

# The Sabbath Recorder

What a man is is shown by what he has done, by what he is doing, and by what we may reasonably expect that he will do.

—DR. W. J. SWAFFIELD.

What have  
What are  
What are

**YOU**

done  
doing  
going to do

For the Denominational Building?

THE DENOMINATIONAL BUILDING  
Ethel L. Titsworth,  
Acting Treasurer  
203 PARK AVE., PLAINFIELD, N. J.

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WHOLE No. 4,294

*Our Father who art in heaven, we thank thee for the gift of Jesus Christ the Savior of men, and the blessed Prince of peace. We do pray that his loving spirit may prevail more and more among our churches and in the hearts of all Christian peoples.*

*May the gospel messages continue to win their way throughout the wide world, until the glorious day the prophet foresaw shall be realized among the kingdoms of earth, when "nation shall not lift up sword against nation, neither shall they learn war any more."*

*Bless, we pray thee, everyone who is working and praying for this glorious day. In Christ's name. Amen.*

**What is the Reason?** Within a few rods of our office door stands a graceful soldiers' monument of bronze, terminating in a fine tall flag pole, upon which I have never seen a flag. The local newspapers say that two United States flags were presented to the city by the company that made the monument. It was also explained that the flags had never been displayed there owing to prejudice against the inscription on the base. Then, when arrangements for Memorial day were announced, an editorial in our excellent daily paper criticised the refusal of the war veteran paraders to march by this beautiful monument because some of them disliked the inscription.

Finally, it was announced that an order had been passed to cover up the obnoxious inscription with a copper band if the church upon whose ground the monument stands would give consent to such a move. As yet we know not what the church will say about it.

It need not be wondered at, that, after so much criticism, I went across the street to see what this obnoxious inscription could be that was making such a stir. And to my surprise it was simply the words of the prophet Isaiah, chapter 2:4, which I copied as follows: "Nation shall not lift up sword against nation, neither shall they learn war any more."

On the base below this inscription were these words: "In memory of those who gave their lives in the service of their country."

In answer to my question at the head of

this writing, "What is the Reason?" it seems that there must be a misapprehension of the real meaning of the text to which objection is made. The prophet in his vision of the on-coming future seemed to see a glorious time to come, when peace and good will shall prevail upon earth—a time which we all hope for through the influence of the Prince of peace—and in that hopeful, far-away look, Isaiah seemed to see the on-coming age, when under the uplifting leadership of the Lord, "he shall teach us of his ways, and we will walk in his paths," until the glorious consummation of true Christianity when "they shall beat their swords into plowshares"—and when "nation shall not lift up sword against nation, neither shall they learn war any more."

Where is the man who could reasonably object to the prophet's hope for such a day as described in this vision of what "shall come to pass in the last days"? I am sorry for any man who can not have faith enough in the all-conquering power of the Prince of peace, to enable him also to hope and pray for the glad day which the prophet saw as described on that monument.

With this far view as described in that text it does seem to me that no man in all this land could object to having the prophetic hope stand uncovered on a monument in memory of men who lost their lives in war.

**Off for the Eastern Association Once More** It is fifty-four years since I first visited the New England churches, and fifty-three years since I first found a home with one of them. So, of course, it would seem like turning my face toward home to even think of a "trip up the sound," as we used to speak of it.

How well I remember the first of such trips, when, in 1873, a very large delegation enjoyed a night on the old Stonington boat, when it seemed like a large family home-coming to most of them. Those dear old men and women are all gone from earth, but some way, as I make the journey alone today, the memory of that good time will

persist in keeping me company at every turn.

"Times are changed and we are changed," is a very old saying. And as I look at the present day, with its denominational activities, by both old and young, I am certain that conditions and prospects are changed for the better.

#### A BEAUTIFUL MORNING RIDE

After a restful night on the boat, five-thirty in the morning—daylight saving time—found me on deck enjoying the brightening day as the shore line around New London hove in sight. The fresh morning air, the smooth surface of sparkling sea, and the glowing light of the morning sun breaking through the fog bank behind which it had to rise, all combined to make an exhilarating half hour before landing. Then after an early breakfast on board, I was fortunate enough to catch the Boston express which made Westerly its first stop. Swiftly it gave me glimpses of Noank, Mystic, and Stonington, and almost before I realized it, dropped me in Westerly.

Here began a most beautiful and inspiring ride in a comfortable, easy riding bus to Hope Valley, and by auto to Rockville. Some of the most beautiful country I know of in Rhode Island lies between Westerly and Rockville, by way of Hope Valley. The sunshine was simply glorious. Its silvery rays illumined every leaf in the springtime foliage of the young woodlands, which are reclaiming for forests so much of Rhode Island's ancient farm lands; and the glint of light revealing the granite boulders and old stone walls under the trees and among the bushes made many a picture which no artist could improve. Then there were well kept fields and gardens, now and then, scattered along the smooth concrete road, which bespoke the comfortable home life of the people. By the old cemetery, where once stood the First Hopkinton church and where now sleep hundreds of the fathers and mothers; by the old baptismal waters near the bridge that crosses the river; through the beautiful, quiet village of Ashaway, with its familiar church, its homes, mills, and line-walk; up hill and down, through a land of quiet homes from which flocks and flocks of joyous school children—bright and cheery as the morning itself—kept coming until the seats were crowded full, the large omni-

bus soon brought us to Hope Valley. There an auto was waiting to bring its one passenger over the hills, across the ponds, by dairy farms to old Rockville. There were some viewpoints where the temptation to stop a moment to admire the magnificent far-away scenery of field and forest, mountain and lake, all bathed in the glory of a bright June morning, was too great to be resisted.

**A Restful Day At Rockville** At nine o'clock on Thursday morning I found myself at home with Mr. and Mrs. Byron Kenyon, near by the Rockville meeting-house, where everything had been anticipated and prepared for the editor's use, even to a writing pad, table for writing, pens, ink, pencils and a calendar, where he was told to make himself at home for either work or rest as seemed best. Indeed, the presence of a large bunch of white daisies on my table—a bowl full of them—showed something of the pains taken to make the editor feel at home.

My good fortune, mentioned above, in getting that early Boston express, made it possible for me to have this restful day, some ten hours before time for the meetings to begin.

Rockville is some ten miles from the site of the Old First Hopkinton church, and is on territory that belonged to that church in the early days. Some seventy-five years before a separate organization was formed, people in this section held Sabbath services here as a branch, or part of the mother church. The first meeting-house was built in 1771, and the two places of worship were spoken of as "the lower meeting-house and the upper meeting-house."

While this organization was called the "Third Seventh Day Baptist Church of Hopkinton," it was still regarded as belonging to the mother church by whose consent the house was built.

The Rockville people met here for worship and for business, always keeping their own records and all their transactions were regarded as acts of the main church and were approved by that body. Thus, for more than sixty years—from 1770 to 1835—people of the "upper meeting-house" worshiped as a part of First Hopkinton.

The feeling between the two bodies was so brotherly, and the ties that bound the

scattered children to the mother church were so strong that they were loath to break up the family and go into new organizations. The same was true of Hopkinton City, and worshipers there remained a part of the old church, so First Hopkinton had for years three houses of worship.

In 1835, both Rockville and Hopkinton City were set off as separate churches. This was ninety-two years ago. Rockville was required to give up its records, but was allowed to keep the church and the lot upon which the church stood, and "The Great Bible."

Thus it was, that in July, 1835—ninety-two years ago—the separate organization known as the Rockville Seventh Day Baptist Church was completed. Elder Christopher Chester served as pastor for ten years, during which time sixty-three members were added. Rev. A. B. Burdick followed for four years, with eighty additions; Rev. Charles M. Lewis served four years, with seventy additions; Elder Joel Green, one year with three additions; Elder Phineas Crandall, three years, with twenty additions; Rev. Stephen Burdick, three years, with twenty additions; Rev. L. M. Cottrell, six years, with thirty-three additions; Rev. Charles A. Burdick, two years, with thirty-six additions; Rev. James R. Irish, twelve years, with one hundred twelve additions; Rev. U. M. Babcock, five years, with thirty-three additions; Elder John Clarke, one year, with twenty-seven additions. Rev. Alexander McLearn served eighteen years, with seventy-eight additions; Rev. Erlo E. Sutton was pastor three and one half years, with eight additions; Alonzo G. Crofoot, three and a half years, with thirteen additions; Rev. Ira Lee Cottrell, four years, with five additions, and Rev. Paul S. Burdick, the present pastor, has served from August, 1921, to the present time, with fourteen additions to date.

This church had fifty-three original members, and six hundred persons have been added to the membership during the years, making a grand total of six hundred eighty-four members. Its present membership is one hundred four. The present house was built in 1846.

I understand that the feeling of fellowship in the mother church was such that the scattered little flocks were loath to sever

the close relationship, and that this is why the delays to organize were so long, both here and at Hopkinton City. This spirit of brotherly love that kept three flocks together so many years as parts of one body, speaks well for the early Sabbath keepers of Rhode Island. This spirit must have made them strong to resist the influences which tended to wipe them out as a separate people.

**Eastern Association Thursday Evening** As the sun was sinking toward the hills, and evening shadows began to lengthen, little groups of people began to gather around the front doors of the church, and one did not need to be a very close observer to find that everybody was glad to see everybody else. It was indeed a happy gathering, and the Rockville people who had been preparing for their coming gave the delegates a most cordial welcome. It had been eight years since they had enjoyed an association, and they were anticipating a feast of good things.

The meeting was opened by a praise service in which the large and excellent choir took the lead with stirring and helpful songs, such as, "Only trust him," "If your heart is right every cloud will have a rainbow," and "He leadeth me." This service, followed by prayer by Rev. Clayton A. Burdick, made a fitting opening for the meetings.

The president, Rev. Harold Crandall of New York City, was a Rockville boy, so it was coming home for him to be here. He announced the theme for the meetings called, "Our Goal," which was as follows: "Our goal is the widespread acceptance of the gospel of Jesus Christ and the ever-growing application of his principles to every phase of life."

In his address the president spoke tenderly of the old home church out from which he went eight years ago to begin his life work as a minister. He referred to these strenuous times for a small people, called of God to a great work for the kingdom. The great interests of that kingdom have always had a small beginning. The fact that we are a small people need not discourage us.

God called Abraham to go out, not knowing where he went, in order to prepare the

way for the coming nation who should bring forth the Christ. Moses, too, was called alone to a great work, even to lead a people from heathenism to Jehovah. Jesus was called to undertake the greatest faith adventure of the world. It was indeed a small beginning, but it is still going on. Through all ages Christ has been calling men to the adventures of faith. And I can not believe his prayers will not be answered and that his work will be a failure or come to naught. He prayed "Thy kingdom come," and I believe it is coming. The world is growing better, and in God's own time the goal of our program will be reached and people will apply the Christ principles to every phase of life.

A hearty welcome by Pastor Paul Burdick was then extended to Rockville's guests, and a brief response was spoken by the editor, and the meeting was ready for the sermon.

**Brother Wing's Sermon** Rev. Luther A. Wing of DeRuyter, N. Y., preached an excellent sermon from the words of Paul in Romans 12:1, 2.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Brother Wing's points were all found in these two verses, by simply emphasizing certain words found in them and carefully expounding their meaning. He is quite an expert at forceful expository preaching, and by the emphasis of such words as "beseech," by the "mercies" of God, "brethren," "present your bodies a living sacrifice," "reasonable service," not "conformed" but "transformed," "perfect will of God," he brought out Paul's meaning in a strong, clear way.

To beseech is to get near one's heart. It is a tender, loving appeal. "Brethren" means more than our common word "brotherhood"; it calls for fellowship, and we should use the word "fellowship" more than we do.

Paul dealt with fundamental gospel truths. He was concerned about men's attitude of mind as Christians. He saw that some had a zeal for God but not accord-

ing to knowledge. Trusting in *one's own* righteousness does not show proper appreciation of the righteousness of God. The righteousness of true faith works wonders. It helps a man to glorify God in his *body*, presenting the living sacrifice which is our *reasonable* service. So can we be wholly the Lord's.

The doctrine of holiness stands out clearly in Paul's writings. "Cleanse thou me from *secret* faults; keep back thy servant from *presumptuous* sins, let them not have dominion over me." It is our reasonable service to be acceptable to God, not conformed to the world, but transformed by genuine renewing. Thus we become as little children—new creatures. The strong plea of this sermon was for practical faith that makes the sinner a new man in Christ Jesus.

Then followed the song, "Lord, plant my feet on higher ground," and the first good session of the association was a thing of the past.

**Friday at Rockville** After an interesting devotional service led by Brother Loofboro, closing with the song, "The Old Rugged Cross," attention was given to reports from delegates and committees. Paul S. Burdick, delegate to the Central and Western associations of last year; Rev. A. J. C. Bond, delegate to the Southeastern, Western, and Northwestern associations, made verbal reports of good sessions and commendable interest in all the meetings.

Brother Osborn of Verona appeared as delegate from the Central Association, held at Brookfield, N. Y., and the Western at Alfred, N. Y., and Rev. H. L. Cottrell appeared to represent the Northwestern Association, and Rev. William L. Burdick represented the Southwestern Association; these were all welcomed to this session and invited to participate in the deliberations.

The corresponding secretary said that only two churches responded to her letters asking them to write to the association.

#### EDUCATION SOCIETY

The meeting of this hour was conducted by Rev. A. J. C. Bond. After a few words regarding the relation of the society to our schools, and especially to our school of religion, he called Brother Simpson to speak upon the relation to our own young people.

He emphasized the need of the colleges to do for them what state schools are not allowed to do in the line of religious training.

Rev. S. Duane Ogden led in a quiet hour service.

#### A GOOD SERMON

After all had joined in singing, "Nearer My God to Thee," Rev. T. J. Van Horn preached from Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

Speaking of "power," Brother Van Horn thought that many have much brain power, if their ability were properly used. The question of "church power" is another matter. A small proportion of the people go to church and still fewer help to pay church expenses. It is a problem as to how to get all into the work.

There is one great and essential need. That is the abiding presence of the Holy Spirit in the hearts of men.

It is not my purpose to discuss the *theory* of the Holy Ghost; but I do wish to speak of the *fact* of his help, without which we can not do the work of God.

We are too apt to overlook the main thing in Christianity. The world knows all too little of the practical help Christ offers. If we are to be useful we must have more than mere intellectual experience. How can we preach so men will hear and observe? How can we teach so our young people will feel that they can not leave the Sabbath of God?

I fear we are in danger of using up our vitality in small things. Do we not think more than we should about a fine church, an excellent choir, a great organ, and many of the merely outside things? Sometimes I fear that we are so full of fear over worldly foes that we can not see the chariots of God that are round about us. Our eyes need to be opened to spiritual things. We forget that our God does not slumber or sleep. He rules even where we can not see. I dreamed of a train that had stopped and could not be made to go. We found the engine in perfect order. The track was all right, so were the wheels. But all the men together could not make it go. Finally

we discovered that the fire was out and there was no steam. So it is with us if the fire is out and we have not the Spirit. That fire from on high is promised to us, and we can do nothing without it.

Please notice that the Holy Ghost came upon common, unlearned men. God can use such if they give him full control of themselves. One with God, or one full of the Holy Spirit is mighty.

What is in thy hand? With Moses it was his shepherd's crook, only a rod, the implement of his daily toil, but when he cast it down before Jehovah it became mighty in his hands.

Many small things have been used of God for great achievements. There was Gideon's three hundred. God can use a small people, or small units in the church. Delicate wires when filled with the current give the light. The Holy Spirit fills the obedient and makes them the light of the world. There is need of more response to his influence. The Spirit is mentioned in the acts of the apostles forty-two times. The acts of the apostles were after all the acts of the Holy Spirit. We can do wonders if we let God have his way with us.

**Woman's Work Eastern Association** The woman's hour at the association was in charge of Mrs. W. D. Burdick. As she took the chair, she referred to T. J. Van Horn's dream of the train that would not run for want of steam, as referred to in the write-up of his sermon, and she said that such a train *might* run down hill, but *never* up hill. The reference was so apt that people could not resist the tendency to laugh. Yes, indeed, the man without the Spirit can run down hill. But he who would keep his way in the up-grade leading to a higher and truer life must be endued with the power from on high.

Mrs. Burdick called for reports from each society, and twelve societies responded, mostly by verbal reports, showing something of their local work and of their interest in the general work of our people. It was a good session and showed that efforts were being made for more and better work all along the line.

The secretary of the Onward Movement had the next hour, but we will let Brother Burdick give you whatever data he cares to

give in his department of the RECORDER. He is keeping you informed in these matters from week to week.

#### THE SABBATH EVE SERVICE

On Friday night Brother William M. Simpson gave the first of three Bible picture devotional services, which was greatly enjoyed by all. "Abide with me, fast falls the even-tide," was a good song to begin with, for the sun was just sinking in the west and the shadows of night were gathering over the earth.

After prayer by Rev. C. A. Burdick, the congregation repeated the fourth commandment in concert, and also, "The Sabbath was made for man." The picture was that of Mary and Martha with Jesus in their home. It was fine, and Brother Simpson's remarks to bring out the lesson, made the service very impressive.

"Sitting at the feet of Jesus" was sung by Brother Burdick and wife and Pastor Bond and wife:

Sitting at the feet of Jesus,  
Oh, what words I hear him say!  
Happy place, so near, so precious!  
May it find me there each day:

Sitting at the feet of Jesus,  
I would look upon the past,  
For his love is so gracious,  
It has won my heart at last.

Bless me, O my Savior, bless me,  
As I'm waiting at thy feet,  
Oh, look down in love upon me,  
Let me see thy face so sweet;

Give me, Lord, the mind of Jesus,  
Make me holy as he is,  
May I prove I've been with Jesus,  
Who is all my righteousness.

As the song closed the audience arose and stood during a season of prayer, and the Twenty-fourth Psalm was repeated in concert, beginning, "The earth is the Lord's and the fullness thereof."

This whole introductory service was unusually appropriate and impressive.

#### MR. COTTRELL'S SERMON

Now let us go back in the meeting of Friday night and listen a moment to Rev. H. L. Cottrell's sermon on Christian steadfastness. His text was, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

It takes true strong men to overcome the temptations to go wrong. To allow our feet to get in the undertow is dangerous. We must keep them on firm ground.

Mr. Cottrell's points were all in his text and he brought them out nicely by emphasizing and explaining such words as "unmovable," "steadfast," "abounding in the work," and by defining them.

Nothing is impossible to him who has a real purpose and sticks to it. All have been given a place under God, and it is sad that so many allow themselves to be moved away from it. God wants steadfast men who go forward in his work. It is not enough to put in your time; God wants your heart in it.

Be steadfast and true for the sake of others. Be a Daniel! Be a Ruth!

#### AFTER MEETING

This sermon was followed by that old song, "How firm a foundation ye saints of the Lord," after which Mr. Cottrell led a conference meeting in which forty-two persons took part in testimony or prayer.

It was an inspiring meeting, and was closed by singing, "When your heart keeps right."

**A Good Sabbath At Rockville** Sabbath morning was warm and windy after a severe thunder tempest in the night. Auto loads from Westerly and Ashaway and Hopkinton City began to arrive early, and by meeting time the house was crowded. The choirs from Westerly and Ashaway joined with the home choir of Rockville, completely filling one end of the platform. Just before time to begin there fell an impressive stillness, as if the audience felt the sacredness of the occasion. Pastor Paul S. Burdick had charge, and the silence was broken by the words, "How amiable are thy tabernacles, oh Lord of hosts," followed by the Lord's Prayer in concert, with everybody standing, and at the sound of the organ there was a great chorus which carried every one with it in, "Praise God from whom all blessings flow." As the song ceased, everybody joined in repeating the Twenty-third Psalm. Then as moved by one spirit the great audience broke out with the words, "Glory be to the Father, and to the Son, and to the Holy Ghost."

It was certainly an impressive, helpful opening for a Sabbath of worship.

I wish this whole service could have been enjoyed by every Seventh Day Baptist throughout the entire land! There was something so spontaneous and so full of the Spirit about it that no one could help being moved by the spirit of real worship.

Oh! how that great choir did sing in this worshipful hour! Such volumes of song thrilled every heart. It was gospel singing that had a real uplift of soul in it all. Such a service fills one's heart with hope and assures us that the spirit of real worship is still alive with our dear people.

The prayer by Brother Theodore J. Van Horn was one of deep reverence and adoration, full of thanksgiving for the blessed Sabbath and for the worshipful people filling the house. It was a plea for help that we may forget the world and commune with God. "Help us to live the holy life. Give us conceptions of the work whereunto thou hast called us. Bless all the dear churches represented here. Bless the great world in trouble and all the dear ones who are trying to bring it to Christ."

#### MR. OSBORN'S SERMON

Pastor Osborn of Verona, representative of the Central Association, preached a sermon from Christ's words, "As the Father hath sent me so I send you. Go ye into all the world and preach the gospel."

As Christ was sent by God on a divine mission, so Christ sends us as ambassadors for the kingdom. We are expected to stand in Christ's stead. Go ye into all the world. This is not for ministers alone, but for all his children. Christ had the definite work of revealing the Fatherhood of God. More than that, he came to *re-interpret* the law. Many things had been added, and Jesus taught the real spirit of the law and showed by example how it should be kept. He came also to fulfill God's work—to seek and to save men. He came to call sinners to repentance and to show that eternal life begins here and now, when we accept Christ. He came to give eternal life.

To us he says, I send you. Go ye into all the world.

"Onward Christian Soldiers" was an appropriate song to follow this stirring sermon. It was sung with power.

**Dinner Hour and Sabbath Afternoon** The good people of Rockville had a great company to feed on Sabbath day. Dinners and suppers were served at the parish house, and on Sabbath the crowd filled their three large tables nearly three times full. During the noon hour there was a good opportunity for visiting under the shade of the fine maples on the church lot and in the parish house. These recess occasions were greatly appreciated and well improved. This renewal of strong personal acquaintances and old-time friendships is no small part of the good that comes to a widely scattered people. The social part tends to strengthen the spirit of unity and to make the occasion seem like a family gathering.

#### THE SABBATH SCHOOL HOUR

Rev. S. Duane Ogden had charge of this hour. Dr. Edwin Whitford of Westerly led the praise service, giving it the enthusiasm that always characterizes such work with him. Those familiar gospel songs made an excellent beginning for the afternoon work.

Religious education was the main theme in this service. Getting the most out of the Sabbath school was Paul Burdick's topic. It was full of practical suggestions. Too much use of lesson helps in class and too little use of the Bible itself was a good point in his talk.

Mr. Simpson spoke of religious education as an effort to reach every young person by means of religious day schools. These are needed because the one half hour a week in ordinary Sabbath school classes is not enough. Vacation Day Schools of three hours a day fill a great need in this important work. S. Duane Ogden's paper on "Week Day Religious Education" appears elsewhere in this RECORDER. This was a strong, practical session.

**Young People's Program Eastern Association** The young people's hour on the evening after the Sabbath was unique. It consisted of the pageant entitled, "The Question," by Catherine Atkins Miller, an "Episode in the Journey of Youth." The characters were represented by twenty-four young men and women from the Rhode Island and Waterford churches. The great question was, "Is it worth while to live a Christian life?"

The young people of Waterford, Conn., conducted the devotional services, consisting of a praise service, Scripture reading, prayer, and a solo, "My Task."

The characters represented: Experience, Doubt, Bluff, Indifference, The Ambitious One, The Frivolous One, The Young Woman and Young Man who want to *serve*, Truth, King David, The Boy Solomon, Job, Four Servants, Wife of Job, Habakkuk, The Man with a Burden, The Angel.

There were four musicians at the piano, and the movements at every step were accompanied by appropriate songs, with the refrain, "I know that my Redeemer liveth."

The characters were dressed in appropriate costumes, and the play carried with it at every step a wholesome lesson.

The song began:

When I lingered at life's cross roads,  
Wondering how to choose my way,  
Clear above the world's confusion  
I could hear the Master say:  
Follow me in pathways lowly,  
Where the needy wait for thee,  
He who gives his life to service  
Ends abundant life in me.

After three stanzas in this line of thought, Experience comes out, seeming to be in deep thought, and spoke of the trials each generation has had to bear in trying to live Christian, and of the apparent prosperity of the wicked. Experience would gladly give the right answer if men would only heed and obey.

While the song, "This is my Father's World," was being sung the different characters began to come upon the scene. Doubt and Bluff came first. Between the stanzas the others came in, each one acting in harmony with the name he bore. Some made light of the good counsels that were being given; some paid no heed whatever; some spoke unkind words. The dialogues were in the spirit, character, and purpose of the play.

The prophet spoke words of warning, Truth spoke clear and hopeful things. King David said:

My son fret not thyself because of evil doers,  
neither be thou envious against the workers of  
iniquity: for they shall soon be cut down like the  
grass, and wither as the green herb.  
Trust in the Lord and do good; so shalt thou  
dwell in the land, and verily thou shalt be fed.  
Delight thyself also in the Lord; and he shall  
give thee the desires of thine heart.

Commit thy way unto the Lord; trust also in  
him; and he shall bring it to pass.  
For evil doers shall be cut off; but those who  
wait upon the Lord, they shall inherit the earth.

One after another of the four servants came in with bad news for the king. Toward the end a man bowed down with a heavy burden comes in, and an angel adds a much heavier burden, and the poor man staggers out under his great load, and the others can give him no help. As they all pass out the song rings out with words of cheer, a part of which we give here.

Courage, brother, do not stumble,  
Though thy path be dark as night;  
There's a star to guide the humble—  
Trust in God and do the right!

Though the road be rough and dreary,  
And its end far out of sight:  
Foot it bravely, strong or weary;  
Trust in God and do the right.

Perish policy and cunning,  
Perish all that fears the light!  
Whether losing, whether winning,  
Trust in God and do the right.

The young people did themselves great credit by the way each one acted his part. The effect was very good.

**The Bible Picture Helps** While passing, let me finish the subject of the Bible picture helps for devotional services. Three evening meetings were led by Brother Simpson in this way. In the one on the evening after the Sabbath three pictures were thrown on the screen: 1. Jesus in the home of Mary and Martha (by way of review). 2. Jesus and the rich young ruler. 3. Jesus in Gethsemane. On Sunday night Mr. Simpson used three pictures: 1. The Good Shepherd and his flock. 2. The Sermon on the Mount. 3. Christ with the woman at the well.

The first picture was introduced by the song, "Savior like a Shepherd lead us," and the congregation repeated the Twenty-third Psalm, "The Lord is my shepherd," etc.

While number two was on the screen the audience repeated the Beatitudes, and the choir sang, "Have thine own way, Lord."

As number three appeared on the screen, the Scripture containing words spoken at the well were read and the audience repeated, "God is a spirit and they that worship him must worship in spirit and in truth."

This wonderful service was closed with a solo by Pastor Paul S. Burdick, entitled, "The Prodigal Son":

#### THE PRODIGAL SON

Out in the wilderness wild and drear  
Sadly I've wandered for many a year,  
Driven by hunger and filled with fear,  
I will arise and go.  
Backward with sorrow my steps to trace,  
Seeking my heavenly Father's face,  
Willing to take but a servant's place;  
I will arise and go.

#### Chorus

Back to my Father and home  
Back to my Father and home  
I will arise and go  
Back to my Father and home.

Why should I perish in dark despair  
Here where there's no one to help or care  
When there is shelter and food to spare;  
I will arise and go.  
Deeply repenting the wrong I've done,  
Worthy no more to be called a son,  
Hoping my Father his child may own;  
I will arise and go.

Sweet are the mem'ries that come to me—  
Faces of loved ones again I see,  
Visions of home where I used to be—  
I will arise and go.  
Others have gone who had wandered, too,  
They were forgiven, were clothed anew;  
Why must I linger, with home in view;  
I will arise and go.

Oh, that I never had gone astray.  
Life was all radiant with hope one day;  
Now all its treasures I've thrown away;  
Yet I'll arise and go.  
Something is saying, "God loves you still,  
Though you have treated his love so ill";  
I must not wait, for the night grows chill,  
I will arise and go.

After this song Pastor Bond preached a strong sermon, using as a text: "Go home to thy friends and tell them how great things the Lord hath done for thee." This was an appropriate text and a good sermon for the occasion. Brother Bond referred to the days of blessing we had enjoyed there in these meetings, where we have been sitting in heavenly places. Let us go home and tell of the good things the Lord has permitted us to enjoy here.

The man who had been healed *desired* to go with Christ but his duty lay in another direction. When our desire and our duty conflict and we decide in favor of duty, joy comes to us. But following desire alone will not always bring peace. Brother Bond made a graphic picture of the joy in that

mad man's home and among the neighbors, when he told them of what Christ had done for him. The closing plea was for us to tell of the good things the Lord has given us here. May these influences abide to bless all who go and all who stay.

"If I be Lifted up I Will Draw Men Unto Me" Pastor Loofboro of Shiloh, in his association sermon, made an excellent point on the value of Christ's suffering and death, to draw men unto him. He represented the Master as being very anxious to draw men to himself. And after recalling all his efforts to help men by healing and by all kinds of burden-bearing without avail, he seemed to say, "If I die for them it may be they will heed," and so he went to the cross.

Three things appeal to me, said the speaker, first Christ's hold on *himself*—his steady purpose fixed and unchangeable; second, his hold upon those he knew were needy, giving all for the friendless to save and help them; third, his hold upon God, even to the death on the cross. After trying every way to reach men he accepted the cross as the only hope—"If I be lifted up I will draw all men unto me."

When the Christ spirit gets into men then, and never till then, will they be able to draw them to the Savior.

**A Hustling, Crowded Day** The last day of the Eastern Association was literally packed full of important things. In the missionary hour Miss Anna West spoke of conditions in China, and Secretary Burdick told of the great problems before the board, not only on account of trouble in China, but because of scarcity of men for work in all other mission fields. The missionary secretary is loaded down with the burdens and problems, and he laid them upon the hearts of the people in a way they can not well forget.

President Corliss F. Randolph spoke for the Tract Board and its work and referred to the great loss in the death of Treasurer Frank J. Hubbard. He also made a plea for the denominational building fund and spoke of the value of such a building to our denomination.

The sermon Sunday morning by Pastor Clayton A. Burdick, from "Fear not little

flock, for it is your Father's good pleasure to give you the kingdom," was most timely and wonderfully encouraging. Brother Burdick's faith in the successful outcome for the cause of Christ, according to the Master's prayers and promises, is a faith that is much needed in these days. He thinks that the best *must come* even in China, and that God must bless the "little flock," for it is his good pleasure to give them the kingdom. We should expect God to be victorious in his own good way and time.

Christ saw all the troubles that were coming to his disciples, and yet he said to them, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." Things looked more hopeless for the cause of Christ then than they do today. The prayer of Christ, "Thy kingdom come," has been answered all through the ages, and is being answered still. God will bring the victory if we all die before it comes. Under God great things come from the littles.

Truth does not die. It is of God and it must live. Please take this text, "Fear not little flock," and then read the rest of the chapter for your good cheer.

**Wonderful Success** Just as I was about to **For Milton College** start for the Central Association, a communication comes to hand from Milton College president telling of the wonderful progress made in the canvass for their college development fund.

It is a pleasure to give RECORDER readers the main points in the communication, so further delay may not make stale news of it all.

The immediate community around Milton has pledged \$102,100, this being \$2,100 more than was asked of them.

The next goal they hope to reach by commencement day—the day of this writing—is to be able to announce a total of \$150,000. We hope they do it.

They announce that an appeal is to be made for \$400,000 from outside friends to complete the full development program. Letters have been sent to many old students to help them make up the hoped for \$150,000 by commencement. On the second day before commencement they had in prospect \$140,000 of that amount. This hasty statement made just as we were all ready to start for the trip, is all we can

do now: only to extend congratulations and bid them Godspeed in this good work.

[A telegram, June 16, from A. E. Whitford, Milton, Wis., states: "One hundred fifty thousand pledged on commencement day."]

### WHAT THE CHINESE ARE STRUGGLING FOR

"Our hope is that you in America will maintain your traditional attitude of friendship and understanding toward China. Your statesmen like John Hay and President Roosevelt, your great business men, educators, and missionaries have built up for you a fund of good will in China which is worth infinitely more to you in trade than all the territory and special privileges extorted from us by the powers during the past eighty years.

"Our hope is that you will allow us to work out our destiny. The struggle now going on in China is comparable only to the emergence of modern Europe from the Dark Ages. Our own genius, temperament, and capacity must work out its problems. External influences or pressure may deter or deflect this struggle for a time, but its onward sweep nothing can now check."—*T. Z. Koo, of Shanghai, in Federal Council Bulletin.*

### HIGHER UP

Step up higher, sister, brother,  
Get a broader view of life;  
Forget thyself and help another  
In his weary toil and strife.

Do you see that brother yonder  
Needing now your helping hand?  
No, you do not! Ah, you can not,  
From the plane on which you stand.

Higher up the view is clearer,  
Cutting off the narrow sight;  
Hiding self will bring you nearer  
To the source of life and light.

Step by step we mount upward,  
While our hearts with love expand,  
Doing deeds and acts of kindness,  
Led and guided by his hand.

Thus we climb to reach the summit  
Of that perfect light of love;  
Each pure thought and kindly action  
Lifts from self to that above.

When we pass beyond the shadows,  
Into light of endless day,  
Loud will ring our song with praises,  
Christ our Savior led the way.

—Author Unknown.

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

### OUR BULLETIN BOARD

Honor roll of churches that have paid their quotas:

- No. 1.—New York City.
- No. 2.—Riverside, Calif.
- No. 3.—Greenbrier, W. Va.
- No. 4.—Wellsville, N. Y.
- No. 5.—Waterford, Conn.
- No. 6.—Los Angeles, Calif.
- No. 7.—Little Prairie, Ark.
- No. 8.—Roanoke, W. Va.
- No. 9.—?

June 23-26, Western Association at Little Genesee, N. Y.

June 30-July 3, Southeastern Association at Berea, W. Va.

*Amount received by the Onward Movement treasurer during the eleven months of this Conference year, \$24,883.76.*

### THE END OF THE GENERAL CONFERENCE YEAR

June 30 is the last day of this General Conference year. There will be but one more Sabbath after this issue of the SABBATH RECORDER in this year—June 25.

Church treasurers should send all money in their hands for the Onward Movement work to Rev. Harold R. Crandall, treasurer of the Onward Movement, 10 Stanley Place, Yonkers, N. Y., immediately after the last Sabbath, so that it may be reported in the receipts for the year.

### "SEVENTH DAY BAPTIST HYMNS AND SONGS"

To satisfy the calls for the little book of Seventh Day Baptist hymns and songs a new edition has been printed.

This booklet has twelve songs and hymns, among which are the "Young People's Rally Song," "The Baby's Lullaby," "Another Six Days' Work is Done," "God of the Sabbath," and "Sabbath Eve."

It is hoped that in a few years a larger number of songs may be collected and printed for use at times when special Seventh Day Baptist songs are wanted.

The price of the booklet is fifteen cents a copy. Send your orders to the American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J.

### GROUP CONFERENCES IN IOWA

After Secretary William L. Burdick and I visited Albion, Wis., we separated for a week in order to reach more churches than we could by going together. Secretary Burdick went to New Auburn, Wis., Dodge Center, Minn., and Jackson Center, Ohio. He held meetings in each of these places, and I hope that he will report the meetings in the SABBATH RECORDER.

I spent the week in visiting the groups of Seventh Day Baptists in Iowa. Thirty-five years ago I went with the Morgan Park Sextet to these churches, and at other times since then I have met these people in their places of worship and in their homes.

From Friday till Monday I was at Garwin, where I spoke on Sabbath morning and at night to about thirty people, including the children. After the evening meeting I had the privilege of meeting the people at a social held at the home of Mr. and Mrs. Theodore Hurley.

Our people at Garwin are feeling the effects of a bank failure that occurred last fall. The ladies' society lost one hundred dollars, and several families suffered heavily. This is causing a number of our people to go elsewhere in order to secure work during the winter. Garwin is feeling keenly the losses of these families.

On Monday I went to spend a day with Mr. and Mrs. Charles Michel at Marion, Iowa. They have a fine farm with excellent buildings on it. Their tile corn crib and granary, holding 4,500 bushels of corn and the same amount of small grain, is the best building of its kind that I have ever seen.

That night Mr. and Mrs. Manly Wright and Charley Nelson and family spent the evening at Mr. Michel's, and we held an interesting conference on our denominational work.

Tuesday and Wednesday were spent at

Welton, Iowa. It was a pleasure to find Elder James Hurley at the depot with his brother Lewis Hurley to welcome me. Elder and Mrs. Hurley had driven from Albion the previous Sunday, and he had preached to a good sized congregation at our church that night, and was planning to remain for meetings the next Sabbath and Sunday.

Tuesday night we had a conference on denominational work, and planned to have one the next night at the church. Heavy rains on Tuesday night and Wednesday made it impossible to have the meeting on Wednesday night, but a company met at the farm home of Wesley Loofboro for a dinner provided by the women's society, and in the afternoon we talked about our denominational interests.

Several families have gone from Welton in recent years, and the little church feels the loss both in numbers and in financial aid for local and denominational religious work.

Each of these three groups of Sabbath keepers is in a fertile section of this agricultural state. I hope that our people will not all leave their farms—that probably would mean the extinction of the churches.

The people in each of these places are looking hopefully to the coming of Elder C. B. Loofbourrow to the field as general missionary next fall. I wish to express my hearty approval of the plan, and to urge our people throughout the state to join with him in building up the interests in these places and among the lone Sabbath keepers in the state.

On Friday Secretary Burdick and I are to meet in Battle Creek, Mich., to spend the Sabbath.

Question: Who are the Gideonites who have placed Bibles in hotels?

Answer: The name of this religious organization is "The Sons of Gideon." It was organized July 1, 1899, for the purpose, according to its declaration, of banding "together the Christian travelers of America and through them to win the commercial travelers of America for the glory of God; to supply every hotel in America with a Bible for each guest room and to prepare the hearts of travelers for salvation."—*Pathfinder*.

## WEEK DAY RELIGIOUS EDUCATION

WHERE OUR MINISTERS SHOULD BE EDUCATED

REV. S. DUANE OGDEN

I am asked to discuss the merits, from our denominational point of view, of the sort of professional training which I myself have had: two years of graduate work in Alfred Theological Seminary and two years in a larger, interdenominational divinity school—in my case, Yale. Possibly one reason why I have been called upon to speak on this subject is that I have already expressed my satisfaction with this fortunate arrangement of my course of study which circumstances and friends have made possible. It seems to me that I could not have done better than to have had two years at our own seminary and two years at Yale. To my mind this is the ideal sort of preparation for the Seventh Day Baptist ministry, and I think so in spite of the painful fact that in my case it has not produced even a distant approach to an ideal minister.

Now the merits of having two years in such a divinity school as Yale, impress me as being very real and exceedingly important, but that is not what I have been asked to discuss. I am to speak of the value of the two years of professional preparation in our own school, as viewed from the standpoint of the denomination.

It is not mine to speak of whether or not the maintenance of our theological seminary is practicable. That, I am not competent to pass upon. As to whether we are to have in the future a regular professional school for the training of our ministers—a theological seminary—or instead of this a department of religious education within Alfred University, I am not essaying to discuss. Others will doubtless settle that if it has not already been taken care of. However, for the treatment of the theme assigned to me, it is important that the question be raised as to what is to be the nature and grade of the training which is to be given in our own school of religion, whether that school be a seminary or a department of the university. The value to the denomination of our ministerial students receiving part of their training in our own school depends to a large extent upon the sort and quality of the work that they are to have offered to them there. What I have refer-

ence to is this: Are the courses, which are to be given as professional training for the ministry and to be ranked as graduate work, going to be prepared and presented so as to appeal to the undergraduates, to whom they will be open, and designed with the college students in mind primarily? Or are they to be chiefly for ministerial students and presented with *them* in mind?

Now, that this question is not an easy one to decide, I am well aware. In the event that these courses in religion are made popular with the college students, or are presented with the needs of the undergraduate in mind mainly, many of them will be of reduced value as theological training. And, which is more serious, some courses, important for ministers, will not be offered at all because they will have little or no value for college students.

On the other hand a department of religious education or a school of religion, such as Seventh Day Baptists can maintain, must draw most of its students from the college, or else confine its mission to the handful of theological students which from time to time attend. Furthermore, there have been times in the past when there were no Seventh Day Baptist ministerial students in our seminary, and it is conceivable that the handful of students ordinarily studying in our school should at future times be reduced to nothingness again. This means that in the point of numbers, the school of religion must necessarily serve vastly more undergraduates than graduate students. Has not this larger portion a right to have the courses made appropriate to its needs? What can the professor do, when his class is largely college students, and sometimes wholly composed of them, but present his work accordingly?

It is well, then, to remember that the value to the denomination of the young men studying for the ministry receiving part of their training in our own school is in a measure conditional upon the nature and grade of the work offered to them there.

But assuming that the courses will be, on the whole, of the highest quality and most suitable sort, as they have been generally in our seminary in the past, what are the values to the denomination of having our ministers receive part of their training in our own school?

Four distinct advantages occur to me.

1. By the students for the ministry taking part of their work in the denominational school a desirable group-consciousness is developed and deepened. As Seventh Day Baptists we are of necessity set apart from the rest of Christians, to a degree, because of our convictions concerning the Sabbath. Economic difficulties and social handicaps further accentuate our distinctness (usually a bit unnecessarily). All these factors tend to make us class or group-conscious so that there is probably not a denomination in Christendom that is more knit together in this way than our own, or more conscious of its separateness as a group. So we have less need for development in this direction on the part of most of our ministerial students than other denominations. The tendency of some to emphasize our separateness and exclusiveness as a peculiar people is, I think, distinctly in the wrong direction and savors of the attitude of our Adventist brethren.

But there is a certain *esprit de corps* that it is desirable to cultivate in our young men. This sympathetic feeling, this group loyalty and enthusiasm for our cause, is something which we can not have in too large measure. The general morale of the people is certain to be low if the leaders are not possessed with a strong *esprit de corps*.

It is obvious that the best place to promote this spirit among our young men preparing for the high calling is in a denominational school, for it is something that must be caught by contact with kindred souls. It is a *group-spirit* and therefore is born and grows only where there is a *group* of like-minded individuals.

2. The second advantage is the benefit which comes through association. The student forms lasting friendships with professors and other students—men of like traditions and like standards. As the men come to know and understand one another, as they study and work together, they are knit into a brotherhood of fellows in the same undertaking—all having given their lives to the same ministry.

The professors form connecting links between the students who come and go in every successive class. Their personalities make their impress upon each succeeding



student generation. Not only do they teach, but they mold character and set standards. What inestimable influences for good Dean Main and the late esteemed Professor Whitford have been to the many Seventh Day Baptist ministers who have studied with them! I mention these two because they are the professors whom I knew in Alfred, and they continue to bless my life, and shall, as long as I live. The young men preparing for the Seventh Day Baptist ministry need to have such acquaintance with professors in our own school of religion, and *the denomination can ill afford not to afford* the opportunity for these contacts.

Scarcely less important is the comradeship among the students themselves. Classmates anywhere are always apt to be knit together, but men working together in preparation for the Christian ministry, especially when the group is small, are welded into a brotherhood that is peculiarly close. After associating for two or three years (more or less) in their special preparation for their high commission, they go out into their several fields of labor to continue to stand shoulder to shoulder—widely separated from one another but closely drawn together by ties of friendship and understanding in addition to their union in Christ. This makes for denominational union, cooperation, and mutual sympathy. Will we not do well to continue to make these fellowships possible?

3. A third advantage is perhaps most obvious of all. The men are trained in our own school in such a way as to be in sympathy with the denominational point of view, and to understand the Seventh Day Baptist position sanely and clearly. It is often supposed that this training is apt to have a narrowing influence. It might if they were taught by and surrounded with sectarianism. But such has never been the case in our seminary, and I trust will never be the case in a Seventh Day Baptist school.

Instead of narrowing, the right sort of teaching in the denominational school has quite the opposite effect. It is the *convert* to the Sabbath from another denomination, or the man who has not been trained in the Seventh Day Baptist atmosphere and who has lacked the fellowship of others of like

faith, who is the fanatic or the narrow sectarian, as a rule. Training in our own school has a steadying influence. The men get the right sympathies and viewpoint without becoming extremists or sectarians. For the sake of giving our ministers a sane view of our denominational position we need to have them in our own school.

4. The other value to the denomination in having the young men preparing for the ministry receive part of their training in our own school is that they are thereby afforded opportunities to thresh out together with their professors and each other old questions and new problems and to discover the weaknesses and limitations as well as the strength of our common position.

For each succeeding generation the faith needs to be restated. This is just as true of our Sabbath position as of any belief. Religion does not change, but man's thought and understanding of it is ever changing. The truth of the Sabbath does not change, but its appeal to this generation of Sabbath keepers is on a different basis from that of our fathers. Earlier generations emphasized the demands of the Sabbath. This appeals less and less to men and women today. But man's *need* of the Sabbath and its benefit to men as a religious blessing and a physical boon strike a ready response.

This is but one illustration of the readjustments in our thinking that are bound to occur. *Together* the rising generation of ministers can examine existing assumptions and solve their problems better than apart (from one another). Therefore, it seems important for this reason, also, to have our ministers given part of their training in our own school.

To sum up, it seems to me that the values to the denomination of having the ministers receive part of their training in our own school are: 1. The cultivation of the proper *esprit de corps* which we so greatly need. 2. The advantage of association together with professors and fellow students. 3. The gaining of a sane appreciation of the denominational point of view. 4. The opportunity to solve together common problems and make readjustments in thought and emphasis.

## MISSIONS

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

### DOCTOR GRACE I. CRANDALL HOME ON FURLOUGH

Word was received last week that Doctor Grace I. Crandall of Liuho, China, had arrived at Seattle. Doctor Crandall's furlough has long been due, but she deemed it wise to wait till last month before sailing for the homeland. All are glad to welcome her to her native land for another furlough, and to know that she is safe and well. She comes directly from the field of turmoil and battle and it is hoped that many may have the opportunity of seeing and hearing her in due time. For a few days her address will be North Loup, Neb., and later Milton, Wis.

### LETTER FROM SHANGHAI, CHINA

Dr. W. L. Burdick,  
Ashaway, R. I.

DEAR SECRETARY BURDICK:

You doubtless have wondered why there has not been more news from your missionaries on the field, and I regret that more has not been written, but in such changing conditions through which we are passing it has been difficult to evaluate the movement or even to guess what the outcome might be. It is still uncertain as to whether Communism, the better part of the Nationalistic movement, or the old type of Militaristic Northern government will prevail. I am convinced that had it not been for the preparation for the defense of Shanghai, we would have gone through most trying times, and the Hankow or Nanking situation might have resulted. As it is, being in the foreign controlled area of Shanghai, we have had very little disturbance. When the Southern army entered Shanghai, our women and children stayed away from our places here at St. Catherine's Bridge for two nights. We have had suit cases packed for weeks to be able to leave at a moment's notice, and some of our belongings have been brought down town to a safer place,

so if our places were looted or burned we would have a little clothing left.

Just at present the situation in Shanghai is more normal. There are barbed wire barricades everywhere and gates are closed on the least rumor of trouble; soldiers and evidences of the defense forces meet one at every turn; airplanes fly over the city daily.

The Chinese, of course, resent very much all this, and if one were only sure that the better element of the people's movement would prevail, then all this demonstration of force could be removed at once. However, it is not likely to be removed for a long time, and almost anything can happen at almost any moment. To say the least, it is a most unfortunate situation and I certainly can not see the end of it.

Our own work has gone ahead, not as usual, but we continue to say that the school has not closed. The girls are faring much better than the boys. The spirit of revolution has taken possession of the boys, and while we have classes and are trying hard to finish the term without closing, we may close at any time. I am fully determined in my own mind to close the school when the students assume control. We have had a small group of boys who have been difficult to manage. Three of the worst ones are now out, so we hope to continue in peace. However, one of these has telephoned to boys in the school, trying to stir up trouble. About two weeks ago one of the boys and one of the Chinese teachers had trouble, and the father of the boy together with relatives arrived, and for two hours we had a most unpleasant time. The father was an educated man but without *reason*. He finally took the boy home; we were not sorry for the boy had been bad. The next morning the boy returned, and we had a strike. I reasoned, or tried to, all day. At four o'clock I informed the boys that unless they were in their classes the next morning under the guidance and authority of the teachers, the school would be closed and the parents called to take them home. If we had been in the native area we would have been closed, I am sure, but we were able to keep on. The idea of committee organization is in the air everywhere and the boys wish to link up with the Student Union. I have opposed it, and

rather than be dictated to by an organization which is dominated by a group of hot heads who show no reason, I feel it would be better to close the school. In fact I think the Chinese leaders of our group are agreed that in the fall we better close the high school department and have only a primary school. The small boys can be handled much better, while one bad boy in the high school can destroy the whole usefulness of the school.

I might say in passing that after my two days' struggle referred to above I went to bed for five days. I certainly was glad that Dr. Thorngate was here and could keep things going. I have had sciatica again this spring, more severe than ever before. I have had teeth X-rayed again and another pulled out. At present I am better but with less energy.

Of course no one knows when or where it will all end. This has been going on for months, and there are people who feel that it can not be settled within two years or longer.

I have wished many times that Mr. Crofoot were here to assume the leadership in carrying on. I feel sure he would inspire confidence in the board as to the right steps to be taken. I am not a little distressed that the board did not think it wise to loan the property to a Chinese Christian Committee, and allow them to carry on with our counsel and help. The property would have been safeguarded, and at least we would have been in line with a policy that *must* be followed if our work is to remain. We *must* decrease and they, the Chinese Christian leaders, must increase. They will make mistakes, but I am not sure but we have made blunders much greater than they.

I should be very glad on account of the children to be out of this atmosphere. To live in uncertainty and fear is bad enough for grown-ups. It is extremely bad for children.

We shall await further instructions from the secretary and board as to what to do. If Mr. Crofoot is returning to assume control of the school at the beginning of the school year, we will make no changes, but if he is not to get here in time for the opening of the school and my Chinese associates favor it, I shall close the high school depart-

ment until such a time as China has a responsible government and that government at least tries to control the activities of the students so that the school will not lose all semblance of an educational institution.

Sincerely yours,

H. EUGENE DAVIS.

3A Route de Zikawei,  
Shanghai, China,  
May 12, 1927.

#### LETTER FROM JAMAICA

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

DEAR BROTHER BURDICK:

Last Friday, May 20, Brother Mignott went with Mrs. Coon and me in our car to Mile Gully to visit a few Sabbath keepers in that community. Mile Gully is on the north side of the island about a dozen miles west of our church at Albion Mountain. Mrs. Coon and I put up our tent and camped in the yard of Mr. Charles Henry Ellis. He attended college here in Kingston three years, and was a public school teacher for some years. Because he followed that profession, everybody knows him by the nickname they have given him, "Teacher." Now he owns a little farm of six acres on which he lives. Very many kinds of fruit grow on this little place. Next to where the car stood is a cinnamon tree with most lovely different colored leaves. Close to the house is a good sized tree with boughs filled with nutmegs. But I must not pause to tell you of all the tropical fruits growing there. Green grass covers their lawn and yard. A good spring near by supplies the household with excellent water. Mr. Ellis is a Baptist. His wife is a Presbyterian. They were very kind to us, helping to make our camp life while there as pleasant as possible. They have eleven children; three of these are in New York City.

About a couple of years ago a few people of this neighborhood formed themselves into a Seventh Day Baptist company. Since then they have been meeting at private homes each Sabbath for Bible study and worship. Their Sabbath school uses our *Helping Hand*. They have purchased a plot of land across the road from the home of Mr. Ellis for church purposes. On this

ground they have recently built a booth with a thatched roof. Last Friday night I preached in that booth at the first service held there. On Sunday afternoon ninety people were seated in the booth while many stood outside during the service for dedicating the booth to the Lord's work and worship. Of course the booth is a homely and cheap affair, but it is substantially built, and will protect this people from sun and storm till they are able to put up a better meetinghouse. This simple building shows their faith in their future.

Sabbath morning they had a good Sabbath school. In the review questions and answers they gave evidence that their knowledge of the Bible exceeds that of many of our adult Sabbath school classes in the States. Following the Sabbath school I preached again. In the afternoon Brother Mignott acted as moderator while eight of these people organized themselves into a regular Seventh Day Baptist Church. They adopted articles of faith and a church covenant, and elected a complete set of church officers. There is no hint in this organization but that they are straight out and out Seventh Day Baptists. They also voted their request for membership in our Jamaica Association and in our General Conference. They expect others to unite with them in the near future.

I conducted the vesper service at the close of the Sabbath. Brother Mignott preached the dedicatory sermon on Sunday afternoon, and I preached to a good audience again Sunday evening. There are already two candidates there awaiting baptism, one of whom is a convert from the Roman Catholic faith. Others seem to be much interested. Interest was such that we decided to return to them to spend the coming week-end with them. In the round trip of more than a hundred miles, we did not see a white face. But these people need the gospel of Jesus. Some of them love God and are furnishing the evidence of that love by keeping his commandments. Could you see the eager faces and hear the earnest prayers and witness the enthusiastic expressions of hope for more and more gospel privileges like these, you would not mind traveling long distances, sleeping in your car, and putting up with the inconveniences

of camp life in order to help them. There are a lot of good folks among them who want to know more and more about God. Won't you pray for them and us and the work here?

Sincerely yours,

D. BURDETT COON.

Dufferin,  
No. 2 Bon Air Road,  
Cross Roads P. O.,  
Jamaica, B. W. I.,  
May 24, 1927.

#### HOME NEWS

NORTH LOUP, NEB.—We are made glad as our teachers and college students return home and take their places in the church, the Sabbath school and the Christian Endeavor. Especially are we glad to have Dr. Grace Crandall and her daughter with us. This week is Children's day, but next week we will have the privilege of hearing Dr. Grace Crandall tell of her work as missionary and physician in China.

The hour for the sermon last Sabbath morning was given over to reports of the Teen-Age Conference at Nortonville. After the anthem the choir found seats in the audience and seventeen of the eighteen young people with the five sponsors took the choir seats. The reports were as follows: Trip Going and Stay at Humbolt, Gertrude Hemphill; Our Arrival, Ella Williams; Nortonville People, David Davis; Our Social Times, Erlo Cox; Our Leave Taking, Margaret Rood; Trip Returning, Vernon Williams; What I Got Out of the Conference, Nedra Davis; My Impressions of Pastor Bond, Ralph Sayre; My Impressions of Pastor Randolph, Adell Van Horn; My Impressions of Pastor Cottrell, Winnie Hamer; The Teen-Age Conference in 1928, Ruby Babcock; Services Friday Night, Arvada Van Horn; Services Sabbath Morning, Marjory Greene; Intermediate in the Afternoon, Esther Bee; The Teen-Age Conference Beginning Sabbath Night, "What Shall We Do With Our Father's Gifts," Lenore Van Horn; Successful Sabbath Keeping, Doris Davis; The Luncheon and Toasts Sunday Noon, Marcia Rood; The Sabbath on the Plus Side, Elno Davis; The Past is Yours; the Future is You,

Orville Babcock; Closing Service, Mrs. Hemphill.

No one can doubt the time and effort were well spent who heard the testimonies at the prayer meeting Friday night and the reports as given Sabbath morning. The meeting of the intermediates Sabbath afternoon was a change from the usual plan. Most of the time was taken up in discussing plans for the coming year. Those who attended the Teen-Age Conference had such a good time at the Sunday noon luncheon there, that they wanted to show the stay-at-homes something of the way the Nortonville folks entertained. They planned a social for Sabbath night somewhat after the manner of the luncheon. The tables were decorated with roses and they served strawberries and cream and angel food cake. They say they associate roses, strawberries, and angel food cake with Nortonville. They kept things lively by singing the songs they had learned at the luncheon. After the tables were cleared away they played games. The social closed as is customary with the Christian Endeavor by joining hands to sing the Seventh Day Baptist Rally song and repeating the Mizpah benediction.

The Christian Endeavor held their regular monthly business meeting last Sunday night. The new president, Alta Van Horn, was in charge. The other officers for the summer are: secretary, Mary Davis; treasurer, Alice Johnson; chorister, Ruth Lane; and pianist, Nema Cruzan.

The Woman's Missionary society held an extra all day meeting in the church basement last Thursday. The basement is a good place for quilting in the summer for it is so cool and roomy. This society will hold only afternoon meetings while the Vacation Bible School is in session. Next Tuesday is the time for the regular meeting.

The Junior Christian Endeavor society held their business meeting in the rest room at the church last Sunday afternoon. After the business meeting they enjoyed a social with ice cream and cookies for refreshments.

The second annual guest day will be observed next Wednesday, June 15, when the Young Woman's Missionary society will entertain the women and girls of the church. A musical program has been arranged and

Dr. Grace Crandall has consented to give a talk. All women and girls are invited to meet with the Young Woman's society next Wednesday afternoon.—*The Loyalist*.

ASHAWAY, R. I.—Baptismal services have been held twice this spring. The first time it was a union service, with Rev. Paul S. Burdick, bringing a number of candidates from his churches at Rockville and Second Hopkinton (Hopkinton City). Two young men of the Intermediate Society of Christian Endeavor, Waldo Merritt and Elisha Peckham, were baptized by the pastor of the First Hopkinton Church at Ashaway, and were later received into church membership with the right hand of fellowship. In April, Pastors Burdick and Simpson held jointly a class in church membership for juniors. Following that course three Junior girls were baptized and may receive the right hand of fellowship at the communion service in June. These girls are Alexzine Perrin, Elsie Arnold, and Dorothy Arnold.

We plan to hold our Vacation Religious Day School jointly with the Potter Hill Sunday school and possibly with Rockville and Hopkinton City. The date is July 5-22.

The Christian Endeavor society has just purchased a stereopticon of the Victor Animatograph Company of Davenport, Iowa. They had it on examination and trial at the sessions of the Eastern Association at Rockville. The pastor selects one-cent prints of great masterpieces of art, which he purchases of the Perry Pictures Company of Malden, Mass., and sends to the Buffalo Slide Company, 121 Franklin Street, Buffalo, N. Y., to have them made up at twenty-five cents a slide. We plan to use these with the Scripture readings, appropriate hymns, poems, etc., in our worship in the Friday evening prayer meetings. Pastor Loyal F. Hurley of Adams Center taught us how to do this.

The evenings of April 19 and 20 an Enlistment Conference was held at Ashaway with Dorcas Austin, Hazel Kenyon, Nilla Sweet, Munson Gavitt, Rev. W. D. Burdick, Rev. Jay W. Crofoot, Dr. B. F. Johanson, Miss Anna West, and Rev. William L. Burdick as speakers. The session the second evening closed with a pageant, "The

(Continued on page 794)

## YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK  
R. F. D. 5, Box 165, Battle Creek, Mich.  
Contributing Editor

### CHRIST'S TEACHINGS

Christian Endeavor Topic for Sabbath Day,  
July 9, 1927

#### DAILY READINGS

Sunday—Christ's love teaching (Luke 6: 27-36)  
Monday—His humility teaching (Matt. 18: 1-6)  
Tuesday—His forgiveness teaching (Matt. 18: 15-35)  
Wednesday—His self-control teaching (Matt. 18: 7-9)  
Thursday—His happiness teaching (Matt. 5: 1-12)  
Friday—His faith teaching (Matt. 6: 25-34)  
Sabbath Day—Topic: Christ's teachings that are too seldom practiced (Matt. 5: 38-48. Consecration meeting)

CRAIG L. SHOLTZ

Jesus' teachings about love show that he regarded all humanity as one family, with one Father at the head of it, and each member of that family as being of infinite value to the other members. Is your life a worthy response to the Father's love?

Jesus teaches humility many times, as when he says, "I can of myself do nothing." All the best in us, is God in us, and we must always endeavor to use his power. Man by his best labors simply succeeds in giving God's power a chance to develop.

One of the Master's most familiar sayings is, "Be of good cheer!" What do we call real joy? Jesus enjoyed nature and friendships and social life and so should we. Jesus loved good health and spent much of his time in healing. Jesus' happiness came from serving, from giving of his best to his fellow men.

Jesus teaches us the best lesson in self-control we can find anywhere, for the New Testament teaches that he was "in all points tempted like as we are," but he did not yield to the temptations. His temptations were as great to him as ours are to us, for the greater the power anyone has the greater the temptation to misuse it.

Jesus teaches us forgiveness very plainly in many places. His teachings show us that an unforgiving, grudge-bearing spirit is not simply a fault, but that it is unutterably

mean. Think of all that people have had to endure in you, remembering the patience God's mercy and willingness to pardon and forgiveness of friends, and consider those who ask him. Does it not seem mean to cherish grudges against those who have wronged us?

Study Christ's teachings. They offer a dependable guide through life.

Oncida, N. Y.

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

One of Christ's teachings which is very hard to practice is, "Love your enemies." I can hardly conceive of any task more difficult to do than this. The tendency of too many people is to return evil for evil, and I suppose this is a natural feeling. But Christ says that we should return good for evil.

Someone may ask, "Just how far can we practice this principle? Does he mean that one should allow others to impose upon him and never fight back?" These questions provoke discussion, and I may get into "deep water" if I attempt to answer them. But I will make an attempt, at least. There were times when Christ showed righteous indignation because of the evil he saw in existence. He rebuked evil, and evil-doers. But, did he resist them? You will remember that when Peter wished to resist those who arrested Christ, he was rebuked and told to put his sword away. Christ allowed his enemies even to crucify him, and offered no resistance. He showed plainly that he disapproved of evil, and he also showed a kind, loving spirit toward evil-doers. It was this spirit that enabled him to say as he hung on the cross, "Father, forgive them."

So, I would say, that Christ wishes us to show disapproval of evil, and to do all we can to curb it. There are times when we must have righteous indignation. But, at the same time, we must show a kind, loving spirit to evil-doers, as far as possible. Do not return evil for evil. If a man is deep in sin, and has done much evil, do not condemn him, but try to lift him up. Above all let us try to cultivate a spirit of love for our enemies.

Battle Creek, Mich.

## THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK  
Intermediate Christian Endeavor Superintendent  
Sabbath Day, July 9, 1927

## DAILY READINGS

Sunday—A little lie (Acts 5: 1-11)  
Monday—A little mistake—its consequences (Gen. 3: 1-13)  
Tuesday—Little kindnesses (Matt. 25: 31-40)  
Wednesday—Little studies (2 Tim. 3: 14-17)  
Thursday—When little went far (John 6: 1-13)  
Friday—A chance meeting (John 4: 1-30)  
Sabbath Day—Topic: The importance of little things (Matt. 25: 20-23)

## THE LITTLE FOXES

There was a certain man who owned a vineyard, and he pruned it and built a hedge about it, and digged a wine-press nearby and said, "Now I may enjoy the fruit of my vineyard." As he strolled about the vineyard he espied a small opening through the hedge, and he said to himself, "I must get the workmen busy some day and chuck up that hole or the denizens of the field and forest will enter and lay waste my vineyard." But because of his many other interests and pursuits, the matter was forgotten.

One day a workman said unto him, "The little foxes are damaging the fruit in the north-east corner of thy vineyard." But the owner only laughed and said, "The vineyard is large and the foxes are small. They are welcome to whatever they may take." But there came a day when the workmen insisted that the master come and view the damage being wrought. He came and found over one third of his vineyard so torn and trampled by the little creatures that the crop from that part of the vineyard was hardly worth harvesting.

Then the owner of the vineyard said to himself, "Why did I not stop up the little hole myself when I first found it, or why did I not heed the friendly advice my servants gave me? I should have saved myself much pain and loss."

## SOME LITTLE LAKES

There is a stream flowing through the village in which I live. It never goes dry in summer, and it is never visited by floods in spring or fall, because its waters are regulated by seven or more ponds and small lakes. The spring freshets are caught in the ponds, and fed out gradually during dry weather to keep the wheels of cotton mills

turning. It is said that the government is contemplating something of the sort for the headwaters of the Mississippi, in order to prevent the recurrence of such a flood as has devastated the broad valleys of the central South.

What are you doing, young Christians, to prevent the floods of passion and evil desire from laying waste your lives? The little foxes may seem harmless now, but they are able to "spoil the grapes" and the vineyard, too. The rivulet that flows so harmlessly now, may become a raging flood if it is not regulated and held in check.

## JUNIOR WORK

ELISABETH KENYON  
Junior Christian Endeavor Superintendent  
SUGGESTIONS FOR JULY 9, 1927

Have someone find and read the twelfth verse of the fourth chapter of Ecclesiastes, "A threefold cord is not quickly broken."

Purchase a spool of number ten thread for this object talk. Ask the strongest boy to come to the front of the room. Tell the juniors that you are going to call the spool of thread "habit." Now wind it once or twice around the boy's body, tying his arms to his sides. Ask him to break the thread, which of course he easily does. A habit just started is easily broken.

But if a habit is allowed to grow and grow (now wind practically the whole spool of thread around his body as you talk) it becomes harder and harder to break away from it, until finally it has us in its grasp. Here ask the boy to break the thread again, which of course he can not do (if you have wrapped enough around him; if however he should happen to break it, do not let your talk be spoiled, just call attention to the difficulty with which he broke it).

Now explain why you had the above verse read because it tells us in the Bible that a threefold cord is not as easily broken as a single thread. So if we allow bad habits to creep into our lives, once, three times, twenty times, fifty times, we soon have such a strong cord of habit that it is very hard to break.

Some of the wrong kinds of habit may now be talked over and how easy it is for boys and girls to become the slaves of habit if they do not keep a careful watch out.

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

## LET US ALL ATTEND CONFERENCE!

DEAR ENDEAVORERS:

As July draws near, we begin to review the work we have done during this Conference year and to think also about our new year's work. The plans from the Young People's Board will be ready for presentation at Conference and we hope that it will be so that a large number of you can attend.

Our Conference program is nearing completion and we want to tell you some of our plans. We will have a pre-Conference meeting Monday afternoon and evening, August 22. At the afternoon session, "Our Pledge" is to be the theme of the talks, and in the evening we are to have an "oratorical contest." All young people are eligible, and with the topic "Young People's Activities," we hope many will enter. This is a broad subject and whatever phase of work you are interested in, that is the one for you to choose. It may be Christian Endeavor, Young Women's Christian Association, Young Men's Christian Association, Girl Reserves, Boy Scouts, or any such activities. The rules are: first, theme, "Young People's Activities"; second, the oration be four hundred words or less. The awards will be: first, \$5; second, \$3; third, \$1.

Intermediates, if several of you will enter, there will be a special contest for you. Will you accept this challenge! Awards will be duplicated if your contest is separate from the seniors.

Registration will be open until five p. m., August 22, but we would be glad to hear before then from those planning to enter.

Between the afternoon and evening sessions there will be a young people's luncheon—be sure not to miss it.

Each morning study classes on Bible, church polity, and missions are to be conducted; you may attend whichever class you choose. Outline of next year's work will be given, two standard socials held, and the fellowship breakfast will be at the new summer camp. Duane Ogden will lead Christian Endeavor Sabbath afternoon.

Last, but not least, we are to have the pleasure of having E. P. Gates, secretary of the United Society of Christian Endeavor, with us on Sunday. You do not want to miss him, as he is wonderful.

With all these activities for the young people, you can not afford to miss Conference, can you? Oh, yes, the president of the Young People's Board is also president of Conference this year.

Let us all meet at Westerly, R. I., August 22-28.

Do not forget the International Convention of Christian Endeavorers at Cleveland, Ohio, July 2-7. Many renowned speakers are to be heard at this convention. Some of the convention is to be broadcasted over the radio. If you can not go, tune in and hear as much as possible.

Yours for better Christian Endeavor,  
FRANCES FERRILL BABCOCK,  
Battle Creek, Mich., R. R. 5.

## A LETTER FROM THE L. S. K. SUPERINTENDENT

[The following letter has been sent to the corresponding secretaries of our Christian Endeavor societies, but many lone Sabbath-keeping young people are not connected with any society. If any one reading this, knows of any lone Sabbath-keeping young people, please send their names and addresses to O. Lyle Crandall, Sanitarium H. P. O., Battle Creek, Mich. Lone Sabbath-keeping young people, please write direct to him.—R. C. B.]

DEAR CHRISTIAN ENDEAVORERS:

As I wish to compile a new list of names and addresses of lone Sabbath-keeping young people, I am writing to ask if you can give me such a list of former members of your society who are living in communities where they can not worship with our people. This will help me in my work, and your favor will be appreciated very much by me.

Sincerely,  
O. LYLE CRANDALL,  
L. S. K. Superintendent,  
Sanitarium, Battle Creek, Mich.,  
June 7, 1927.

## SEMI-ANNUAL MEETING

The semi-annual meeting at Exeland, Wis., will be held on June 24-26, and all who can go are invited to attend and help to make the meetings the best possible.

J. W. B.

## AN APPEAL FOR HELP

According to official reports five hundred thousand refugees from the flooded regions, men, women and children, whites and blacks alike, are huddled in temporary camps dependent entirely upon the efforts of local people who have not been flooded, and upon the splendid work of the Red Cross. Five hundred thousand people have seen their homes to a very large extent washed away; their livestock, their fowl, their furniture carried away by the mighty rush of waters.

These people, amid all of their sufferings and losses, are displaying a heroism which should be an inspiration to the nation. It is impossible to estimate the aggregate losses which have been sustained. Some estimates have been made as high as \$500,000,000, but probably this is too high. That it will run, however, into the hundreds of millions admits I think of no question. But in the meantime these five hundred thousand homeless people are wholly dependent upon the work of the Red Cross and the people in the regions of these states which have not been overflowed, and who are with wonderful liberality and wonderful self-sacrifice giving of their time and their money to care for these homeless people.

Here is an opportunity for the fullest expression of the charity of the people of the whole country. This is a national problem. The waters which have engulfed the regions that are overflowed have been drained from more than one third of the total area of continental United States, and probably one half of the area measured by its wealth of opportunities in soil and in minerals. That drainage basin extends from the Rocky Mountains to the Alleghenies, from the border line of Canada to the Gulf.

In this situation there is an opportunity for the churches of the entire country to give as they have never given before in any great disaster. Many churches have taken up collections to help these people; probably most of their members have given through the Red Cross; but the situation is so appalling that it seems to me the churches of the entire country should continue week after week to appeal to their members to give through the churches or through the Red Cross in order that a fund equal to the tremendous needs may continue to pour into the Red Cross treasury.

Many of the smaller towns in the South have gone far beyond their quota, some have given two to three times what was asked of them by the Red Cross.

In this situation, therefore, with a half million people living in refugee camps, most of them with but a limited supply of clothes, and everything which they owned washed away in the terrific rush of water which overturned houses as though they had been built of cardboard, I would like to suggest that the churches throughout the entire country make additional appeals to their people and lay before their congregations the tremendous issues involved. These half million people must be fed and clothed. Where their houses have been destroyed they must be rebuilt. Where their cattle and hogs and fowl have been washed away they must be given a chance to start life over again.

The disaster is so vast, so incomprehensible in its magnitude, that it seems to me a special session of Congress should be called immediately to appropriate a sufficient amount of money from an overflowing treasury to meet the whole situation; for however great may be the contributions to the Red Cross work they can not possibly take care of this situation. President Coolidge, however, does not favor a special session of Congress. Therefore, until he does take action in that respect the religious forces of the entire country, it seems to me, should be marshalled week after week into a study of this problem in order that the young and the old, the rich and the poor alike, may take some part in lifting the burden of appalling poverty which rests upon five hundred thousand American people. In this work the utmost influence of the entire religious forces of the country should be concentrated, with a full realization of the fact that "unto whom much has been given of him will much be required."—*Richard H. Edmonds.*

Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting!—*Psalms 139: 23, 24.*

If we should all honestly make this prayer every day, there would be a good deal of change in our lives.—*D. L. Moody.*

## CHILDREN'S PAGE

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

## DANGEROUS HABITS

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,  
July 9, 1927

## DAILY READINGS

Sunday—Habit of lying (Prov. 19: 5)  
Monday—Habit of laziness (Matt. 25: 3)  
Tuesday—Habit of stealing (Josh. 7: 21)  
Wednesday—Habit of quarreling (Prov. 18: 19)  
Thursday—Habit of losing temper (Jas. 3: 5)  
Friday—Habit of disobedience (Gen. 3: 11)  
Sabbath Day—Topic: Avoiding dangerous habits  
(Ps. 1: 1, 2; 1 Thess. 5: 22)

"What's all this?" asked Judge Fulton, as Ted handed him a dollar.

"Mr. Walton said he owed it to you for a ticket," explained Ted.

"Nonsense!" exclaimed the judge. "The ticket was of no use to me. Tell Mr. Walton to buy some peanuts with that dollar if he can find no other use for it." And with a friendly nod the judge stepped into his automobile and rode away. And Ted stood still with that dollar in his hand and a sudden great temptation in his heart.

He wanted a dollar more than anything else in the world. Ever since the Fourth of July Ted had been saving for skates, but as yet he had only two dollars. And there was the finest pair of shining skates, just exactly his size, for three dollars in Skinner's store. And he wanted them right away, for the carnival was next week and a prize of ten dollars was offered for the best boy skater. Ted knew he could win it if he only had those skates. Surely this dollar wouldn't be very much to Mr. Walton, when the judge said for him to "spend it for peanuts."

Suddenly Ted remembered that the judge and his wife were sailing for Europe tomorrow, so the judge and Mr. Walton would not meet again for at least a year, and long before that time both of them would have forgotten about the dollar and the ticket.

"Huh! a dollar that neither man wants!

I shall keep it!" decided Ted as he shoved it down into his pocket. He tried to whistle as he walked away, but he soon forgot to whistle, so intent was he on watching out lest he should meet Mr. Walton. Ted ate very little supper that night, and to his mother's surprise went off to bed before eight o'clock. "Surely you are sick, son," said his mother anxiously. But Ted insisted he was all right and tumbled quickly into bed—but not to sleep. For a long time he tossed restlessly, and he was very glad when morning came.

On his way to school he went two blocks out of his way to avoid Mr. Walton. And when, in spite of his detour, he saw him on the main street, Ted dodged into a doorway, where he remained until Mr. Walton had passed. "How long," thought he, as his lip curled in contempt, "am I to keep up this sneak game?"

It was a determined and breathless boy that knocked vigorously at Mr. Walton's door in the early twilight of that December afternoon. Mr. Walton answered the knock himself. "Here's your dollar," panted Ted. "Judge Fulton wouldn't take it; said the ticket he gave you was of no use to him." "All right," replied Mr. Walton, as he reached for the dollar and thrust it into his pocket, "and thank you very much for your trouble, Ted," he added kindly.

There was no happier boy in all Hillsboro than was Ted as he whistled cheerily on his way homeward. He could not enter the carnival, and the coveted skates were still a dollar away. But what did that matter? Ted had come out of a great storm of temptation into the safe and happy port of honesty and self-respect. He was again worthy of the trust of his neighbors and friends.—*From Children's Leader (used by permission).*

It is just as easy to form a good habit as a bad one and a great deal easier on your conscience. Think this over, boys and girls, for you are beginning to form habits which will grow stronger as you grow older. If you want to keep from forming a bad habit just put a good one in its place; then forget about the bad habit and work hard to form the good one. "Abstain from every form of evil." "Depart from evil and do good."

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

DEAR GIRLS AND BOYS:

Some of our readers have expressed the desire for more stories about Winky, the little field mouse, so this week I will tell you about his second great adventure; but, do you know, I had rather read something you had written than to read over my own stories. Let me whisper in your ear. I think you are letting me write more than my share. What do you think about it?

#### WINKY'S TAIL

It was very quiet down in the corner of the stubbly field where Winky, the little field mouse, lived, and very warm too. Winky was tired of playing games with his brothers and sisters, Squeaky, Blinky, Brighteyes, and Puff, and dearie me! he wanted to find a cool place, if there was one to be found. The other little mice had rather cuddle down in the home nest for a nice long nap, so Winky wandered off by himself to the big oak tree, close to the fence, on the other side of which was the green woods. Of course he wouldn't go to the other side of the fence for that mommy had forbidden, and you know he had found out to his sorrow what it meant to disobey, when he had that first terrible adventure of his. He wouldn't try that again, no, sir-ee!

He had stopped in the shade of the tree to cool off, when all at once he heard a funny chuckling noise high above him. Looking up, whom should he see but Frisky, the squirrel, frisking away among the branches as if there were no such thing as warm weather.

"Come up here and play with me, Winky," said Master Frisky. "It's great fun to jump from tree to tree."

"Oh, dear me!" gasped Winky. "I can't do that. I would hurt myself. Come on down and play with me!"

"That's no fun," said Frisky, "but I will in just a minute."

Down he came in a twinkling, and what fun they had playing "I Spy," until Frisky grew tired of it. "It is so tame," said he. "It is lots more fun up in the tree."

"But, I tell you, I can't!" said Winky crossly.

"That is because your tail is good for nothing," chuckled Frisky. "Now if you had a fine, bushy tail like mine, you could jump and frisk just as I do."

Then Winky began to wish that he had a bushy tail, and made himself very unhappy about it. "How unlucky I am that I am only a mouse!" said he. "Frisky can have so much more fun than I can. Oh dear! If I only had a nice, bushy tail!"

He was quite cross with Frisky, so the little squirrel, in disgust, started to frisk back into the oak tree, when right at the foot he spied a beautiful brown and white tail, which little Betty Lou had lost from her fur boa, the last time she played out there that spring.

"Ho! Ho!" said he. "Here is a tail for you, Winky. I'll help you put it on, and then what fun we can have."

With the pretty tail fastened on top of his own, and his heart beating fast with joy and fright, Winky tried to follow the lively little squirrel up into the tree. After much effort and many failures he succeeded in reaching the very lowest limb. His borrowed tail was so heavy that he could scarcely lift it, and he was a very tired little mouse.

"Now away we go!" said Frisky merrily, and in a jiffy he had landed in the next tree. Winky tried to follow, but only succeeded in landing on the ground with a hard thump. He had caught his beautiful tail on a broken twig and there Betty Lou found it many days after. He had hardly taken a good breath, when he saw a boy coming with a gun. The boy aimed his gun at Frisky and fired. Frisky just escaped and that was all. As for poor, frightened little Winky, as soon as he recovered from his fall, he slipped off to his cozy home, a much wiser little mouse. "I am much safer on the ground," said he, as he cuddled up close to his brother Squeaky. "I guess I am glad I am a little mouse, after all. I will try to be the best little mouse I know how." And so he was—until the next time.

#### THE LAZY BROWN SEED

A sleepy brown seed in her soft downy bed,  
Down under the earth, so cozy, High ho!  
One clear summer day very lazily said,  
"Oh dear! and oh dear! I do not want to grow."

"I want to go back to the shelf in the shop,  
And sleep with my brothers and sisters away.  
If only my growing pains quickly would stop.  
My insides do feel very horrid today."

But up through the ground her wee head came  
one day,

And early Earth Worm said, "It's so nice to grow,  
I'm sure you will be very happy and gay,  
You dear little Pea Vine, Ho, ho, and Ho, ho!"

But little Sweet Pea Vine just pouted away  
The bright, sunny hours, so unhappy was she,  
Because she grew taller and taller each day.  
Now wasn't it shocking? Oh dear! dearie me!

She was cross at the sun, shining up in the sky,  
Because he shone down on the earth at her feet  
And made her climb higher as moments sped by.  
The raindrops with only a frown did she greet.

But still she kept growing so thrifty and fine,  
Until one bright morn she awoke with a start,  
For high at the top of this little green vine  
A little green bud much delighted her heart.

"Oh! what does this mean?" she now said in surprise,  
Forgetting at last on her trouble to dwell,  
"Oh! what can it be?" and the Earth Worm so wise  
Said, "Just wait and see! Time will tell! Time will tell."

Then larger and sweeter the little bud grew,  
Until little vine almost happy became  
To see a wee bit of soft pink peeping through,  
And little Earth Worm now came out to exclaim.

"I said you'd be happy as happy can be."  
And surely she was, for one day, in delight,  
A beautiful blossom at last she could see  
On the top of her stem, blooming winsome and bright.

And dear little May began gaily to shout,  
"Oh, mother dear, come here as quick as you can!  
A sweet pea is out! Oh, a sweet pea is out!  
The very first one! Oh, how happy I am!"

And little Pea Vine was most grateful, I know,  
To give her best thanks to the rain and the sun,  
That they had so faithfully helped her to grow,  
And proudly she said, "I'm the very first one!"

#### NOW YOU ASK ONE

H. V. G.

GAME 4

1. Who wrote Romans, First and Second Corinthians, Galatians, and Ephesians?
2. Who said, "Thou shalt love thy neighbor as thyself"?
3. What was the occupation of Barabas?
4. What is sometimes called the Third Book of Kings?
5. From what book of the Bible is this, "And the child Samuel ministered unto the Lord before Eli"?
6. To what city did Jesus and his father and mother go to celebrate the Passover?

7. Why did Jacob trick his brother Esau?
8. How do you pronounce Habakkuk?
9. Name Laban's two daughters.
10. Who were the three shortest men in the Bible?

#### ANSWERS TO GAME 3

1. David.
2. Sons of Noah.
3. Jesus.
4. First Martha said it, then Mary.
5. Jephthah vowed that, if the Lord should deliver his enemies (the Ammonites) into his hands, he would give as a sacrifice to the Lord whatever should appear first at his door on his return home. When Jephthah returned home after the victory, his only daughter came out to greet him. See Judges 11:30-40.
6. Exodus, one of the Ten Commandments.
7. "Blessed are the pure in heart: for they shall see God."
8. At Nazareth.
9. On the cross.
10. Yes. See Genesis 4:8-11.

#### AT THE END OF THE RAINBOW

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J., June 4, 1927)

Text: *Seest thou a man skillful in his business? he shall stand before kings;*

*He shall not stand before mean men.*

Did anyone ever tell you that there is a pot of gold at the end of the rainbow? I was a very small boy when I was first told that if I should go to the end of the rainbow I should find there a pot of gold. If I ever believed it I learned better before I was very big. For I was still a small boy when I read a story which proved to me that there is not really a pot of gold at the end of the rainbow.

In this story there was a little boy who had been told by his big brother that if he should find the end of the rainbow he would find there a pot of gold. The little fellow thought he would like to have the gold, so when no one saw him he started out to find the end of the rainbow and to get the gold. He went on and on, but he could never find it. When he finally had to give it up and

started back home, he could not find his way. He was lost. When they missed him and could not find him anywhere, then his big brother remembered what he had told him about the rainbow. He had been joking, but his little brother had believed him. Now the big brother was sorry, and he started out to find his little brother. After a long search they finally found him lost in the woods. Then his big brother told him that he was just fooling and that there is no gold at the end of the rainbow and that no one can ever find the end of the rainbow anyway.

That is true of the rainbow we see in the sky, but sometimes there are other things we call rainbows. And there sometimes we find something better than gold.

I guess you have been reading a good deal about Charles Lindbergh during the last few weeks. He is the young man, you know, who flew from New York to Paris. That was a very brave and daring thing to do. He was in the air all day and all night and half of another day, and he was all alone. He flew up along the American coast to Newfoundland, and then across the Atlantic Ocean, and on over Ireland and England to France and to Paris. When the course he took was marked on a map it looked like a rainbow. So you see he made his own rainbow. It was a long rainbow. But think what he found at the end of that rainbow! He found a pot of gold, or a chance to make more gold than anyone ever imagined was at the end of the rainbow; and he found the praise and honor and plaudits of the world. He has stood before kings, and millions of people are praising him for succeeding in doing what no one else has ever done. And when he comes back America will give him the greatest welcome ever given to anyone. President Coolidge will go down to the boat to welcome him ashore. And the President and Mrs. Coolidge will have him and his mother as their guests at the White House.

Our text says, "Seest thou a man diligent in his business? he shall stand before kings." Sometimes we read it "skillful," and sometimes "diligent." I guess Charles Lindbergh was both skillful and diligent. He didn't just *happen* to hop across the Atlantic. For twenty-five years he had been getting ready. Of course he wasn't just

getting ready to fly across the Atlantic exactly. But he was getting ready to do something worth while all this time. He is just twenty-five years old, and all his years have been important years of preparation.

I haven't time to name the many things that went into his preparation, but there is one thing I want to pass on to you this morning. He never smoked a cigarette or used tobacco in any form. I have no doubt that is one very important reason why he has such good nerve.

I just want to take this occasion to remind you that Gene Tunney, the champion prize fighter, never smokes cigarettes. We do not think much of the fighter, but we like a strong body. And, then, do you remember how another young man surprised everybody by swimming the Catalina Channel on the Pacific coast? Many had tried it, but George Young hurried across the country and beat them all to it, and he does not smoke cigarettes. What does all this mean? I take it to mean that the lad who would do his best and be his best should have nothing to do with the cigarette.

I hope none of you will ever be a prize fighter. You may not be long-distance swimmers, and you may never fly across the Atlantic Ocean. But I have no doubt you will do something in the world more worth while than any of these things. Keep your bodies fit, so that your mind can do its best and so that your life will be all that God would have it be.

### HOME NEWS

(Continued from page 786)

Challenge of the Cross," given by the Ash-away intermediates. May 27 a similar conference was held at Rockville with Hazel Kenyon and Rev. William L. Burdick as speakers, followed by the pageant. The following evening a similar program was given at Waterford, Conn., with the addition of a short address by Morton R. Swinney of Waterford.

We are delighted that the Lewis Summer Camp for Seventh Day Baptist young people is placed so near our church (about two miles), and the pastor of this church extends a cordial welcome to each camp group to attend any or all regular services of the church while they are in camp.

WILLIAM M. SIMPSON.

## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### DANIEL MY CHUM

I wrote a story last week about a Christian Indian soldier whom I knew in a hospital at Atlanta, Ga., and who died there. Now I will tell something about another soldier boy at Atlanta. This is his official army record:

"Daniel A. Titus, at the age of eighteen, enlisted November 1, 1861, from the town of Richford in Company E of the Twelfth Wisconsin Infantry. He re-enlisted January 5, 1864, at Natchez. He was killed in battle at Atlanta, Ga., July 28, 1864."

I am moved to write about these two young soldiers now because we have just come through our memorial season, and my mind naturally goes back to some of my comrades who gave their lives for our country. This is not a Sabbath school story, yet it has something in it of a religious nature, and I am telling it, though it is not much to my credit. In my boyhood days up to the time when I was sixteen years old, one of my playmates and schoolmates was the Daniel Titus whom I have mentioned. His folks and mine were near neighbors. Though he was two years older than I, we were chums. Both had religious homes, yet we did not go to meeting together, for they were said to be Methodists. We both went, however, to what were then called "protracted meetings" in the nearby village. Such meetings were held for two or three weeks nearly every winter in the village school house. We did not call it going to church, for we hardly knew then of a church building. To us such a place was the "meeting-house." I had little notion then of what Methodists were more than that they kept Sunday—so were not just right religiously.

One night at one of these meetings my chum Daniel got up the courage to "speak in meeting," which I had not done. This seemed to make a difference between us, and I did not feel so free with him as before. I know I thought the better of him for it, yet we did not speak together

about it. But one day while we were cutting down trees together and I was not feeling just right toward him, I spoke lightly of his being a Methodist. I guess that in some way I *twitted* him for it. Anyway, what I said and the way I said it was no credit to me, and it hurt Daniel's feelings. He stopped his chopping, looked reprovingly at me, and said seriously: "Hosea, the day will come when you'll wish you had not said this." That's all there was of it, yet I felt sorry at once, though I did not say so. I have kept on being sorry nearly seventy years. But we continued to be boy chums just the same. In how many cases for something thus unpleasant have friendships been broken up for life; but Daniel's nature was generous.

Conditions soon came to be such that Daniel and I went into the army together and served side by side nearly three years. In one way or another he was so generous as to do many kind things for me that I today remember with gratitude to him. The very day when he was killed in battle he insisted upon carrying my knapsack instead of his own, as mine was the heavier; and his doing this is my last thought of him, that I have carried with me ever since along with many another like it. I am glad I did not see him dead. His death was instantaneous. Those who saw him as he fell said there was a smile on his face and that when they buried him the smile was still there.

I am telling this story because of something good in it. I am wishing in particular that I had not said the unpleasant word to hurt the feelings of my playmate, schoolmate, and comrade; and I want to suggest that all of us close our lips upon every word of the kind. Also, that we do the kind deeds that will all along through life lead our companions to think of us as I today think of Daniel my chum.

I once had a playmate,  
Good hearted and true,  
Playmate and schoolmate,  
And seatmate too.

We played games together,  
And fished from the brook;  
We studied our lessons  
From the same school book.

We grew to big boyhood  
And did more than play;  
We chopped, plowed, and planted,  
Cut corn, and made hay.

One morning in April,  
Eighteen sixty-one,  
Came news from Fort Sumter—  
"Our flag's fired upon!"

Then all through the country  
The call quickly flew  
From Abraham Lincoln  
For men, brave and true.

Men and boys quickly answered  
From near and from far—  
And Daniel and I  
Marched away to the war.

We served there together  
For freedom and right,  
In camp and on picket,  
The march and the fight.

My comrade was gen'rous,  
Big-hearted and free—  
He'd share his last hard-tack  
And coffee with me.

We shared our home letters;  
We talked of home friends;  
And planned what we'd do  
"If this war ever ends!"

We dreamed of our dear ones  
At home far away,  
And the joy of returning  
Some glad, happy day.

But one day in battle—  
A smile on his face—  
My schoolmate and comrade  
Fell dead in his place.

We scooped him a grave there  
Close by where he fell,  
And there in the Southland  
My comrade rests well.

Now I gather sweet flowers,  
Memorial day,  
And think of my comrade  
Asleep far away.

I wish I could go there,  
I'd pick out the best  
And scatter them over  
The place of his rest.

Yet it's all one to Daniel,  
Whether there or here,  
So I'll bring here my flowers  
To memory dear.

And I hope the school children,  
When I can not come  
Will still bring spring posies  
For Daniel my chum.

#### LESSON I.—JULY 2, 1927

SAUL CHOSEN KING. 1 Sam. 10: 17-25; 11: 12-15.

*Golden Text.*—"What doth the Lord require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" Micah 6: 8.

#### DAILY READINGS

June 26—Jehovah Rejected. 1 Sam. 8: 1-9.

June 27—Jehovah's Choice of a King. Deut. 17: 14-20.

June 28—Saul Chosen King. 1 Sam. 10: 17-25.

June 29—The King's Folly. 1 Sam. 13: 5-14.

June 30—Saul Rejected. 1 Sam. 15: 13-23.

July 1—Discerning Christ's Kingdom. Mark 12: 28-34.

July 2—Learning Jehovah's Law. Ps. 119: 1-8.

(For Lesson Notes, see *Helping Hand*)

### THE INTEGRITY OF THE FEDERAL COUNCIL

#### ABSURD CHARGES AGAINST ITS LEADERS AND POLICIES

Certain recent efforts to arrest the influence of the Federal Council of the Churches of Christ in America in matters of public welfare, are unparalleled and impressive, even though hopeless.

The authors of the charges embodying these efforts are an army officer and a former newspaper writer for a military journal, now unattached. They are self-described as earnest Methodists, and it is evident throughout that when, by implication, they charge such men as Bishop McDowell and Bishop Moore with wrongdoing, they do so loving the sinner but hating the sin.

The magazine publishing the charges is a new venture in the field of political tabloid journalism, called *Patches*. The congressman exploiting them is from California, and his attitude is suspected to be due to the fact that, along with Charles E. Hughes, President Coolidge, and the Foreign Missions Boards, the Executive Committee of the Federal Council and the council itself, at its quadrennial meeting, expressed disapproval of the manner by which the Japanese "gentlemen's agreement" was abrogated.

The sum and substance of the "charges" are that the Federal Council deals with "non-religious" matters "outside the mission of the Church," such as social questions, prohibition, friendly race relations, and international good will. These are matters of public welfare and therefore are all declared to be outside the proper field of "religion."

The chief specific charge is that the controlling body of the Federal Council is in connectional relations with Moscow and the Third International.

The "radical groups" forming the nexus

with Moscow, according to this charge, include the Church Peace Union and the World Alliance for Promoting International Friendship through the Churches. How serious is the charge of such a connection may be judged from the fact that it involves such men as Chief Justice William H. Taft, General John F. O'Ryan, Rev. William P. Merrill, President Henry Churchill King, President William P. Faunce, Rev. Francis E. Clark, Henry Morgenthau, John R. Mott, Robert E. Speer, and George A. Plimpton.

The allegation that the "controlling body" of the Federal Council is in underhanded league with Russia incriminates likewise such men as Dr. S. Parkes Cadman, Rev. Charles S. Macfarland, Bishop John M. Moore, Rev. John A. Marquis, Rev. Sidney L. Gulick, Rev. Frank Mason North, Rev. William I. Haven, Bishop Luther B. Wilson, Bishop William J. McDowell, and Bishop Brent. Certain men form the nexus in nefarious schemes by their dual membership in both the Federal Council and the Church Peace Union, such as Robert Speer, President Faunce, Dr. Clark, Bishop Brent, and President King.

There is nothing vague in the indictment, no mere generalities. The "charges" in substance are as follows:

#### THE FEDERAL COUNCIL

1. Expressed sympathy for and created public opinion in favor of the Washington Conference on Limitation of Armaments.

2. Just after the war, induced the denominational bodies to take an attitude supporting a society of nations as a substitute for war.

3. Was responsible for the action of the constituent churches favorable to the World Court.

4. Stimulated and influenced public opinion in favor of methods of arbitration with Mexico which influenced senatorial action to the point of unanimity.

5. Has recently taken favorable action in favor of a second conference on limitation of armament, thus repeating a wrong a second time.

6. Has taken action on social questions, including, especially, immigration. (The Administrative Committee declared for the "humane treatment of aliens.")

7. Spent \$5,700 (secured from the radi-

cal Church Peace Union) for the observance of "Peace Sunday."

8. Got lessons on international peace into Sunday school quarterlies.

9. During the war, waged a campaign for wartime prohibition.

10. Spent \$5,000 to celebrate one hundred years of peace with Canada.

11. In 1914 (before the war started) helped hold a peace conference at Constance. In this connection, the writers say "there is no documentary evidence that the leaders of the Federal Council (Bishop Hendrix and his associates, none of whom was within hundreds of miles of the Kaiser) promised the Kaiser that the United States would not go into the war," but they go on to intimate that the Federal Council did so on the quiet and "may have made rash promises to the war lord which he may have taken too seriously."

Several other reprehensible things are suspected as being planned to be projected "at an opportune moment," including an assault on the "tariff."

All this is adduced to prove that the Federal Council is seeking a State Church, and that it has influenced government. While the Federal Council has no lobby at Washington, it is alleged that it has something more nefarious, namely, a method of influencing public opinion which in turn influences the government. All this is being done by Dr. Cadman and his associates "under the direction of a group of high-priced lawyers," referring to Hon. George W. Wickersham, a Protestant Episcopal member of the council.

Certain men who are allegedly links between the Federal Council and Moscow are marked men and are definitely named, including Bishop E. R. Hendrix of the Methodist Episcopal Church, South, Shailer Mathews, Sidney Gulick, and Bishop F. J. McConnell. There are a few laymen involved, among them Harold A. Hatch of the firm of Deering, Milliken and Company.

The huge sums of money said to be involved in this "destructive propaganda" would startle Chairman Orrin R. Judd and Treasurer Frank H. Mann of the Federal Council Board of Finance, who know something of the relative poverty of the council. The Federal Council is intimated to have spent a million dollars a year on these matters. (This is about six or seven times as



much as the combined budgets of the departments concerned, and more than three times the budget for the entire co-operative work in evangelism, Christian education, and similar work.)

## AN HONORABLE RECORD

Concern for the Federal Council's Christian integrity compels us to acknowledge, with pride, that most of the above-named charges of these gentlemen are undeniably true. It is in the truth of these charges that one finds the evidence that Christian faith can not exist without Christian work and activities. The California congressman regretfully admits "that there is little possibility of action at this time on my resolution."

But in so far as these charges misrepresent either the spirit or the effect of the practical activities of the Federal Council, they are absolutely false, and a few more general charges are likewise absolutely untrue. Such charges as those of lack of patriotism, of radical actions, and of connections with radical bodies, were specifically, and rightfully, denied by Congressman Rankin of Mississippi in the *Congressional Record* of March 9, after he had made investigation regarding them.

Several more of this series of articles are announced, and they are likely to contain more similar "charges" to be recorded later.

It has been intimated that one of the complaints proposes to go further and reveal similar iniquities on the part of some of the denominational bodies, which would be but simple justice inasmuch as they have in about every case taken identical action with that of the Federal Council.

If the Federal Council has established illicit relations with Moscow, it would probably be found that exactly the same relations exist between the "red" forces and the bishops and board secretaries of the respective denominations.

The hopeless incompetency of any man who would make or even consider such absurd and nonsensical charges, as in these *Patches* articles, might make him an object of generous and merciful treatment. It is a case for pity rather than for scorn or vituperation. None the less, inasmuch as one of the men who has publicly sponsored these charges is an army officer, it might be asked of the War Department whether or

not this sort of activity is included in the duties of an army officer, especially of one now attached to the general staff in Washington, and especially in view of the fact that several of the charges made against the Federal Council, and against the churches and leaders associated with it, involve the commander-in-chief of the army. For it should be remembered, the leaders of the Federal Council, and of the religious press in America, are proud of the fact that the President of the United States, who is the honorary moderator of the National Council of Congregational Churches, which is a constituent part of the Federal Council, has again and again publicly approved of at least some of the general ideals and activities upon which these charges are founded.

If the charges of these critics of the Federal Council are justified, the matter is far more serious and far-reaching than they themselves suppose, for it assails the best and highest in the land as it besmirches also the memory of those whom, heretofore, the American people have honored as their highest idealists and aspirants for peace, social justice, and righteousness. When the churches cease to be concerned about these things, or cease to express their concern in practical and effective ways, they shall cease to be in any real sense *churches of Christ*. The organization, policies, and activities of the Federal Council are not necessarily perfect, or to be defended in every particular. Those who most strongly sense and approve of its Christian purpose and aspiration would be the last to claim its Christian perfection. This, however, must be always carefully stressed—that the Federal Council has seldom, if ever, taken any action which has not been taken either previously or subsequently by the church bodies which are its major constituents and which broadly represent the religious life of the nation. This particularly applies to the specific charges in question. But whatever shortcomings the organization may have from the standpoint of the perfection of Christ, we do not know of a single particular, minor or major, in which the council and its activities in any way contravene the highest loyalty to the ideals of good American citizenship as embodied in the foundation, Constitution, and history of the republic.—*The Congregationalist*.

## MARRIAGES

OATS-ARNOLD.—At the home of the bride's mother, Mrs. Hannah Arnold of Ashaway, R. I., May 21, 1927, Mr. Martin Oats and Miss Hazel Arnold, Pastor Wm. M. Simpson officiating.

## DEATHS

BRIGGS.—Ella M. Wells, daughter of Denison and Teresa Greene Wells, was born in Ashaway, R. I., July 28, 1853, and died at her home in the same village May 23, 1927.

She was virtually a life-long resident of Ashaway. May 18, 1874, she was married to Dr. Alexander B. Briggs, and they observed their golden wedding May 18, 1924, at the home of their son-in-law and daughter, Mr. and Mrs. Henry G. Jackson, in Phoenix, R. I.

Mrs. Briggs was a member of the First Hopkinton Seventh Day Baptist Church and the Phebe Greene Ward Chapter, D. A. R. In her death the community loses one of its oldest, best known, and best loved residents.

She leaves, besides her husband, three sons and one daughter. They are Walter A. Briggs of Ashaway, Howard D. Briggs of Newark, N. J., Mrs. Henry G. Jackson of Phoenix, R. I., and Asa S. Briggs of Providence, R. I.

Farewell services were held at the home May 25, conducted by the pastor, Wm. M. Simpson, and a former pastor, Wm. L. Burdick.

W. M. S.

MALTY.—Monroe E. Maltby, last survivor of a family of seven children of Mr. and Mrs. Calvin Maltby, was born in the town of Rodman, N. Y., September 28, 1838, and died at Adams Center, N. Y., April 16, 1927.

He married Miss Sophronia Lee of Adams Center, October 13, 1861. To them were born two children, Anna F. and Norris L. For about forty years of their long married life they resided on a farm near Adams Center, after which they moved into the village.

Mr. Maltby was a veteran of the Civil War, serving about three years in Company B, Tenth New York Heavy Artillery. During this time he had the honor of shaking hands with President Lincoln. He often told his friends of this incident and also of voting twice for Mr. Lincoln, in 1860 and in 1864.

In religious, educational, and temperance work he was very active. He enjoyed the Grange, of which he was one of the oldest members in Adams Center. He was a convert to the truth of the Sabbath and had been for years a most loyal mem-

ber of the Seventh Day Baptist Church. He had that strength of conviction which led him to stand for the truth as he saw it whether others agreed or not. And his faith grew stronger with the years. Just a few days before his death he remarked, "The lights are very bright on the other shore."

Surviving are his wife; his daughter, Anna Maltby of Adams Center; his son, Norris Maltby of Detroit; six grandchildren—Calvin Maltby of Utica; Bernice Maltby, Leon Maltby, and Wilson Maltby of Milton, Wis.; Lawrence Maltby and Jay Maltby of Adams Center; and two great grandchildren.

Funeral services were conducted in the Seventh Day Baptist church on April 18, by the pastor, and the body was laid to rest in Union Cemetery.

L. F. H.

LEWIS.—James Noyes Lewis was born in Pawcatuck, Conn., October 30, 1849, and died in Ashaway, R. I., May 28, 1927.

He was the son of Daniel Lewis and Ann Frances Kenyon. He attended school in the common schools of his native town, Hopkinton Academy, Alfred University, and Columbia College of Physicians and Surgeons. He practiced medicine for a while at Wyoming, R. I., and for many years in Ashaway.

Dr. Lewis was married November 29, 1876, to Miss Lois Clarke, daughter of Halse P. Clarke of Richmond, R. I. Mrs. Lewis died eight years ago. They leave two daughters, Mrs. Everett S. Wells, of East Greenwich, R. I., and Miss Harriet Denison Lewis of Providence, R. I.

The funeral was held in the First Hopkinton Seventh Day Baptist church at Ashaway the afternoon of May 31, conducted by a former pastor, Rev. Wm. L. Burdick, assisted by the present pastor, Rev. Wm. M. Simpson.

W. M. S.



## SPECIAL NOTICES

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

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

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 10 Stanley Place, Yonkers, N. Y.

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

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m., Bible study class at 1.30 p. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. Forty-second Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night at 158 Date Street. Church services in United Brethren Church corner 8th and Park Avenue. Gerald D. Hargis, Pastor, 902 West Second Street.

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

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

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

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

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

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

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

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—A. J. Gordon.

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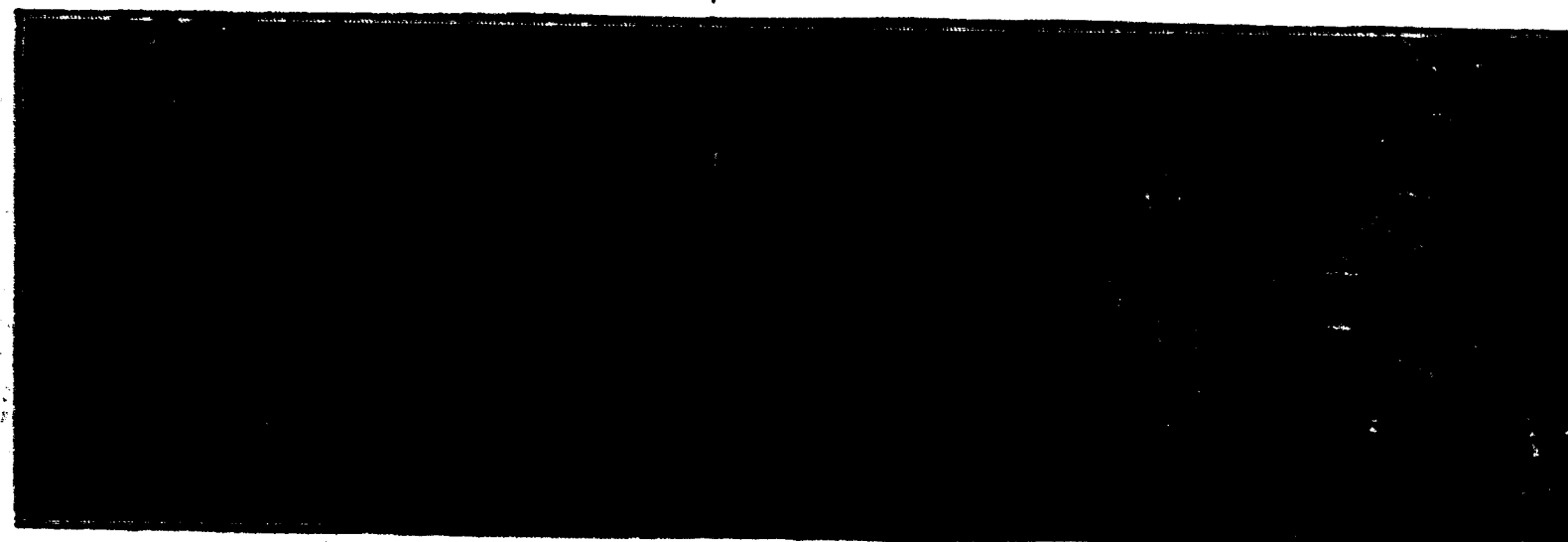
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