to say to the young women of the graduating class that real home-making is one of the biggest jobs on earth. It is the study of a life time. I challenge you to it. You can not make a home by turning yourself into a drudge. To make a table inviting and a house attractive are big tasks in themselves which will demand much of you. But to make a place home you must make yourselves big and charming personalities so that your husbands and children shall always find something new and delightful about you and the homes you will adorn. Again I say here is the worth while job of a life time. And the atmosphere of a real home does not stop at your threshold but goes abroad to bless your community and make its happiness more complete. The country, like the city, needs more great home makers.

And yet again the final need of country life is more pastors. When you see a group of boys loafing on the street corner learning the arts which the devil finds for idle hands; when you listen to the casual conversation of a group of country men who can talk of nothing but sex; when you hear the statement as I have, often, lately that vulgarity, obscenity, and profanity are growing a-pace in the country, which good folks used to believe to be the sole home of purity and virtue, you will realize that there must be more country churches and more country ministers and more country working Christians.

I am by no means a pessimist when I repeat to you the words of one of our Maryland circuit judges: "There are five times as many criminal cases tried before me today as when I first came to the bench seven

years ago." It looks as if crime were coming to the country.

There's no agency under heaven to cure people's sick wills and purge their evil purposes like the spirit of Jesus and the Christian Church. And the spirit of Jesus must have more practitioners and the Church must have more leaders. Possibly some of you are looking toward the Christian ministry. I hope so. I challenge you to the biggest, hardest, happiest job of all those which are beckoning the trained heart and mind of the boy who wants to live in the country.

Do you see, my young friends, how the country is calling you? Do you understand how happy and successful and serviceable you can make yourselves by planting your lives in the soil of Mother Earth? Can you feel the truth of the anguished cry of the master of us all, "Truly the harvest is plenty, but the laborers are few!"

I come to bring you the challenge of the country—for the sake of the wholesome living in the open spaces and for the sake of the imperative service which the country needs. God bless you! God grant that you may hear the call of the needy soil and that you may serve it, and serving look unto the hills from whence will come your own help.

#### COLLEGE SPIRIT AND THE SPIRIT OF THE COLLEGE

The usual thought when "college spirit" is mentioned is of collegiate-looking boys and girls doing lip-service at a football game in response to the antics of a silk-haired cheerleader, of huge athletic squads, of unquestioning loyalty to everything relating to the particular college of which these people are members, and of "boosting" and "pep" and "goodfellowship" which would do a Rotary Club proud.

Enthusiastic editors of school papers write editorials on the lack of college spirit, that great essential to higher education. Probably they lament the great misfortune of lack of enthusiasm evidenced by the failure of the students to yell as loudly as they might to urge, when it is fifty points ahead or as many behind, the eleven along to victory, or as shown by the fact that good fellowship is lacking (students do not always speak to each other on their tenth daily meeting), or rival organizations quarrel.

That is the most vicious debauchery possible in a fine, big family full of desire to see the old college recognized as the best little school in the country.

No doubt there is some value in all these manifestations of group spirit. But what is the value toward carrying out the real purpose of a college—the intellectual training? The differentiation of two distinct types of "college spirit" has been suggested in the title.

The "spirit of the college," as we choose to call it, is the driving motive which makes toward achievements in scholarship. It comes from inspiration to contribute something toward social welfare, toward scientific truth. The presence or absence of this kind of a soul is the measure of the worth of the college. The college which has the true soul is the one in which students dig about in the library for literary bits or for interesting argumentations, or for scientific truths; it is the one in which the science departments have numbers of students working on original research problems rather than drudging through a course of cut-and-dried "experiments" with relief when they are done; one in which the students seek and find inspiration to seek and enjoy beauty in literature and art; the one in which sensible individualism is encouraged to seek outlet in appreciation of good; and the one which is lacking in bombastic attempts to lump all students together into a "collegiate" type and make them soulless automatons designed chiefly for the purpose of screaming in unison to an athletic team playing without the spirit of play.

The professor who gives inspiration and leadership in his department is the first requisite toward giving the college a spirit which amounts to something. Perhaps more of such inspiration and less of frozen "courses" and "studies" would make the college student a scholar rather than "collegiate."—*Milton College Review*.

#### PROHIBITION SUBCOMMITTEE WOULD PUT TEETH IN LAW

Eighteen days of wet and dry evidence and argument before the special Subcommittee in Washington came to an end last week with the announcement of the report which the Subcommittee will take back to the Senate Judiciary Committee. The re-

port asks for no weakening of the law, but for a strengthening of its enforcement. This is the way the Subcommittee responds to the statement of General Andrews, head of prohibition enforcement, that he wanted teeth put in the law. The report takes the form of an approval of a carefully drawn bill which the Judiciary Committee is asked to present to the Senate for favorable action. It extends the right of search and seizure farther than has yet been done by any enforcement legislation. The new bill makes it a crime to remove the denaturants from any denatured alcohol or denatured rum, or to redistill such denatured alcohol or rum for beverage purposes, and fixes a high penalty in imprisonment and fine for violation. Severe penalties are also provided for counterfeiting withdrawal permits or physicians' prescriptions for liquor. More stringent provision is made for seizure of vehicles used in violations of the prohibition law. United States vessels can be searched anywhere on the high seas, and any vessels undertaking to smuggle liquor into this country can be seized (subject to treaty stipulations in the case of foreign vessels) if this bill becomes law. The bill will be debated at length, no doubt, before the Judiciary Committee, and it is not expected that it will come before the Senate before next winter. The net effect in public opinion of the long investigation is, as we sense it, no advantage to the wet cause. The sensational showing promised by the liquor interests did not materialize, and the insincerity of their claim that legalized wine and beer would satisfy the craving for hard liquor and cause its repression has been exposed beyond question. Now that the investigation is over, our chief regret is that Mr. Wayne B. Wheeler did not himself go on the stand and set at rest the suspicions and charges against the Anti-Saloon League, which his failure to do so has made possible. The league's methods, its money affairs, and the sources of its income should be the common property of the public, and Mr. Wheeler's testimony would, we can not doubt, have put to rout the critics. He should have volunteered to give it.—*The Christian Century*.

"Loyalty to Christ, to Christ's standards, Christ's work, and Christ's Church is a mark of genuine Christian Endeavor."

## YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK  
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Contributing Editor

### JESUS AND HUMILITY

Christian Endeavor Topic for Sabbath Day,  
July 10, 1926

#### DAILY READINGS

Sunday—Its unpretentiousness (Matt. 18: 1-6)  
Monday—Its kindness to the weak (Matt. 18: 7-14)  
Tuesday—Its patience with offenders (Matt. 18: 15-22)  
Wednesday—Its forgiving love (Matt. 18: 21-35)  
Thursday—Jesus illustrates humility (Matt. 17: 24-27)  
Friday—Humility serves (John 13: 1-17)  
Sabbath Day—Topic: What does Jesus teach about humility? (Matt. 18: 1-14)

#### BEULAH COON

“He that followeth me shall not walk in darkness, saith the Lord.” These are the words of Christ and they teach us how far we must imitate his life and character, if we seek true illumination and deliverance from all blindness of heart. Let it be our most earnest study, therefore, to dwell upon the life of Jesus Christ.” This is the introductory paragraph of *The Imitation of Christ* by Thomas à Kempis. In our study we are concerned with the imitation of the humility of Christ. Following are quotations from Thomas à Kempis:

“Boast not thyself in thy riches if thou hast them, nor in thy friends if they be powerful, but in God, who giveth all things, and in addition to all things desireth to give even himself. Be not lifted up because of thy strength or beauty of body, for with only a slight sickness it will fail and wither away. Be not vain of thy skillfulness or ability, lest thou displease God, from whom cometh every good gift which we have.

“Count not thyself better than others, lest perchance thou appear worse in the sight of God, who knoweth what is in man. Be not proud of thy good works, for God’s judgments are of another sort than the judgments of man, and what pleaseth man is oft-times displeasing to him. If thou hast any good, believe that others have more, and so thou mayest preserve thy humility. It is

not harm to thee if thou place thyself below all others; but it is great harm if thou place thyself above even one. Peace is ever with the humble man, but in the heart of the proud there is envy and continued wrath.

“Many are in obedience from necessity rather than from love.

“Often times it is very profitable for keeping us in greater humility, that others know and rebuke our faults.

“For merits are not to be reckoned by this, that a man hath many visions or consolations, or that he is skilled in the Scriptures, or that he is placed in a high position; but that he is grounded upon true humility and filled with divine charity, that he always purely and uprightly seeketh the honor of God, that he setteth not by himself, but unfeignedly despiseth himself, and even rejoiceth to be despised and humbled by others more than to be honored.

“Strive, my son, to do another’s will rather than thine own. Choose always to have less rather than more. Seek always after the lowest place, and to be subject to all. Wish always and pray that the will of God be fulfilled in thee. Behold, such a man as this entereth into the inheritance of peace and quietness.

“God protecteth and delivereth the humble man; he loveth and comforteth the humble man; to the humble man he inclineth himself; on the humble he bestoweth great grace; and when he is cast down he raiseth him to glory; to the humble he revealeth his secrets, and sweetly draweth and inviteth him to himself. The humble man having received reproach, is yet in sufficient peace, because he resteth on God and not on the world.”

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

“Except ye be converted and become as little children, ye can not enter the kingdom of heaven.” The little child has faith in those older than he. He does not fear even when he goes into the very presence of danger if his daddy is with him, for he knows that he will protect him. He believes in his daddy, and he also believes in Jesus when he gives his heart to him.

Jesus said that unless we are converted and are like little children, we can not enter the kingdom of heaven. We must have the faith of a little child—that implicit trust in

him which will enable us to endure hardship and danger for his sake.

In order to do this we must become humble. We must forget self and think of our weakness, not our greatness. Then we can render a service to mankind which will be worth while. This is one lesson which Jesus teaches about humility.

### MY COUNTRY

Christian Endeavor Topic for Sabbath Day,  
July 3, 1926

#### HAMILTON WHIPPLE

Excerpts from the “International Ideals of the Churches of Christ in America”:

“We believe that nations no less than individuals are subject to God’s immutable laws.

“We believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed, and race.

“We believe that all nations should associate themselves permanently for world peace and good will.

“We believe in sweeping reduction of armaments by all nations.

“We believe in a warless world, and dedicate ourselves to its achievement.”

Sounds, doesn’t it, like a repetition of the daily reading found in Revelations 22: 1-7?

“And the leaves of the tree were for the healing of nations. And there shall be no more curse: but the throne of God and the Lamb shall be in it.”

At the bottom of the page from which these excerpts are taken is written in italics, “How may young people assist in making these ideals the practice of the nations?”

First, young people must practice these ideals, each in his own life. Here it might be worth while for the Christian Endeavor society to stop and consider how well young people of this generation are living up to the ideals they want the nations to live up to.

This is not all. How can an individual, trying to apply the Ten Commandments and the Sermon on the Mount in his tiny sphere, help to make a warless, classless, crimeless world? This is an *impasse* that almost discourages individual effort to live up to an ideal.

It is accumulative, regenerative *influence* which will in the end lead young people towards the ideal and bring about the accom-

plishment of the international ideal. Whenever one does a kind act, he starts an influence for good traveling around the world. Whenever one expects and demands right living of a friend or acquaintance, he starts another wave of influence amplified from a new source. When enough young people are expecting and demanding of our business men, our countries, and our nations, conformity to Christian ideals then can nations disarm with safety and peace be assured.

Have faith that individuals do count by their influence in working out this end. Human individuals in this universe are a whole lot like molecules, those tiny particles of matter of which the air is made, speeding around aimlessly in the empty space surrounding them. The importance or the sphere of influence of an individual seems no greater than that of a molecule, one of the millions that occupy the space as large as a thimble. But have these molecules no significance?

There is a victrola record of “The Angelus,” by Charles O’Connel, as it was played on a mammoth pipe organ in a great church. “The Angelus” is the call to prayer sung in the morning, at noon, and at night. The simple melody and the rich full chords bring a message of inspiration and peace to a warring spirit. And it is the condensation and rarefaction of these molecules, each influencing the one next to it, which bring those beautiful tones to our ears. Those infinitely small molecules certainly do have a significance.

Is it, then, unreasonable to believe that if every Christian endeavorer would set himself to the task of really living the Christian ideals and encouraging others to live them, there could be put in motion an influence which would spread and spread around the earth until there could be heard again the great lost chord of the angels’ song—“Peace on earth, good will to men”?

### THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK  
Intermediate Christian Endeavor Superintendent  
Topic for Sabbath Day, July 10, 1926

HEROES OF THE BIBLE (DAN. 6:4-11)  
WHO ARE HEROES?

It takes a greater man to show mercy to his foe, than to kill an enemy. David

was a hero on the day he killed Goliath, but he was a greater hero that night when he found his enemy, Saul, asleep in a cave, and spared his life.

A brave man is shown to be all the braver when he does an unselfish act. Abraham was a military leader who could with a small band of his household servants defeat four great kings and their armies. But he showed himself a braver man the time that he gave Lot the choice of the best of the land, and took what was left for himself.

There were other great soldiers in the world's history who might have defeated the British as Washington did, but there are very few of them who would have refused to be made king, as he did.

We see, then, that the qualities which make men truly great, are qualities which we all may possess. For we can all be merciful. We can all be unselfish. Each one of us can put the welfare of our country above our private ambitions.

We will notice, further, that in order to be a hero, it is not necessary that a man shall be noted by the world. Indeed, some of the greatest heroes have been almost unknown. We honor Columbus, and rightly so, for his great work; and yet some hardy Norsemen, who are almost unknown to us, did something even more wonderful, when they came here five hundred years before Columbus.

I know a man who is truly a hero, although he himself would be the last one to think so. He is not widely known, and yet by his unselfish example he is helping to make people better. I would rather be that kind of a hero, even if I did not get my name in the newspapers.

For there are some people who get a great deal of praise and honor among men who are not heroes at all, in heart. A man may be able to clout a baseball over the fence for a home run, but unless he can be a "good sport" when the decision goes against him, he is lacking in the stuff that makes heroes.

A hero, then, is anyone who can accept defeat bravely and get up and try again. He rejoices when others succeed by worthy methods, and he will not cheat to win anything for himself. He can both give and take hard knocks in the battle of life, and can also show mercy when his enemy is

within his power. He speaks the truth and does the right whether he receives praise or blame for it, and whether he becomes widely known, or remains in humble obscurity.

### JUNIOR WORK

ELISABETH KENYON  
Junior Christian Endeavor Superintendent

#### SUGGESTIONS FOR JULY 10

It often seems the hardest to hold the interest of the juniors during the summer months, and so special features should be introduced into these meetings as much as possible. This meeting might be held out doors, and in place of the leader's talk a short pageant might be given. During the week ask six girls and two boys to come to your home and study the book of Ruth. After reading the book through to them assign one girl the part of Naomi—others, Ruth, Orpah, and three reapers; the boys to take the parts of Boaz and the overseer. Let them act out the story as best they can, giving the remarks of the characters which they represent in their own words. You will be surprised how readily they adapt themselves to the parts. Then at the Junior meeting ask these juniors to act the story out in pageant form for the rest of the juniors. This should be done in a quiet and reverent manner. After the pageant the superintendent can display the torch for this meeting with the words, Ruth and Love, on it. In a few words teach the juniors a lesson on love and the things a person with love in their hearts will do.

### MINUTES OF THE YOUNG PEOPLE'S BOARD MEETING

The Young People's Board met in regular session at the home of Dr. Johanson.

The president called the meeting to order and Glee Ellis offered prayer.

Members present: Dr. B. F. Johanson, E. H. Clarke, Ruby C. Babcock, Glee Ellis, Frances F. Babcock, Russell Maxson, L. E. Babcock, I. O. Tappan, Marjorie Willis.

The treasurer presented an informal report, which was received.

The following bills were allowed: editor, \$2.84, supplies; corresponding secretary, \$5, supplies and postage; total, \$7.84.

The corresponding secretary presented a report which was received as follows:

#### REPORT OF CORRESPONDING SECRETARY FOR APRIL 1926

Number of letters written, 25.

Letters and maps mimeographed and sent out, 75.

Correspondence has been received from the following: Rev. R. J. Severance, Miss Hazel Langworthy, Miss Fucia F. Randolph, Mrs. Blanche Burdick, Miss Oma Pierce, Miss Elisabeth Kenyon, Rev. Paul S. Burdick, Rev. Wm. Simpson, Rev. E. E. Sutton, E. P. Gates, Rev. R. B. St. Clair, Mrs. Lena G. Crofoot, George Maine, Miss Matie Green, Rev. C. L. Hill.

Several more semi-annual reports have been received.

The Conference Program Committee has met and nearly completed the pre-conference programs.

The program for the Semi-annual Meeting of the Michigan-Ohio Churches has been planned.

FRANCES FERRILL BABCOCK,  
Corresponding Secretary.

The correspondence from the following was read and discussed: Leonard Hunting, Rev. Paul S. Burdick, Fucia F. Randolph, Mrs. Blanche Burdick, Rev. William Simpson, Bertrice Baxter, Hurley Warren, E. P. Gates, Oma Pierce, Avis Randolph, Rev. R. J. Severance, Rev. W. D. Burdick.

After much correspondence and careful consideration the Young People's Board has decided that, owing to the need of field work over the denomination, the money now being sent to the Fouke School could be used to greater advantage elsewhere.

L. E. Babcock, superintendent of study courses, gave an informal report.

The Conference Program Committee reported progress.

The RECORDER Reading Contest superintendent, Miss Glee Ellis, reported progress.

Reading and correction of the minutes.

Adjournment.

Respectfully submitted,  
MARJORIE WILLIS,  
Recording Secretary.

### ALFRED THEOLOGICAL SEMINARY

The following is the substance of the last annual report of the seminary made to President Davis of the university:

#### TEACHERS

Arthur E. Main, dean, and professor of theology.

Dora Kenyon Degen, secretary, and professor of the English Bible.

We have also had valuable help from Professor Fraser, of the college, in Greek; from Professor Conroe in public speaking

and interpretative reading; and from Professor Degen, who is also a college professor.

#### FIRST SEMESTER

Twelve students have studied the life and teachings of Jesus under Mrs. Degen. Under Dean Main two students studied theological survey; two, homiletics and pastoral theology; four, Bible doctrines and ethics; five, history of religions; thirteen, Christian ethics; and one, psychology of religion.

One seminary student took Greek and interpretative reading in college; and three, religious education, under Mrs. Degen.

#### SECOND SEMESTER

Seven students studied the Old Testament prophets, under Professor Degen. With Dean Main, four students studied Bible doctrines and ethics; two, homiletics and pastoral theology; fourteen, Christian sociology; and seven, psychology of religion.

Three seminary students studied methods of religious education, with Professor Degen, and one took New Testament Greek and interpretative reading in college.

Forty persons in all have taken work in the seminary. Of these, thirty-two were college students.

Of the eight others, seven were college graduates; three were teachers in Alfred College, and at least three have the ministry in view.

#### FINANCIAL

For statements relating to receipts, expenditures, and endowment funds, see report of the treasurer in the university's annual report.

#### IN MEMORIAM

The following minute adopted by the Seventh Day Baptist Education Society, September 9, 1925, may well be given a place here.

TO THE SEVENTH DAY BAPTIST EDUCATION SOCIETY:

Your committee, appointed to prepare a minute relating to our friend and brother, William Calvin Whitford, who entered upon the life beyond August 12, 1925, would report the following:

For many years he was professor of the English Bible in Alfred College and of Biblical languages and literature in Alfred Theological Seminary, and the interested and efficient president of this society.

(Continued on page 799)

## CHILDREN'S PAGE

RUTH MARION CARPENTER, ALFRED, N. Y.  
Contributing Editor

### RUTH

ELISABETH KENYON

Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
July 10, 1926

#### DAILY READINGS

Sunday—Ruth, the worker (Ruth 2: 2)  
Monday—Goodness brings reward (Ruth 2:11-13)  
Tuesday—Ruth's marriage (Ruth 4: 9, 10)  
Wednesday—Ruth shares Naomi's burdens (Ruth  
1: 10-22)  
Thursday—Love's greatest torch (1 John 4: 16)  
Friday—How the torch burns (John 15: 13)  
Sabbath Day—Topic: Ruth, who carried the torch  
of love (Ruth 1: 15-18)

ELVA SCOUTEN

A Friend of the Juniors

Love is one of the greatest things in the world.

I am sure that every junior has some very dear friend whom you often visit. What a jolly time you have playing games and running races. You never quarrel as some children often do. How swift the hours pass and it is soon time for you to go home. You rush into the house and ask if your chum may go part way home with you. Her mother says she may go, and you walk hand in hand down the path to the gate. Why are your steps so much slower than they have been all the afternoon? You are about to be separated from your chum. Is it not love that has bound you so close together? At last you come to the land mark and your chum must return home and leave you to go the rest of the way to your home, alone. She promises to come to see you in a few days so it isn't so very hard to part.

It is not always boys or girls who go part of the way with a friend or loved one, for I have seen older people do exactly the same thing, and in our lesson today we read in the Bible about two women, Ruth and Orpah, who went part of the way with Naomi (their mother-in-law) as she was returning to her old home.

There was a famine in the land of Moab, and Naomi had heard that in her own coun-

try the people had plenty. After the three women had traveled some distance Orpah kissed Naomi and returned to her mother's house, but Ruth did not want to return. Naomi insisted that she should go back to her mother's house, "But Ruth said, Entreat me not to leave thee, or to return from following after thee: for where thou goest, I will go: and where thou lodgest I will lodge: thy people shall be my people and thy God shall be my God." Ruth 1: 16.

Ruth's love for Naomi was so great that she would not be separated from her. She was willing to give her life for the one she loved.

Jesus says, "Greater love hath no man than this, that he lay down his life for his friends." John 15: 13.

Jesus is our friend for he gave his life for us. He will go with us and help us bear our burdens if we will only let him.

*Fouke, Ark.*

### OLD JACK'S COMPASS

"Hullo, Ned; I am off tomorrow," cried Guy Thompson to his friend, Ned Willis, as he ran up from the post office with an open letter in his hand. "My uncle has offered me a place and wants me to come right off."

"Isn't that fine! I wish I had a rich uncle, too," said Ned.

"I wish you had," declared Guy. "Just think, he's going to give me six dollars a week and board to begin with, and if I stay he will give me as much again next year."

"And I am getting only six dollars in all in that nasty, gloomy factory, and your work won't be half as hard as mine is."

"Yes, but there will be temptations, I suppose," said Guy, thoughtfully. "They say it is terribly wicked in the city."

"I'll risk you, Guy; you were always quiet and good. If it were me, now, I would need a compass."

"That's so, my lad; everybody needs a compass just as much as they do on board a ship. Why, how do you suppose a man at the helm would know how to steer if he did not have a compass beside him? You see, the needle points north every time, and, if a ship wants to sail west, the captain knows just in what direction to steer his vessel. Lord bless you! no one thinks of taking a voyage without a compass in these days."

The speaker was a bronzed, weather-beaten old man, dressed in the garb of a sailor, who had just stepped out of the house and was walking leisurely toward the station.

"Why, it's old Jack," said Guy pleasantly. "Where have you been keeping yourself? I haven't seen you for a long time."

"Oh, resting from a voyage, lad," answered the tar. "Didn't I hear you say you were about to take a trip?"

"Yes," answered Guy; "I start tomorrow morning. I am going to clerk in my uncle's large dry goods store in New York."

"Well, boy, take your compass along with you. You will never get safely into port unless you do."

"Why, this isn't a salt-water voyage at all, Jack," declared Guy.

"That makes no difference, lad; you'll need a compass just the same. If you wish to go straight, if you wish to avoid a shipwreck, take a compass with you. It is the only safe way. I know you are a good sort of a lad, but don't leave your compass behind."

"But what sort of a compass shall I take, Jack?" asked Guy, wonderingly.

"What sort of a compass? Why, lad, there's only one sort of a compass, and that we all need—it is the Word of God. I have carried it with me for fifty years, and it has saved me many a time from destruction. Take your Bible with you, and don't forget to read it, my boy."

"Thank you, Jack; I won't forget it," returned Guy, looking up with a flushed face and earnest eyes, and the two lads passed on as the old salt turned a corner that led to the station.

"He is a strange old fellow," observed Ned. "How funny to call the Bible a compass!"

"Well, he may be right. Anyway, mother has bought me a brand-new Bible, and I shall take it with me. And what is more, I will read it, too. Why, old Jack preached a regular sermon, didn't he?"

Whether Guy kept his promise and how valuable a compass his Bible proved to be we will let him tell himself in a letter that he wrote his young friend some six months after he had been in the city.

"Dear Ned," it began, "do you remember old Jack's talk with us the day before I

came here? Well, I do not know what I would have done without my Bible. It has, indeed, proved a compass to me—a lamp to my feet and a light to my path.' You see, there was a fast set of clerks in the store. They gambled, they smoked, they drank, and they often asked me to join them. At first I did not know what to do. I was fond of games and I liked a good time. So I looked at my compass. It said, 'If sinners entice thee consent thou not.' I told them I could not spend my time or money in a foolish manner. For a while they laughed and jeered at me, and it was very hard to bear. But one day there was a change. One of the clerks was arrested for stealing from the money drawer. He had been gambling and spending money faster than he earned it, and had been tempted to pilfer from his employer. I began to see what my compass had saved me from. I talked with the other boys and asked them to read the Bible. Some of them promised to do so, and now nearly every one has a compass. And, Ned, I must tell you what my compass has done for me. I am a Christian and have joined the church. Dear Ned, I do hope that by this compass you, too, will find Christ. It will lead you to him if you will follow it aright.

"Your friend,

"GUY."

—*Christian Intelligencer.*

### HONORING FATHER AND MOTHER

Harold Davis was ten years old, and he liked a good time as well as any ten-year-old boy that ever lived. He was a leader among his playmates, because he could think of the best games and make the best plans of anyone. His eyes would dance and sparkle, and his laugh would ring out so clear, when he played, that the boys all liked him.

One winter afternoon, just as school closed, a crowd of boys waited on a corner not far from the schoolhouse. Harold had waited a moment after dismissal, to ask the teacher to help him with a problem, and did not come out with the rest. As he saw the boys waiting, he wondered what they were talking about. They were standing close together and talking fast. Not waiting for one to finish before another began, they seemed to be talking all at once. As Harold

drew near, they turned eagerly to him; and he hurried a little, anxious to know what was so interesting.

"Say, Harold, want to have some fun?" asked one boy. And he knew what Harold's answer would be.

"Always ready for some fun. What's up?" Harold pushed his cap back on his forehead and looked from one to the other.

The boys looked at one another and did not speak at first. Each seemed to be waiting for the other to talk.

"Jim has invited us to go out to his place for a time," one said, watching to see what Harold would say.

"That so? What's on?" Harold asked, looking at Jim Crane.

Jim was older than the rest of the boys, and he lived in the country. His father was rich, and Jim always had money to spend for whatever he wanted to get. He had a car that was all his own, and he drove to school and back every day. The most of the boys liked to ride around with Jim; and they all wished for a car.

"Oh, just for a time! Skating's good on the pond back in our pasture, and the north hill is good coasting. Take your choice," Jim answered in a rather boastful tone of voice. He enjoyed having the boys look up to him and felt that he was very much more fortunate than his playmates.

"You don't mean to go right away?" Harold asked.

"Why not? The sooner we get there the more time we'll have to play," the boys all said together.

Harold stepped back and shook his head. "I can't go unless I go home first," he answered firmly.

Jim laughed, and the other boys followed his example.

"You're a coward, Harold. Anyway, you know your folks won't care if you get home in good time. We could play till dark, and Jim could bring us home," one boy suggested.

"Oh, do come with us, Harold! We always have more fun when you're along," another boy said.

Harold liked to skate and coast, and he really wanted to go. It was hard to be called a coward and to miss the fun, too. He stood still for a moment, looking away down the street. He knew that his parents

trusted him and they would expect him to come home and ask permission before he went to the country. If it had been his own home, it would have been different.

"No, I couldn't do it, boys. It isn't because I wouldn't enjoy going. I haven't been to the country to skate or coast this winter," he added sorrowfully.

"Your father and mother must be awful hard on you. If they cared anything about you, they'd want to let you have some fun," Jim said.

Harold's face flushed quickly, and his eyes flashed.

"No, they are not hard on me," he defended.

"What would they do if you went just this once?" one boy asked curiously.

"Do? Why, they wouldn't do anything. I guess; but they are depending upon me to do what they want me to do, and it wouldn't be right to disappoint them."

"I know what Harold means. There's a verse that we had not long ago: 'Honor thy father and thy mother.' He's right, too. I'm going home."

The crowd broke up, and no one went out to skate at Jim's that evening. Harold hurried home; and there was a happy feeling in his heart, for he knew that he had done right.

As he opened the front door, he heard his mother say: "We are going out to Uncle Dave's farm this evening, Harold, and stay over tomorrow. Get your overcoat, dear, and do hurry."

Harold was very glad that he had honored his parents.—*Assistant Pastor, DeRuyter Church.*

#### MY GRANDMA USED TO SAY

"You can ride a horse to water but you can't make him drink."

Ask your grandma what she thinks my grandma meant.

"Christ is *known* only by them that love him and trust him for help in time of need. Then he becomes a divine force in the inner life, an uplifting inspiration to the soul."

"Christian Endeavor is in fact a synonym for imitation of Christ—always and all ways."

## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### GEOGRAPHY AND SABBATH SCHOOL LESSONS

We have in our home the *American Geographic Magazine*. Wonderfully descriptive it is. In reading it one may get such knowledge of this world as groups of trained observers have traveled far and wide to secure for him. It costs a great deal of money to send these expeditions into all parts of the earth to find out more and more about the world in which we live—its mountains and plains; its oceans and seas and rivers; its climate, both torrid and frigid; its scenery, both lovely and rugged; its people of the desert and the forest; its animals, fishes, and birds. And those far traveled observers make maps by means of which we may follow them in their explorations. In particular, they carry their cameras with them in order to make pictures of what they see; and these illustrations enable us to visualize what is found in those countries to which very few of us can ever go.

Now, how would it be if those explorers should leave their cameras at home, so could not give us the wonderful pictures of what they see—depended wholly upon written descriptions; could the magazine thus keep up its great circulation? How many of us would continue to take it without that which the camera gives us?

Now I have before me this morning what I might properly call a geographic—and historic—magazine of Bible lands. It is in certain ways like our modern magazine. It has well written descriptions of that part of the world about which we read in the Bible—its geography, physical and political; its people of the desert, along the seashore, in the mountains, and the cities; its products of pasture, field, and garden; and beside all this the history of its development from the most primitive conditions into national governments. In particular does it tell about the evolution of the patriarchal government of Abraham and Isaac and Jacob into the Hebrew nationality. Moreover, it has with-

in its covers sixty-five maps and fifty pictures to illustrate the printed matter. Without these maps and pictures the book would be something like our *American Geographic* without its fine artistic illustrations. With them the Bible lessons we study should be alive with interest. To be sure they were not all made on the spot with a modern camera, yet those not so taken came from the constructive imagination of Bible students and artists. Is it not better to know more than just the words of a lesson—to know, so far as we are able, all around the subject; to get all the help we can from maps and illustrations?

I once heard a man—a Christian man—say that when he read the Bible he cared nothing about the geography—the locations of the different places mentioned, their direction one from another, how far they were apart, where Egypt or Rome or Mount Nebo were from Jerusalem, or the relation of the Sea of Galilee to the Dead Sea. He did not read the Bible for geography but the spiritual truth it contained. But does a fairly good knowledge of the location of Hebron and Shechem and Dothan as told in the story of Joseph's being sold by his brethren take away from the Sabbath school lesson about him? And does it take away from the story of the Christ child to know where from Nazareth his birth place at Bethlehem was, and how far? It seems to me well to know as far around our Sabbath school lessons as we are able to go.

All knowledge we can get about good things is a help to other related knowledge. I wish this principle might be taught to our young people, and that the older ones would not be satisfied with a hasty glance at the lesson, but study it in connection with its historic, geographic, and spiritual relations.

#### MEETING OF THE SABBATH SCHOOL BOARD

The regular meeting of the Sabbath School Board was held in the Davis room of Milton College, Milton, Wis., Sunday afternoon, June 6, 1926, at 2 o'clock. President D. Nelson Inglis presided and the following trustees were present: D. N. Inglis, Edwin Shaw, L. A. Babcock, G. M. Ellis, J. N. Daland, J. L. Skaggs, A. E. Whitford, H. W. Rood, and A. L. Burdick. Director of Religious Education Rev. E. E. Sutton was also present.

Prayer was offered by Professor Edwin Shaw.

The minutes of the last meeting were read and the secretary reported that notices of this meeting had been sent to all trustees.

The report of the Committee on Publications was presented by the chairman, Rev. J. L. Skaggs, and was adopted.

George M. Ellis presented the report of the Committee on Finance, which was adopted, and the committee was instructed to prepare the budget of the board for the coming year.

The report of the Committee on Field Work was presented by the chairman, Rev. Edwin Shaw, and was adopted.

The treasurer's quarterly report was presented and adopted as follows.

L. A. BABCOCK,

In account with the  
SABBATH SCHOOL BOARD  
Dr.

March 31, Balance .....	\$ 838.14
April 3, Interest on Cheesebrough Bond..	15.00
3, Rev. Harold R. Crandall, Onward Movement .....	151.20
3, Rev. Harold R. Crandall, Shiloh Sabbath school .....	40.00
May 5, Rev. Harold R. Crandall, Onward Movement .....	165.60
May 27, Interest on certificates of deposits .....	36.86
June 2, Dr. A. L. Burdick, rebate on expenses to Birmingham .....	12.67
June 3, Rev. Harold R. Crandall, Onward Movement .....	158.40
<b>Total .....</b>	<b>\$1,417.87</b>

Cr.

March 30, Rev. E. E. Sutton, salary for March .....	\$ 66.50
30, Rev. E. E. Sutton, advance on expense account .....	100.00
30, Dr. A. L. Burdick, advance on expenses to Birmingham ...	85.00
30, Certificate of deposit .....	500.00
April 19, Rev. E. E. Sutton, on expense account .....	25.00
April 29, Rev. E. E. Sutton, balance on expenses .....	30.49
29, Rev. E. E. Sutton, salary for April .....	66.50
June 1, Rev. E. E. Sutton, salary for May .....	67.00
June 3, Hugh S. Magill, apportionment for the International Council of Religious Education .....	50.00
<b>Total .....</b>	<b>\$ 990.49</b>
Balance on hand June 6 .....	427.38
	<b>\$1,417.87</b>

Milton, Wis. June 6, 1926.

The report of the director of religious education was presented and adopted. The report is printed in full following these minutes. It was voted that the director of religious education ask the Executive Committee of the Northwestern Association to relieve him, as alternate delegate of the association, from attending the coming session of the Southwestern Association, which will be held with the Little Prairie, Ark., Church, since Mr. Sutton has but lately visited each church in that association.

It was voted that the matter of preparing an exhibit of Sabbath school material for the coming General Conference be referred to the Committee on Field Work and the director of religious education. It was voted that the question of securing an editor for the Children's Page in the SABBATH RECORDER be referred to the Committee on Publications and Director Sutton, with power. The secretary rendered a report of his attendance at the Convention of the International Council of Religious Education held at Birmingham, Ala., from April 12 to 19, 1926. The report was adopted and ordered placed on file. The report of the committee to arrange the Sabbath School Board's program for the General Conference was accepted as a report of progress.

Correspondence was read from Rev. A. L. Davis and General Secretary Rev. Willard D. Burdick.

It was voted that when we adjourn, we adjourn to meet on Sunday, July 18, 1926. The secretary was instructed to prepare the annual report of the Sabbath School Board to the Seventh Day Baptist General Conference.

The minutes were read and approved, and after prayer by Director Erlo E. Sutton, the meeting adjourned.

D. N. INGLIS,  
President.  
A. L. BURDICK,  
Secretary.

**REPORT OF THE DIRECTOR OF RELIGIOUS EDUCATION**

March 21, 1926, to June 6, 1926

The first ten days of this period were occupied in completing the manuscript for the *Helping Hand* for the quarter beginning with July, and in writing letters to prac-

tically all the Bible schools of the denomination. With these were sent self-stamped addressed post cards, which were to be returned to the director. On these cards were a few simple questions relative to the holding of Vacation Religious Day Schools during the coming summer. While none of the letters were returned unclaimed, but twenty-five of the cards were ever returned, leaving twenty letters unanswered. As a result of these letters and other correspondence, arrangements have thus far been made for holding twenty-two Vacation Schools, but it is hoped others may yet fall in line.

As requested by the board, I visited the churches of the Southwestern Association, leaving home March 31, going directly to DeWitt and Little Prairie, Ark. Here a week was spent in visitations and in conducting public services over the week end. Between Friday evening and Sunday evening, seven public meetings were held in the church at which the director either spoke on some phase of religious education or preached a sermon.

From April 9 to 10, the director met with the International Sunday School Lesson Committee of which he is a member. The committee met just before the opening of the great International Council of Religious Education Convention which was held in Birmingham, Ala., April 12-19. The headquarters of the Lesson Committee was the Tutwiler Hotel, which was also the convention headquarters. During the first few days of the convention, the Executive Committee of the International Council of Religious Education was in session, and he met with it as your denominational representative. He also attended, as far as possible, other meetings of the convention, especially the inspirational meetings held in the city auditorium.

Sabbath day of the convention, April 17, was spent with the little group of faithful Sabbath keepers at Attalla, Ala., fifty-six miles northeast of Birmingham. No regular services were held here, but there was an informal meeting in the afternoon in the Wilson home, at which the work of the Sabbath School Board was discussed, as well as other work of the denomination.

April 21 to 27 was spent with the church at Hammond, La. Here the director not only spoke to the people on Sabbath day but each night while in the city, for Ham-

mond is a beautiful little southern city of some six thousand souls and an excellent place for Seventh Day Baptists to spend the winter. The days were spent in calling and visiting (eating strawberries everywhere he dined) and in taking care of accumulated correspondence.

From Hammond the director went to Fouke, Ark., where he arrived on the afternoon of April 29. Here he remained until May 5, holding five public services and calling on the people in their homes. On Sunday evening while there, a union service of all the churches in the village was held, at which the director was asked to speak on the subject "Religious Education." This he did to a full house. During his stay he was also asked to speak to the students of our school as well as to the students of the public high school. This he was also glad to do.

On the way to Gentry, Ark., the next and last church to be visited, a stop between trains was made at DeQueen, to look up a Sabbath-keeping Baptist minister. He was successful in finding the man and was well paid for the six-mile walk to his home. At Gentry services were held Friday evening, Sabbath morning, Sabbath afternoon, the evening following the Sabbath, and Sunday evening.

Leaving Gentry on Sunday night after the services, the director reached home on the morning of May 11. After spending part of one day and the night at home he attended, as your representative, the Annual Convention of the Wisconsin Christian Education Council, which was held in Oshkosh, May 12-14.

Since his return home, besides taking care of the usual correspondence, letters with return post cards have been written, and mailed to our Bible schools where it seemed probable Vacation Schools would be held. He has also begun the editorial work on the *Helping Hand* for the fourth quarter of 1926, four lessons having been prepared.

Since March 21, one hundred fifteen letters have been written and mailed, besides numerous copies of the syllabus and other supplies. During this time he has also delivered thirty-one sermons and addresses in connection with his work for the board, traveled 3,086 miles by rail, 300 miles by auto, or a total of 3,386 miles.



**Sabbath School. Lesson I.—July 3, 1926**

ISRAEL ENSLAVED IN EGYPT. Exodus 1: 8-14

*Golden Text.*—"Jehovah will not cast off his people." Psalm 94: 14.

## DAILY READINGS

June 27—Israel Journeys to Egypt. Gen. 46: 1-7.

June 28—The Long Sojourn in Egypt. Gen. 47: 1-12.

June 29—Israel Enslaved in Egypt. Exodus 1: 8-14.

June 30—The Assyrian Exile of Israel. 2 Kings 17: 6-12.

July 1—Judah's Sorrow in Egypt. Psalm 137: 1-9.

July 2—A Prayer for Deliverance. Psalm 80: 1-7.

July 3—The Faithfulness of Jehovah. Psalm 94: 10-17.

(For Lesson Notes, see *Helping Hand*)**SENATOR BORAH'S STRONG DRY POSITION**

The *Christian Century* of June 10, gives its readers the excellent talk by Senator Borah on the prohibition question and the Constitution before the Presbyterian General Assembly, from which we take the following:

In the light of Senator Borah's extempore speech on the Senate floor in April, it was naturally assumed that at his first opportunity he would develop in a reasoned argument the Constitutional point he there made. But it was not known that his espousal of the prohibition principle itself would be so unqualified and hearty. In fact he not only expressed an ardent prohibition conviction, but made a fresh contribution to popular thought on the liquor question. He pointed out that in addition to all the age-old reasons why liquor should be absolutely prohibited, "the modern industrial world with its complex and delicate machinery, with its demand for security and fitness, asks that it be banished." This point of view he brought vividly to his audience in the following paragraph:

The man in the automobile may be opposed to the Eighteenth Amendment, but he will instantly discharge a drinking chauffeur. The train may be crowded with delegates to the anti-prohibition convention, but they would mob the engineer who would take a drink while drawing his precious freight. The industrial magnate may talk critically of sumptuary laws, but he will apply them like a despot to the man who watches over the driving power of his vast establishment. When safety is involved, we are all dry. Where the exigency of modern life demands a clear brain and instant decision in order to save lives and property, we are all dry.

Thus Senator Borah brought reinforcements to the defenders of the principle of prohibition.

The supreme test of free government is the right of the government to write and unwrite its constitution and its laws. The supreme test of good citizenship is the capacity to obey the constitution and the laws when written. To disregard our Constitution, to evade it, to nullify it, while still refusing to change it, is to plant the seeds of destruction in the heart of the nation—is to confess before the world that we have neither the moral courage nor the intellectual sturdiness for self-government.

## EVADING THE CONSTITUTION

More important, however, than the liquor question itself is the Constitutional question, declared Senator Borah. He held that the effort now being made to modify the Volstead Law was an effort to evade the Eighteenth Amendment. There is no doubt about the intentions of the modificationists. Unable to secure the votes to revise the Constitution in the Constitutional way, they are resorting to specious schemes for nullifying it. This subjects our nation to the supreme test.

No more lucid characterization of the proposal for state referendums has been expressed than this:

If this referendum interrogatory has any meaning at all, it is that every state shall determine for itself its own construction of, and obligation to, the Constitution of the United States, and that construction is to bind the federal government. That doctrine was shot to death at the battle of the wilderness. . . . If this scheme could be put into effect, forty-eight states would construe the federal Constitution, and the federal authorities would have to accept the forty-eight constructions. We might have forty-eight different standards of intoxicating liquor and forty-eight different methods of determining intoxicating liquor. Each state would have a right to ship its brand of liquors into every other state. . . . Although the federal government is the defender and the interpreter of the federal Constitution, it is by this program to be called upon to abdicate, to surrender and leave all to the state. This is Constitutional anarchy. . . . So long as the Eighteenth Amendment stands, speaking for myself, I would kick into the waste basket any referendum which would compromise either in letter or in spirit with its execution.

Every day is a little life, and our whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodigal; those that dare mispend it, desperate.  
—*Bishop Hall*,

**DEATHS**

BOND.—Emma Morrow was born near Salem, W. Va., December 23, 1852, and died at Tiawah, Okla., May 5, 1926.

She was one of six children born to William and Mahala Morrow. She was married to B. Lloyd Bond of Roanoke, W. Va., July 16, 1874.

To them were born three children. Of these, two daughters with the bereaved husband and one brother remain to mourn her going. From the time she was a little girl she attended Sabbath school at Long Run, near Salem, and at the age of sixteen was converted and was baptized by "Uncle Sammie" Davis and united with the first day Baptist Church. But she loved the Sabbath, and after her marriage became a member of the Roanoke Seventh Day Baptist Church, of which she remained a loyal and faithful member until her death. For many years she was deprived with her family of Sabbath privileges.

"And I heard a voice from heaven saying, Write Blessed are the dead who die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labors, for their works follow them."  
H. C. V. H.

PHILLIPS.—Walter C. Phillips, eldest son of Albin B. and Mary Jane Harper Phillips, was born on Cuyler Hill, May 4, 1860, and died at his late home in the town of Cuyler, May 24, 1926.

He was baptized by Rev. Joshua Clarke and united with the DeRuyter Seventh Day Baptist Church when he was a boy, and has been a faithful member till his death, holding the office of trustee for many years.

On January 8, 1880, he was married to Ida M. Swind. They had one child, Cora Leah Crandall, and one grandchild, Leslie Walter Crandall, all of whom with two brothers, Henry and Frank, survive him. The family bear witness that he was a good husband and father, ever thoughtful of others and patient in severe suffering.

His thoughtfulness of others is manifested in his care for his parents and his younger brothers, especially the youngest, Frank, to whom he was as a father. Many outside the family will testify to his thoughtful and helpful ways, for in Walter many found council and help in time of trouble. He served the town of Cuyler seventeen years as assessor.

Thus a Christian gentleman, a good citizen, a friendly neighbor is lost to us for awhile.

Funeral services were conducted at the home by Pastor John F. Randolph, Friday, May 28, and interment was made at Hill Crest Cemetery, DeRuyter, N. Y.  
J. F. R.

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**ALFRED THEOLOGICAL SEMINARY***(Continued from page 791)*

He was a fine type of educated Christian manhood. His faith in God as revealed in Jesus Christ was strong and unwavering. The Bible was to him the Book of books, and a living Word of God. Its spiritual meaning and value came to him alike in English, Hebrew, or Greek.

He was scholarly; and his scholarship was thorough and reverent, for he was a man of prayer. He was a good neighbor, a loyal citizen, and a man of affairs. And because of his integrity, information, and skill his willing services were in great demand in matters of finance and in the care of estates.

We feel the loss very deeply.

ARTHUR E. MAIN,  
A. B. KENYON.

## THE FUTURE

A survey of church history shows that Christianity has advanced through evangelism, that is, the preaching of Jesus Christ as Savior and Lord; that, as a rule, the preachers have been university men, men of education and culture, as well as of piety; and that undue centralization of authority and unwarranted friction among leaders have been great evils.

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There is reason to expect at least a small increase in the number of our students next year. The golden age is not in the past.

ARTHUR E. MAIN.

*Alfred, N. Y.,  
June, 1926.*

"Helpfulness to others and help received from others, this is Christian Endeavor."

## SPECIAL NOTICES

Contributions to the work in Pangoengsen, Java, will be gladly received and forwarded by the American Sabbath Tract Society.

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

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

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 3681 Broadway, New York City.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August Johansen, Pastor, 6118 Woodlawn Avenue.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath. Sabbath School at 10 a. m., preaching at 11 a. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42nd Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. E. S. Ballenger, Pastor, 438 Denton St., Riverside, Cal.

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

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 4012 Field Avenue, phone, Melrose 0414. A cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

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

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

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

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Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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It seems to me that if we get one look at Christ in his love and beauty, this world and its pleasures will look very small to us. What we want is to be out-and-out for Christ, so that there will be no compromise. I believe the cross of Christ is suffering more today from people trying to serve the god of this world and the God of this Bible at the same time than from anything else. Get near to Christ and you will never want to go back to the world! People may call you narrow, but God uses a narrow man and a narrow woman.—D. L. Moody.

"When a man forsakes God he is ready for all kind of wild adventure. The 'far country' in which he will finally find himself will have only husks to offer him when he is ravenous with hunger."

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### LIFE

Let me but live my life from year to year  
With forward face and unreluctant soul;  
Not hastening to nor turning from the goal;  
Not mourning for the things that disappear  
In the dim past, nor holding back in fear  
From what the future veils; but a whole  
And happy heart that pays its toll  
To youth and age, and travels on with cheer.

So let the way wind up the hill or down,  
Though rough or smooth, the journey will be joy;  
Still seeking what I sought when but a boy:  
New friendship, high adventure, and a crown;  
I shall grow old, but never lose life's zest,  
Because the road's last turn will be the best.  
—Henry Van Dyke.

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