

The Sabbath Recorder

Not as little as you can
 Because you have to,
 But as much as you can
 Because you want to.

THE DENOMINATIONAL BUILDING
 A VISION IN MATERIAL FORM
 F. J. HUBBARD, Treasurer
 PLAINFIELD, N. J.

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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Write the Treasurer for information as to ways in which the Board can be of service.

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(INCORPORATED, 1916)

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WHOLE No. 4,243

"O Lord our God, let the prayer of our Master be answered! Keep us unspotted from the world, make us witnesses for thee to the world, help us to do thy works in his spirit, that so thy name may be glorified!"

"Teach us to beware of the small beginnings of evil! If prejudice, or doubt, or resentment is working within our souls, grant us grace to eradicate the evil before it becomes too much for our strength! Teach us to trust our Lord! In his name. Amen."

Back to Brookfield Leaving New York Old Memories Revived at one o'clock on Wednesday afternoon, the New York Central train dropped me in Utica a little before six in the evening, where I found a good night's rest in the Hotel Martin and caught the morning train for North Brookfield. A brisk auto ride over the hills on a bracing cool morning brought me to the home of Charles Stillman and his two sisters, Lizzie and Hattie, who had given me a pleasant home during two associations in years gone by. This gave me a chance for a few hours' rest before the opening of the Central Association at two o'clock in the afternoon.

Pleasant memories of other days were revived at almost every step along the way. My first view of the famous "drowned river" of geology, called the Hudson, was obtained from the height at Newburg, where the old Erie train rounded the shoulder of the hill giving a glorious vision of river and hills that will always abide in memory while life shall last.

That was in September, 1865, when my ambitions for a business life had sent me off with two boyhood friends, soldiers of the Civil War, to secure preparation in Eastman's National Business College. The two dear boys who were with me then have long since passed from earth; but I never look upon the hills around Poughkeepsie and the bluffs across the river, where we spent hours together in pleasant walks, without bringing near once more the happy companionships of that beautiful autumn sixty-one years ago.

"Sweet is the vale where the Mohawk gently glides," was the beginning of a popular song when I was a boy. And I never pass through this "vale" without feeling it has lost none of its beauty since the days when that writer sang its praises in honor of the maiden he loved. Indeed, it may be that it has charms for me which did not appear to one who looked upon it when its hills were forest-clad, and its glacier moraines and gravel mounds were hidden from view. Indeed, I never tire of seeing, all through central New York, the evidences that tell the story of the wonderful geological past, when those rounded knolls, made of worn-out rock, were piled, and when those lake bottoms were carved out in their southeastern trend by slowly moving mountains of ice, before any man was here to sing of the beauty of the vales and the grandeur of the hills.

These Brookfield hills have a special historic charm for every Seventh Day Baptist who has heard of the Baileys, Maxsons, and Stillmans who labored here when the country was new. My first visit here was in 1879, when Rev. David H. Davis was called to the China mission. I can hardly resist the inclination to take a walk over the hill above the church to the brookside, where we lay on the grass and talked over the matter of his going and of my taking his place in Shiloh.

I remember that on that occasion a large company, going to Conference, reached North Brookfield about dark, and that several of us "young fellows" walked to Brookfield because the teams were all heavily loaded. Among those boys were Brother Chipman and Brother Luckey, and several others who have gone from earth. I can recall but one or two other ministers at that Conference who are still living.

Time for the opening of the association is now at hand and I must think of something more than old memories.

Central Association Opening Session The ninetieth session of the Seventh Day Baptist Central Association met with the old Brookfield Church at two o'clock, Thursday, June 17, 1926. The theme for the meetings was "Faith and Works," with the text printed on the program, "Show me thy faith without thy works, and I will show you my faith by my works." James 2:18.

The officers were: G. Arthur Whitford, moderator; Clifton L. Curtis, vice-moderator; Mrs. Adelaide C. Brown, secretary; Pastor Lena G. Crofoot, corresponding secretary; Rev. William M. Simpson, music leader; and Rev. Loyal F. Hurley, devotional leader.

Pastor Simpson called the meeting to order and said the moderator, being a school teacher, could not be present to open the meeting, and wished the association to choose a substitute to serve when he could not be there. Rev. William Clayton was chosen, and served well as necessity required.

In Pastor Simpson's welcome he told of a visit with others to the site of the old church a few miles away, where sleep in the ancient churchyard the remains of many who labored to lay foundations here. There are but few old homes left in which the fathers lived, and many changes have come; but we are glad to welcome the children of the first settlers back and to know that the cause still lives and that so many are interested in the work of our boards and societies.

The songs: "Love divine all love excelling" and "There is a wideness in God's mercy like the wideness of the sea," seemed especially appropriate as an introduction to Pastor Simpson's remarks.

Moderator Clayton responded that while he could not speak of our history as one to the manner born, having been a convert to the Sabbath some ten years ago, he could speak of his deep interest in the cause we all love. We are a small people but important, because we have an important message. We are met here to strengthen the things for which we stand. I am glad we are here, for it is the right place for us to be in. I shall enjoy the social part. I like to eat in your homes; but I love to eat the living bread of which Christ said, "If a man eat thereof he shall never hunger." May God bless all the dear churches.

The business was dispatched with promptness, including the reading of letters from all the churches, in three or four of which quartet evangelical meetings had been held with good results.

The Adams Center Church asked for the next association, and grief was expressed over the recent death of Sister Bates, who had been a loyal member of the church for more than eighty-one years.

After some appropriate reminiscences of ancient worthies, all joined in singing "Faith of our fathers," and we were ready for the first sermon of the association by Rev. C. B. Loofbourrow, delegate from the Northwestern Association.

MR. LOOFBOURROW'S SERMON

After reading about the heroes of faith in the eleventh of Hebrews, he took as a text: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; That whosoever believeth in him should not perish, but have eternal life." John 3:14, 15.

Brother Loofbourrow wanted to guard against the tendency to dwell too much on the past as the best time, even though the past does have some great and good things. We must avoid looking back in despondent mood, but must look forward in hope. Who would be willing to trade the present for the past?

We have better opportunities today than Israel had and we should make a better record. Sometimes we wonder that they were so lacking in faith and works after God had led them in such a marvelous way. Many did not have faith enough to lift up their eyes to the serpent Moses had lifted up, and so they died. That was true to sinful human nature. It is too much so today. Men are dying from lack of faith in Christ who was lifted up to save them from that old serpent the devil.

This text means much to us. Lifting up the Christ is still going on. God has planned for man to be the instrument in lifting him up, and this is our main work in a sin-cursed world. Many are dying because they have not faith to look upon the uplifted Christ, and we are too slow about holding him up before them. We have all Israel had and much more. They did not have the Christ and the Gospels and the Epistles. We have greater light.

We claim to believe in Christ as the Savior, but what are we doing to hold him up before the millions of unsaved? Faith alone is not enough, there must be works as well as faith. Christ himself said, "And I if I be lifted up will draw all men unto me."

At the close of the sermon a young man, Albert Rogers, sang the solo:

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

Thursday Evening At Brookfield

The first evening of the Central Association was begun with a song from a quartet, composed of Edgar D. Van Horn, Loyal Hurley, William M. Simpson, and Paul Burdick. The dear old song, "Come, Spirit, come," never loses its charm, and it never sounded better than it did on this night. Then came the song, "Jesus calls us o'er the tumult of life's tempestuous sea," and Pastor Simpson led the congregation in a concert reading of all the stanzas in a beautiful hymn. After another song by the quartet the meeting was open for business.

The same delegates from other associations reported as they did in Shiloh. Rev. Paul Burdick of Rockville, R. I., appeared from the Eastern Association, and read the letter prepared at Shiloh. Thus the business received prompt attention, and the annual sermon by Rev. Lester Osborn was in order.

His subject was Faith Without Works is Dead; and he showed how the two must go together if the Christian is to make good.

The pastor of the Baptist Church, Rev. Theodore L. Conklin, assisted in the services. Pastor Osborn spoke of the sad condition of millions who are dead in trespasses and sins, bond slaves to Satan, who can not save themselves. But they can be saved through faith. Faith is not real until shown by works. We must work the works of God if we would keep salvation. Just saying I am a Christian will not do. Neither will it do to think of being saved just to get to heaven. We can not be truly happy until we find God's plan for us and begin to work it out. Social service looking toward the saving of society is not sufficient. Society can be saved only as the individuals that compose it are converted. We must love our neighbor; but we must also love God with all the heart.

Christ said "come" and then he said "go." We are saved by grace only as we believe and practice the truth. Let us all be true to the faith of our fathers.

Education Society's Hour After disposing of the business and receiving messages from the other associations, the time was given to the Education Society, with Edgar D. Van Horn as leader. This was a strong service, and it did seem too bad that only about twenty persons were present to hear the high ideals expressed by President Van Horn in favor of higher spiritual standards in education. When he expressed regret that so many of our young people drift away from the Sabbath and from interest in religion, I am sure he had the sympathy of all his hearers.

After all, Christian education must begin in the homes. It is hard for even the best Christian teachers to turn the tide in a life that has had no Christian home-life during his early years. I hope Edgar will soon give us the substance of his good talk for the RECORDER.

The three colleges were represented by three men as follows: Brother Loofbourrow spoke good words for Milton, Brother Van Horn for Alfred, and Salem was represented by the editor of the SABBATH RECORDER.

After the song, "Send down thy truth O God," Rev. John Babcock of West Virginia read the story of the feeding of five thousand, and took for his text, "Christ the same yesterday, today, and forever." From these thoughts he preached a practical sermon regarding the presence and help today of the everpresent unchanging Christ. He who fed the multitudes with bread in olden time is still present to break the bread of life unto the hungry souls of men. He gives life more abundantly. What is he to you? Does he feed and save you? May we all realize Christ as the same loving, helpful Savior, ready to feed and help as the days go by.

Tract Society's Hour It is impossible to report here all the good things said in the Tract Society's hour at Brookfield. Brother W. D. Burdick was certainly well filled with the subject, and after speaking of the history of the organization and its purpose, he made a strong plea for the unity of spirit

and effort that will enable the board to do its best for the work committed to its care.

The Tract Board desires to do all in its power to promote the Sabbath cause, just so far as the people will be loyal to the work of furnishing the funds. Every division of interest in this respect only weakens the board. It would be glad to increase its publication of tracts for Sabbath promotion if funds were given it with which to do so.

The editor presented the interests and policy of the SABBATH RECORDER, which seemed to meet the hearty approval of the audience, as shown by unmistakable signs and hearty applause.

The Gospel By Pictures Sabbath Eve

At the opening of the Sabbath eve meeting, Rev. Loyal Hurley gave on the sheet a gospel picture of the woman of Samaria with Jesus at the well. The scene with Jesus sitting on the well curb and the woman standing by with her pitcher was beautiful. Jesus was shown pointing heavenward, and the woman with left hand on her heart, was giving him close attention.

This fine picture was followed by four others, each having a stanza of song to be sung by all, in one of our familiar gospel tunes. These are the stanzas:

If, through unruffled seas,
Calmly to'rd heaven we sail;
With grateful hearts, O God, to thee,
We'll own the favoring gale—

But should the surges rise,
And rest delay to come;
Blest be the sorrow, kind the storm,
Which drives us nearer home.

Soon shall our doubts and fears,
All yield to thy control;
Thy tender mercies shall illumine
The midnight of the soul.

Teach us in every state,
To make thy will our own—
And when the joys of sense depart,
To live by faith alone.

The picture for the first stanza was of an oriental boat, such as I saw on the Sea of Galilee, starting out with sail spread, to cross a smooth and beautiful sea.

For the second stanza the sea was storm-tossed and the boat was in peril. When the people had sung this stanza, the third picture appeared over the third stanza. The scene was that of a beautiful sunset with

evening clouds and golden sky, over a restful sea and peaceful country landscape.

Then came the picture containing the fourth stanza of the song. It was a peaceful country scene very appropriate to represent the rest of faith referred to in the stanza.

As picture after picture appeared and the congregation united in singing the stanza it showed, the effect was excellent, and this brief introduction to the Sabbath services was greatly enjoyed.

Then followed a brief sermon by Pastor Paul Burdick, full of excellent Sabbath thoughts. Brother Burdick will furnish it for the RECORDER.

THE CONFERENCE MEETING

After this sermon Brother Hurley led the conference meeting in which almost every testimony had some thought about the Sabbath in harmony with the sermon.

Without much urging the people took hold very promptly, and it was a real season of refreshing for all. Fifty-eight testimonies were given in a little while. Such meetings have a spiritual uplift which can be obtained in no other way. I do not know when I have been more encouraged by a conference meeting.

Indeed, such services must strengthen the Sabbath conscience for which the world today stands in very great need. Seventh Day Baptists do need to guard against the loss of genuine Sabbath conscience—a loss that is rapidly making a Sabbathless world. It is one of the saddest things, foreboding ill for the cause of Christianity, that the world is rapidly losing all conscientious regard for Sacred time, making their so-called Sabbath only a holiday for rest and pleasure.

At the close of this excellent meeting four boys came forward as a quartet and sang the following song, which made a most appropriate ending for this Sabbath conference meeting:

HOW SWEET TO PRAY

At morning hour, how sweet to pray,
When nature makes with song so gay,
The frame refreshed, the spirit calm,
And sweet the air with dewy balm.

At noontide hour, how sweet to pray,
When slacks the heat of toilsome day;

SABBATH AFTERNOON

The main feature of the afternoon was the Missionary Society's hour, in which William L. Burdick poured out his heart in a plea for the fields which are appealing to us for help, and for which he is bearing a heavy burden. He seems more burdened over the scarcity of men than for money and thinks the money easier to find than the men, who are so much needed.

Pastor Simpson spoke of the good work done in this association by the pastors and quartet in what he called "graded evangelism." By that he meant gospel work suited to children and young people of different ages, by which to lead them to Christ. He thought that much depends upon songs in worship and wished for hymn books that have more songs expressing fundamental themes of religion. He likes hymns for his work that really express the feelings of the people, and that strengthen the impressions made by the sermon. The sermon, story, picture, and songs should all bear on the main theme of the meeting. Much has been made of religious education in the evangelical work of this association.

Mrs. Crofoot spoke of the Sabbath school interests in China. She also described some of the persons and families among our Chinese friends. Her remarks were much enjoyed by the audience.

"MY MOST IMPORTANT MESSAGE"

Five men were requested to bring to the association what they regarded as the most important message they would like to leave with the people.

Edgar D. Van Horn, president of the Education Society, referred to the pioneers in education in this and the other associations. The fathers had education on their hearts. The need of Christian education was strongly emphasized, and Mr. Van Horn pleaded for more of the Christian spirit in schools of today.

Mr. Crofoot added to his previous remarks a brief plea for the spirit of Christian brotherhood in all mission work. William L. Burdick emphasized the need of consecrated men to enter needy fields that are appealing to us for work.

Willard D. Burdick pleaded for the spirit of unity in our work and greater interest

The table spread with earthly good,
The spirit fed with heavenly food.

At twilight hour, how sweet to pray,
When earthly cares are flown away;
When softly comes the silent night,
And stars beam forth with glory bright.

That hallowed hour, that sacred place,
When we may see our Savior's face,
Is when from earth we draw apart,
And bring to God the contrite heart.

Chorus

Oh, dear the time when free from care,
Our hearts we left to God in prayer.

Sabbath a Great Day At Brookfield It would be impossible to write up all the good things of Sabbath day at the Central Association. Even if I could do so, you would tire of reading them, for they would fill the RECORDER full.

First; let me say that when they said "good morning" to me, I rather insisted upon their placing the word "cold" after "good," for it was shivering cold out doors. The good janitor made the room warm with fire, and the speakers did their best to warm all hearts with holy zeal.

The house was crowded full, gallery and all, in the morning service. It was interesting to see the auto loads come in from all parts of the association. Happy were the greetings as friends met and clasped hands, and sociability ran high until time for services to open, but when Pastor Simpson, Secretary Burdick, and Missionary Crofoot took the pulpit, quiet settled down over the company and every one sat in expectancy.

Loyal hands had decked the altar and platform with beautiful flowers and ferns, and on the scarf that hung from the pulpit, printed in gold, were the words "God is love."

After the usual opening by song, Scripture reading and prayer, Pastor Simpson called all the ministers present to come to the pulpit, and sixteen in all, including the missionaries, responded. He then gave each one the hand of fellowship and introduced him or her to the congregation.

Rev. J. W. Crofoot preached from the same text he used in Shiloh as reported in last RECORDER. This is an excellent, practical talk which I wish he might give in every church of the denomination.

in the Onward Movement, feeling that it would be a disgrace if we should be compelled to withdraw from some fields and curtail our work for the Master. And the editor expressed his deep interest in the present canvass for funds to complete the denominational building.

Really, this hour was crowded too full, so it was difficult for any one of the five to do justice to the message he thought "most important."

YOUNG PEOPLE'S HOUR

The young people's denominational secretary who was present will write up this program for their page in the RECORDER, but I want to say that it was one of the best, if not the *very best* young people's program I have ever seen.

Loyal Hurley told the story of a prince who had a harp he prized very highly and which was out of order, so he could not enjoy it any more. When man after man had tried to repair it without success, the prince had the harp covered up so he could not see it. Finally an aged man came along asking for entertainment. When he saw the useless harp he asked for the privilege of trying to mend it. Soon he had it in good shape, and the owner, in surprise, told the old man about the failure of others and asked how he could mend it so easily. The man replied, "Because I *made* the harp."

In the application, Mr. Hurley asked, "Are there any hearts out of order here? If so only the Maker can tune them."

At the dinner hour a portion of the hall was set apart for the young people so they could be together and enjoy a social banquet. There was a fine lot of them, nearly fifty enthusiastic young men and women, several of whom made excellent after dinner speeches which called forth hearty applause. One good brother, a lone Sabbath keeper, said that he had received a blessing in these meetings and was greatly encouraged for our future as a people by the presence and activity of so many loyal young people.

In this evening service the young people again used the picture screen showing a fine representation of the Walk to Emmaus by the two men whom Jesus met in the way. In the other room distant voices in

song were heard at two points in the description, and following the picture were four others each containing words of an appropriate hymn, which the audience joined in singing as each one appeared. The tune was that for the hymn, "There is a land of pure delight," and all was followed by several prayers.

Then followed the reading and explanation of a Scripture lesson by Miss Hazel Langworthy, some good practical words on faith and works by Mr. Osborn, ending by all bowing heads in secret prayer. While thus bowed, Mr. Osborn would name at short intervals, one after another, the names of all the boards and missions—waiting a little after each one for silent prayer in its behalf.

Mrs. Babcock of Battle Creek, secretary of the Young People's Board, urged all of those who could to go to Conference and take part in the contest for which the young people were preparing. A little girl sang a solo, "O Jesus, thou art standing outside the fast closed door." After another picture of Christ and the rich young man, they all joined in the Lizzie Fisher Davis hymn with the chorus, "We will try to be true to the Sabbath."

The next was a dialogue in which a young lady, as a messenger from the heavenly king, invited all to come to Christ. Several inquirers came up one by one, each receiving a cross to bear. In each case the quartet responded with appropriate words of a single stanza, such as, "Must Jesus bear the cross alone?" After five inquirers had either rejected the cross offered, or had it taken back by the messenger for trying to hide it, one sorrowful seeker accepted hers—a large, dark, heavy cross—by which she knelt and the quartet sang, "I am coming to the cross." Upon this all the others came back and accepted the ones they had rejected; the quartet sang, "I am trusting, Lord, in thee—humbly at thy cross I bow." "Thou, O Christ, art all I want"—the whole making a most beautiful tableau.

I am free to say that this young people's program was the very best and most impressive I ever remember having seen. It was a fair illustration of the evangelical programs the pastors and quartet of the Central Association have been carrying out during the year.

Sunday at Brookfield Closing Session On another page will be found a write-up of the forenoon session in the association, written by Brother Jay W. Crofoot, who very kindly consented to relieve the editor in view of the fact that he had to preach the morning sermon. I was indeed thankful for the good help thus given.

The closing day was full of good things by the Woman's Board, the Sabbath School Board, and by the laymen in a layman's hour.

The address in Sabbath school hour by Mrs. Eva Bates, on religious education, was full of good things. It was a strong plea for religious education. Too many children are growing up with no religious training. The future of America is imperiled by the prospective citizens now growing up in ignorance and vice.

There was a strong and helpful program in the layman's hour.

Moderator Whitford's announcement regarding his effort to secure speakers for this hour shows that he was obliged to make up the program himself at the last minute; but it was a program of which no man need be ashamed.

The following topics were spoken upon under the general theme, "The Layman's Interest": 1. In the local church; 2. In evangelism; 3. In the denominational program; 4. In education; 5. In missions; 6. In moral reforms; 7. In finance.

These topics were treated with regard to the general slogan of the association, "Faith without works is dead."

Claude Camenga, Lyman A. Coon, Raymond Burdick, Albert L. Rogers, Dr. S. C. Maxson of Utica, Dr. E. S. Maxson of Syracuse, Deacon William P. Jones, and D. J. Friar were the speakers. I am sorry I could not get all the good things they said; but some of them will write them for the RECORDER.

Brother Jones had a paper on moral reforms, which appears on another page. His was the only paper. The others spoke off hand, largely; but we hope to receive a written message from some of them. Brother Friar's talk on church finances was good and practical. He named the association text, "faith and works," but put special emphasis on *works*, saying that money giving is the layman's part in church work. He urged

greater attention to systematic giving for God's cause.

Dr. Maxson of Syracuse spoke of his interest in the Jews, and Dr. S. C. Maxson made one of his characteristic addresses. We look for something from their pens soon.

Loyalty to the Onward Movement budget was urged by some, and greater effort to promote the work of evangelism was the keynote in the testimonies of others.

In the evening the association finished up its business and adjourned before the sermon, which was the baccalaureate sermon for the high school class, preached by Rev. Edgar D. Van Horn of Alfred Station. The association goes to Adams Center next year.

A little delay became necessary before the preaching could begin, and the quartet filled in the time with four or five of their best songs. The audience did enjoy the boys' singing.

Brother Van Horn's text was, "Learn to do well." Isaiah 1:17. He referred to the natural proficiency of the spider by which it spins its first web just as perfect as its last one, whereas man has to begin at nothing and learn proficiency little by little through painstaking effort and careful study for years. Perfect skill comes to us only after years of struggle. Learn to do well is the divine plan. It calls for painstaking effort.

He spoke of a father whose little boy continued to disobey him, until he took the little fellow into his study, talked with him, and told him to say what he would do if he were a man and had a little boy who would not obey him. Two or three times the father asked for the boy's answer, which did not come until several opportunities had been given him to think it out. Finally the boy said he had thought it out; and, in reply to his father's question, said, "I think I would give him another chance." This brought tears to the father's eyes, and his little boy got another chance. Our heavenly Father offers his young children another chance in their early years if they have come short in obeying him.

In school we must learn to care well for the body, but this is not all. The mind must be trained to right thinking, but there is something still higher. A trained mind is not enough. There must be a cultivation of higher ideals in spiritual life. We must

learn to do well. Parents and teachers are very patient in training the young for better things. It has taken years of study and training for many of us to make good.

To the question, "How can we learn to do well," I answer: We need first of all the indwelling of the Holy Spirit. This gives true life to all our efforts. Then be yourself. You can not copy another in character or in eloquence, but you can seek the help of the very best example in true life—look for the good, the true, and the beautiful—and then *practice* until they become part of you. Learn to do well. Practice makes perfect.

After the sermon the meeting was closed by one of Brother Hurley's Bible pictures of Christ in Gethsemane. Benediction was pronounced by Brother Crofoot, and the ninetieth session of the Central Association was ended.

Building Fund Report Last week we reported \$19,748.63 toward the denominational building. During the week six subscribers have increased that amount by \$1,080, including one subscription for \$500.

The total amount in this report, number fourteen, June 22, 1926, is \$20,828.63.

SUNDAY MORNING SESSION OF THE CENTRAL ASSOCIATION

[Rev. Jay W. Crofoot kindly consented to write up the Sunday morning session in view of the fact that the editor was busy in another way.—Ed.]

The first part of the session of Sunday morning was given to the work of the Woman's Board under the direction of Mrs. Adelaide Clark Brown. After Scripture reading and prayer by Mrs. Lena G. Crofoot, pastor of the church at West Edmeston, the roll of women's societies was called and responses were made from Adams Center, West Edmeston, Verona, DeRuyter, Brookfield, and Leonardsville. The reports showed not only the amounts of money contributed for various objects but much good work in the way of repairs and re-furnishing churches and parsonages.

A paper by Mabel West of the China Mission was read by Mrs. J. W. Crofoot. Its subject was "By Faith," and in the manner of the eleventh chapter of Hebrews it

recounted some triumphs of faith in our work in China. A paper by Mrs. Croop of Leonardsville on "Works Accomplished through Faith by Women of the Bible" followed. The woman's hour was enriched by two beautiful pieces of music: a duet, "The King of Love My Shepherd Is" sung by Mrs. Shrag and Mrs. Croop of Leonardsville; and a trio by Miss Babcock, Mrs. Davis, and Miss Davis of Verona.

The church at Brookfield has the distinction of being the joint property of the First Baptist Church and of the Seventh Day Baptist Church. So the session at eleven o'clock on Sunday was a union service, under the joint direction of Mr. Simpson and of Rev. Mr. Conklin, pastor of the First Baptist Church. The music was especially fine, including "The Beautiful Garden of Prayer" by the Verona ladies' trio, and "The Beautiful Hills" sung by a quartet consisting of Reverends John F. Randolph, William Simpson, Loyal Hurley, and Paul S. Burdick.

The sermon by the editor of the RECORDER was a rich treat and a valuable stimulant. Dr. Gardiner took his text from Jeremiah 1:11, the words, "What seest thou?" and spoke on the subject of Right Seeing. He gave instances to show how important correct seeing is to the student both in reading and in studying the phenomena of nature. He emphasized the fact that there are two ways of looking at a picture, or at the Christ. A teacher should see the possibilities in his pupils and a pastor those in his people. Two methods of Bible study were mentioned—the microscopic and the telescopic. Attention was called to the fact that what a man sees depends on what he is, and that one can cultivate the habit of seeing the right things. What one sees depends, too, on the medium through which he looks.

A second text was here given—"Blessed are the pure in heart for they shall see God." What we see depends on what is in our hearts, which are like lenses. We should reject the critical lens; the lens of prejudice; the lens of sensitiveness, which makes a hell on earth; the lens of self-complacency, which sees only others' faults; and dirty lenses which make everything look dirty. But of all objects, the most pitiable in the world is the man who is spiritually blind.

J. W. C.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

In July—Daily Vacation Religious Schools in many of our churches.

July 9 to 19—Seventh Day Baptist Girls' Camp at Bethel, Conn.

A good slogan—Regular and generous contributions to the denominational budget during the Conference year that begins July 1!

ANOTHER CALL FROM JAMAICA FOR A WHITE MISSIONARY

Rev. W. D. Burdick,

DEAR DR. BURDICK: Thanks very much for your kind present sent me by Elder Mignott. [Sent to me by a friend to use on this field.—W. D. B.] It came in direct answer to prayer. The day before I got it I was here at Bonny Gate conducting the work, and a letter came from my home to inform me of my son's illness at home at Bog Walk. I had not a penny, and I prayed the Lord for help, and on my way home I got the pound from Elder Mignott. You can imagine how thankful I was for it.

Perhaps you are aware that I am entirely separated by the Lord to preach the gospel. Yes, woe is me if I preach not the gospel. I had been employed in the churches before I received the Sabbath from the Seventh Day Adventists; then increasing light came through Seventh Day Baptists; and since Elders Burdick and Hansen came here I have been wholly engaged in raising up companies and winning souls for the kingdom. The first church was Bower Wood. There I was led by the Spirit of the Lord to study with Brother R. S. Wilson, who after much prayer and study accepted Seventh Day Baptist teaching. Both of us were led by the Holy Spirit; then we sent for Elder Mignott who preached for us, and that church still remains.

Then we went to Linstead, and that company invited Elder Mignott to organize a church.

I was next on my way to preach for the Waterford Church, when I was stopped at Brother Amos McDonald's gate by a severe pain in my left foot, after a journey of fifteen miles. I was compelled to stop and go in the yard; and then I discovered that Brother McDonald was led by the Lord to start Sabbath keeping. I embraced my opportunity to teach him Seventh Day Baptist truths, and today he is leader of the Waterford Church. Elder Mignott visited him later, and at his home and near by there are fourteen souls. I give God the glory. Just after I had won him for the church of Waterford that morning I walked right on to Waterford without pain, so I claim it was the way the Lord led me. The Waterford Church is rejoicing with him in the Lord.

I next went down to St. Mary, and Mile Gully was won. I am now at Bonny Gate, where I rent a house to conduct meetings.

From here I go to Hunt's town, where there are many Sabbath keepers but no place of worship, also to Hazzart, three miles away; and at Derry, four miles, I have those who are coming out to take their stand with us. But just now I am face to face with family needs and missionary expenses which I can not meet.

All that I have received from the church in Jamaica for two years and a half as pay is three pounds and two shillings. I have spent what money I had of my own and I am indebted. Therefore the question faces me this morning, what must I do to carry on this good work; shall I drop it and let the enemy triumph? I am trusting that the Lord will help me, and I am asking you kindly for Jesus' sake to do what you can to help me push the work to the gates of the enemy.

Kindly permit me to give you my opinion from thirty-nine years' experience of evangelistic work in the island. I started very young.

You are quite aware that this island is made up of many races of people and many colors, namely, white, brown, black, Chinese, Indians, Syrians, etc.

While we must not encourage anything like racial differences in the churches; yet it is known all over the world that the white man leads the world, and he has the talk wherever he goes; but the colored man can

not go where he can; and the white and fair colored of the island have the money and the land. Therefore we would like to see a white man lead the Seventh Day Baptist Church in Jamaica. Believe me, Dr. Burdick, if you send down a spirit-filled white minister to Jamaica, in one year you would be surprised to see the leaps and bounds there would be here in the work. Elder Mignott is doing his best, but he discovered this himself.

The people, I mean the black people, are poor, and most of them came out of their churches, therefore it takes faith to worship under those little thatched booses, nevertheless we are fighting on.

I trust that you will do your best to help us in St. Mary, for this is a very promising field. I hope to hear from you again soon.

Please accept Christian greetings from myself and brethren here.

With kind regards, I am yours in Christ Jesus,

JNO. G. DAVIS.

Bonny Gate P. O.,

Jamaica, B. W. I., June, 1926.

ELDER H. LOUIE MIGNOTT SICK

A letter from Samuel Mowatt, leader of the Bath, Jamaica, Church, states that Elder Mignott has been sick for several days.

At the last meeting of the Advisory Board of the Jamaica churches they voted that Elder Mignott should take a month's rest, and he went to Bath where he was taken sick. He was too sick to read and write, and was under the doctor's care.

Brother Mowatt writes, "I am asking you to put this to the Board of Management that some one should come here to help in the work. I do not know when he will be able to return to Kingston, so I am asking you, sir, to pray for Elder Mignott for us."

The victories achieved in China by the Red Cross can hardly be overestimated. Through this organization's friendly spirit the Chinese belief of malicious intent on the part of missionaries has in some sections been overcome. People come to the medical missionary now who once fled from him. When six millions of China's people were left homeless by the floods, the Red Cross workers came on the scene, broke down the spirit of old China, and made friends for life.—*Record of Christian Work.*

FINDING GOD

REV. AHVA J. C. BOND

(Sermon delivered at Shiloh, N. J., at the ordination of deacons, Sabbath day, June 12, 1926, at the time of the Eastern Association.)

Text: *And a voice came out of the clouds saying, This is my Son, my chosen; hear ye him.* Luke 9:35.

In an anonymous article in a recent number of the *Atlantic Monthly* there is set forth the tragic failure of what the author called "Modernism" to give religious satisfaction. Evidently the writer of the article was honest in his search for truth. He had forsaken what is popularly known as "Fundamentalism" with its deadly legalism and its spirit of controversy, and had rebounded to the other extreme with equally unhappy results. His experience but reflects the confused state of mind of many sincere Christians. And their confusion becomes more confounded as they see perfectly legitimate terms used as epithets to be hurled at each other by members of different theological groups. Surely there must be a better way. There must be a fundamental which the Christian may hold without fighting other honest believers, and upon which his soul may rest with calm confidence and in sweet satisfaction.

The *Atlantic* article referred to was introduced by the following story told to the author by one of the outstanding ethical and religious leaders of our day:

"Before I left home on a recent trip I was visited by a man whom I had long respected for his sincerity, devotion, and spiritual insight. He had come to tell me a dream. 'In my dream,' said he, 'I thought I saw you standing on a hilltop. And we—a great host of us—were crowded around, waiting eagerly for what you might say. We could see your lips forming the word, but no sound came out of your mouth. We tried to help you by calling out the word your lips were shaping, but we also were dumb. And that word was *God*.'"

This, then, is mankind's present need, which is the age-old need, man needs God.

Centuries ago the Psalmist voiced the deepest longing of the human heart in these words, "My soul thirsteth for God, for the living God."

Not every one is conscious of his need of God. But those who are unable to define their longings, even they are but groping

their way in the dark because they have not found the answer to all human hopes and aspirations, which answer is found only in God.

The cry of the Psalmist was for the *living* God, the God of life and love, the abiding Friend and Father. The soul is not content simply to know that God is, nor is it satisfied with the knowledge that the Deity possesses certain abstract attributes, perfect and holy though they be. What we crave is fellowship. Fellowship with One who knows us better than we know ourselves, and One who can do for us what no one else can do. Above all, we want in this world of change and shift and of passing shadows, some satisfying assurance of permanence.

The first full assurance of immortality was given to men through Jesus Christ. One of the names given him was "Immanuel," which means, "God with us."

From his first public declaration of the divine imperative to be about his Father's business to the final committal of his spirit into the hands of his Father, Jesus rested in the confidence that the spiritual verities of the universe can not fail. Not intermitently, or on special occasions, was it given him to see the meaning for humanity of the unflinching love of a wise and eternal God. This faith was the constant source of his strength, and the unflinching dynamic of his ministry. True he often sought the quiet of the mountain where the blandishments of men, and their criticisms as well, might be seen in their right perspective, and where the choking fogs of earth might be dispelled by a fresh breeze from heaven. But these special experiences only strengthened his confidence in the constant companionship of the ever present Father. The mountain-top communion made available for the valley experiences of life the eternal resources of heaven.

In the crowded streets of the city, by the shores of the blue sea, and on the quiet mountain side, Jesus walked and talked with his disciples till they caught his spirit, learned the truths about his kingdom, and received the inspiration to carry his message to the world.

Whether he followed the familiar byways of Galilee, or wearily trudged the dusty roads of Samaria; whether through the

ripening grain fields of Judea, or in Perea desert, always there were the fishermen and their companions wonderingly listening to what the Master said, or holding converse together on the possible meaning of the words that fell from his gracious lips.

Now, there can scarcely be a difference of opinion among Christians today as to the character of Jesus, or as to the benevolent influence of his matchless life on earth. Jesus was indeed God, God come to earth and expressing himself in the terms of a human life. And wherever the Son of God went, there came healing and comfort.

There is a practical question for these days, however, which I wish to raise here. Was the coming of Jesus a demonstration of the blessings which might come to earth if he should continue to dwell with men in the flesh? Or did Jesus come and live his life in the flesh and go away again in order that God in the Holy Spirit might come and abide with men in greater power and in richer fullness.

During these chaotic and catastrophic years an increasing number of Christians are looking to a speedy return of the Lord externally on the clouds of heaven. In the strength of this faith doubtless some are doing great service for the world. But unhappily many do very little and expect the world to grow worse and worse until he comes.

Not long since I was in a meeting in a certain city which was remarkable for the number of persons who arose to bear testimony to the presence of Jesus in their lives to save and to keep. Many had experienced his abiding presence through many years, and his companionship had grown more real and precious as the days went by. As I sat on the platform where I could look into the honest and happy faces of these men and women, I did not doubt the reality of their experience of personal fellowship with Christ. After the meeting had progressed a little, I saw a man enter and place a suitcase on the window sill at the rear of the room, and on the side of this suitcase, in plain view from where I was sitting was written in large letters this sentence, "Jesus is coming soon." That sentence seemed like a denial of all that had been said up to that point, and when it came my time to speak I said, "Someone has placed in plain view from here the sentence, 'Jesus is coming

soon.' It seems to me that ought to be changed to read, 'Jesus is here.' I never spoke more sincerely, and my request for a revision of the sentence grew not only out of what I had seen and felt in that service but out of the deep convictions of my heart.

To set a time for the Savior's return, or to direct our thought continually to such a consummation in the near future, seems to me to interfere with a wholesome and stimulating consciousness of his presence here and now. Some have a feeling that his physical presence would bring relief to a burdened world. Jesus taught that his physical body circumscribed and restricted his powers, and that only when he had departed from his disciples, and the Holy Spirit had come, would the full ministry of his kingdom be operative.

"Greater works than these shall you do," Jesus said to his disciples, "because I go to my Father." Jesus came and lived his life on earth giving to man the best possible revelation of the Father. He went away again in order to make available to every man, and not to a restricted few, the abiding fellowship of the Father through the Holy Spirit. In that fellowship men would be able to do the "greater works." We have waited too long already for some cataclysmic interference in the world to bring it healing. What we need to do is to realize the divine forces already present in the world sufficient for every human ill, and to direct them to the world's healing.

Friends, my point here is that God has been in this world from the beginning, and that he is still here working out his purposes through men who can recognize his presence, and who seek to do his will. In him we live and move and have our being. He is nearer than hand or foot or breath. And so has he always been.

It is a sad fact that in the early centuries the Christian Church lost the sense of fellowship with its Founder in a cold ecclesiasticism. The interest of Christians shifted from doing to definitions. Christ became one about whom men argued, but not one whom they could follow, or one with whom they could enjoy daily fellowship. No sooner had the leaders succeeded by their systems in removing Christ beyond the everyday experiences of men, (so certainly were we created for Divine fellowship)

than there developed Mariolatry, the worship of saints, and a priesthood with sacrificial functions, the purpose of it all being to bridge the chasm between men and God, which had been made by their doctrine of God present in the Eucharist and not in human experience.

There were always men, more perhaps than history tells us about, saints like Francis of Assisi, who tore away the trapping of a defunct church and, coming face to face with the Son of God, set out to walk with him in a lifetime journey of sweet companionship. But such souls found little opportunity in the Church to give expression in Christian service to a living faith in a present and abiding God.

Pietism then began to warm the hearts of many individual Christians throughout Europe, but it made little headway against the entrenched orthodoxy of the state church. Many of the pious and persecuted souls lived pure lives, but in happy isolation, unmindful of their obligations as followers of Jesus to make his life a living influence in the community and in the world.

I doubt not a certain mysticism by which we may feel the presence of Jesus in a satisfying fellowship is a definite demand of the souls of men now if they are not to be swamped in this practical age. There is need today for Christians who in daily companionship with the Master are made strong and hopeful, and who can make of the Church the central radiating force that shall rehabilitate a broken humanity and weld together the severed races of mankind in a Christian brotherhood. If this desire of the Master and this purpose of his Church shall ever be accomplished in this world, his humblest followers everywhere must live and work in his abiding fellowship.

If we would enjoy the fellowship of a friend we must take time, free from the calls of the world and the cares of life, for undisturbed and intimate companionship. If our Christian experience is ever to pass from an unfulfilled promise of good to a gracious and sustaining friendship with God we must give him a chance in our lives, and take time to be holy.

I began this sermon with a reference to an article in the *Atlantic Monthly* in which the writer expressed his disappointment as a "modernist." I wish to close with a

rather lengthy quotation from a little book which I have recently read with extreme satisfaction, *The Christ of the Indian Road*, by E. Stanley Jones. Here we have a former "fundamentalist" who has left that extreme position, not to take up other equally unsatisfactory theories about the Bible and Christianity, but who has gone straight to Jesus Christ, and who has found in him personal satisfaction and a sick world's only cure. Men need to find God, and God does not reveal himself in theological disputations, but in Jesus Christ. I close with a quotation from the introduction to the book.

"I thought my task was more complex than I now see it to be; not less difficult but less complex. When I first went to India I was trying to hold a very long line—a line that stretched clear from Genesis to Revelation, on to Western civilization and to the Western Christian Church. I found myself bobbing up and down that line fighting behind Moses and David and Jesus and Paul and Western civilization and the Christian Church. I was worried. There was no well-defined issue. I found the battle almost invariably being pitched at one of these three places: the Old Testament, or Western civilization, or the Christian Church. I had the ill-defined but instinctive feeling that the heart of the matter was being left out. Then I saw that I could, and should, shorten my line, that I could take my stand at Christ and before that non-Christian world refuse to know anything save Jesus Christ and him crucified. The sheer storm and stress of things had driven me to a place that I could hold: Then I saw that there is where I should have been all the time. I saw that the gospel lies in the person of Jesus, that he himself is the Good News, that my one task was to live and to present him. My task was simplified.

"But it was not only simplified—it was vitalized. I found that when I was at the place of Jesus I was every moment upon the vital. Here at this place all the questions in heaven and earth were being settled. He was the one question that settled all others.

"I still believed in the Old Testament as being the highest revelation of God given to the world before Jesus' coming; I would inwardly feed upon it as Jesus did. But the issue was further on. . . .

"Our confusion was Peter's confusion which the Father's voice and the vision of Jesus clarified. On the Mount of Transfiguration, Moses, representing the law, and Elijah the prophets, talked with Jesus, the New Revelation. The Jewish heart of Peter wanted to keep all three, and put them on the same level—he wanted to build three tabernacles for them. A voice from the cloud spoke, 'This is my beloved Son; hear him'—the law and the prophets are fulfilled in him; hear him. And when they lifted up their eyes they saw no man save Jesus only. He filled their horizon. He must fill ours."

HOME NEWS

RIVERSIDE, CALIF.—Installation of the new pastor of the Seventh Day Baptist Church, Rev. G. D. Hargis, was held at the regular Sabbath service, June 12.

The church choir sang "Crown Him With Crowns," and Pastor G. M. Hills of Los Angeles gave the invocation. Mr. Hills led also the repetition of the Twenty-third Psalm.

For the offertory the men's chorus of eight voices sang "Nearer to Thee." Missionary Evangelist William Robinson read selections of Scripture, choosing Malachi 3: 5-6, and Hebrews 13: 7-8 and 17-18. He offered prayer.

The choir and congregation joined in singing "I Heard the Voice of Jesus Say."

G. E. Osborn welcomed the pastor on behalf of the church. Rev. J. T. Davis, who had charge of the program, introduced Dr. L. L. Epley, president of the Church Federation.

The Sabbath school's welcome to the new pastor was given by Mrs. C. D. Coon, and Miss Bernice Brewer welcomed him on behalf of the Y. P. S. C. E. The deacons' welcome was given by Dr. C. H. West, senior deacon. Miss Ethlyn Davis, director of the choir, and the choir gave the selection, "Come Into My Heart."

Mrs. W. R. Rood of the Dorcas society and Dr. H. M. Pierce of the Brotherhood spoke words of welcome to the incoming pastor. The Pacific Coast Association's welcome was given by the president, Deacon Leslie A. Curtis, and the Los Angeles Seventh Day Baptist Church and the Pacific

(Continued on page 831)

WOMAN'S WORK

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

When shall all men's good
Be each man's rule, and universal peace
Lie like a shaft of light across the land,
And like a lane of beams across the sea?
—Tennyson.

RECOMMENDED PROGRAM FOR ORGANIZATIONS CO-OPERATING IN THE NATIONAL COMMITTEE ON THE CAUSE AND CURE OF WAR

At a private conference called by the National Committee on the Cause and Cure of War, held in New York City, February 26-27, 1926, for the specific purpose of discussing next steps in a program for the promotion of peace, the following action was taken:

Organizations with delegates present: American Association of University Women; Council of Women for Home Missions; Federation of Woman's Boards of Foreign Missions of North America; General Federation of Women's Clubs; National Board of the Young Women's Christian Association; National Council of Jewish Women; National League of Women Voters; National Woman's Christian Temperance Union; Unofficial delegate—not voting: National Woman's Trade Union League.

We, firmly believing that the abolition of war and the substitution of peaceful methods for settling international disputes is an obligation upon this generation, do hereby agree that the following conclusions represent a policy consistent with American traditions, and one which leads safely, courageously, and positively toward our ultimate aim, the substitution of law for war; we, therefore, recommend these conclusions to our respective organizations as a working plan.

ARBITRATION, DISARMAMENT, AND SECURITY

It is commonly admitted that the only substitute for war is arbitration, and the only machinery at present in existence for the purpose of settling disputes between nations by law instead of by war is based

on arbitration, that is, the Permanent Court of Arbitration at the Hague, the League of Nations, the Permanent Court of International Justice.

A logical development of the historic policy of the United States to substitute arbitration for the arbitrament of war would seem to be activity and initiative in extending use of compulsory arbitration. To this end any attempt on the part of the United States to revise and amplify, and to extend the powers of existing arbitration treaties, as well as to negotiate compulsory arbitration agreements between itself and nations with whom there are now no existing treaties, would be a distinct contribution to the peace of the world.

In the discussion of international affairs it has become apparent that the problems of arbitration, disarmament, and security are complements one of the other. They are a trinity which makes up the problem of peace, and no one of them can be solved until all are solved.

Nations in the past have felt that safety could be secured through armament. The World War demonstrated that armament does not guarantee safety but on the contrary competition in armament is acknowledged to have been one of the chief causes of the war. As disarmament and security are the vital concern of all nations, disarmament, in order to be an effective step toward peace, must be established on an international basis. Yet no nation will consent to reduce its armament "to the lowest point consistent with national safety" until security from attack has been assured by other means.

In an international society organized to maintain peace it becomes the responsibility of neutrals to assist in the preservation of arbitration agreements between nations. International law, as at present established, permits the citizens of neutral countries to furnish munitions to belligerents. If war is to be abolished neutrals must waive their rights to assist belligerents and to abstain from providing materials used in war to nations which have defaulted in their arbitration agreements. Until international law has been so amended as to establish this principle nations must adhere to it on moral and ethical grounds.

It is obvious that the complicated prob-

lems of disarmament will not be solved by any single conference. Therefore, national support should be given to international disarmament conferences as they are convened, as well as to the establishment of permanent machinery for continuous consultation between nations on armament. Recent developments indicate that the principle established at the Washington Conference for the Limitation of Naval Armament should be embodied in new ratios for the further reduction of all armament, both present and future forms.

Since all nations continually fear attack, they arm for defense and few have been the nations willing to admit themselves the aggressors in war. It, therefore, becomes necessary to achieve security and relief from fear by other means than by armament. The aggressor must be defined in international law. It is proposed that this definition shall be: "An aggressor nation is one that refuses to arbitrate its disputes or to abide by the award when arbitration has taken place." When this definition has been established in law and custom coupled with compulsory arbitration treaties between all nations, security will have been achieved and drastic disarmament will take place.

RECOMMENDATIONS

I. Arbitration, Disarmament, and Security.

1. Arbitration
Extension of compulsory arbitration agreements between the United States and other nations.
2. Disarmament and security
 - (a) Establishment of the principle of moral responsibility of neutrals to abstain from providing equipment to nations which have defaulted in their arbitration agreements.
 - (b) Establishment of permanent machinery for continuous consultation between nations on disarmament.
 - (c) Establishment of new ratios for the reduction of all armaments.

PROBLEMS OF THE PACIFIC

Since no advance in international adjustment of the problems of the Pacific can be made without consideration of the underlying causes of the irritation now existing between East and West, the people of the United States should understand and feel a responsibility for the problems involved.

Our attitude toward the Philippines is regarded by the Orient as the index of our policies in the Pacific. The people of the Philippines believe that a definite promise

was made by the government of the United States to give the islands independence when a capacity for self-government had been attained. Because the granting of this independence has been so long deferred, the integrity of our intentions is questioned in the Orient. Although the Philippines may be considered peculiarly a problem of the United States, there is a lack of understanding among our citizens of our policy there and its consequences.

A series of unfortunate incidents extending over a period of years has created difficulties between the United States and Japan. Misunderstanding between the two countries was made acute by the exclusion clause of the Immigration Act of 1924. A so-called gentlemen's agreement had existed between the United States and Japan. Congress, without consulting Japan and contrary to the advice of the state department, passed the law superseding this agreement and thereby, in the opinion of the Japanese, this country violated a mutual agreement and also seemed to imply racial inferiority.

China is attaining national consciousness and is protesting against the inequalities of treaties made with other nations during the past eighty years. Chief among the questions pressing for settlement are tariff autonomy and the progressive abolition of extraterritorial rights. Although the Chinese are divided among themselves over the solution of many problems concerning their national life, they appear to be united in these two demands.

RECOMMENDATIONS

II. Problems of the Pacific

1. Philippines
Study of situation with view to formulating constructive policy based on mutual agreements between the United States and the Philippines.
2. Japan
Creation of public sentiment with a view to adjusting immigration questions through treaties approved by both countries.
3. China
Creation of public opinion for continued activity on the part of the United States to establish a more liberal policy toward China, including complete concession of customs autonomy and progressive abolition of extraterritorial privileges.

PAN AMERICAN POLICY

While no war now threatens between the United States and any other nation on the American continents there are many difficul-

ties and misunderstandings which must be eliminated if a sense of security among these nations is to be achieved.

We believe that our Pan American policy should be one of friendship and good will. If any difficulties should arise we urge that all suggestions of coercion and force be punctiliously avoided by the government of this country and that a means by which our differences may be fairly discussed and decided shall be found. Compulsory arbitration treaties between countries of the American continents are particularly to be commended in order to insure international peace in the Western hemisphere.

RECOMMENDATIONS

III. Pan American Policy

A Study of:

1. Manner in which the law of Latin American countries (which is based on Roman law) differs from English and American law on the question of subsoil rights.
2. Conditions on which concessions have been granted to our citizens in Latin American countries.
3. Conditions on which our citizens have made loans to the governments of Latin American countries.

LEAGUE OF NATIONS

The League of Nations was founded in April, 1919, "In order to promote international co-operation and to achieve international peace and security, by the acceptance of the obligations not to resort to war, by the prescription of open, just, and honorable relations between nations, by the establishment of understandings of international law as to the actual rule of conduct among governments, and by the maintenance of justice and a scrupulous respect for all treaty obligations in the dealings of organized peoples with one another."

Fifty-five nations have already united in these commitments, and it is expected that Germany will become the fifty-sixth in September. The only nations in the world which have not officially agreed to the above aim are Russia, Turkey, Mexico, Equador, Afghanistan, and the United States.

There has been, on the one hand, a continuous progress on the part of the league in prestige and effectiveness for peace and understanding among nations; and on the other, an increasing co-operation with the league on the part of the United States, yet no clearly defined attitude toward the League of Nations by our country has been

fixed whereby United States action in a new undertaking may be determined in advance. This fact has proved exceedingly confusing to our own people and embarrassing to other nations, causing them in several instances, by their own acknowledgments, to move cautiously toward the ultimate aim of "peace and security."

Since, we, members of the National Committee on the Cause and Cure of War, are committed to the effort to end war, we therefore, believing in the peace objective of the League of Nations, recommend co-operation on the part of the United States with the League of Nations in all undertakings in support of peace.

RECOMMENDATIONS

IV. League of Nations

1. Co-operation by the United States in all undertakings with the League of Nations leading to the elimination of war—such as the proposed disarmament and economic conferences and the numerous commissions designed to remove the causes of irritation between nations or to consolidate their interest in questions of public welfare, such as health, the suppression of the opium traffic, etc.
2. Conferring official status upon American representatives to league gatherings and assumption of its due share of expense by the United States.

THE LAYMAN'S INTEREST IN MORAL REFORMS

W. P. JONES

(In Layman's Hour, Central Association)

Every age has its problems, its great and weak characters; and I suppose that every generation looks backward and forward and exclaims: This is the worst generation of the world's history. We have to admit that things are bad enough, but they could be worse, much worse, and they could be better. That is what concerns us.

A few of the things that confront us are: love of gold and a commercial age, civic injustice, disregard for God's laws, especially the Sabbath, open and protected violation of the Eighteenth Amendment, strikes and murder, men in all walks of life who are willing to put power, gold, and position above character. These and many more might be recorded, but here are enough to show us the need of reform.

Seventh Day Baptists have always been at the front in all reform work. Many of our

past leaders have done a most splendid work, filling places that can not now be refilled. With a feeling of reverence for them we come down to the settlement of some of the problems which confront the people of today; for in spite of the excellent work which they did, they left us problems as a part of our heritage.

We are now face to face in America with a spirit of growing lawlessness and immorality. The leaders in the religious and political world bear testimony to the great peril which confronts us, and they are doing their best in seeking for a method to check this great flood-tide. The only remedy is a knowledge of God as revealed in his holy Word. The Bible contains the highest system of ethics and produces the highest type of character in individuals and communities where it is accepted and lived. Jesus enunciated two great moral principles as the chief of all moral obligations—supreme love to God and equal love for our fellow men.

Nothing so ill becomes an American as race prejudice. The immigrant is in no way responsible for childless American homes, for the moral wreckage of some wealthy families, nor for the contempt for law which so-called better classes have exhibited. Of course he is woefully ignorant of our laws and our institutions. The only way to lead him to a reverence for these things and to inspire him with Christian ideals is by giving him a knowledge of the Bible. The lack of knowledge of the Bible is today the nation's peril. The Bible is barred from practically all our schools by legislation. If not by legislation, by neglect and indifference on the part of teachers. How can the knowledge of the Bible be given to all the foreign speaking people that crowd about us? By restoring it to the public schools and requiring that some portion of it be read every day. Let us as laymen do our part in bringing about this reform.

Human warfare is a disturbing, perplexing, persistent problem. Mankind will never abolish war until it ceases to want war. Along with any organization of nations to keep the peace must go a progressive education of public opinion. Of course nineteen out of twenty people do want permanent peace, or think they do. Now for the first time in history, the world is organizing for peace, and when the organization is

complete the world will secure peace. As laymen let us do what we can to hasten the time when swords shall be beaten into plowshares, and spears into pruning hooks, when nation shall not lift up sword against nation, neither shall they learn war any more.

The great battle ground of the Ten Commandments is the fourth. Every one admits that it is proper to keep the other nine, but when it comes to the fourth, there the Waterloo commences. How inconsistent such a position is. I have always found myself in agreement with those who believe that the distinct mission of Seventh Day Baptists as a separate denomination is to extend to all people everywhere a knowledge of the true Sabbath and to bring men into the blessed experience of Sabbath keeping. Many people marvel at our place and influence in the Federal Council of Churches in America. It is nothing at which to marvel. Seventh Day Baptists have always stood high in councils of Church and State. Let us remember, however, that we can not live on past glories.

Enforcement of the prohibition law has not been without its difficulties, but there have always been those who failed to obey for a time such statutes as were regarded to be in conflict with their personal liberty. There is danger from the unthinking, unintelligent non-citizens who echo the cry of individual liberty, little realizing the menace of their theory. It is recognized that there has come into our great nation, during the past few years an increased spirit of lawlessness, partly due to our alien population, people having no real knowledge of our laws. Unfortunately, however, we are in peril not alone from ignorant non-citizens, but in far greater peril from willingly selfish citizens who have done nothing to stem the tide of lawlessness, but have by word and attitude encouraged it. A way by which we can help law enforcement is by helping to place men in public offices who will enforce the law—men who are not working for money, but who are working for the welfare of the people they represent.

The supreme need of the world today is not only men who can start things—almost anybody can do that. What we need is men who by patient endurance are able to carry through that which they so enthusiastically begin. To do this requires characters of sterling worth and unspeakable courage.

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
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Contributing Editor

THE OUT-OF-DOORS

Christian Endeavor Topic for Sabbath Day,
July 17, 1926

DAILY READINGS

Sunday—From fishermen (Matt. 4: 18-22)
Monday—Among vineyards (John 15: 1-11)
Tuesday—Behold the plowman (Luke 9: 62)
Wednesday—Wheat-sifting (Luke 22: 31, 32, 54-62)
Thursday—Storms of life (John 6: 16-21)
Friday—What sheep suggest (John 10: 1-16; Isa. 53: 6)
Sabbath Day—Topic: What we learn from the out-of-doors (Ps. 19: 1-6. Outdoor meeting with Intermediates and Juniors)

GUY N. STOCKWELL

To the person who spends a great deal of his time in the open fields and among the forests, this world truly seems to be God's world. The tiniest blade of grass sprouting among the leaves, the mightiest oak towering in the sky, the birds of the air, the beasts of the field and the forest, and the fish in the lakes and streams, each with its own work and place in the scheme of nature speaks of a wise Creator who foresaw all our needs centuries before our brief span of years on this earth. Among these wonders are vast deposits of minerals, coal, and gas below the surface of the earth. Those who earn their living from the soil do not leave the sowing, growing, and harvesting of their crops to chance. To a thinking person it would follow that all these things did not come by chance, but were made by an all-wise Creator—rather to believe that each animal was created in its own form and for its own work in the plan of things than to think that they have developed from small and inferior forms of the same animal. Each seems to have been created on a general plan, but each seems to be adapted to some special duty. All our needs are provided for. It seems that in the past fifty years we have only begun to discover and

make use of the wonderful things provided for us, and in the years ahead unthought of inventions and discoveries will be made.

Nature can not be hurried. The seasons roll around in their order. The green buds grow into leaves and fall to the ground. Truly we can learn a lesson of patience from nature.

Sometimes we become discouraged, but then we should begin to count our blessings; and as we look over the things we have been spared from and blessed with, the world seems to be a good place after all.

Sometimes we blame the weather for some of our troubles, but it seems to me that every kind of weather has a purpose. In the words of Genesis 8: 22, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Truly we should show by our lives that we appreciate the many good things God has given us.

White Cloud, Mich.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"The heavens declare the glory of God." Everything in nature declares the glory of the Creator—the bird, with his beautiful songs; the flower, with its beauty and fragrance; and the tree with its luxuriant foliage. They are symbols of happiness and seem to praise the one who created them. They teach us that we should be happy and should praise our Creator.

"The law of the Lord is perfect." If we study nature we can see that everything works in perfect harmony. There must be a law which guides nature and produces this harmony. In view of this, how can we doubt that the hand of God controls the great out-of-doors? Is this harmony in nature not a symbol of the perfect law of God?

"The firmament showeth his handiwork." All nature shows us the handiwork of God.

Because we see God in nature we feel that he is very near to us. He is with us all the time. Let us through the study of nature, allow ourselves to be drawn closer to him.

Battle Creek, Mich.

YOUNG PEOPLE'S HOUR AT THE EASTERN ASSOCIATION AT SHILOH

FRANCES FERRILL BABCOCK

As it was impossible for Mrs. Blanche Burdick of Ashaway, R. I., the associational secretary, to be present, Rev. Harold R. Crandall, of New York City, presided. He led the congregation in singing "The Light of the World is Jesus," and then several short prayers were offered by the young people. "Open My Eyes" was sung, and Duane Ogden read the Scripture. The topic was "Getting Things Done," and he read several verses from Nehemiah. He said that Nehemiah caught the vision of rebuilding the walls of Jerusalem, believed in it, prayed in faith, planned, co-operated, and worked, and that we would do well to follow his example.

Miss Virginia Bond sang "My Task," accompanied on the piano by Miss Grace Horner.

Three papers were given:

"How Does Prayer Help to Get Things Done?" written by Miss Bernice Rogers of New Market, and read by Milton Davis.

"The Value of Cheerfulness," by Miss Elizabeth Austin of Westerly, read by Miss Celia Ayers.

"How Perseverance Gets Things Done," by Miss Virginia F. Randolph of New York City, read by Miss Anna Crofoot.

Mrs. Elizabeth Fisher Davis led in the singing of the "Young People's Rally Song."

The testimony meeting followed, conducted by Mrs. Frances Ferrill Babcock of Battle Creek. The young people had been seated together and it was suggested that they all rise and sing the "Young People's Rally Song" again. They gladly complied with the suggestion.

There were about seventy young people in this group.

HOW DOES PRAYER HELP TO GET THINGS DONE?

BERNICE E. ROGERS

"More things are wrought by prayer
Than this world dreams of."

In visiting Niagara Falls some of you may have been taken a hundred feet underground, where in a small brick compartment only a few feet square are several pillars made of coils of wire. Perhaps you

were told that these innocent looking coils contained an electric force equal to from seventy to one hundred thousand horsepower. This seemed impossible, but if you rode up and down the region in electric cars and saw the powerful lights on the streets and the brilliantly illuminated buildings, you must have realized the tremendous power by what it was doing.

What is there in prayer that is so forcible in any enterprise in life? We know that through the ages prayer in various forms has been used by all peoples. We have knowledge of the prayer wheel of the Buddhist, the crying out to Baal, Ashteroth and other heathen gods, the formal petitions of the Mohammedans, the entreaties addressed to their gods in Greek literature, and the worshiping of the Great Spirit by the American Indians. We can not tell how mankind has been made to feel this instinct, but we can see the effects. History is replete with instances revealing the lives of men and women who have wrought great things in which they were aided by prayer.

Centuries before Christ a stalwart man of valor was troubled. He had just learned of the wickedness and probable destruction of a near-by city. He interceded for the godly people in that unfortunate place, and Abraham's intercession was heard. The righteous of Sodom were saved.

Countless petitions resulting in glory to God and manifold blessings to humanity are recorded in the Bible. Most of us like to read of the earnestness of Hannah as she poured out her soul to God. It was through her pious living and continued supplications that she was able to present the boy Samuel at the temple to be reared in the service of the Lord.

Again all lovers of Biblical chronological events will remember about the scene on Mt. Carmel. For three years famine had caused much suffering. There was a mighty issue at stake. Would Jehovah or Baal be supreme? Over and over the heathen shouted but their efforts were fruitless. Their leaps and frenzied dances proved unavailing. Theirs was an empty prayer. But, after Elijah had prepared for the test, he stepped forth and with faith and fervor implored, "Hear me, O Jehovah, hear me." James tells us that the supplication of a

righteous man availeth much in its working. Oh, how wonderfully Elijah's petition was answered!

In our lesson today we have another notable example of a great work accomplished as the result of prayer. Nehemiah, a Hebrew, had risen to a position of importance and prominence in the Persian capital. Sad news of the distress of the Jews left behind in Judea and of the fallen walls of Jerusalem had reached him. Nehemiah spent many subsequent days in fasting and in earnest supplications. He asked his Maker that he might be able to influence Artaxerxes, and in due time his wish was granted. Nehemiah was allowed to return to his desolate people, to lead in rebuilding the walls, to defy their foes, and to introduce many social and religious reforms.

As we read the New Testament we have the greatest example of all times of One who was able to do much through the efficacy of prayer. Only a praying Savior could have resisted temptation, trained the disciples, and worked miracles.

But we find that prayer has been a medium for communing with God not simply in Bible times but throughout the centuries. As man has expanded his need has grown. Adoniram Judson, a missionary to Burma, was deeply interested in improving the conditions of the Jews. During the last fortnight of his life he learned that an account of his work, falling into the hands of some Jews living near the Black Sea, had been the means of their conversion. Dr. Judson said, "I have never been deeply interested in any object, and prayed sincerely and earnestly for it, but, at some time—no matter how distant the day, somehow, in some shape, probably the last I should have devised—it came."

When John G. Paton decided to become a missionary, he consulted his parents. For the first time they told him that from birth he had been consecrated to the gospel ministry and that their constant prayer had been that he would be guided to that work. He had one of the greatest missionary careers the world has known.

Our pilgrim fathers long years ago began building this nation on the rock of prayer. All true American leaders since then have been guided by their example. During the dark days of the Civil War our beloved

President Lincoln prayed with all his heart and soul that God would bring right out of chaos. Does prayer help in getting things done? Would this nation have reached its present attainments without the prayers of not only the leaders, but of thousands of Christian men and women? Our hearts rejoice that in these epoch-making days we have a President who does not attempt to direct this nation by his own strength but seeks wisdom and guidance from the Ruler of the universe.

A church, a denomination, or a country can be no stronger than its individuals. Life is a series of tasks to be accomplished one by one. We must make plans; we must cooperate; we must work, but we must pray, too. If the greatest men of all times have been praying men, then we need that source of strength.

"The quietest room in a Lancashire cotton mill is the engine room. It is significantly called 'the power room' of the mill. But from that quietest room emerges all the force which speeds the busy looms in their process of production. Let the engine be neglected, let countless looms be added without proportional increase of power, and the mill breaks down." We must not neglect our power room. "We must not work less, but we must pray more."

New Market, N. J.

THE VALUE OF CHEERFULNESS

S. ELIZABETH AUSTIN

Well, what do you think about it? Does a gloomy, melancholy, solemn person accomplish more than one who is happy and enthusiastic in his work? Your common sense will tell you emphatically, No! If you hate the work you are doing and dislike the people you are doing it for, you are certainly not going to jump into it with a will; and what is it you lack but cheerfulness? The most wonderful person in the world is the one who is never down and out but has a cheery smile and a kind word for everyone.

I happened to be very well acquainted with a girl who was always laughing or smiling and seemed never to have a care. Someone told me that she must be mentally deficient to be so care free. Now, how foolish such a judgment! The trouble was

that they did not know that girl. They did not know that she had many, many things over which to worry, but she hid them and kept them to herself. How much better than to kill the happiness of others with a selfish sadness!

You can love a child who is merry and full of joy and put up with their pranks far better than one who is sullen and ugly and morose. Of course there are *times* when we of necessity must be serious and sad, but it need not be an overwhelming sadness. Especially to a Christian who has the Christ as his everlasting Fountain of faith and hope. We are followers of Christ and we want others to follow him, so we must try to be living examples of him.

"A merry heart doeth good like a medicine." Indeed it does. The world is easier to be conquered by a smile than a sword.

How about the Psalm which reads, "Lift up your heads, O ye gates"? Doesn't it just make your backbone stiffen? Something about those words gives us courage and puts the fight right into us. Why, we are of those who have come to bring the Light into the world! How many times did Jesus say, "Fear not, for I am with thee"? Then obey his command and "Fear not." Go on about your work with a singing voice, a steady step, and a sunny smile, for lo, it is cheerfulness which makes the world go 'round, and the synonyms for the word "cheer" are "Christ" and "service."

Westerly, R. I.

HOW DOES PERSEVERANCE HELP TO GET THINGS DONE?

VIRGINIA RANDOLPH

"This I beheld or dreamed it in a dream;
There spread a cloud of dust along a plain;
And underneath the cloud, or in it, raged
A furious battle, and men yelled, and swords
Shocked upon swords and shields, a prince's banner
Wavered, then staggered backward, hemmed by
foes.

"A craven hung along the battle's edge,
And thought, 'Had I a sword of keener steel—
That blue blade that the king's son bears,—but
this
Blunt thing—!' he snapped and flung it from his
hand.
And lowering crept away and left the field.

"Then came the king's son, wounded, soft bestead,
And weaponless, and saw the broken sword,
Hilt-buried in the dry and trodden sand,

And ran and snatched it, and with battle shout
Lifted afresh he hewed his enemy down,
And saved a great cause that heroic day."

Why did this man, fleeing, fling his broken weapon only to be snatched up by the prince and carried into the battle which saved the day for his people? I ask you—Why? The weapon was the same, the opportunity was the same. But the men, the attitudes of the men were very different. Where there's a will there's a way, be it even with a broken sword.

How many times in our lives we feel that were conditions and circumstances different we might attain greatly desired goals or longed-for success.

But here, we should realize that it is for us to accept our broken sword, if such it be, and with an earnest will and a brave effort do our very best.

I should like all of you to paint some pictures with me. No, neither you nor I are artists, but each of us is the artist of our own character.

Imagine before you a canvas and in your hand the pallet with its many colors. On this canvas will you paint the picture of your real true self as you have lived the past day? I alone know what goes into that picture of mine, and each of you is the director of your own. After putting the finishing strokes on it and stepping back to catch the completed portrait, am I proud of that portrait? Am I willing to rush to the door and cry, mother! father! friends! world! come to see my picture as I have lived today? Or do I shrink from the canvas and hasten to take my brush and touch up this place and cover up that and add a little more here? Then, all I can say to the onlookers is, "This represents what I might have done today." What feeling does your picture arouse?

But, today is today, and tomorrow is another day. Will my picture be better tomorrow? Will yours? It will, if in my mind, if in my heart, there is that desire to make it so. If day after day with that same desire, that tenacity of purpose, that perseverance, I start each day anew, my broken sword will carry me forward toward my goal.

In the life of Jesus Christ, that Prince of all princes, we have forever the example of perseverance. His heavenly Father sent

him on a mission which presented, on every side, most unsurmountable difficulties. Yet, when did he fail, when did his purpose waiver? I need not remind you of the many times that Jesus was tried beyond all measure by disappointments, discouragements and even seeming failure. But because of undying purpose he finally triumphed even in the supreme sacrifice and because of his perseverance, we today have the inspiration and the help which his beautiful life and teachings have given to us.

And so, is it not true, that all things both great and small can be accomplished through a constant desire and effort to persevere even unto the end?

And when you and I wake up tomorrow morning and face the new day, and the next morning and the next, may we put out of our hearts all thought of our weaknesses, and turn our faces heavenward and softly say:

"Oh, Father, I'm not a big person, nor a great person, but I long to be purer and truer and braver. Help me all this day, whatever comes up. Help me to be braver in disappointment, stronger when I'm tempted, free from cowardice and selfishness and discouragement and make me glad, loving, faithful, and steadfast! Make me princely as Jesus Christ was princely."

New York City.

MILTON COLLEGE COMMENCEMENT

We gather the following interesting matter regarding the commencement week at Milton from the *Milton College Review* of June 9.

Twenty-eight young people received the Bachelor of Arts degree. Seven of these attained the honor of *cum laude*, and one the honor of *magna cum laude*.

Milton College requires that a student shall obtain at least a full ninety per cent for the *cum* and a ninety-three for a *magna*. There is also a *summa cum laude* which requires ninety-five per cent and has never been presented, although one student of this class came within a fraction of one per cent of winning that honor.

Excellent services were held by the Young Men's and the Young Women's Christian Associations, at which Rev. Robert A. MacMullen, Baptist pastor at Janesville, preached the sermon.

BACCALAUREATE SERMON

Sunday evening, June 6, Dr. Edwin Shaw delivered the annual baccalaureate sermon in the Seventh Day Baptist church. The service opened with a processional played on the organ by Elizabeth Johnson. At the close of this the seniors marched in, attired in caps and gowns and took their places in the front seats.

After the opening service President A. E. Whitford introduced the speaker who is familiar to all of the present students and to many of the alumni. The following is the sermon, on "The Task of the True Scholar," in brief:

"First the blade, then the ear, after that the full corn in the ear."—Mark 4:28.

The baccalaureate service is an appropriate occasion to think again of the relation between education and religion, to notice that they are not antagonistic elements, but allies in the life of man; that both are characterized by a process of growth and development; that they are not an imposition of a system of knowledge, not an indoctrination, but the unfolding of capacity.

The demand made in these days upon one who is thus equipped, through a religion that is intelligent and an education that is reverent, is the call to service, a social service. Any institution, any theory, any invention, any enterprise must pass the test of social service, or be counted out; and this test is being applied to the college graduate most unmercifully; the educated man of today, just the same as people in other walks of life, must demonstrate that he is making some contribution to human welfare in order to justify his existence.

The special task of the scholar, when thus prepared for and ready to accept the call of social service, is the task of idealizing service, lifting it out of the realm of drudgery, giving dignity and joy to all labor, demonstrating that social service is not made up of scattered atoms of effort unrelated, but is a unity, a complete whole, in which each part has its phase and is essential in the welfare of all.

In your own groups, young men and young women, there are possibilities of creative leadership and constructive vision such as the world today sorely needs. You will have no easy task, but I welcome you to a place in the ranks where your efforts will

really make a difference. And in the reinforcement which you are bringing, together with that of other like-minded young people, lies the way to the safety, the peace, and the prosperity of the world.

COMMENCEMENT ADDRESS

The commencement exercises took place in the gymnasium, before a large and appreciative audience, on Wednesday morning. Two anthems were sung by the combined choruses, the Treble Clef and Glee Club. The anthems were F. Melius Christiansen's "Morning Star" and "Put Up the Sword." Another special number was presented by the Glee Club. All numbers were very well given. The main address was presented by Hylon T. Plumb of Salt Lake City, Utah, who is consulting engineer of the Salt Lake City branch of the General Electric Company.

Excerpts from his address on the subject of "Education Fundamentals" follow:

I. Education is the greatest thing in human life. It is life. When education stops life ceases.

Your life-time development can be likened to a river system.

We will map your river of life.

(At this point, Mr. Plumb compared life from birth to death to the systems of water ways which lead by the way of the Mississippi to the Gulf.)

In this wide view of education, "schools" are only one important part of the great development between cradle and grave.

II. Education is even more than a life-time process. This great development began ages before your birth, and most humans believe it continues beyond death. Credit your ancestors for most of your accomplishments.

III. If the unit of personality is a spiritual soul then that soul is materially blind, deaf, and dumb. Its position in the world of matter is at the center of a star, the points of which are the five physical senses, seeing, hearing, smelling, tasting, and touching.

Through these five points of contact come all the facts of education—the mental food which the mind digests and feeds to the soul.

The facts of education come from without, but education comes from within. It is a soul growth not a mere physical development.

IV. School and college are big factors in the education of most civilized people. Some succeed without apparent schooling. The great Lincoln attended the university of reading books, but books are the result of other's schooling, and so he had a secondary schooling.

V. Money is the root of all evil. Dollars are dangerous. The initials of our fair country (U. S.) have been corrupted into a dollar mark. Money is useful but may become a curse. It is a means to an end, it is not the end. The dollars themselves say "trust in God."

VI. There are rewards in this life which money can not buy. He profits most who serves most! Duty demands service. Service demands education. He serves best who knows most!

This is another fundamental of real education. "He serves best who knows most."

VII. There is no short cut in education. I would enlist your co-operation in advising young men and women the best way, the highway of life.

Stand like a sign post at youth's turning point. Warn young folks against the short cut. Direct them onto the main road. The long way round is the surest way home. There is no short way to real education.

Short cut courses in schooling are like get rich schemes in business. Don't gamble with your life. Be sure. Our main highways follow sides of rectangles and it is better to travel the long way round on pavement than to short cut across the fields.

Broad and easy appears the short cut to selfishness. Straight and narrow, and long and difficult is the road to service.

Sooner or later every man finds a turning point in life where he must decide between selfishness and service. In some lives the decision has to be made every day.

(The highways of life were exemplified at this place.)

Which one of these ways are you commencing today?

VIII. Educate broadly. Too many men have no overload capacity. They have no reserve power.

Encourage young men and women to start out on the highway of life with a full tank of gas!

Tell them about the hills ahead where reserve power will be needed.

You hear that the world needs educated men. Yes, but the world needs educated men more educated. The greatest need of any organization today is more highly educated men. Perhaps I should say more deeply educated, or broadly educated, because I am not arguing for high specialization.

IX. There is a modern reaction against highly specialized college courses.

X. Specialization is more dangerous than generalization. Much specialization is not desirable in the first four years of college, and is still less desirable in high school.

A highly specialized education is like a flag pole. It can do only one thing, hold up the flag. And we must admit it does that one thing very well. Especially if it is well braced with a good job or some money.

A better way is to educate like the old Egyptians built a pyramid. How did they build? Well, they dug deep and broad, and laid in solid foundation stones, and on top of these more stones until the structure grew tall with symmetrical proportions. Not only was it deep and big and broad, but it was high. Yes, higher than a flag pole. And it could hold up the flag longer than a pole.

The pyramid is an ideal plan for your education. Broad fundamental training to begin with, supporting highly specialized knowledge at the top.

"A perfect education is where a person learns something about everything, and everything about something."

XI. To young men or women who are capable but poor, who must make the best possible use of their school days, I have recommended three general rules for educational guidance:

1. Study in school what can not be learned outside of school, namely, study fundamental subjects.

2. Study hardest what you like least, namely, develop your weak spots. Become an "all around man!"

3. Avoid early specialization.

These three rules are the acid test in selecting courses of study. The difficulty is that such advice is rather strenuous. Only the determined and thoughtful will believe there is wisdom in such rules.

XII. It is the duty of public schools to

educate tastes, to make the better ways seem more desirable. Our public schools are endeavoring to "Educate all the children of all the people." To do that the studies must be attractive to all sorts of children. Hence the "pie and cake" studies, the early specializing in schools and colleges. The compromises to suit whims and taxpayers. We believe that all should be educated.

The history of the human race is the history of its leaders. But the vast multitude is like the level ocean. The educated leaders are like white capped waves which occasionally rise above the sea. The only way to permanently improve the happiness level of your children and mine, is to raise the general education of all mankind.

To those who really want an education and are big enough to take it, let me say: Be educated at any cost! Borrow the money. Protect the loan with life insurance.

You can do anything if you want that thing hard enough and are willing to pay for it!

This is the equation of victory:

"Inspiration plus information multiplied by perspiration equals consummation."

XIII. Education begets happiness; but a college education is not necessary for a happy life. Although a broadly college trained person is happiest.

Schooling does not always educate. A person may be exposed to measles without catching it. A college course may not cure foolishness. Educate a fool and the result is a big fool.

Some college graduates are not educated. They are narrow not broad.

Education is a means to an end, not the end. The world needs educated workers not educated loafers.

XIV. Educate all sides of your nature. To educate correctly you must consider what is being developed. If we could make a picture of you, it would look like a triangle. You have three sides: body, mind, spirit. These three sides are equally important and should be equally developed. Neglect one and you narrow all.

Be a complete man! Lead a full life! Be educated on all sides equally. Then you will be successful. And your life will be the cross section of a perfect education.

An education, founded on perfect health,

supported on one side by a trained mind and on the other by a well controlled character is the delight of God and the need of man.

XV. Character is unseen but real. Character is like a spring hidden far back in the mountains, but out of it flows a stream down here through the valley. If the stream be pure and sweet, then we know the spring is also. If the stream is brackish and nasty, then its source is bad.

Your character is hidden from men's eyes but its real condition is revealed in the stream of everyday speech from your lips.

"Keep thy heart diligently for out of it are the issues of life."

STILL SOMETHING MORE

ELMER AKERS

Upon the mountain range low in the west
A golden fan was perched,
—A reverently beautiful fan.

To me, the essence of its beauty was solemnity,
Because that way had gone my own life's Sun.
The fan's rays seemed to converge from all hills
And mountains of the earth,
Into a far, far distant day,
Prophetic of the way all life must go.

My heart was heavy as I walked
From shop to home that night;
What comfort was it that my bank accounts
Were heavy, and my home was sated with
The comforts of this world?
Not all together could assuage the loss
Of my one boy Orlando.
The sunset which to me in years gone by
Had been a crimson smile,
Now symbolized the transiency of life,
Of wealth, and even of family happiness.

At home my wife was waiting,
Her heart aching, burdened by the same sore grief.
About me office doors were closed and locked,
And trails of workmen on the sidewalks grew.
The most of them seemed happy and content;
But now, to me, their bantering talk was cruel,
And laughter seemed the echo of vanished happiness,
For far from earth had gone my pride and joy.
Poor fellows! May God spare you so keen a woe!

A softened light shone through my kitchen door,
And there my wife Viola was preparing supper.
I entered quietly.
A month before a boy's gay greeting would
Have hailed my ears, and happy tales
Of incidents at school: But now, so quiet!
Our old dog Bob, arose and feebly wagged his tail,
Scarce glancing once his poor face up to mine;
Our loss was no less his.
I went on to the kitchen.
Viola turned and reached her arms to me.

Our kiss—more sacred now—
Was seldom shared without resisting tears.
"May not we walk awhile tonight, Conrad?"
She asked. "Yes, let us do so at moon-rise," I answered.

To me, that moonlight night was hallowed,
Because of memories it woke.
I saw afresh that humble rural home,
Where homing husband kissed his wife and child,
—Ten years ago, that was,—
Again recalled how I had met and saved
The life of my sweetheart, Viola;
And then had wooed and won her,—
A paragon of womanhood she was, and is.
Then I believed that life was full for me;
I had indeed found that for which my being called,
That "Something More."

But when Orlando came, our hearts again
Expanded to clip the new love which they bore.
Almost we worshiped him.
He was the center and the frontier
Of our devotions.
Alas! He went! We felt we lost our all!
I know not why it was that we were dealt that blow;
Perhaps we had to learn that there's a wider
Cycle for man's love, a higher, wider love.

We went out towards the church upon the hill
—Slowly, thinking, grieving,—we seldom spoke;
But suddenly a recollection halted me,
And something of peace and resignation came
Into my soul;
Viola turned and looked into my eyes;
Then as we held each other closely
I quietly exclaimed, "Do you recall
That book we read some years ago,
Sitting beneath the old lone maple tree?
We read how love of husband, wife or child
Becomes the fire that clears the way
Unto the heart of God?"
"Ah yes!" she answered, "And thus, it said,
'We get the training for a love that knows
Not sex, nor person, nor partiality,
But seeketh virtue, wisdom, faith, and goodness,
Everywhere, to the end of larger virtue,
Wisdom, faith, and goodness.'"

"And so, however sore our loss,
I trust it shall end well;
There's more, still something more, I see.
Together there upon the hill
We turned again toward the west;
And though the glowing golden fan
No longer burned upon the distant range,
It rested now upon the altars of our hearts;
And there its live coals serve to light
The fire of love in stranger, friend, and foe,
And we have found "Still Something More."

My Father will see to it that my prayer is not in vain. All through the occupations of a busy day, the answer to my prayer will be granted. Prayer in secret will be followed by the secret working of God in my heart.—Andrew Murray.

CHILDREN'S PAGE

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

LESSONS FROM OUT-OF-DOORS

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
July 17, 1926

DAILY READINGS

Sunday—Man little, but great (Ps. 8: 3-9)

Monday—God, the Creator (Job 12: 7-10)

Tuesday—God's goodness (Acts 14: 17)

Wednesday—The animals speak (Prov. 30: 24-28)

Thursday—Wisdom from lilies (Matt. 6: 28-34)

Friday—Lessons from the sower (Matt. 13: 3-8)

Sabbath Day—Topic: What we learn from the
out-of-doors (Ps. 19: 1-6. Out-door meeting
with Intermediates and Seniors)

There was once a little girl named Amy Stewart, who liked to play in the garden among the flowers and birds. She said they talked to her.

One day her mother said, "You are old enough now, Amy, to do a little work, and you must begin to be industrious."

"O mamma, I do not like to work; may I not go in the woods and play before I begin work?"

"As I have nothing ready for you to do just now, you may go for a little while," said her mother.

So Amy ran out-of-doors. A pretty gray squirrel ran across her path, and she called to him, saying, "Dear squirrel, you have nothing to do but play and eat nuts, have you?"

"Yes," said Mr. Squirrel, "I have a large family to support, and I am busy laying up nuts for the winter; so I can not stop to play with you."

Just then a bee came buzzing by. Amy said, "Little bee, do you have any work to do?"

"It seems to me I have no time for anything but work, getting honey and making the honeycomb."

Amy now saw an ant carrying a crumb of bread.

"Is not that crumb too heavy for you? I wish you would drop it and play with me."

"It is heavy, but I am too glad to get it

not to be willing to carry it; but I will stop long enough to tell you about a lazy day we once had. Our house was destroyed, and I was too lazy to help to build it; and I said to my brothers, 'Let us go and travel; perhaps we can find a house ready-made; perhaps the butterflies will play with us.' We traveled a long way, but we found no ready-made house, and at last we were obliged to build one for ourselves. Since then we have been contented to do all the work that we find necessary." The ant then picked up the crumb of bread and hurried away.

Amy sat down on a stone, and thought, "It seems to me all creatures have some work to do, and they seem to like it; but I do not believe flowers have anything to do." So she walked up to a red poppy and said, "Beautiful red poppy, do flowers work?"

"Of course we do," said the poppy. "I have to take great care to gather all the red rays the good sun sends down to me, and I must keep them in silken petals for you to use; and the green rays must be untangled and held by my glossy leaves; and my roots must drink water; my flowers must watch the days not to let the seed-time pass by,—ah, my child, I assure you we are a busy family, and that is why we are so happy."

Amy walked slowly homeward, and said to her mother, "The squirrels, bees, ants, and even the flowers have something to do. I am the only idle one; please give me some work to do."

Then her mother brought her a towel to hem, which she had begun so long before that she had quite forgotten it. She worked very faithfully and grew to be an industrious woman, never forgetting that work makes us happier than idleness.—Taken from "The Bible in Lesson and Story" by Ruth Mowry Brown.

R. F. D. No. 1, Westerly, R. I.

HOW CARLO SAVED BABY RACHEL

Mrs. Leonard Judd never had been willing to have a dog on the place. So when her husband received a letter from his brother in the country, asking permission to send his dog, Carlo, to their home for a few weeks—until he was ready to move to his new Colorado ranch—Mr. Judd wondered what his wife would say.

"Let him come, mother, please," coaxed Harold. "It will be fun, having a dog to play with."

"But they're so much trouble," argued Mrs. Judd, dusting the polished top of the sitting-room table with a corner of her apron.

"Yet, it's only for a little time," interposed her husband. "I hardly could refuse brother John so trifling a request."

"That true," replied Mrs. Judd, "but dogs are such a nuisance."

"Then we—"

"Yes, we'll take him for a little while," interrupted Mrs. Judd, smiling at Harold's eagerness. "But if anything should happen that your uncle doesn't send for his dog, we're not to keep him."

"Oh, he'll come for him!" declared Harold. "But," in a voice spoken so his mother couldn't hear, "I—I wish he wouldn't. I—I like a dog more than 'most anything."

In a few days Carlo arrived by express, and a beautiful full-blooded collie he was.

"My, isn't he handsome?" exclaimed Harold in delight as soon as the newcomer was taken out of the crate. "He's a—beauty! I wish he were ours—our very own, to keep."

"You'd soon get tired of him," replied the boy's mother. "They are a great care."

"But they're useful sometimes," persisted Harold. "And, perhaps, this one will be, before Uncle John takes him away. If he is, may I have him for my own?"

"Yes, if Carlo is of any real use while he's visiting us you may," yielded Mrs. Judd. "I guess I'm safe enough in promising."

Little did Mrs. Judd dream how soon it would be before a new Carlo, named for Uncle John's dog, would be installed as a member of the household.

For a number of days Mr. Judd had been planning to have a small opening in the stable underpinning filled up. One afternoon—it was a warm day—the mason came to do the work. And with him he brought the necessary bricks and mortar. As he began to work—he had laid his first brick—Carlo hurried to the spot, and lay down directly before the opening in the wall.

"You must get away from here, old fel-

low," said Mr. Wheeler, trying to coax the dog away. "I've got to close up this place now."

But Carlo wouldn't move.

"Come," and the man tried to pull the dog away by the collar. Yet, try as he might, the dog wouldn't stir.

"What do you want?" exclaimed Mr. Wheeler, perplexed. "Something must be in there," he said, laying down the stick. "Is there, sir?"—Carlo wagged his tail.

Just then Harold came around the corner.

"Come here a minute," cried Mr. Wheeler.

"What's up?" asked Harold.

"Can you squeeze through this hole?"

"I—I guess so—why?"

"That's what I want to find out," replied Mr. Wheeler. "Something must be in there that your dog knows about and doesn't want walled up."

Harold slowly crawled through the hole under the stable.

"Well, I should say there is something in here!" he called after a minute. "It's Baby Rachel. She's come in here and gone to sleep."

Just then Harold heard his mother calling for her baby.

"She's here," said Mr. Wheeler, as Mrs. Judd appeared.

"Where?"

"Under the stable. And we wouldn't have known it if it hadn't been for the dog."

Mrs. Judd stooped and gave Carlo a big hug before going to the house.

"I—I said they were of use!" cried Harold.

Another time Harold and Carlo found Rachel asleep in the straw-rick.

After that Harold's mother went with him to select a dog. The kennels were not far from where they lived.

"I'd like a little one," decided Harold, "one I can train."

The owner conducted Mrs. Judd and Harold to where there were nine drinking out of one dish.

"My, aren't they dear!" exclaimed the delighted boy. "May I take my choice?"

"Yes," replied Mrs. Judd, "but they never can quite be equal to Carlo. If it hadn't been for him, what would have become of Rachel?"—*The Morning Star*.

MY GRANDMA USED TO SAY

"Honesty is the best policy."

Ask your grandma what she thinks my grandma meant.

"Oh, mother, dear, let us stay out
And play real late tonight.
The sun goes down; the moon will rise,
And it will be real light."
She let them go, but in the dark
Two little owls cried: "Who!"
The boys ran home and went to bed,
As all good children do.

"Oh, mother, dear, let us stay out
And play real late today.
The moon goes down; the sun will rise."
Owl mother said: "You may."
The little owls heard two small boys
A shouting in the wood.
They flew right home and went to bed,
As all good owls should.—*H. O. Spelman.*

A BOYS' CAMP IN GREECE

L. RAY OGDEN

Director of Boys' School, Island of Syra

The boys I am working with are not the sons of families in comfortable circumstances, sheltered from evil and taught within the home standards of right and wrong. They are the product of World War demoralization. They came into American orphanages suffering from starvation and almost every form of disease. They had been subsisting on their wits, when almost every mouthful of food they had swallowed had first been obtained through some act of cupidity or a more desperate impulse. A large number of them were without any schooling. Many bore a grudge against humanity in general for the cruel hardships they had been obliged to endure.

Not promising material, one will say, from which to make upright citizens. But wait a little.

In order to reduce overhead expenses to the lowest possible figure, the Near East Relief orphanages are very large—the one at Corinth numbering about two thousand children, and a similar number being cared for on the Island of Syra, while in the Caucasus, the great orphanage at Alexandropol contained at one time more than twenty thousand children. All their lives before coming to the orphanages the boys had been deprived of play and all the normal experiences of a child's life. It seemed therefore,

important that they should be taken in smaller groups and given an opportunity to express themselves more naturally and spontaneously than could be done in the daily routine of the large orphanages.

So it was decided to establish a summer camp to which the boys might come in units of one hundred and remain for two weeks. This would give an opportunity for closer association with the boys, for my personal conferences, and for the use of some searching method of uncovering and correcting old faults.

The camp was managed with the utmost simplicity. No superfluities were allowed in the supplies. There was no communication with the outside world. A most simple life was lived, of preparing and eating food and policing quarters, of sports and sleep and walks and talks.

The talks were the prime factor in the experiment. When we received, nearly three thousand years ago, from one who knew these very countries during his own boyhood, the admonition, "Know thyself," it was undoubtedly meant that unless we did know ourselves no progress toward the advancement of either individual or state could be made.

In the talks we first teach these boys to know themselves. We do not mince matters when we show them the state from which they are emerging, at the same time pointing out to them that they alone are responsible if that state should continue.

Many of these warped little minds have to be freed from a "grudge." Some have to be untangled from a web of thought that has led them to feel that the world owes them something, and consequently that they owe the world little. Many have bent under the weight of the very word "orphan" and feel that they can not surmount the stigma that attaches to it. I have been asked more than once, "What chance has an orphan?"

All of this mass of surging thought has to be stirred in the talks, and stirred vigorously sometimes to bring things to light. The light thrown upon the "thing" that raises its head out of the brew is often a cruel light. Still, in all the work with the boys here, this process of bringing to the surface has to be gone through. Once things are brought out and well aired, prac-

tical, constructive measures can be applied.

The constructive talks, in which parable and example are freely used, usually follow this program:

Taking Stock: Gardener, stockraiser, merchant—boys.

Laying a Foundation: Buildings—boys.

A Captain and his Ship: Preparation in port or on the high seas.

Hero Worship: Influence of older boys on younger.

Womanhood: The standard of a nation.

Personal Purity: Younger boys and older.

Personal Problems and Questions: For older boys.

Testimony and Decision: Of boys themselves, last night in camp.

Followed by:

Peter's Decision: Bold in the presence of friends but tempted to cowardice when actually put to the test.

Now on Saturday nights the boys take turns by units (there are one hundred boys in a unit) in giving a little entertainment, and every time I am amazed at the way they develop in music and the little skits they get up. Their group games and their stunts are most interesting. Mr. Wilcox, the educational director, says that here one finds the project method in education in actual practice. We do not entertain them, but they take turns in entertaining in wholesome and simple ways the rest of the boys and us.

Every Sunday night our boys gather together for their evening meeting. We grown-ups marvel at the way in which the boys themselves do it all. This is the program given last Sunday. The boys sang both Greek and Armenian chants, then "Faith of Our Fathers" in perfect English. There were a few musical numbers, then a fifteen minute talk by one of the leaders, a boy of sixteen. He read his Bible verse and then gave his talk without the least hesitation or embarrassment. The meeting closed with one unit singing in beautiful harmony "Abide with Me" in alto and soprano. These boys are from seven to ten years of age, taught entirely by their seventeen-year-old leader, who is now also teaching in the orphanage school. Each Sunday night different units have their turn. Of course we, their elders, help in the planning and preparation, but it is the boys who do the work. It has brought tears to the eyes of visitors who have gone into the orphanage dormi-

tories where one hundred small boys were saying their prayers for the night, singing, repeating a prayer, and then tucking themselves away without a whisper. That, too, was due to their own idea of the way it should be done after their camp experience. They were never told that they should do this, except perhaps by their own boy leaders.

I have never in America seen boys take so wholeheartedly and unreservedly all of the teachings and ideals of a Y. M. C. A. camp and then follow them so consistently after leaving the camp. Never in any American camp have I seen boys so touched and so affected by the lessons from the life of Christ. They were so impressed by his power to resist temptation, and then, too, by his desire to be baptized as a further sign of purity and submission to the will of his Father, and of making the right start in his life work, that the boys would not be content with doing less themselves.

Finding how moved they were, I urged that when they went to swim that day they should make that act one of purification of mind and body, with earnest prayer that their new purposes might be strengthened. I never believed until I learned of the response on the part of the first group that it would be taken so seriously and become so lasting in effect. Silently, from the camp talk every boy went to the water, prepared himself, then they sang together one of their church baptismal hymns and went in where every lad washed himself, every bit of his body thoroughly, and then dozens of them asked their friends to baptize them. I find since that it was spontaneous with them, for they never talked of it outside. Some adults might call this sacrilegious or profaning a sacred rite, but they would not if they could have felt that spirit and seen the results. It would be a hard heart indeed that would not melt when, on the last night of each camp, those boys, by scores and hundreds, make their confessions, and express their new determinations and their gratitude. The priest of the ancient Eastern Church who gives communion to our hundreds once told me that he had never found such silent and genuine devotion as among these boys, and gave all the credit to the spirit of our work, as do the orphanage teachers and leaders.

MARRIAGES

MILLER-SORTORE.—At the Friendship Seventh Day Baptist church in Nile, N. Y., by Pastor Hurley S. Warren, at ten-thirty o'clock in the morning on June 9, 1926, Mr. George W. Miller of Richburg, N. Y., and Mrs. Leora Sortore.

WILLE-STEWART.—Married, at the home of the bride's parents, Mr. and Mrs. Hugh C. Stewart, of Milton, Wis., at one o'clock in the afternoon of June the tenth, 1926, by Rev. Edwin Shaw, Mr. A. John Benhart Wille and Miss Hattie Alice Stewart, all of Milton, Wis.

KENYON-SMITH.—In Westerly, R. I., June 2, 1926, by Rev. Clayton A. Burdick, Francis Carvel Kenyon of Pawcatuck, Conn., and Eleanor Blake Smith of Westerly, R. I.

DEATHS

MAYNE.—Addie Lu Brown, daughter of Stephen and Lucinda Ellison Brown, was born in Brookfield, N. Y., December 7, 1850, and died at her home near Burlington Flats, N. Y., April 18, 1926.

She was educated in the public schools and at Alfred University, and spent a number of years in New York State and in the West as a teacher. She was married September 16, 1905, to Charles A. Mayne who survives her. She also leaves a brother, Dr. H. C. Brown, and a sister, Mrs. Cora Bassett, of Brookfield.

March 30, 1878, she united with the Seventh Day Baptist Church of Leonardsville, of which she remained a faithful member until called up higher.

A large circle of relatives and friends attended the farewell services, which were conducted by her pastor, Rev. F. E. Peterson. She will be greatly missed in the church and by the many friends for whom she showed her love by word and in deed.

F. E. P.

BASS.—William J. Bass, son of Ebenezer and Elizabeth Saunders Bass, was born in the town of Edmeston, N. Y., May 20, 1837, and died in Parish, N. Y., May 31, 1926, aged 89 years, 11 days.

August 30, 1875, he was married to Annetta Saunders, of Ashville, Ohio. One daughter, Violette B., (Mrs. La Roch, of Parish) survives. On February 6, 1858, he united with the Leonardsville Seventh Day Baptist Church, and was the oldest member at the time of his death. He was a man highly respected by all who knew him, and a consistent and conscientious Christian.

Farewell services were held in the church, conducted by his pastor, Rev. F. E. Peterson, interment made in the cemetery at Unadilla Forks.

F. E. P.

EVERETT.—Mary E. (Harris) Everett was born in Ulysses, Pa., December 19, 1840, and died in the Northern Pennsylvania General Hospital in Austin, Pa., June 13, 1926.

Mrs. Everett was an early Alfred student and a member of the First Seventh Day Baptist Church of Alfred. She contributed verse, at various times for many years, to the SABBATH RECORDER.

She leaves one son, W. K. Everett, of Austin, Pa.

M. B.

INGLIS.—Joseph Andrew, son of William Inglis, was born at Shefford, Canada, May 4, 1850, and died at Milton, Wis., May 8, 1926.

His father, William Inglis, came to this country from Dunfermline, Scotland, when only a lad, and made his home at Shefford, Canada. He lived there until his son Andrew was one year old, when he moved to Wisconsin and homesteaded at Marquette in what was then Marquette county, later Green Lake county.

When Andrew went into business for himself, it was on a farm adjoining the paternal homestead. Ill health forced him to give up farming, and he bought an interest in a mercantile business with his father-in-law, Nelson Seely, in the village Marquette. After the death of Mr. Seely the business was carried on under the name of Inglis and Company, his partner being Miss Helen Seely, daughter of his former partner. In 1909 the business was sold.

After closing out his interests in Marquette, Mr. Inglis and his family moved to Milton where he has since made his home.

Mr. Inglis was married to Miss Emma Seely on September 9, 1875. They celebrated their golden wedding last fall. Three children were born to them, all of whom are living: Mrs. Harriet Breneman, Pardeeville, Wis.; and D. Nelson, and Ruth, of Milton. Two brothers are the only survivors of the family of William Inglis: William H. of Lake City, N. D.; and Charles who has made his home at Milton with the family since 1909.

Mr. Inglis and his wife became members of the Marquette Seventh Day Baptist Church, July 28, 1900, having been previously baptized by Elder J. M. Todd. Their home became the place around which the activities of the little church centered. Mr. Inglis was a man of fine Christian spirit. A good man has gone to his reward.

The farewell service was conducted from the family home on Monday afternoon, May 10, and the body was laid to rest in the Milton cemetery.

J. L. S.

CHAMPLIN.—Martha Louise Champlin was born in West Genesee, N. Y., October 3, 1846, and passed away in Port Allegany, Pa., May 13, 1926.

She was baptized into the Third Genesee Seventh Day Church, by Rev. George J. Crandall. On going East to live, she joined the Pawcatuck Seventh Day Baptist Church, of Westerly, R. I.,

of which she was a faithful member for thirty-seven years, living for the last few years at Mystic, Conn.

She had suffered much for many months in hospital and home. In January of 1926, she went to the home of a niece, Mrs. Raymond H. Foote, in Port Allegany, Pa., where she was tenderly cared for until her death. While in Port Allegany, when possible, she attended the services at the Presbyterian church and was a member of the Bible school class known as the "Circle Class."

She is survived by one brother, John Champlin, of Portville, N. Y., five nieces and three nephews. The funeral services were at the home of her niece, Mrs. Foote, conducted by Rev. Mr. Llewellyn, of the Presbyterian Church, assisted by Rev. Mr. Woodal, of the Baptist Church. Burial was in West Genesee cemetery, Portville, N. Y.

Miss Champlin, in Westerly and Mystic, had many friends and acquaintances. She had been a member of the Woman's Aid Society for many years and was always interested in the work of the Bible school.

C. A. B.

ALDRICH.—James M. Aldrich, for many years a resident of Westerly, R. I., and an active business man of the place, died at the home of his son, Dr. John Aldrich, in New York City, May 31, 1926, aged ninety years.

Mr. Aldrich was a member of the Pawcatuck Seventh Day Baptist Church, and until the death of his wife, some four years ago, was very regular in attendance upon its services and interested in its success. He had a very friendly feeling for Westerly and Westerly people as long as he lived. Up to about two weeks before his death he was in very good health with the full enjoyment of his faculties. He was stricken with a cold which soon developed into pneumonia causing his death speedily. He was one of the oldest members of the Pawcatuck Church.

Burial service was at River Bend Cemetery, Wednesday, June 2, 1926, on arrival of the 1.28 train from New York, and was conducted by the pastor, Rev. Clayton A. Burdick.

C. A. B.

ROGERS.—Jennie M. Rogers was born in Waterford, Conn., September 30, 1870, and died at her home in Waterford, May 22, 1926.

Miss Rogers was the daughter of the late Alonzo B. and Jennie V. Rogers, and a descendant of the old Rogers family so long residents of Waterford, the early forebears of whom had been pioneers in this section. Miss Rogers had been a life-long resident of the place of her birth.

She was a member of the Waterford Seventh Day Baptist Church, and especially active in the work of the Ladies' Auxiliary there. She was quiet and unassuming and built her life upon the firm basis of Christian faith. Her kindness and warm friendly disposition won for her a circle of close friends by whom she was highly esteemed, and who deeply mourn her untimely passing.

Five days before her death, Miss Rogers was stricken with paralysis, and her condition grew rapidly worse so that she lost consciousness in less than two days, and never recovered. She is survived by one brother, Nathan Rogers, of Waterford.

Funeral services were held from the Seventh Day Baptist church at Waterford, Pastor Ogden officiating. The body was laid to rest in the First Hopkinton cemetery near Ashaway, R. I.

S. D. O.

HOME NEWS

(Continued from page 813)

Coast's lone Sabbath keepers were represented by Rev. G. M. Hill.

Dr. Epley extended a hearty welcome in behalf of the Church Federation. Rev. and Mrs. Hargis were received into the membership of the Riverside Seventh Day Baptist Church, and Rev. J. T. Davis gave the charge to the new pastor. Rev. Mr. Hargis then gave an address of recognition.

The meeting closed with the singing by choir and congregation of "Take My Life and Let It Be." The benediction was pronounced by Rev. Mr. Hargis.

Mr. Hargis resigned the pastorate of the Seventh Day Baptist Church in Little Genesee, N. Y., before coming to Riverside.

WELCOME FOR NEW PASTOR

Rev. and Mrs. G. D. Hargis were honored the evening of June 12 at a reception given at the home of Dr. and Mrs. Pierce of Pine Street. Mr. Hargis is the new pastor of the Seventh Day Baptist Church, and he and his family are making their home with Dr. and Mrs. Pierce until they are located permanently.

One hundred people assembled to greet the newcomers. The spacious home of the hosts was decorated with an abundance of flowers, pink carnations and Shasta daisies predominating.—*Riverside Daily Press.*

TO MARY E. HARRIS EVERETT

(Our blind sister, whose poems have frequently appeared in the Recorder. She died June 13, 1926.)

We've heard of it, old friend, your perfect cure.
Your sight is whole, healed with the touch of clay.
We know not what you see, but this is sure,
That heaven is very homelike. So you may
Be seeing clover, and the summer trees,
And yellow honeysuckle, rich and sweet,
And hearing thrushes, and the hum of bees,
And tender welcomes that old friends repeat.
We can not know, but surely we can trust,
And since your singing had a heavenly tone,
We can believe, indeed believe we must,
That you will come into your very own.
God grant you a new song in heaven, dear heart,
Where all is chorus, with no solo part.

EDWIN HERBERT LEWIS.

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. II. 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.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor
L. H. North, Business Manager

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Sabbath School. Lesson II.—July 10, 1926

CHILDHOOD AND EDUCATION OF MOSES. Exodus 2: 1-10; Acts 7: 22

Golden Text.—"Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22: 6.

DAILY READINGS

- July 4—Childhood and Education of Moses. Exodus 2: 1-10.
July 5—The Early Life of Moses. Acts 7: 20-28.
July 6—Moses Identifies Himself with Israel. Hebrews 11: 23-28.
July 7—Moses a Fugitive in Midian. Exodus 2: 15-22.
July 8—Israel's Home Training. Deut. 6: 4-15.
July 9—An Example of Home Training. 2 Tim. 1: 3-14.
July 10—The Rewards of Wisdom. Prov. 3: 1-7.

(For Lesson Notes, see *Helping Hand*)

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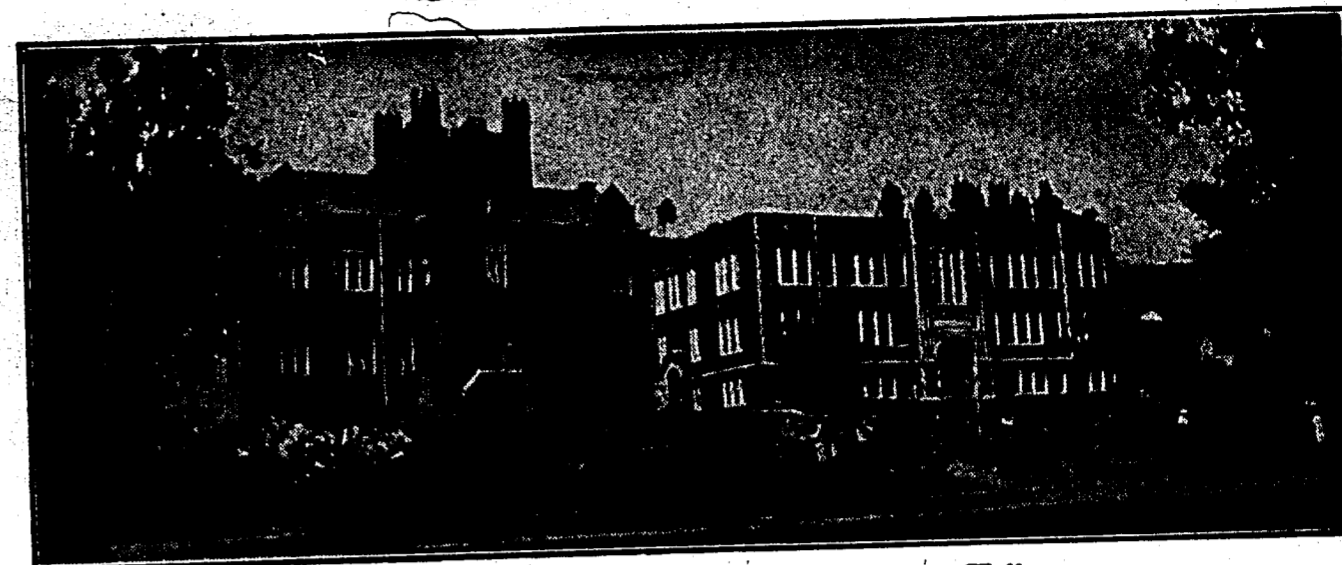
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