

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.

IT ISN'T EASY

To apologize. To begin again. To admit error. To be unselfish. To face a sneer. To be considerate. To endure success. To keep on trying. To profit by mistakes. To forgive and forget. To think and then act. To keep out of the rut. To make the best of little. To shoulder deserved blame. To subdue an ugly temper. To maintain a high standard. To recognize the silver lining—but it always pays in the end.

—Jerome P. Fleishman.

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SEVENTH DAY BAPTIST DIRECTORY

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ADDRESSES OF MISSIONARIES IN CHINA
Miss Susie M. Burdick, Rev. and Mrs. H. Eugene Davis, Shanghai, China.
Dr. Rosa W. Palmborg, Dr. Grace I. Crandall, Dr. and Mrs. George Thorngate, Grace Hospital, Luho, Ku, China.
 Postage, 5 cents for first ounce; 3 cents for every additional ounce or fraction.

The Sabbath Recorder

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Our Father who art in heaven, we pray for the world so full of trouble and oppression and sin. Wilt thou hasten the day when peace and good will shall reign in the hearts of men. We pray for a world-wide revival of pure and undefiled religion, so repentant men shall come from the north, south, east, and west into thy blessed service. May the nations learn war no more. Hasten, we pray thee, the glad day foretold by the prophet when, "Nation shall not lift up sword against nation, neither shall they learn war any more." In the name of the Prince of peace. Amen.

The Reform Bulletin's Appeal for Help

The *Reform Bulletin* is a little sheet published in Albany, N. Y., by Rev. O. R. Miller. It is always on the right side in matters of reform. The editor is state superintendent of the New York Civic League, and is a strong pleader for the proper enforcement of law and for loyalty to the Constitution.

He receives many letters appealing for help, some of which reveal the perfidy of officials, who not only allow violations, but who actually aid notorious violators.

Indeed, the deplorable conditions of out-lawry are due largely to the unfaithful officials and judges, who do all they can to shield violators.

Here is a characteristic letter received by Mr. Miller, which speaks for itself. Prohibition with such officials can never be said to have had a fair trial:

A PATHETIC APPEAL TO US FOR HELP WHAT REPLY SHALL WE MAKE?

A letter to the New York Civic League, dated May 12, from an up-state town says:
 "Because you are the only ones who seem to be doing anything to help enforce the Prohibition law, I beg of you to give us some assistance here in . . . as conditions are terrible and get worse all the time. The people are talking about it. I pray you to have someone sent to our town to raid, without tipping off, the following places: (Then followed a list of several of evidently the worst places in town with full descriptions and how they do business.)

"There are other places in town, but I complain of these because of the broken-hearted plea of a wife whose husband is drinking himself to death in these places. Two weeks ago she buried her father, all she had left of her people, and ever since the funeral her husband has been on a wild

tear. Last week he spent \$75 and this week he sold his business and drew \$100 and started out.

"Some one telephoned the wife that her husband was at . . . 's saloon and she came to me this morning in desperation and asked me what she could do, and all I could think of was to appeal to you. She has a little boy, whom she has to hire cared for while she is out at work. Her pitiful case is only one of many.

"Now, if it is possible for you to get these places raided, I beg of you to do so. It will stop the heart aches of wives of drinking men who might be decent citizens if the drinks were not under their noses all the time. May God give you power to do this. There is no use of appealing to the public officials. It does seem as if there is no decency any more."

Things Essential For a Fair Trial Of Prohibition

There are some phases of the question regarding law enforcement that should be carefully attended to if law enforcement is to have a fair trial, such as will satisfy the great American people. First, there is little hope of success so long as the President keeps well known wets at the head of the enforcement commission. Men personally opposed to prohibition will not exert themselves for enforcement unless the President himself insists upon their making good.

Then pains should be taken to have loyal and true administrators in the twenty-four districts of the United States, who shall be left free to enforce the laws without being handicapped by wets higher up.

Finally, when the country sees honest, efficient United States attorneys placed in charge, and when every federal judge appointed is a conscientious, honest believer in prohibition, so the criminals will not be allowed to slip through easily, then we should see prohibition given one fair trial. This being given, no one could doubt its wonderful benefits to the country.

All Churches Should Plead For a Warless World

Interest seems to be growing in the forthcoming Three Power Naval Conference for a warless world. The efforts being put forth by the World Alliance for International Friendship through the Churches should receive the hearty and

united co-operation of every Christian church, so that this worthy movement can have the necessary moral backing for this conference which our President Coolidge has called.

America has never favored arms for aggressive purposes. The very idea is out of harmony with higher American ideals. No question is more important now than that of reducing armaments to the lowest possible point for national safety and self-protection. So long as great nations insist upon competitive armaments there is little hope of permanent peace.

In regard to the economic necessity for a reduction, Charles E. Hughes says:

The lifting of the economic burden through the curtailment of expenditures upon armaments would be the greatest boon that could be conferred upon vast masses of people because of the peculiar waste involved in such expenditures and in the putting of the irreplaceable products of nature to the least advantageous use for the human race.

Lord Grey of Falloden says:

The increase of armaments, that is intended in each nation to produce consciousness of strength and a sense of security, does not produce these effects. On the contrary, it produces a consciousness of the strength of other nations and a sense of fear. . . . The enormous growth of arms in Europe, the sense of insecurity and fear caused by them—it was these that made war inevitable.

With unlimited competition in armaments it is impossible to go through the years without war breaking out. It might be a revelation to know just how much the World War was caused by the years and years of competition in aggressive armaments by the nations.

With sincere efforts by the three nations interested in the coming conference, it should be entirely practicable to find proper arrangements for settling difficulties without sacrificing any reasonable demand for self-protection.

Hear President Coolidge on this question, in his invitation to the conference:

"The conviction that the competitive augmentation of national armaments has been one of the principal causes of international suspicion and ill-will leading to war is firmly held by the American government and people."

Competitive armaments not only make war imminent; they are an insuperable obstacle to the settlement of international disputes by such pacific means as good offices, mediation, special mediation, international commissions of inquiry and conciliation, international arbitration (by the Hague

Court and other arbitral tribunals), and international jurisdiction (by the Permanent Court of International Justice).

The expense is enormous and increasing and constitutes a financial and industrial burden which makes far heavier the debts incurred by past wars.

Notes by the Way It so happened that the trip from Rhode Island after the Eastern Association brought me into New York City at two o'clock on the day of the Lindbergh celebration, and the city seemed to have gone wild over the hero of the flying machine. I have seen many demonstrations over heroes and statesmen in my day—such as was given Dewey at Washington, and the burial of the unknown soldier—but never have I seen a demonstration equal to that given to Mr. Lindbergh. His act all alone in such a flight deserves great praise. It is well to honor true heroism. But we must not lose sight of the real heroism of that remarkable young man. Indeed, I never remember such truly heroic acts as he carried out all alone in France. In a land where wine drinking is common and popular, when they offered him wine, he politely declined to taste it saying, "I never drink intoxicating liquors." And when, under the enthusiasm of great banquets, they drank toasts in his honor, he quietly and bravely declined to drink with them.

When his plane landed in Paris, as they helped him out, he said, "I am here. Please send a cable to mother."

In these times the boy who honors his mother as Lindbergh does at every turn, and one who can stand true to principle regarding the use of intoxicants, is worthy of the highest honor. It was indeed brave to fly across the Atlantic alone, but still braver—and of a higher type of heroism—to stand alone and refuse, under such a pressure, to take strong drink.

Well, you see, I was switched off from my notes by the way by this wild enthusiasm in New York City. It was almost impossible to make headway toward home, with every street and trolley line and subway literally packed with people. So I did not reach home until nearly five o'clock. Every moment of the next two days was needed if my write-up of the Eastern Association was to be completed before leaving for the Central Association.

At the Grand Central station, on Wednesday night, I found Rev. Eli Loofboro, Secretary William L. Burdick, and Miss Anna West waiting for the eleven-five train—standard time—enroute to Adams Center, N. Y.

Morning found us speeding through the beautiful New York country between Utica and Syracuse, and about nine o'clock we all arrived in Adams Center, where friends were waiting to greet us.

I am always deeply interested in the drift hills and vales of central and northern New York State. It is wonderful to think of the age-long story told by these hills of sand and pebbles made entirely of worn-out rock, and piled up by the waters when the earth was young.

My imagination is always stirred when I think of the æons of time it required for the glacial flow of drifting ice mountains to chisel out this group of beautiful lakes, with their common southeastern trend, and to bring into western New York smooth-worn boulders, native all the way north as far as Labrador, leaving the mixture in heaps and piles all over this land.

These all speak to me of the wonderful hand of the far-seeing Creator, who was preparing this old world for the earthly home of his children.

On this cool, bracing morning, the glorious sunshine illumines all this beautiful scenery as with a divine glow, aiding us in reading the handwriting of God on the marvelous pages of his book of nature.

On reaching Adams Center the delegates were given cordial welcome and placed in hospitable homes for entertainment during the meetings.

We found the pleasant audience room at the church as cheerful and well kept as loyal hands could make it. Everything showed something of the painstaking with which the friends had prepared for the meetings.

"Doors" The keynote of the ninety-third session of this association is found on the title page of its program as a "Theme" for all the sessions. It consists in the one word "DOORS." Just below it is the text, "Jesus said unto them, I am the door." John 10:7. All through the program are scattered texts of Scripture containing the word *door* in some connection.

Brother Raymond Burdick was president.

Immediately after his call to order the congregation joined in singing, "Oh, worship the King," and, "Praise him, praise him, Jesus our blessed redeemer." Then followed two prayers for God's blessing upon these meetings.

A cordial welcome by Pastor Hurley was responded to by Brother Osborn, and letters were read from the following churches: Adams, Second Brookfield, Syracuse, West Edmeston, DeRuyter, First Brookfield, and Verona. Each letter told of the interest in our work taken by the people, and the entire correspondence revealed a good spiritual condition. This was a good beginning for the meeting. The song, "I am thine, O Lord," and prayer by Rev. H. L. Cottrell closed the first forenoon of our good meetings.

In the afternoon the song, "Come ye that love the Lord and let your joys be known," with the chorus, "We are marching to Zion," followed by the song, "The Church's one foundation is Jesus Christ our Lord," made a fine preparation for a good service.

In the Bible reading that followed, Rev. William Clayton read in Revelations from chapter 3:8 about the open door, in harmony with the theme of the program. It was a good talk. "I have set before thee an open door," and the fact that no man can shut it was emphasized.

Much of this session was taken up by the reports of delegates from the other associations, and of ours to them. This brought in Rev. A. L. Davis of Little Genevieve, N. Y.; Rev. H. L. Cottrell of Nortonville, Kan.; Rev. William L. Burdick for the Southwestern Association; Brother Loofboro of Shiloh, N. J., and one from the Central Association, last year, to the Western Association—a written report from Brother Simpson—and Mrs. Lena Crofoot, last year's delegate to the South-eastern. There was interest in them all, but space and time limit the report of much that was said. Mr. Osborn also reported as delegate to the Eastern Association at Rockville.

The closing sermon for the afternoon was by Rev. W. L. Burdick, from the text, "Watch ye, stand fast in the faith, quit you like men, be strong."

Paul summed up in these few words his main message to the Corinthians. His pic-

ture of a soldier, watching, standing true and strong, was always appropriate. Defeat often comes by failing to watch.

Brother Burdick made a strong plea for watchfulness, steadfastness, and manliness. He pleaded for full conversion—man, pocketbook, and all. These things were emphasized: Quit yourselves like men. Be brave. Be manly. There is a manly way to act everywhere—in the home, in the school, in the church. Be strong, firm, and true.

He referred to Governor Utter, who would not attend the President's inauguration on the Sabbath, but went to church and taught his Bible class. At the St. Louis convention, where he was called to speak, the presiding officer introduced him as a true Seventh Day Baptist who could not violate conscience.

Thursday Evening At Adams Center The first day of the Central Association was closed by the program of the Sabbath School Board, with Rev. Erlo Sutton as the principal speaker.

Brother Robert Wing led the praise and devotional service, and an orchestra made excellent music. The song, "Guide me, O thou great Jehovah," prepared the large audience for Mr. Sutton's excellent and enthusiastic address on "Religious Education." After a brief reference to the historical setting of the question, as compared with that of secular education, Mr. Sutton told us of the modern movement by all denominations to bring the system of religious training up to the thorough standard of other school systems.

The effort is to place within reach of every Seventh Day Baptist young person such training as is needed for these times. The small amount of effort and time given in Sabbath schools is not sufficient. The bare twenty-five hours a year in the churches is utterly inadequate. We must have trained teachers in Sabbath school as well as in the public schools. Our very life depends upon religious education. Other denominations are going forward in Bible study, and we too must meet the demands of this age or suffer the consequences.

Entertainment here is made very simple and must give a better opportunity for the

home keepers to attend the meetings. Arrangements with a nearby restaurant have been made to furnish dinners and suppers at reasonable rates, and meal tickets are sold at the church after the sessions. It is a good way, and must relieve our people of a great deal of unnecessary work.

The cool, bracing air and brilliant sunshine of these mornings in the north, are well worth coming to see and enjoy.

Following Mr. Sutton's talk, Rev. John T. Babcock preached a good sermon on Christ at the door, in harmony with the theme, "Door," for these meetings. He spoke of the way in which the Savior knocks at human hearts, and pleaded with men to open the door and let him in.

Brother Babcock was ordained during this year, and is the youngest pastor in this association.

The Second Day At Adams Center Bright and beautiful was the morning on Friday after a very cold night for June. Had it been so cold in western New York I should have expected a frost. It must be that the proximity to the eastern end of Lake Ontario here so modifies the temperature that frosts do not come when it seems as though they would.

The sunshine warmed things up before noon and the day was ideal for the meetings.

The Tract Society had the right of way at ten-fifteen, and the SABBATH RECORDER was the topic given the editor. He gave a brief history of the steps leading to the birth of the RECORDER in 1844, and went on with the story, until its purchase by the denomination in 1872. Its mission, value, and policy were explained, and an invitation to pay subscriptions was also given.

Then came Secretary W. D. Burdick with a wide-awake message regarding the present and future work of the American Sabbath Tract Society. In a clear cut explanation he reviewed the work of the board in its plans and desires to forward the cause of Sabbath reform, described the excellent work of the publishing house, and mentioned the denominational periodicals that are being printed there. He also spoke of the correspondence showing open doors, and inquiries regarding Sabbath keeping.

The summer schools, the teen-age camp, the ministerial conferences, the efforts to keep our young people true and loyal through the work of Brother Bond, were not forgotten.

The people seemed much interested.

The session was brought to a close by a sermon from Brother Loofboro, delegate from the Eastern Association.

"Resting on the lees" was his subject, with Zephaniah 1:12 for a text. The prophet went to the winepress for his illustration. The lees—or the deposit—show completion of the work. A man must not come to the place where he feels that his work is done, and rest satisfied with his attainment. Woe to the *over-contented*. To be satisfied with present accomplishments is fatal to any cause. We should always be looking for further progress.

Paul was never satisfied to stop and rest on the lees. He was ever pressing forward toward the mark for the prize of the high calling of God in Christ Jesus.

If you have the true vision of Christ you can never be satisfied with what you have already acquired. The churches are too much satisfied with what they have done. Indeed they are asleep and constantly making excuses for holding up on their work, and for letting things go for somebody else to do. Resting on the lees, with a fatal indifference, is what is undermining many churches today. How shall we escape if we neglect?

In the afternoon the missionary secretary had charge, and Miss Anna West was the first speaker. She told us how loyal and true the Chinese Christians—both men and women—are to the cause we love, and she felt that they could be trusted to take charge under the new plans proposed by the government there.

The boys in the schools are more likely to make trouble than are the girls. The Chinese Christians will, she thinks, not let the Sabbath truth die out there.

Brother W. L. Burdick spoke again of the hard problems the Missionary Board is having to solve. We must view this whole matter from the standpoint of the government of China, and from the standpoint of the student, the people and of the board.

Special board meetings are being held to tussle with the troublesome questions.

The plan as now proposed is to place the schools under five trustees, four of which must be native Chinese, and only one foreigner, as counsellor. They are even demanding that property be turned over to the Chinese. Many boards are facing the same very serious problems. They do not all agree upon the question as to what to do. Some boards suggest that the entire question be turned over to the missionaries on the field to be settled as they think best.

Here Brother Osborn and his mother sang together the following stanzas:

I'll trust in my Savior forever,
A kind, loving Savior is he;
His strength is made perfect in weakness,
And his grace is made perfect for me.

I never will wander from Jesus;
A friend and a brother is he;
His strength is made perfect in weakness,
And his grace is sufficient for me.

So Christ is my constant companion;
My Pilot and Guide he shall be;
His wonderful strength in our weakness
The theme of our praises shall be.

Chorus

Only his grace, only his grace,
Only his grace is sufficient for me;
His strength is made perfect in weakness,
And his grace is sufficient for me.

Brother Royal Thorngate, who is preparing to go to Georgetown, South America, was the next speaker.

We have been hearing much about the fields in the "American Tropics," and he thinks we should understand the conditions among those people who are stretching out pleading hands to us for help. They are colored people and belong to a different civilization from ours. They live some three thousand miles away. Their social life is different from ours. The white man is quite as much to blame for their condition as was the white man for conditions here in slavery days. They are black people, but are reaching out pleadingly to us for help. They, too, have souls to save. They have a natural tendency toward religion, and we must respond in sympathy when they cry for help.

The closing song after this talk was:

"Jesus shall reign where'er the sun
Does his successive journey run."

Secretary Burdick assured Brother Thorngate that our sympathies could go with him and his family.

Brother Burdick announced that reservations had been engaged for Miss Anna West and Mr. Crofoot to return to China in September.

He then spoke further of the problems confronting the board. Many calls are pressing and many doors are opening. We greatly need both money and men. Religion, or lack of it, either makes or unmakes the world. Three great religions are striving for the mastery. What will be the outcome? Knowledge of the true God is the only hope. It makes all the difference in the world what we think of God. Our ideals of him settle the question of our lot. The Christ conception of a Father God will transform the world. It is our business to give men this new conception. We must be true to Christ and carry his message as far as we can.

Sabbath Eve at Adams Center The evening meeting on Friday was one of the best. Herbert L. Cottrell led the praise service aided by the orchestra and choir, and they made the house ring with stirring songs of praise. After the song, "Heaven and earth are praising thee; holy, holy, Lord God almighty," all were ready to unite in repeating the first Psalm, and to sing, "Blessed hour of prayer."

Rev. Alva L. Davis preached a good sermon from, "He brought him to Jesus," in which he brought out beautifully the lesson of personal work in bringing our friends to Christ, and in seeking to save the lost. Andrew was a good co-operator. He would rather be a co-operator with Christ than a leader. Hence he does not press to the front many times in the gospel story. He had grace enough to find his own brother and bring him to Jesus. He was the first one-man-bringer in the Master's service. It was a good work to bring in such a worker as Peter.

Whoever brought in John R. Mott started a work that reached around the world.

God puts great things into the hands of small boys and girls. I plead with the boys and girls: give your lives to Christ; get into

the work of winning men; catch visions of manhood redeemed; learn the joy of working for Christ.

In the after meeting led by Brother Osborn, eighty-four persons bore testimony to their love of God and their interest in his good cause.

This was a blessed meeting and a most appropriate closing for a day filled with good meetings.

SABBATH MORNING

Sabbath was a great day in the association. The morning was perfect, and automobiles began to come early, and soon filled the church yard as full as the people did the house.

Mr. Osborn preached a brief sermon to juniors. He held up a silver dollar, asking the children how many cents it was worth. They said, "One hundred cents." He then put the same coin into a white envelope and asked again what it was worth. Of course the answer was still "a hundred cents." Then he put it into a red envelope, and then into a black one, asking each time how much the dollar was worth. In this way he impressed upon their minds the truth that a human soul in a black or red skin is worth as much in God's sight as a soul in a white skin.

This was followed by the song, "Hail thou once despised Jesus," after which Mr. Sutton preached a rousing gospel sermon from the text, "Behold the man." The sermon was crowded full of the story of Christ as revealed by prophets, and as lived among men in New Testament times.

TWO DINNER HOURS

Friday I wrote about the plan to feed the people at the restaurant as being so good because it saves so much hard work for the home keepers. This was all right for the two days while the attendance was small. But when Sabbath and Sunday came there was quite another story, for the crowds had to be fed in the hall, and the good people here did have their hands full to furnish two meals in this way each day after Friday. But they carried the burden beautifully, and everybody enjoyed the social hours that came in this way.

Sunday was cold and drizzly, but this did not seem to dampen the ardor of the workers either in the church or in the hall.

SABBATH AFTERNOON

The first thing after dinner at the opening of the session, all the ministers and delegates were called to stand in a row for an introduction to the people. Pastor Hurley began at one end taking each one by the hand and by some pleasant remark made formal introduction, so the young people might know how we all look whenever they read anything we have written.

EVENING AFTER THE SABBATH

The praise service by Brother Sutton was quite impressive. After singing, "Abide with me, fast falls the even-tide," and repeating the nineteenth Psalm, the congregation sang very softly, as a real prayer in song:

I need thy presence every passing hour;
What but thy grace can foil the tempter's power?
Who like thyself my guide and stay can be?
Through cloud and sunshine, oh, abide with me!

Hold thou thy cross before my closing eyes;
Shine thro' the gloom, and point me to the skies:
Heaven's morning breaks, and earth's vain shadows flee—

In life, in death, O Lord, abide with me!

Then the young people gave us a good program, with Albert Rogers as a leader. Aside from two brief but good papers which will appear in the Young People's Page, Miss Anna West and W. D. Burdick addressed the meeting. Miss West told us more about China, and Brother Burdick explained about the Teen-Age Summer Camp and School.

This meeting closed with the young people's rally song, by Mrs. Lizzie Fisher Davis, which appeared in the RECORDER two or three weeks ago.

Mr. Cottrell's sermon on not being ashamed of the gospel—the good news of the kingdom—was good and timely.

WOMAN'S HOUR

The woman's hour was very well used with Miss Adelaide C. Brown of Brookfield in charge. The women will furnish for their page the interesting things of this session. I remember the times when no such thing as a woman's program was ever known in our conferences or associations. If anybody thinks we make no progress as a people let him look over the minutes of our annual gatherings, or the pages of the

RECORDER, for some forty years ago and for today, and he will be cured of his misgivings. The Woman's Board gives the meetings of these years some of their very best sessions.

The Education Society held a strong session on Sunday morning with addresses by Rev. W. D. Burdick, Rev. W. L. Burdick, and Pastor Hurley.

The morning preaching service was a union meeting. The Baptist Church upon invitation gave up their Sunday service and united with us for worship. The editor was the preacher. His subject was, "Christ at the Door." The audience was large and attentive, and we certainly enjoyed bringing them the message.

These write-ups are already long, and I must not presume on the patience of my readers too far. Some of the sessions I had to miss, especially on Sunday in order to be ready to preach. So if anything seems to be overlooked you must pardon us for the seeming neglect.

Now we are off for the Western Association.

Oh! just one thing more. I see I have overlooked an interesting item just at the close of the Sunday afternoon session. It was a bright, clear-cut talk by Mrs. Osborn of California, Lester Osborn's mother. She is fresh from the Pacific coast, and enthusiastic over the work and the outlook in California. She described the two churches there and the lone Sabbath keepers up and down the Pacific coast in a most enthusiastic way. When she had finished, the audience greeted her with enthusiastic applause.

It was nice indeed to see Lester and his mother together after years of separation, and to hear them sing together, as they did two or three times. I sincerely hope her high hopes regarding the California field may be realized.

Now I must stop and prepare this for mailing before I think of something else to say.

Holiness is not finality. It is the first condition for development toward finality. Everything is yet to come of growth, advancement, realization.—G. Campbell Morgan.

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.—Edinburg, Tex. (Voluntary pledge, \$50—paid \$61.10.)
- No. 10.—Marlboro Church, N. J.
- No. 11.—?

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

June 30, close of Conference year.

Our denominational budget is \$50,000.

We have paid in eleven months, \$24,883.76.

What will our June payments be?

DID YOU DO IT?

Did you read "The End of the General Conference year," in last week's SABBATH RECORDER?

If you did, then you know what the heading above means, and you do not need to read this. If you did not read it, then let me tell you that the article said to send all Onward Movement money on hand to the treasurer, Rev. Harold R. Crandall, 10 Stanley Place, Yonkers, N. Y., *immediately* after the last Sabbath in June. Did you do it?

We are hoping that the names of churches on the honor roll will fill a whole column in another week.

THE DOMINIE'S DAILY DOZEN

Be what you desire your boys and girls and young people to be.

Make up your mind, and plan your work

accordingly, (and keep it to yourself) that you will stay and that you will have such a pastorate that your people will want you to remain with them at least six years. It takes that time to build your life into the lives of your growing boys and girls and young people. And adults are not brought to your visions, views, and methods, in a night.

Four hours of hard study daily are necessary for a preacher. A minister should be ashamed to be seen on the street between the hours of eight and twelve in the morning.

Call on your people. A home-going pastor makes a church-going people.

Always keep your family skeletons in your own closet, and if you learn about other people's family skeletons, put them there too.

Say nothing but good of any predecessor. Even the one preceding the "present pastorate" will have some friends in the church.

In every church there is bound to be one sentimental woman (and sometimes two). Be on your guard. Such a woman can wreck a minister's usefulness quicker than any other one thing. Never let any woman break through your reserve.

Adopt as your policy, "This one thing I do." Your church and your home are two quite sufficient organizations to which to belong. If you have education sufficient to enable you to take your place alongside the business and professional men of the town, you may belong to one organization such as the Kiwanis or Rotary. Perhaps you should. If you have time and strength beyond your pastorate, it should be conserved for civic and denominational purposes. Such work has to be done by somebody.

Be positive in all your preaching and teaching, never negative. Make your ministry a teaching ministry rather than an exhorting ministry. How people need to know the truth about some of the great Bible books!

No matter what your salary is, always live within it and lay aside from each monthly check something as a permanent investment, be it \$1, \$10, or \$25. (Shares in a building and loan company are good investments for the salaried man. When

REPORT OF CORRESPONDING SECRETARY FOR JUNE 5, 1927

I would report as follows:

On May 20 I returned from a trip into the Western and the Northwestern associations, that lasted nearly five weeks.

Secretary William L. Burdick and I visited fifteen churches during this time, speaking in the interests of our denominational work and the raising of our budget, and on life work and the ministry, and in holding group conferences in the interests of these subjects.

During this time I attended thirty-eight meetings in which I had part. Seven of these were meetings of the Committee on Revision of Literature; at twenty-five of them I gave sermons, addresses, or conducted conferences; two were meetings of the Woman's Board and the Sabbath School Board that were called so that Secretary Burdick and I might attend them; and four were conferences with the young people on life work and the claims of the gospel ministry.

The first of these conferences with the young people was at Alfred, where young people were present from fourteen of our churches; the second was with the young people of the church at Alfred Station; the third was at a banquet held in the Milton church, attended by about seventy-five from seventeen churches; and the last was at a teen-age breakfast held by the Battle Creek young people.

During these weeks I made eighty visits and calls.

Many interesting letters have been received and duly answered. The following quotation is from a letter received from the librarian of the Samuel Colgate Baptist Historical Collection, Hamilton, N. Y. "Thank you for the fine gift of books which have been received for the collection. We are very pleased to receive them."

A second edition of *Seventh Day Baptist Hymns and Songs* has recently been printed. This collection is a booklet of sixteen pages and cover. It is hoped that a larger collection can be gathered and printed in a few years. The price of the collection is fifteen cents.

I suggest that the Tract Board appoint a committee today, or in July, to plan for and prepare the denominational calendar for 1928.

It is my expectation to attend the meetings of the four associations that are to be held this spring, beginning with the Eastern at Rockville, R. I., next Thursday.

WILLARD D. BURDICK.

Voted that the price be fixed at fifteen cents per copy for the collection of *Seventh Day Baptist Hymns and Songs* recently published.

Voted that the same committee be appointed to prepare the calendar for this year as served last year, namely, Willard D. Burdick and L. Harrison North.

Sabbath Promoter Ahva J. C. Bond reported on the Teen-Age Conference held recently at Nortonville, Kan., as having

shares mature, buy a public utilities or first mortgage construction bond, never stocks.) As soon as possible take out membership with your denominational ministers' pension fund.

Maintain an equal footing with all. Never give cause for one element or social stratum in the church to feel that another element is monopolizing you.

Systematically feed your own devotional life.—*Martin S. Bryant in the Baptist.*

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

In accordance with the action of the board at the meeting held May 8, 1927, the Board of Trustees of the American Sabbath Tract Society of New Jersey convened for their June meeting in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, June 5, 1927, at three o'clock in the afternoon, President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Willard D. Burdick, Asa F. Randolph, Ethel L. Titsworth, Ahva J. C. Bond, William M. Stillman, Theodore L. Gardner, Orra S. Rogers, Esle F. Randolph, Marcus L. Clawson, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Otis B. Whitford, Harold R. Crandall, Frank A. Langworthy, Laverne C. Bassett, Theodore J. Van Horn, Nathan E. Lewis, Courtland V. Davis, Arthur L. Titsworth and Business Manager L. Harrison North.

Visitors: Mrs. Corliss F. Randolph, Mrs. Esle F. Randolph, Mrs. Theodore J. Van Horn, Mrs. Iseus F. Randolph, Mrs. David E. Titsworth, Mrs. Willard D. Burdick, Mrs. Harold R. Crandall, Mrs. Laverne C. Bassett, Mrs. L. Harrison North, Mrs. Ahva J. C. Bond, Mrs. Jesse G. Burdick, Mrs. Alexander W. Vars, Mrs. Frank J. Hubbard, Mrs. Arthur L. Titsworth, Mrs. William C. Hubbard, Mrs. Orra S. Rogers, Mrs. Asa F. Randolph, Mrs. Irving A. Hunting, Mrs. Courtland V. Davis, Mrs. Otis B. Whitford, Mrs. Marcus L. Clawson.

Prayer was offered by Professor Edward E. Whitford.

Minutes of last meeting were read:

been a very gratifying meeting, and attended by eighteen young people from North Loup, Neb., and twenty-seven at Nortonville, making forty-five in all. He also stated that five Ministers' conferences had been held, and it was voted that the reports of these conferences in an edition of five hundred be printed in pamphlet form.

Treasurer Ethel L. Titsworth reported the balances on hand in the various accounts, and presented a comparison of expenditures as related to the budget appropriations on the various items.

The following communication was received:

Mr. Arthur L. Titsworth,
Recording Secretary,
The American Sabbath Tract Society,

MY DEAR MR. TITSWORTH:

I am in receipt of the notification of my election as member and treasurer of the Board of Trustees of the American Sabbath Tract Society and as chairman of its Budget Committee. Will you convey to the board my deep appreciation of its confidence in me as shown by this action?

It has seemed almost out of the question to try to assume this task which Mr. Hubbard carried so happily and with such loving devotion all those years, but with the co-operation of the board I will try to discharge to the best of my ability the duties of members and officers in this work in which we are all so deeply interested.

Cordially,

ETHEL L. TITSWORTH.

The Committee on Files of Denominational Literature reported progress.

Word having been received of the death of our aged brother, Rev. Samuel R. Wheeler, which occurred on May 28, the recording secretary was requested to express to Mrs. Wheeler and the family the sympathy of the board and their appreciation of the many years of service of Brother Wheeler as a minister of the gospel, his loyalty to this society, and his many valued contributions to the columns of the SABBATH RECORDER.

Minutes read and approved.

Board officially adjourned.

After the close of the formal meeting, time was given to an informal discussion of general denominational problems, such as Teen-Age conferences, Ministers' conferences, conferences of prospective ministers, distribution of literature, sales of literature, and allied topics.

At six o'clock the Seventh Day Baptist

society of young women of the Plainfield Church served a delightful fellowship supper to the members of the board and their wives and other visitors. Forty-five gathered for supper.

Rev. Theodore L. Gardiner led in prayer.

After supper those present assembled in the Sabbath school room where Rev. Ahva J. C. Bond, acting as chairman, conducted an informal conference, using as a topic the "Questions for Discussion" used at Ministers' Sabbath conferences recently conducted by Pastor Bond. Following is a copy of such questions:

MINISTERS' SABBATH CONFERENCE

Questions for Discussion

What constitutes a Sabbath?

Can the Christian Church maintain its spiritual life and render a vital ministry to the world without a Sabbath?

What advantage has the seventh day of the week over every other day as a Sabbath?

Is this advantage such as to exclude every other day from consideration by the one who would live Jesus' way?

How can we make Sabbath keeping a vital, spiritual influence in the lives of our own people rather than a mere formal, legal observance?

How can we enlarge and make more effective our work of promoting the Sabbath?

In considering the above questions, we have in mind the responsibility of the Tract Board and also of the local church and pastor.

The questions are meant to be suggestive. The purpose is to discuss every phase of the Sabbath question as it is related to or affected by Seventh Day Baptists.

Copies of the SABBATH RECORDER of May 23, 1927, containing report of Ministers' Sabbath Enlistment conferences, were distributed to each person present.

The discussion closed at eight forty-five, after a unanimous vote of thanks extended to the ladies' committee who prepared and served the supper.

ARTHUR L. TITSWORTH,
Recording Secretary.

ASA FITZ RANDOLPH,
Assistant Recording Secretary.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it!—*Malachi 3:10.*

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

THE ROADS WE TAKE

PAUL E. TITSWORTH

(Baccalaureate sermon given at the commencement of Washington College, Sunday, June 5, 1927.)

Text: Ruth 1:15—*Behold, thy sister-in-law is gone back . . . unto her gods.*

First and last we have much to do with roads. We are more and more a nation of travelers. Our first trip is from the hospital a few hours after we are born; our last, to the city of silence. In between these two moves, we travel on horseback, by carriage, by bicycle, on foot, and by automobiles. We drag along mud roads, toil over sand roads, bump over stony, hilly highways and byways, and we speed up hill and down over smooth concrete in our Fords and in our Packards.

As a lad, I used to ride with my father, a country pastor, over the hills of western New York. There were hill roads, and valley roads, rough roads and roads smooth and soft as velvet. There were roads that were choked with the snow in the February blizzards or sodden with impassable mud in the April rains or baked and blinding under August suns. There were roads that led through cool woods, up beautiful glens, and by purling mountain brooks. There were roads that straggled off over the hills to nowhere; there were roads that led out into life.

Oh, the possibilities and the witchery of roads!

Seizing my alpensack one early morning in August, 1913, I set out from a little hamlet in the Black Forest for a hike to the top of Feldberg Mountain.

The mists, still hovering over the lake, were beginning to crawl up the mountains. The sunlight sparkled prismaticly from the dewdrops pendant on blade and twig. Birds with strange, lovely notes were pouring out their hearts in their matin songs. From somewhere back in the mountains, out of the bosom of the morning mist,

floated across the waters the tones of a deep-voiced bell. Nature and man combined to bid me Godspeed for the day's climb.

At the edge of the village two things happened: a red-faced, puffy German joined me; and, the mists lifting momentarily, the bald summit of Old Feldberg flung me a challenge.

My companion I at first found agreeable enough, for he chattered on about this and that. The sun becoming pretty hot, about ten o'clock, he began to grumble, as Germans will, to drop beside the road for frequent rests, and to look wistfully back toward the starting point.

By one o'clock his breath and enthusiasm were quite exhausted. At dinner—and we ate like wolyes, in a mountain inn—he told me decidedly that he was going back. My attempts to dissuade him were futile. The road was too long, the day too hot, and the view from the Feldberg very disappointing anyway, he averred. When I left him, he was fast asleep in a big chair, perfectly satisfied with the world as it was.

I confess the temptation was strong upon me to wait there in that charming spot for the afternoon bus. Without the loveliness of the morning and that one glimpse of the Feldberg thrusting its head up out of the mist in a personal challenge, I might have given up too.

The afternoon road was lonely. Whenever I met an infrequent passerby I inquired whether I was on the right road or not. Invariably the reply was, "Immer gerade aus" (Keep straight ahead). That's a good motto, I thought, for matters other than mountain climbing.

With slower pace I pushed on "Immer gerade aus," the grade appreciably steepening. Frequently my mind lost itself in contemplation of the lovely mountain scene. From the woods across a valley came the lazy drone of a sawmill through the mid-summer afternoon stillness. At the roadside hurried a mountain brook on its cosmic errand. Overhead sailed the galleons of the sky, the graceful cumulus clouds.

After traversing for sometime a thick forest with its green twilight, I emerged at last above a tree line on a gray-green meadow stretching away to the very mountain top. Dog-tired though I was I quickened my step, looking neither to the left

nor right lest I spoil by a premature view what I anticipated at the peak.

Fifteen minutes more brought me clean to the summit. Off to the west lay the Vosges Mountains and France. To the south, I could look over into Switzerland. And to the east, I discerned the eternal Alps, their snow-capped peaks glistening in the westering sun. I threw myself down from weariness and from joy. At my very feet, deep cupped in an old crater, its surface like the beaten white of an egg, lay a diminutive lake, a crystal gem held in a deep-green setting. I caught my breath as I looked down and down at the road I had been traveling all day, a slender silver ribbon winding in and out among the foot hills. In the distance I could just catch the glint of the sun on the lake from which I had started in the morning. It reminded me of the matutinal loveliness, a promise which had been amply fulfilled by what I then beheld, and of the challenge of the heights which I had accepted and met.

Then, if ever, I longed for a comrade to enjoy the experience with me. I recalled my companion of the morning, asleep in his chair at the inn, who had gone back to his gods of ease and comfort in the valley. Verily he had the reward of his road and I of mine. I felt as if I were on the roof of the world, on a mount of transfiguration where God was speaking very intimately to me through the beauty and exaltation of the scene.

They do matter, after all, the roads we take.

The roads were significant the day that Ruth, Orpah, and Naomi came out of Moab heading toward Judah. Perhaps theirs was but a faintly marked trail which wound lackadaisically in and out toward the river that formed the intertribal border.

Imagine there, three oriental women moving silent, thoughtful, to the ford in the river where they who had been for years members of the same household must separate forever: Orpah, a dark moon-faced beauty, whose every act and feature suggested that she had always pleased herself; Ruth, dignified, handsome, whom life had taught lessons of self-forgetfulness and loyalty; and, Naomi, mature in years but vigorous of body and mind, whom the vicis-

situdes of existence had bowed but not broken.

Gravely, but with deep affection, the older woman embraced her two daughters-in-law bidding them return to their kinsfolk and leave her to continue her journey and her days alone.

After a polite amount of protesting that she would not leave Naomi, Orpah drew apart waiting for her sister to say her farewells. Then Naomi, urging Ruth to go back with Orpah, spoke the words of the text which fall with a dull, fateful thud as of clods on a coffin, "Behold, thy sister-in-law is gone back to her gods."

Ruth was made of other stuff than Orpah. She had closed forever the pages of the book of her life in Moab, was done with the sottish existence of her own land and its stupid gods, and longed to breathe the freer, more invigorating air of Judah and to follow the God whom she had learned to love through the life and personality of Naomi.

Thus we have these two young women and the significant roads they took: the one forward-looking, with capacity to grow in favor with God and man, and with the courage to take a dare, who followed the highway to a royal destiny; the other, who went back to her gods, took the road to nowhere—the one remembered on the sacred pages of history; the other gone to join the multitudes who haunt the echoless caverns of oblivion.

One road led back to the sensual deities of the East, whose worship appealed to the animal passions of men and lulled the qualities of manhood and womanhood to sleep by their siren call to the senses.

Not liking the looks of the steep and stony road that led up from the river on the barren plains of Judah, Orpah went back to worship the gods of physical comfort, of enough to eat, of fine clothes to wear, and of the line of least resistance.

Perhaps on her return home she married a rich, fat husband, and entertained their rich, fat friends, and afterward died of fatty degeneration of the heart. But long before, possibly on the day she took the road back to Moab and her gods, she had died of fatty degeneration of the soul.

But Ruth! She belongs forever with the bodily and spiritually fit, the pioneers, who are always striking out into the un-

known. The road to Judah did not dismay her; it was a challenge. Because of the highway she followed, the Divine Record relates her life as a significant link in Hebrew history.

As I write these words, America's plucky young airman has just reached France. The world's hat is off, yes, is in the air, to this youngster with nerves and body of triple brass, who drove his plane 3,610 miles through storm and night, winging his way into the sunrise and into history. He turned the apparently "impossible into the possible, what seemed suicidal into a phenomenal triumph of courage, determination, and that intangible quality above and apart from all other in the make-up of human beings which gives the world its heroes, its superb victories, and its glorious failures."

"He buckled right in with a trace of a grin
On his face. If he worried, he hid it.
He started to sing as he tackled the thing
That couldn't be done—and he did it."

Suppose for a minute that this magnificent venturer, this conqueror of intercontinental space, upon taking the air and after turning around a time or two, had suddenly become overconscious of the hazards and had gone back to his gods, had taken the road back to the comparatively sure thing, the routine of his daily life. He, too, would have dropped into the echoless abyss of oblivion, but worse yet, you and I would have lost through him an appreciable bit of confidence in man himself.

Listen to what the young adventurer said:

"If we had known that the weather would be as bad over that part of the ocean as it turned out to be, we would not have started; but once we got into it, there wasn't any use turning back. There wasn't anything to do but keep going."

As a result of his keeping going, he is the creator of a new possibility for mankind. Accordingly, we are already beginning to talk glibly of Europe and America's being united by a daily mail and passenger air service for the welfare of man and to the glory of God.

The members of this senior class have come, as we might say, to the "hop-off." Their friends are watching them to see whether they will return to their gods or take the upward way to creative living.

God rejoices when men venture magnificently out into the unknown. It is a divine urge that leads them to conquer the elements or human nature. Pathfinders like Abraham who fared into an unknown land and founded a great nation; Saint Paul, who defied the might of Rome, mistress of the world, to preach the gospel of Jesus throughout the Near East; Washington, who with a tatterdemalion mob of non-descripts, humiliated the proudest army of Europe—all these men went out by faith, as did those sturdy pioneers of long ago in whose honor an unknown prose-poet sings a paean, a song to heroes, in the eleventh chapter of Hebrews. These adventurers deliberately chose the challenging road that leads to the creative life. They deliberately turned away from the road that led back to their former gods.

And what shall I say of the Son of man who took the road up to Jerusalem, although at the end of his way he saw a cross?

But few of us are heroes, human or divine. We may not be destined to have our names emblazoned on the pages of visible history. It is for this reason I have chosen for my text a crisis in the lives of some of the humblest characters moving across the pages of the Divine Record. God's condemnation of Orpah's going back to her gods is just as certain and his approbation of Ruth's going ahead to a creative life just as sure as is his scorn or favor for the failure or success of the man who moves before the eyes of all the centuries.

God plays square with men. He knows how not to over-estimate the performance of actors playing conspicuous roles on the swelling stage of world events. He sheds equally his favor on the minor performers of the great drama. Indeed, Omniscience does not always appear to recognize the validity of "major" and "minor" as man applies these terms.

The Book of Ruth slips quietly into place in the Old Testament. No sounding of trumpets proclaims the advent of heroic characters when Orpah and Ruth are introduced, or announces momentous events when their decisions are made. Their acts are very much of a color with the ordinary events of our daily lives, filled as they are with the comings and goings, meetings and partings. When Ruth went with Naomi

to Judah and became the ancestress of King David and, humanly speaking, of Jesus himself, when Orpah went back to her gods, it seemed all in the day's work. So ordinary do significant roads often look to men.

For Ruth, the road to Judah was a one-way thoroughfare that permitted no turning back. For Orpah, the road to Moab was a highway to stagnation, inconsequence, and oblivion. How different might have been the course of divine history if Ruth, like Orpah, had returned to her gods. Such meaning have roads.

All of us today are indebted to men and women who have taken the uproad to creative living.

Sometime when you are in London you should visit the British Museum. Among the exhibits which you will want to see, which attract visitors from the four corners of the earth, are the Elgin marbles, those most famous and beautiful examples of high artistry in sculpture produced by the old Greeks.

The story of Lord Elgin is that of a man who sturdily refused to turn back to his gods. This British nobleman saw "at Athens the imminent ruin" of the beautiful statues which were being destroyed by the weather and were totally unappreciated by a brutish population to whom their beauty did not appeal.

Accordingly, he set up his scaffolding around the Parthenon temple and, in spite of ridicule, after five years' labor to collect them, got his marbles on a British ship. Then the ship struck a rock and went to the bottom. He had them all fished up by divers at great expense, brought them to London, and had them placed in the British Museum where you can see them today without a penny's cost.

Elgin is a good illustration of a man who resolutely takes the road to creative living. The farmer, subduing his soggy acres that he may send his son to college; the schoolmaster, toiling to impart a vision to his pupils; the judge, working through many nights to establish a principle of justice; the physician, driving through the bitter storm to save a life; Dr. William Smith, riding horseback up and down the eastern shore to secure money to build Washington College; George Washington, on his knees in prayer at Valley Forge; Jacob,

wrestling with the angel for a blessing; Moses, climbing Sinai to get the law; Jesus, agonizing in Gethsemane—all these took the steep uphill road to the creative life.

After all, taking the mountain road into the land of creative living is the natural and the normal thing. Follow the progressive course of civilization in its swing around the fertile crescent, from the dawn of history in Egypt five thousand years ago through the kaleidoscopic changes and creative additions in Babylon, Assyria, Israel, Crete, Greece, Rome, Western Europe, America—and now its struggle in China. The story is a thrilling one of virile men who, cherishing lofty visions of human conduct and of human affairs, struggled to actualize their ideals in government, law, customs, the arts, and religion. No man can read the chapters in this vast book of civilization without being impressed that creative living is a natural state of man.

But taking the upward road is not only the normal thing to do, it is the necessary thing to do.

Life is either going ahead or going back. Going back is death. Going ahead is a more and more abounding life. But the biggest task of creative living is overcoming "the inertia of the tempting static picture of successful mediocrity."

Orpah, rolling in the wealth of Moab, is at first glance a more appealing picture than Ruth, toiling in the fields of Judah. There are folks of no talent and no industry who, by reason of good fortune or of a fat paternal bank account, swing blithely through life making a brave display in what Thackeray calls Vanity Fair. There are, I know, Becky Sharps and others more or less glorious vagabonds and human blood-suckers.

These persons seem to run counter to the law that struggle is necessary for life and growth. They are in the end but balloons inflated with other folks' vital breath. Puncture them and they go flat—as did Becky at the last. Or else, like the Prodigal Son, they come to themselves and, after having been for a season in Moab with their gods, strike the upward road to usefulness.

This education business is not a matter of four years or fourteen or forty. If you hold to that idea you will go back to your gods in a hurry. Education is a life-long

process. The family you should rear, the town and state where you will vote and pay taxes, the country you will love and help build will call upon you for all you know and can learn. They will strain at your firmest emotions like a ship at its cables in a storm. They will topple your motives over in the dust unless you have built and keep building them broad and solid and firm as Gibraltar.

To use a totally different figure, life is a continual run on the bank of your mind, your body, your affections, your soul. Are you going to build a sufficient reserve to meet the crisis?

As citizens of the republic, you are like a man with a growing family. You have a great nation on your hands. You must feed it, protect it, teach it, lay up something for its rainy day, and keep it from squabbles within and without.

I repeat that it is a necessity for you to take the upward road to creative living, to keep on growing. The world into which you are to step out day after tomorrow is an increasingly complex world. With the increase of wealth, bodily comforts, and luxury, you hear it sometimes said that life is getting easy and soft. Don't be fooled. It is growing harder. There is little doubt that the amount of hard manual labor is on the decrease, but the necessity for hard mental labor and for travail of soul is on the increase. It is no mere chance that the word problem has become one of the commonest words in our vocabulary. To what our fathers did with their hands we must add the work of our heads and of our hearts.

Farming is becoming a matter of knowledge of soils, and of markets—of chemistry and economics. Business is becoming a matter of knowledge of goods and their production, and people—of geography, economics, and psychology. Building is becoming a matter of stresses and strains and of fitting the edifice to its purpose and its surroundings—of engineering and architecture.

It is going to take the head farmer to restore fertility to the run down farm and to prevent exhaustion of the soil of America—our greatest and most fundamental natural resource.

Herbert Hoover proved that headwork can analyze and control even so stupendous a business as feeding the world and thus prevent a universal famine. Handwork may strike up a shanty but it takes headwork to erect a Woolworth building. Handwork may do something but headwork alone can and will finally tame the raging Mississippi.

And what shall I say of the control of tempestuous passions of men—of community squabbles, intersectional, interracial, interreligious strife, of war? They are abroad in the world. Are you young people of the graduating class going back to these gods whom we and our forefathers have worshiped? Or, are you resolutely to take the road to creating the ideal of understanding and peace among men? This is a job pre-eminently for the man or woman with a trained head and a trained heart.

What I have tried to make plain to you is that the road into the land of living men is an uphill thoroughfare. In acquiring an education you have taken to this road. The exigencies of existence, the making of a decent living, the living of the abundant life, the service of fellow man, the salvation of the world from hatred, crime, poverty, famine, and war require you to keep growing and to subject yourself to an increasingly rigorous discipline of body, mind, and soul.

Today, my young friends of the senior class, you have come a distance along a road that many worthy men and women have traveled. The way has been beset with difficulties—it has often been like a hurdle race, I hope. Does that sound strange? But unless your coming to this day means that you have strengthened the fiber of your character, sharpened your native faculties, broadened your horizon, and mellowed your spirit on the road; unless you have had to fight for what you have now attained, you are not an ounce heavier on the scales of life than when you entered college.

We believe we are justified in gathering here today to honor you for the distance you have already come along the road to creative living. We believe you merit the homage because you have real achievement to your credit. We, your friends, want always to recall this occasion as a true commencement for you, as the time when you

made another beginning on the one-way, straight-ahead career to a lofty though it may be a quiet destiny.

It gives us pause to contemplate the possibility, nay the probability, that many a young man or woman who stands this month where you stand will emulate Orpah's example. She had done very well, you remember, in accompanying Naomi to the boundary of Judah. But there she was satisfied. She had fulfilled all the obligation the world could decently expect of her by going that far. After that she was free to, and did, return to her gods.

Are you going back to your gods day after tomorrow? Next week? Are you going to strike the return trail as soon as you have laid aside your cap and gown?

You came to college to develop your minds, to realize somewhat of your potential brain-power, to make your intellects more efficient tools for the work of the world. Are you forthwith going to cease striving for mental reach, keenness, precision, power? Are you going to quit growing intellectually as soon as you leave this campus? If so, you are going back to your gods with a vengeance, to stagnation, and eventual death.

You came to college to enlarge your understanding of and sympathy with men. In the classroom and on the campus you have learned to see the other fellow's point of view, to recognize that every man's vision of truth is partial but valid. You have been taught to investigate facts, all facts, however unwelcome, in the belief that college men and women should possess open minds. You have seen some of the awful results of bigotry and intolerance. Are you going to take the road back to the gods of smallness and shutness of mind, of contempt for and bitterness toward those who disagree with you? Are you going to stand for liberty of conscience and freedom of thought as our rightful American heritage? Or, are you going to worship the antiquated gods of oppression of conscience and repression of thought?

In college you have learned some of the lessons of co-operation, of team work with your fellows in accomplishing objectives you could not have achieved alone. To some extent you have learned to subordinate your own will and wishes and personal

preferences in the presence and for the support of causes greater than yourselves. Are you now going back along the road to the gods of individualism, always to stand on your own precious rights to the detriment of the common welfare? Along that road lie isolation, loneliness, despair, and a suicide of your higher self.

And once more. Here in Washington your teacher-friends have tried to show you the beauty and the pull of great ideals. Perhaps these teachers of yours have likened them to the cloud by day and the pillar of fire by night which guided the children of Israel on their forty years' trek through the wilderness and eventually brought them out into a land flowing with milk and honey. If you herewith cease making for yourselves ideals, if you are going to stop cherishing and following those of truth, beauty, and goodness, of purity of womanhood, of honor of manhood, of the greatness and the love of God, you are taking a direct road back to the old gods and to a spiritual dissolution.

Life is always a need and a challenge. I hope you sense both. I have tried to show you the need. I want therefore now to challenge you to forget the road back to outworn gods. I want to challenge you to the uproad, the one-way thoroughfare to creative living.

Keep the old fight to the very last, like aged but doughty Ulysses who, after having followed, always facing forward and upward, the road of life, said in the very face of death (and here speaks a man fit in body, mind, and soul):

"There lies the port, the vessel puffs his sail;
There gloom the dark, broad seas. . . .

My purpose holds
To sail beyond the sunset, and the baths
Of all the western stars, till I die. . . .

Strong in will
To strive, to seek, to find, and not to yield."

It is possible to be a Christian anywhere. Pergamos was the place where Satan's seat was, and yet even in that city there was a Christian Church, concerning many of whose members the Lord could say that they had held fast to his name, and had not denied his faith. Christianity is not a thing of locality, but of character.—*William M. Taylor.*

CARL AKELEY, NATURALIST

MARY A. STILLMAN

In the death last November of Carl Akeley, African explorer, the world suffered a distinct loss. Mr. Akeley was a friend of Theodore Roosevelt, and on one of his trips accompanied the ex-President to Africa.

Anyone who has visited the American Museum of Natural History in New York must remember the unique groups of stuffed animals, each in its natural setting. These family groups were conceived by Mr. Akeley and largely executed by his own hand, as, in addition to his other gifts, he was a skilled taxidermist.

On his last expedition Carl Akeley and his wife (formerly Miss Jobe who conducts a girls' camp at Mystic, Conn.) started in January, 1926, to obtain six more African groups for the museum. On the way they were most cordially received by King Albert of Belgium, who has assisted Mr. Akeley in establishing a gorilla sanctuary in the Belgian Congo.

After reaching Africa the Akeleys were joined by their staff of taxidermists, photographers, and artists, and in the first three months succeeded in obtaining the animals and accessories for five groups. Mr. Akeley frequently worked far into the night in order to preserve these specimens.

He then spent three weeks in making moving pictures of wild animals, including a family of fourteen lions. He considered this work invaluable to science, as so many varieties are threatened with extinction. He also obtained a sixth group, this time from the plains, including a family of wild dogs.

Soon after this Mr. Akeley was taken suddenly ill with fever, and had to spend three or four weeks in a hospital. The doctors pronounced his disease more one of fatigue than of infection, so after recovery he proceeded on his trip to the Belgian Congo, eight hundred miles by motor lorry and one hundred miles on foot. He was most eager to reach the Gorilla Mountains of Parc National Albert, which he considered with its moss hung forests, the most beautiful spot in the world. He said the gnomes and fairies must live there, if anywhere. The gorillas, also, he considered almost human.

He succeeded in climbing to camp at an elevation of 12,500 feet on Mt. Mikeno, but

after arrival had a chill, followed by fever and hemorrhage. On the third day his spirit departed. During the eight months spent in Africa he had accomplished more than in any two previous years. He had frequently told Mrs. Akeley that he wanted to die in the harness, and to be buried in the nature sanctuary which he had created. His wishes were fulfilled.

Mrs. Akeley and staff completed his work according to his plans as best they could. On the return journey they took photographs of flocks of pink flamingoes on the shores of an alkaline lake. The temperature here for eight hours a day was one hundred fifteen degrees in the shade, a great contrast to the thirty-four degrees of Mt. Mikeno.

The animals and accessories obtained on this expedition are in course of preparation, and will eventually be placed in African hall of the museum. This hall must ever stand as a monument to the untiring zeal of Carl Akeley, naturalist, explorer, taxidermist, sculptor, and author.

CUNNING

I'd rather lose than play the cheat.
I'd rather fail than live a lie.
I'd rather suffer in defeat
Than fear to meet another's eye.
I'd rather never win a prize
Than gain the topmost rung of glory
And know I must myself despise
Until death ends my sorry story.

What if another never knew
That I had tricked my way to fame,
And all unseen my hand could do
The cunning little deeds of shame?
The stolen prize would not be sweet;
In pride I could not ever show it.
Men might not know me for a cheat,
But I should ever after know it.

There is no joy in tricky ways.
Who does not justly earn his goal
The price for such a victory pays,
For shame shall torture long his soul.
What if I could, by cunning, claim
The victor's share of fame or pelf
And hide from all the world my shame?
I could not hide it from myself.

I'd rather fail in every test
Than win success by base deceit;
I'd rather stand upon my best,
Be what it may, than play the cheat.
I'd rather never win men's praise
Nor share the victor's sum of laughter,
Than trade my self-respect for lays
And hate myself forever after.
—Edgar Guest, in the American Boy.

WOMAN'S WORK

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

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer thee.
—Whittier.

REPORT OF INTERRACIAL CONFERENCE OF CHURCH WOMEN

To the Woman's Board:

In giving my report of this conference I want to give you, first, the unusual setting in which this uncommon conference was held.

Wyncote, Pa., is eleven miles out from Philadelphia, a suburban town on the Reading railroad, the station being called Jenkintown.

The conference was entertained at what is known as the Woolman School, operated by the Friends. It is not a school of the common kind, but is a school for adults, in which present-day problems are discussed, and honest application made of Christian principles. The group in summer school is small and all live in the building and share in the work as well as in the study and discussions. During the winter, in connection with their other work, study groups are occasionally held during week-ends, and this conference was held as one of these groups, or perhaps in place of one of these groups, invitation being given by the director of the school.

The building is an old-fashioned stone residence situated on a knoll and surrounded by a twelve-acre park. There are porches on several sides of the house over which climb the beautiful wisteria vine, which was in blossom. At the edge of the large front lawn was a hedge that hid whatever was beyond, while the sloping lawns at the sides were shaded with various kinds of trees, the Japanese cherry and flowering hawthorn adding their beauty to that of the sweet-shrub and other beautiful shrubs and plants.

It was indeed a lovely spot in which to spend a quiet week-end and it was truly a quiet place for we scarcely heard the trains, and the street was so far away we were not disturbed by sounds of automobiles unless they came up the long winding driveway to the house.

We were assigned rooms, each one sharing her room with one or more other delegates. Our meals were furnished there in the school, and we all ate at one long table which would seat twenty to twenty-four. One meal there were so many that a second table in the sun parlor was used. Our napkins were marked with spring clothes pins upon which we wrote our names, and each time we went to the table we would find our napkins in a different place, so we sat beside different people and in this way became acquainted with more of the women. It was like being entertained in a home, and we thoroughly enjoyed ourselves.

On Friday night we gathered in the living room around the fireplace with its cheery fire, for the night was cool. The topic discussed that night was, "My Church and Race Relations." Preceding the discussion each woman was asked to introduce herself to the company by telling her name, place of residence, and the name of the organization she represented. The only man present then was Dr. George E. Haynes (colored) one of the executive secretaries of the Commission on Church and Race Relations of the Federal Council.

Mr. Haynes spoke first of the plans to hold about eighteen of these educational conferences in various places, and of one soon to be held in Chicago.

The discussion of the evening was opened by Miss Mullineaux (white), representing the Presbyterian Synodical Society, and by Miss Taylor (colored), of the Germantown Young Women's Christian Association. While the facts brought out would apply more directly to some sections of the country than to others, and to large cities rather than small towns, still there was much food for thought in regard to the Christian way of talking about and treating those who are in many cases our equals in thought, education, and culture, but who are handicapped by the color of the skin. It was well put by Miss Taylor when she said that God did not make all of his flowers the same color,

and she was satisfied to be just what she was, for she believed she was just where the Lord wanted her to work.

Examples were given of visits of one school to another, of visits of one Sunday school class to another, of series of interracial meetings, of the custom of Baptist churches in Chicago, where pastors exchange pulpits, and similar exchanges in other places where there were white and colored churches, of three theological schools where no color line is drawn.

Attention was called to the work of the Young Men's Christian Association and the Young Women's Christian Association, and someone stated that the colored people were treated in a more Christian way by these organizations than they are by many of the churches. Attention was also called to the fact that the Federal Council does not hold its meetings where colored and white delegates can not attend and be entertained on the same basis.

The recommendations under this topic are given in section 1 of the findings enclosed with this report.

At the close of the discussion of the evening we enjoyed a half-hour visit around the fireplace while eating the apples which Miss Norment, our hostess, passed around.

On Sabbath morning we found our delegation complete, and they were about evenly divided as to race, there being twelve colored delegates and sixteen white. Some others attended some of the meetings but were not registered.

Sabbath morning the discussion was on "Employment," and was led by Mr. Forrester Washington (colored), of Philadelphia, an invited speaker, the man who has just been chosen as director of the Atlanta School.

He spoke of the advances made by colored people in industry and gave figures to show the number in the various trades and professions, such as teachers, bankers, insurance agents, undertakers, clerks, chemists, dentists, lawyers, artists, authors, social workers, and many others.

He spoke of the difficulty that many of them have in securing positions after preparation. Ford would not at first employ colored men in his factory, but now he has a large number of colored employees. The Dodge factory had mostly Poles, but now

nearly one-third of the workers are Negroes.

Many colored girls are preparing for teaching and for stenography. The stenographer at this conference was a bright, keen colored girl, and stenography was not her only acquirement for she played the piano beautifully. Educated colored young people want to make use of their education, and often meet with refusal because of their color, when they are just as well fitted to do the work as those of the white race. This is of course discouraging to them, and such conditions can often be overcome if the employer takes the right attitude.

An example was given of an employer in Philadelphia who tried seven girls and selected a colored girl as best fitted for secretary. The white girls in his office threatened to leave. Another employer under the same conditions told his office force that the colored girl was going to stay and that if they did not wish to work with her he would be glad to accept their resignations any time. They did not resign.

Colored parents were advised to talk with their children about jobs that would be open to them. They are often easily discouraged, not having the industrial background that others have, but with training and encouragement they develop into good workers.

Often much lower wages are paid to colored workers than to others, which is another discouraging feature of the situation.

Colored people do not want to have to take cheap jobs when they are fitted for places in industry that would bring them a living wage. In some places different organizations have taken this matter up and conditions are bettered. It was suggested that interracial boards endeavor to create openings for colored workers by appearing before men's clubs and other organizations and presenting the situation.

One delegate said that the door to training is shut when business is closed to colored girls where they could work up. It was suggested that white people do not realize that training does the same for Negroes as it does for white people.

An employer in a large plant saw the play, "Shuffle Along," and was carried away by it. He told a man who was trying to get jobs for colored men that if he would send

him three or four like the ones in the play he would hire them. The men were sent and proved satisfactory, resulting in the hiring of many others in that plant.

A Young Women's Christian Association worker suggested that what is needed is education, organization, and toleration.

The recommendations on this topic are in section II of the findings.

Following this topic came the discussion on "Housing." This discussion was opened by Mrs. Gordon (colored), who is in the Department of Welfare in Philadelphia, and is a speaker and writer.

She said, "We do not want a black, or a white, world, but we want a human world."

She told of some of the difficulties that Negroes have in securing houses in desirable locations because of the attitude of residents. In one city thirty-five thousand houses were built, but not one for Negro occupancy. In another city a Negro dentist wished to buy a place, and his wife made the purchase and spent money and time in having it painted and fixed up. Just before they moved the residents in that section found out that a colored family was to move in, and when the woman went to the place she found the porches painted black, and markings all over the house with written threats as to what would happen if they moved in there. Of course they had to give up living there.

Even where they are able to buy good property and would keep it as nicely as anyone, they are often met with refusal because of prejudice. Some of this is due to the unsanitary conditions in some colored sections, and it was suggested that much might be done to help better these conditions through friendly visitation and helpful suggestions.

Many colored people are joining building and loan associations and buying homes that way, and it was suggested that they be encouraged to continue this as one solution of the problem of housing. See section IV of findings.

Under the topic of "Health," the question of hospitals and hospital privileges was brought up as well as the training of colored nurses and doctors. There are two Negro medical schools and other medical schools where colored men may attend, but

the greatest difficulty is to secure places for serving internship.

It was suggested that church groups and interracial committees might work to help secure privileges in this direction.

Perhaps the most interesting discussions of all were those held on the subjects of "Education" and "The Educated Negro in American Life."

Under the first, the thought of education of white children in regard to races was brought out by Mrs. Dickerson (colored), who said that the first idea a child gets of races is from the pictures in textbooks which are not always typical of the higher types of the races they represent. She spoke of the old picture in some books, and others brought out the fact that in some places this picture had been replaced with one of Paul Laurence Dunbar.

Then in history pupils are taught what the white man did but not what the colored people did. Supplemental work is needed along this line to get the true history of our country.

The question of separate schools was discussed with their disadvantages, giving the children a feeling of difference and causing colored children to ask why they can not go to school with the white children.

The matter of prejudiced teachers in mixed schools was mentioned, as colored children often lose interest because of the attitude of the teacher to them.

One white teacher present gave an outline of programs which she had prepared and used in assembly in a large school, in which she had brought out in several separate programs for each race or nation, what has been contributed to American life by Italians, Indians, Hebrews, German, Irish, English, Negroes, and others. These programs had produced a good feeling in the school among those of these nations and races who were in the school, and it was suggested that the idea would be a good one to carry out in other groups beside schools.

Some colleges have courses on racial subjects, and the Philadelphia Normal has recently introduced a course in this subject.

Attention was called to the fact that after the war, mission schools were started in the South for the education of the Negro, and that churches were very much interested in

these schools. Now that the Negro has the advantages of education in other ways, what can be done to give him opportunity to use the education he has acquired? What can be done to help secure them places to work where they may see some of the fruits of their labor? Have the people who started the mission schools lost their interest in the education of the Negro?

As one speaker put it, "Suppose you were very, very hungry and a door was opened on a table of good things to eat which made your hunger increase, and then the door was shut. Colored people are hungry for the better things of life and when we can almost reach them the door is shut."

Dr. Haynes said that a certain missionary association had been a little ahead of others, but even they had not kept ahead of changes in the life of Negro people and the advances of the race.

Another delegate said that white people recognize the difference in classes in their own race but fail to recognize that there are different classes in the colored race. There are those whose actions give the impression that they have never made this discovery, and perhaps do not wish to make it; but that is where they have not kept up with the times; and sometime they will awake to find that colored people of education and refinement are everywhere making themselves known by their ability to do things.

That is where our problem lies—so to reconstruct our methods of thinking as to recognize manhood and womanhood in every race. The Negro has come a long way in the last sixty years. As one said, he has passed through two stages, that of exploitation, and of benevolence, and a third stage, co-operation, is but beginning.

We were caused to think deeply when one earnest, well-educated and practical colored woman said, "I would like to have you white people try being a Negro for just one day. No matter how much money we had or how well-dressed or how refined and well-educated, there would continually have to be the thought of whether or not we would be allowed to enter this hotel or eat at this restaurant or attend this entertainment or attend services in this church."

We call America Christian, but is it expressing Christ's life? A Mohammedan who was in this country for education was

asked if he planned to carry Christianity back to his people. His reply was that after seeing American life, he preferred his own religion, because it taught kindness to all men.

No one could listen to the frank discussions in this conference without feeling a burden upon them. All the way home the thought kept coming to me, "What can be done to remove the hatred and prejudice in the minds of people?"

The Negroes were freed from slavery many years ago, but they are still slaves—slaves to color, and by our own actions. We laud the man who set them free, but we hold them still in slavery by our prejudiced minds. We sing most heartily, "As he died to make men holy, let us die to make men free," and then refuse to *live* in such a manner as to allow them to enjoy their freedom.

Church women can do much to bring about a more Christian way of feeling and thinking and talking about those whom God has chosen to make a little darker in complexion than some of his other children, by honestly facing the facts:

1. That they are human as well as we.
2. That they are God's children and he loves them.
3. That they have contributed much to the history of America.
4. That they have made wonderful advances since receiving their freedom.
5. That many of them have risen to places of honor, and command our respect and admiration.
6. That our attitude as Christians should be one of kindness, sympathy, helpfulness, and co-operation.
7. That we can no longer maintain our own self-respect and ignore their rights as American citizens and Christian men and women.

I am very grateful for the privilege you have given me of attending this Interracial Conference. I only wish I might pass the spirit of the meetings over to you, that you might feel the sympathetic fellowship that we all felt there, and realize, as I did, the fine character and culture of all the women I was privileged to become acquainted with. The list of delegates showed that some were in Young Women's Christian Association work, some in welfare work, some repre-

sented missionary societies, some were teachers, and others represented churches. They thought deeply, felt deeply, and discussed the questions with rare frankness, and yet with a loving appreciation of the feelings of others.

The conference closed with a religious service conducted by a Friend and in the manner of the Friends. A quiet time of meditation came first and then the leader, Miss Shipley, read a few verses from the Bible and gave a quiet, thoughtful talk about life, fruit, seed, as suggested by the words, "And trees bearing fruit, wherein is the seed thereof." She said, "We can not live here in this world entirely separate." "We must try to open the gates of abundant living to the colored people."

At the close of her remarks others followed with thoughts brought out by her words or gathered in the conference. One said, "We must let God express himself in us, then there will be fruitage which has the seed in it." Another, "I am going back to my people with the message to live a more abundant life." Another quoted, "I would fain be to the living God what a man's hand is to a man," and then added, "We are the hand of God and can express many things."

After many helpful thoughts were given, our hostess rose and said that the Friends closed their meetings by all shaking hands, and so we rose and all shook hands and our meeting was closed, except for the memory of beautiful words and lives, and the feeling, as one beautiful white haired woman expressed it, "We shall see Christ of the Philadelphia streets as we never saw him before."

We recommend:

THE CHURCH AND RACE RELATIONS

1. That there be frequent exchanges of visits interracially between white and colored groups, such as schools, Sunday schools, young people's societies, and church and allied organizations, both with each denomination and inter-denominationally.
2. That the program given in such meetings be not necessarily of a religious nature or at a Sunday service, and may or may not deal with race issues.
3. That the policy of the various church bodies in their conferences and conventions follow the precedent established by the Federal Council of Churches, the Young Men's Christian Association, and the Young Women's Christian Association, in

securing places of meeting where all delegates can attend on the same basis.

4. That greater consideration of interracial problems and programs in training schools for Christian workers be considered by those responsible for such schools.

5. That in the planning and carrying out of programs of work affecting both races, the co-operation of both white and colored people be enlisted at the outset.

THE NEGRO IN EMPLOYMENT

1. That our several religious groups study the facts and consider methods of changing the attitude of employers of their community toward colored workers.

2. That efforts be made to bring about a changed attitude on the part of white workers toward colored fellow workers in industry. It is suggested that as a very effective help in bringing about these changes on the part of both employers and workers, ministers present the subject to their congregations, and such organizations as women's clubs and missionary societies study and discuss it. It should also be presented at men's clubs and similar groups.

3. That religious and welfare organizations help by encouraging and training colored workers for openings in industry, and by making an effort to place them in jobs.

4. That church groups advocate among colored workers such efficiency and such contact with white workers in an amicable spirit as will disarm prejudice and remove hostility.

EDUCATION

1. That a study be made of text books used in the schools and effort be made to have only such books used as give a true presentation of the Negro and his contribution to America.

2. That where there is need for bringing about a more sympathetic understanding on the part of white superintendents and teachers toward their colored pupils, the following methods are suggested:

- a. Talks about and by Negroes at parent-teachers meetings.
- b. Invitations to superintendents and teachers to become members of interracial organizations.
- c. The appointment of colored members on boards of education.
- d. Acquaintance of teachers with the lives and interests of their colored children outside of school hours.

3. That a way of bringing about a better interracial spirit in the entire school group has been found successful, namely, assembly programs, presenting the contributions to our common life made by the Negro and other racial groups.

HOUSING

1. That an effort be made by church groups to create a more liberal public sentiment throughout the community in regard to colored and white people living near each other as neighbors.

2. That an effort be made to encourage the investment of money in homes that may be rented or bought by colored people.

3. That colored people be encouraged to join

reliable building and loan associations and buy homes in that way.

4. It being felt that the objection to some classes of colored people as neighbors has a foundation, at least in part, in their slackness in keeping up their homes, we advise that volunteer home visitors of women under auspices of local organizations visit such homes to give advice and instruction in good housekeeping methods.

5. That cases of violence toward colored people who move into a white neighborhood be the concern of church people and that every community have some sort of interracial group to help adjust such cases.

HEALTH

That special attention of church groups be given to the effort to provide hospital and clinical opportunities for Negro doctors as one of the best measures for the promotion of public health and the protection of the community against the spread of communicable diseases.

THE EDUCATED NEGRO IN COMMUNITY LIFE

In view of the frequent insults and embarrassments met by the educated Negro in the ordinary walks of life, we urge white church women to do everything in their power to change this situation.

MRS. WILLARD D. BURDICK.

MINUTES OF WOMAN'S BOARD

The Woman's Board met with Mrs. W. C. Daland, Monday, June 6, 1927. Members present were Mrs. A. B. West, Mrs. A. E. Whitford, Mrs. E. E. Sutton, Mrs. Nettie West, Mrs. G. E. Crosley, Mrs. Edwin Shaw, and Mrs. W. C. Daland.

The meeting was called to order by the president, who read the one hundred and twenty-fifth Psalm, and prayer was offered by Rev. E. E. Sutton.

Minutes of the previous meeting were read.

The report of the treasurer was read and adopted. Receipts were \$239, no disbursements. Balance on hand \$721.05.

Mrs. West read a letter from John Manoah, evangelist in Kandal, South India.

The corresponding secretary presented the report of Mrs. Willard D. Burdick on the Interracial Conference of Church Women. The delegate's expenses were, by vote, allowed.

Rev. E. E. Sutton gave a very interesting address on our Southeastern field. This address was illustrated by a map. The members of the board were deeply impressed by the facts brought out by Mr. Sutton concerning the importance of this field to the denomination.

The minutes of the meeting were read and approved.

MRS. A. B. WEST,
President.
MRS. W. C. DALAND,
Secretary pro tem.

THE LAUSANNE WORLD CONFERENCE FUND

Contributions and pledges toward the expenses of Dr. Bond as our delegate to the World Conference on Faith and Order at Lausanne, Switzerland, in August, were made promptly and cordially by the following persons:

William M. Stillman, A. R. Stillman, George L. Babcock, S. H. Davis, Orra S. Rogers, A. W. Vars, Arthur E. Main, Nettie P. Titworth, Benjamin R. Crandall, George B. Utter, Dr. George W. Post, Sr., J. N. Norwood, Donald L. Burdick, Edwin H. Lewis, Dr. B. F. Johanson, Henry M. Maxson, John H. Austin, E. E. Whitford, President S. O. Bond, A. S. Babcock, Esle F. Randolph, W. A. Titworth, W. D. Burdick, President B. C. Davis, D. M. Andrews and Arta Place.

There have been paid voluntarily in advance \$206. The sum of \$135 in pledges is now due. It is earnestly urged that those who have not paid give themselves the privilege at once of paying. Dr. Bond is to sail about the middle of July.

We want him to visit our European churches and to do some research work. A well informed brother says that he will need all the money we can get for him. So if a few more persons would like to be among the contributors their co-operation would be welcomed.

If there is any mistake in the list of names given above the writer would be very grateful to have his attention called to it.

ARTHUR E. MAIN,
*Chairman of the Conference Committee
on the Faith and Order Movement.*
Alfred, N. Y.

"It is not enough for the soul to be in need; the soul must also cry unto God. Need alone is the begetter of despair, but need with crying is the birthplace of prayer. The very distresses the soul is in are the birth-throes of such prayer."

YOUNG PEOPLE'S WORK

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

AMUSEMENTS

Christian Endeavor Topic for Sabbath Day,
July 16, 1927

DAILY READINGS

Sunday—Standard of fair play (Gen. 21: 22-24)
Monday—Re-creation (Mark 6: 31)
Tuesday—Harmful amusements (1 Cor. 10: 1-7)
Wednesday—Misused amusements (Matt. 11: 16-19)
Thursday—Generosity (Gen. 13: 9)
Friday—Think of the weak (Rom. 15: 1-6)
Sabbath Day—Topic: Applying Christian standards to amusements (Phil. 4: 8; 1 Cor. 6: 12; 8: 12, 13)

MARGARET DAVIS

Social Fellowship Superintendent

This topic is one in which all our active Christian Endeavor workers are very much interested. We hear this subject discussed from all angles at nearly all conventions, and frequently we have similar lessons planned, among other numerous topics, for our Christian Endeavor meetings.

I am not going to work out a meeting plan or to write many comments on the lesson. However, in their places, I shall attempt to give you a few gleanings of the social work as it has been carried on among the few societies who have sent in reports the past year.

I feel proud of our young people and the standard they have for their socials. At a recent county Christian Endeavor rally which was held here at Little Genesee, your social superintendent conducted a social conference. With the exception of the Seventh Day Baptist societies, there is no definite plan or thought given to the social life in the societies. It was revealed that bowling, once a week, was absolutely the only social activity in one society.

Surely, from such a wealth of material as is collected here in my possession, such conditions as I mentioned above, are not prevalent in our societies. One can not help but feel confident that the socials in these societies reporting are having a splendid influence on the young people.

There have been "kitchen socials"; "Christmas socials"; "fellowship breakfasts," in imitation of the big fellowship breakfast held during the week of Conference; "treasure hunts" for the out-of-door good times; "farewell socials" to newly married couples who were moving away, and to college students too; "Hallowe'en socials" with the usual spooks and goblins; "Christian Endeavor luncheons"; "missionary socials," at one of which a box of song books was packed and each endeavorer had a chance to help nail the cover securely in place (the box went to Jamaica); a "home missionary" social, which took the form of a "May-basket social," where the baskets were made and later filled with fruits and flowers to be taken to the shut-ins in the community; "nature socials," which proved very interesting and educational; an "alphabet jamboree," which sounds interesting as well as very lively; "college socials"; "radio socials," of course we are always up-to-date with our radios, too; "kid parties"; "birthday socials," in honor of Washington, Lincoln, Longfellow; and last, but in no way any less interesting, the founding of our Christian Endeavor organization; "to Cleveland" we would all like to go, so we have a social for that also; "RECORDER socials"; "Mother's day social," where fathers were entertained along with mothers; "reception and shower" for a bride and groom, yes, games and everything appropriate for the occasion.

Now this is the list of socials which all have special names. These certainly cover the field and include nearly any kind of party one would desire. The best part of it all remains that, with a very few exceptions, there has been room somewhere along with all the fun to give thanks to the one who grants us the health and strength to carry on this great work. Is not this applying Christian standards to our amusements?

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Every person desires, or should desire, recreation. It is natural that he should desire it, and he is abnormal if he has no wish for it. The body needs exercise in order to keep fit. Not only do the muscles need exercise, but the brain needs it as well.

Under the head of recreation is amusement. One of the great problems which young people have to solve is, "What amusements should I indulge in?" I shall not attempt to answer this question, for each person must solve this problem himself. However, I wish to speak of some Christian principles which should guide one in selecting his amusements.

In solving this problem one should consider his influence on the lives of others. Everyone has an influence—either good or bad. He may choose an amusement which will not harm him in any way, but it may cause someone else to stumble and fall. It is terrible to be a stumbling-block to another. Paul said, "If meat make my brother to offend, I will eat no flesh while the world standeth." This is a problem we *must face*. Let us solve it *right*.

In choosing our amusements it is well for us to consider, "What would Jesus do?" Would he indulge in this or that amusement? Would he approve of the amusements I have chosen? If we let this principle guide us, we shall make the right selections.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent
Sabbath Day, July 16, 1927

DAILY READINGS

Sunday—Ruth, the friend (Ruth 1: 6-18)
Monday—Barnabas, the generous (Acts 4: 36, 37; 11: 22-24)
Tuesday—Miriam, a good sister (Exod. 2: 1-10)
Wednesday—Elijah, who stood up for the right (1 Kings 18: 21-40)
Thursday—Joshua, the leader (Josh. 24: 14, 15)
Friday—Isaiah, the consecrated (Isa. 6: 8)
Sabbath Day—Topic: Who is my favorite character in the Bible? Why? (Matt. 11: 10, 11; Mark 14: 6-9)

A LITTLE OF BOTH

Where there are so many good people to choose from, it is rather hard to decide upon a favorite. What a wonderful array of names we can think of just in the Old Testament: Abraham, Joseph, Moses, Samuel, David, and many others. We feel like the boy who was offered two kinds of dessert, both good, and who decided on "a little of both." So we may admire, and seek to have, the best qualities of each of our favorite characters.

We should like to have the generous disposition of Joseph who, when he became prosperous, could forgive and help his wicked brothers.

We should like to have the child-like faith and trust of a Samuel, the boldness and courage of Elijah on Mt. Carmel, the youthful enthusiasm of David. And as we study their characters and learn to admire them, it will help us to be like them.

But the character who overtops them all, because he has the good qualities of all, with none of the bad, is Jesus. He was as stern as John the Baptist, when need arose, yet was kind to children and full of compassion for the repentant sinner. As great a leader of men as Moses, as simple and clear in his sense of duty as was Samuel, as hopeful and enthusiastic as David, he combines the very best qualities of all, and so deserves to be our highest model and the pattern for our lives.

Rockville, R. I.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR SABBATH DAY, JULY 16,
1927

On the blackboard draw a long line of telephone wires and poles. Call it the prayer line between God and ourselves. Then name each one of the poles which hold the wires up, such as honor, praise, obedience, faith, confession, forgiveness, persistence, submission, gratitude, etc. Explain how these things are needed if we would keep the prayer line between God and ourselves up and working. A prayer line is of no use to anyone unless it is used, any more than a row of telephone wires can send messages back and forth until there is a connection at both ends of the wire.

God is always at the other end of our prayer line waiting to hear the messages we have to send to him. Shall we keep him waiting day after day for our gratitude, our praise, our confession, and our intercession for others? He is more willing to give us things than we are to ask him for them. Even if we sometimes forget him, he will never forget us and will always be faithfully waiting at the other end of our prayer line for us to make our connection with him.

We can not see the person at the other end of a telephone wire, yet we know he is there; it is the same way with God for, although we can not see him, he always hears us and at all times answers our prayers when in his great judgment it is best for us.

YOUNG PEOPLE'S PROGRAMS

(At the Michigan and Ohio Semi-annual Meeting)

Two sessions of the Semi-annual Meeting at Jackson Center, Ohio, were in charge of the young people—the first, their regular program on Sabbath night; and the second, a fellowship breakfast on Sunday morning, given to the delegates by the Jackson Center young people.

Mrs. Frances F. Babcock of Battle Creek presided at the first session. Howard Brooks of Detroit led the devotional service, reading Romans 12. Rev. J. W. Crofoot of Battle Creek gave two chalk talks illustrating the songs, "In the Cross of Christ I Glory," and "Oh, Little Town of Bethlehem." Mrs. Ruby C. Babcock of Battle Creek gave a talk on preparing for service, showing different ways of serving and how the requirements of the Christian Endeavor pledge help in preparing for service. After a short season of sentence prayers, the pageant, "From Self to Service," was presented by the young people of the Jackson Center and Detroit churches under the leadership of Mrs. Frances F. Babcock. Miss Alberta Babcock of Battle Creek delighted the audience with two solos during this program.

The fellowship breakfast Sunday morning at the parsonage was largely attended and greatly enjoyed. A bountiful breakfast was served by the women of Jackson Center, followed by a program of songs and talks in charge of Miss Pauline Groves. The meeting was opened by singing the Young People's Rally Song, after which Rev. J. W. Crofoot led in prayer. Howard Brooks gave a talk on the meaning of fellowship, emphasizing the ability to work with others in a common cause. Rev. J. W. Crofoot spoke about Christian fellowship, which he said was more precious than anything money can buy. He stressed the need of preparing for fellowship with spiritual people and of cultivating the tastes in books,

music, etc., that will make us agreeable companions for such people. Rev. E. E. Sutton of Milton Junction spoke of social fellowship. He said it was the duty of Christian young people to lead the world to higher ideals in social life. Mr. Adelbert Branch of White Cloud called to our minds the results at Pentecost when the people were of one accord and one mind. He said a Pentecost would not hurt any community.

A quartet, consisting of O. G. Davis, J. D. Jones, Adelbert Branch, and Curtis Groves, sang "Savior, Teach Me." The service closed with prayer by Elder G. W. Lewis, and the singing of one verse of "Blest Be the Tie that Binds." R. C. B.

DR. FRANCIS E. CLARK

AN APPRECIATION

In every generation there arise those few rare souls to whom it is given to understand the deeper spiritual meanings of life and to interpret them to the peculiar needs of the day. It has been the inestimable privilege of thousands of young people to be touched and ennobled by one of these, for such was Dr. Clark. We have loved and honored him but we know that the abundance and richness of his influence shall not be apparent until the history of earth is written as a book. It is a privilege to us, the Young People's Board of the Seventh Day Baptist denomination, thus to express our great respect and honor for this man among men, whose life is a prophecy of greater things than we have yet dreamed of.

In behalf of the Young People's Board,
MRS. MARJORIE WILLIS MAXSON.

RECORDER READING CONTEST

MILEAGE

[The mileage for the RECORDERS from November 22 to June 13 is given below. Mileage from September 27 to November 15 has been published previously. There are two more RECORDERS included in the contest.—F. F. B.]

November 22, 190 miles; November 29, 185 miles.

December 6, 190 miles; December 13, 190 miles; December 20, 185 miles; December 27, 190 miles.

January 3, 195 miles; January 10, 185 miles; January 17, 195 miles; January 24, 190 miles; January 31, 195 miles.

February 7, 200 miles; February 14, 185 miles; February 21, 195 miles; February 28, 190 miles.

March 7, 190 miles; March 14, 185 miles; March 21, 190 miles; March 28, 190 miles.

April 4, 200 miles; April 11, 190 miles; April 18, 190 miles; April 25, 190 miles.

May 2, 200 miles; May 9, 185 miles; May 16, 185 miles; May 23, 185 miles; May 30, 195 miles.

June 6, 190 miles; June 13, 185 miles.

THE PLACE OF CHRISTIAN ENDEAVOR IN CHURCH WORK

RAYMOND H. SHOLTZ

(Read at Central Association)

The relation of Christian Endeavor to the work of the church has always been very close. Christian Endeavor was founded, having as one of its express aims that of leading young people into useful service in the church. This has been and should remain one of the guiding principles of the organization. The opportunity of Christian Endeavor for serving the church is three fold.

In the first place, it should aid the church in supplying the religious needs of the younger members of the church community through its program of expressional activity. Without some such opportunity for expression, such as is found in Christian Endeavor, the religious life of the boy or girl is incomplete. He may attend the church services faithfully. He may be inspired and uplifted by an impressive service on Sabbath morning. A forceful sermon from the pulpit may fill him with a desire for the higher things of life. In the Sabbath school he may gain some knowledge of the principles of Christian conduct. But all of these will lose their greatest value if they are not given expression in some sort of activity of the mind and body. In the ideal Christian Endeavor society the young person finds this need supplied. There he finds an outlet for these pent-up religious emotions. He discusses his religious experiences with others. He takes part in the prayer service. He leads the singing or

perhaps in the discussion of the topic. He works with others on the various committees. By all these means he is putting his thoughts and feelings into action and thereby making them an integral part of his life, instead of a mere thrill of feeling or passing emotion that is soon forgotten in the routine of work day tasks. The outlet of expression which the older person finds in church activities, the younger person should find in the Christian Endeavor. Without it his religious life is incomplete. To provide it is Christian Endeavor's first obligation to the church.

A second way that Christian Endeavor may serve the church is through the help it may give in her great task of evangelism. Endeavorers should be alert to the special facilities they have at hand for leading young people outside the church into the Christian life. By making the meetings and socials attractive and interesting, by being ever cordial and friendly to visitors, young people of the community may be encouraged to attend regularly. This is the first step by which many a young person has been led to accept Jesus Christ. There is also the task of keeping those who have been reared within the church faithful to her and leading them into church membership and service. In this Christian Endeavor may and should be an invaluable aid to the church.

The third and probably the most important mission of Christian Endeavor is to provide a training school for future church workers. One of the greatest tasks which confronts the church is the training of her young people. It is a duty which she dare not neglect, for to fail in this means destruction. The church has realized this necessity and there are a number of agencies within the church which have more or less bearing on the task. Of these the Sabbath school is, no doubt, of the greatest importance, but, as has been said, there are certain phases of Christian training which can not come through the Sabbath school in its present form of organization. Christian Endeavor trains the youth to worship reverently. He learns by actual participation in the prayer and worship service to get a fuller conception of the meaning of communion with God. It trains him to express his ideas clearly. The group discus-

sions of problems vital to him stimulate clear thought and expression. It trains him in the giving of money and effort to worth while causes. It trains him to co-operate, for team work is a vital element in society projects or the work of committees. The interdenominational character of Christian Endeavor teaches him to work with those of other beliefs. Most of all, it trains in leadership. In short, if conducted properly, it develops a well rounded Christian character.

It is the men and women who have been trained in these things who will become the useful members of the church. Habits of worship and service formed during youth when the mind is plastic, when the emotions are strongest and impressions deepest, are almost certain to be retained throughout life. A young person with such habits well grounded will not drift away from the church as he grows older but will take an active interest in the work and grow into fuller service.

The church is in need of the help that Christian Endeavor can give if it will. Are we as Christian endeavorers rising to these great opportunities for service? Are we giving the church our best?

SEVENTH DAY BAPTIST GENERAL CONFERENCE

WESTERLY, R. I., AUGUST 23 TO 29, 1927

Your president is assuming that RECORDER readers will be interested in a few brief articles about our coming General Conference and its program. During the last few years there has been a feeling that our programs have been crowded too full, and that the sessions are unnecessarily long. Your present officers have made an honest effort to remedy the situation.

Of course the routine business of Conference must be cared for. In some respects that is the most important work of our annual gatherings. This, however, should occupy only about a total of five or six hours, if discussions on the floor are not too long. Long discussions in our business sessions should not be necessary as there will be ample opportunity to consider matters that each delegate is interested in at the open sessions of committee meetings. There will be no attempt to railroad Conference business, but please accept this as a hint not

to consume unnecessary time with speech making at the business sessions.

The general sessions of Conference will occupy two hours in the morning, an hour and three-quarters in the afternoon, and an hour and one-half in the evening. We hope to average considerably less than six hours a day. On Friday we have three hours in the forenoon, but the afternoon is left open for relaxation and recreation. This, we hope, will be a fitting preparation for the Sabbath.

The teen-age group will have meetings of an hour each, several mornings at nine o'clock, just before the general sessions of Conference. The young people meet in the afternoon at one forty-five preceding the afternoon session of Conference. The hours for the children have not yet been decided upon.

BENJAMIN F. JOHANSON,
President.

516 Post Building,
Battle Creek, Mich.

TRUEST HEROISM

[The following tribute to the brave ocean flier is from the *Union Signal*. I am glad to see the emphasis placed where it belongs concerning the *real* heroism of this young man. The clear conscientiousness that resisted temptations to a popular evil, and the splendid devotion to his mother are quite as heroic as the bravery that faced the dangers of that long flight.—T. L. G.]

When the Minnesota Woman's Christian Temperance Union invited the National to hold its fifty-third convention in Minneapolis, it pointed with pride to the vast wealth of the state in minerals, agricultural products, and commercial enterprises. It did not then realize that before the convention should be held it would have attained a unique distinction among the forty-eight commonwealths, as the childhood and boyhood home of the hero of two great continents.

Fortunate is the state that can claim such a fine specimen of manhood as Charles Lindbergh, the young aviator who flew alone 3,610 miles across the Atlantic in thirty-three and one-half hours. His early childhood was spent in Little Falls, a town that for many years had been the home

of the Lindberghs, the grandfather of Charles having settled there as a pioneer, and a town within easy reach of convention delegates who may journey a few hours further up the Mississippi River.

No wonder Little Falls went wild with joy when the news of the success of the trip reached its citizens, for well did they remember the bright, lovable boy who grew up in their midst, even then evidencing his interest in every form of locomotion.

When questioned as to the life of her boy, Mrs. Lindbergh said, "The large farm on which we lived furnished much of the outdoor life for my boy. It was there also that his interest in locomotion first manifested itself in the form of a boat which he built and on which he and his dog companion went boating together."

Charlie's early education was received at the Little Falls High School, from which he was graduated in 1918. For a year he attended the University of Wisconsin in the department of chemical engineering. When his father was elected a representative to Congress from Minnesota he returned home to work on the farm. During these years, we are told, the lad and his mother were together much, and her companionship helped to mold his character.

Upon the death of Congressman Lindbergh in 1924, his widow moved to Detroit and accepted a position as teacher of chemistry in the Cass Technical High School. In compliance with the wish of his father, Charlie flew over the old homestead to scatter his father's ashes over the farm that had so long been the family home.

Lindy's interest in aviation never waned; he lost no opportunity to learn all he could about air transportation, and finally entered the air mail service. He was from boyhood a youth of one ambition, and the spectacular success that attended his flight across the Atlantic was not the result of luck but because he had given years of concentrated thought to flying. To quote his own words, "There was no casual unpreparedness, as some people think. If I have seemed to be lucky it was because I was fitted out with a perfect ship, equipped by men who took every care and precaution, and nothing was overlooked." He could

well have added that he had prepared himself for this adventure by a clean, sober life, and the exercise of self-control.

Among the many tributes that have been paid this Minnesota youth, none is more discriminating than that given by James E. West, chief Boy Scout executive, of New York, who emphasizes a fact many have overlooked, that Charlie Lindbergh was able to make this historical trip solely through a boyhood of self-discipline. "If he had not lived a good, clean life he would not have had the fine young body, the stamina, the nerve to make that long gruelling flight," says Mr. West. "Sure he had a wonderful machine to fly, but do not forget that the human machine inside that ship was the flesh and blood spark plug behind it all."

Minnesota has reason to be proud that it had a part in training a youth who has achieved such distinction as has Charlie Lindbergh, of whom the American ambassador to France, the Honorable Myron T. Herrick, cabled to President Coolidge, "If we had deliberately sought a type to represent the youth, the intrepid adventure of America, and the immortal bravery of Nungesser and Coli, we could not have fared as well as in this boy of divine genius and simple courage."

Frank, honest, sincere, he did not hesitate to announce in a country and among a people who drink wine and liquors as freely as water that he never indulged in alcoholic beverages, and to decline to drink champagne at any of the many festive occasions when the company drank in his honor. With simple, innate modesty, he gracefully and graciously turned the compliments that were showered upon him personally to the makers of his fine plane or to his country, or won the hearts of all Frenchmen by insisting that what Captain Nungesser and Coli had gloriously failed to do was a much more courageous accomplishment than what he had done.

In this day, when there is much loose talk about lack of reverence and respect for parents, it thrilled the hearts of young and old alike to observe the constant thought of this son for his mother. His first words when he landed were, "Well, I made it. Please cable mother." In the midst of ova-

(Continued on page 831)

CHILDREN'S PAGE

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

DEAR CHILDREN OF THE RECORDER FAMILY:

I'm calling loud, I'm calling long,
"Dear children, come and help me please!"
Your stories on this page belong.
I beg you on my bended knees

To write a letter, verse, or tale,
No matter if it's very small.
Oh, do it soon and without fail!
I surely want to hear from all.

Who'll be the next? This is my plea.
Come one! Come all! Quick as a wink,
Do send a few short lines to me!
It would not be a waste of ink.

But in the meantime I will send.
Another little tale to you;
And if you like it, take your pen
To let me have a word from you.

THE SCHOOL PRIZE

"See a pin and let it lie,
You'll need a pin before you die."

It was a very exciting and most unusual day to the children of the little town of Hilton. Not only was it the last day of school, which was in itself a time for rejoicing, but for two other causes, at least, it was to be a day long to be remembered.

In the first place the governor of the state, who had years before been a Hilton schoolboy, was to give an address at the annual school entertainment that afternoon; in the second place, he had offered a prize of twenty-five dollars, to be given to the boy or girl who, in his opinion, was most deserving of such a reward. No one, except perhaps the principal, knew just what qualities would indicate who was the most deserving pupil.

Great was the excitement, and many were the conjectures on the part of the children on the all important subject.

Francis Austin, the only son of a poor widow, said to himself as he was getting ready for school that afternoon, "What a help it would be to mother if I could win the prize! But then I haven't a chance. So many others are more deserving than I. Some are never absent or tardy and I some-

times have to be both. Others are better scholars, more popular with teachers and schoolmates, better dressed, and better mannered. Of course I can not hope to win; but then I'll try to be as deserving as I can and not grumble because I do not get the highest award"; and he whistled merrily as he brushed his worn clothes.

"I have the best kind of prize already, the finest mother in the world, and no one has a better reason for being happy," he said, as he whirled the little mother around the room until she begged for mercy as she smiled through the tears in her tired blue eyes.

"No mother ever had a better son," she said happily. "Even if you do not get the prize, you deserve it."

"Your love is reward enough for me," said the boy, as he started for the door. In the doorway he espied a pin shining at his feet.

"See a pin and let it lie,
You'll need a pin before you die,"

he said as he handed it to his mother. "That's a silly rhyme, isn't it mother?"

"It means more than you think," said his mother. "To me it means, see a chance to do a good deed and leave it undone, and some day you may need a good turn yourself and fail to get it."

Francis laughed as he hurried out, but his mother's words kept running through his mind.

As he turned the corner, a neighbor called to him from the window, "Oh, Francis! Have you time to go after the doctor for me? The baby is very sick, and I have no one else to send!"

"Of course I will go," he said earnestly, and then to himself, with a little twinkle in his eyes, "My first pin."

He hurried to the other side of town and reached the doctor's office, just as Dr. Ward was coming down the steps leading his little daughter Ruth. The doctor said he would go to the sick child at once, but asked, "Can you spare the time to take Ruth to her grandmother's? Her mother is away."

Francis willingly guided the slow steps of the little one several blocks back, again repeating over to himself the words of the old rhyme.

When he left her with Grandma Ward,

he had just about time by running to reach the schoolhouse before the last bell rang. But about two blocks from the school he came upon a little old lady who stood leaning wearily against a tree. "Oh, my dear boy!" she said as he came up. "I fear I have walked too far. I do not know what my son will say, but I did so want to see as much of the dear old town as I could. I am so tired that it seems as if I never could get back to the schoolhouse. May I lean on your arm, please?"

Of course he could not refuse. "What if it were my own mother?" he thought. "What matter if I am a little late!"

Of course the program had begun when Francis and his aged companion entered the hall. What was his surprise when the old lady was led to the platform and given a seat of honor beside the governor. But greater still was his surprise and bewilderment when the great man rose at the close of the program and said, "Will Francis Austin please step to the front of the room!"

As in a dream, the astonished boy obeyed, and heard the governor say with his pleasant voice not quite steady, "My dear boy, I am proud to give this prize to you. I consider that no other pupil in the school is so deserving of this award as you. I thank you above all for your kindness to my dear mother. I know you are a good son."

The kind words of the governor and the rousing cheers of a friendly audience made Francis very proud and happy, but dearest to him of all were his mother's words, "My son, I knew you deserved it!" And ever after the words of the old rhyme remained as a guide through a very successful life.

"See a pin and let it lie,
You'll need a pin before you die."

NOW YOU ASK ONE

H. V. G.

GAME 5

1. Who was the father of Abraham?
2. Who was Abraham's wife?
3. Who said, "We ought to obey God rather than men"?
4. Who said, "The wages of sin is death"?
5. What country did Ruth come from?
6. From what book of the Bible is this:

"He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake"?

7. Finish this quotation, "Therefore all things whatsoever [twenty-two words]."

8. When was it that Jesus said, "It is written again, Thou shalt not tempt the Lord thy God"?

9. How do you spell the name of the mother of John the Baptist?

10. Into what sea does the River Jordan flow?

ANSWERS TO GAME 4

1. Paul.
2. Jesus.
3. Robbery. See John 18:40.
4. First Kings, First and Second Samuel being the first two books of the Kings.
5. First Samuel.
6. Jerusalem.
7. To get the birthright, the rights and inheritance of the eldest son. Esau was really the older.
8. Ha-bak'uk (preferred), also Hab'akuk; the a's and the u short. (Webster's *New International Dictionary*.)
9. Leah and Rachel
10. Nehemiah (knee high), Bildad the Shuhite (height of a shoe), and Peter (because he was short of money—"Silver and gold have I none").

TRUEST HEROISM

(Continued from page 829)

tions that would have turned the heads of older and wiser men than he, he kept in mind the mother back in America and sent her frequent messages, conscious that the glory that had come to him would rejoice her heart far more than that of any other human being. Surely America is safe when its sons in the midst of such temptations do not forget to share their triumphs with their mothers.

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Sabbath School. Lesson II.—July 9, 1927

SAMUEL'S FAREWELL. 1 Sam. 12: 1-5, 19-25

Golden Text.—"Thy loving kindness is before mine eyes; and I have walked in thy truth." Ps. 26: 3.

DAILY READINGS

July 3—Jehovah Calls Samuel. 1 Sam. 3: 1-10.

July 4—Samuel a Prophet. 1 Sam. 3: 11-21.

July 5—Samuel Interceding for Israel. 1 Sam. 7: 3-12.

July 6—Admonishing the People. 1 Sam. 12: 6-18.

July 7—Samuel's Farewell. 1 Sam. 12: 1-5, 19-25.

July 8—An Apostle's Farewell. Acts 20: 22-35.

July 9—A Life of Integrity. Psalm 26: 1-8.

(For Lesson Notes, see *Helping Hand*)

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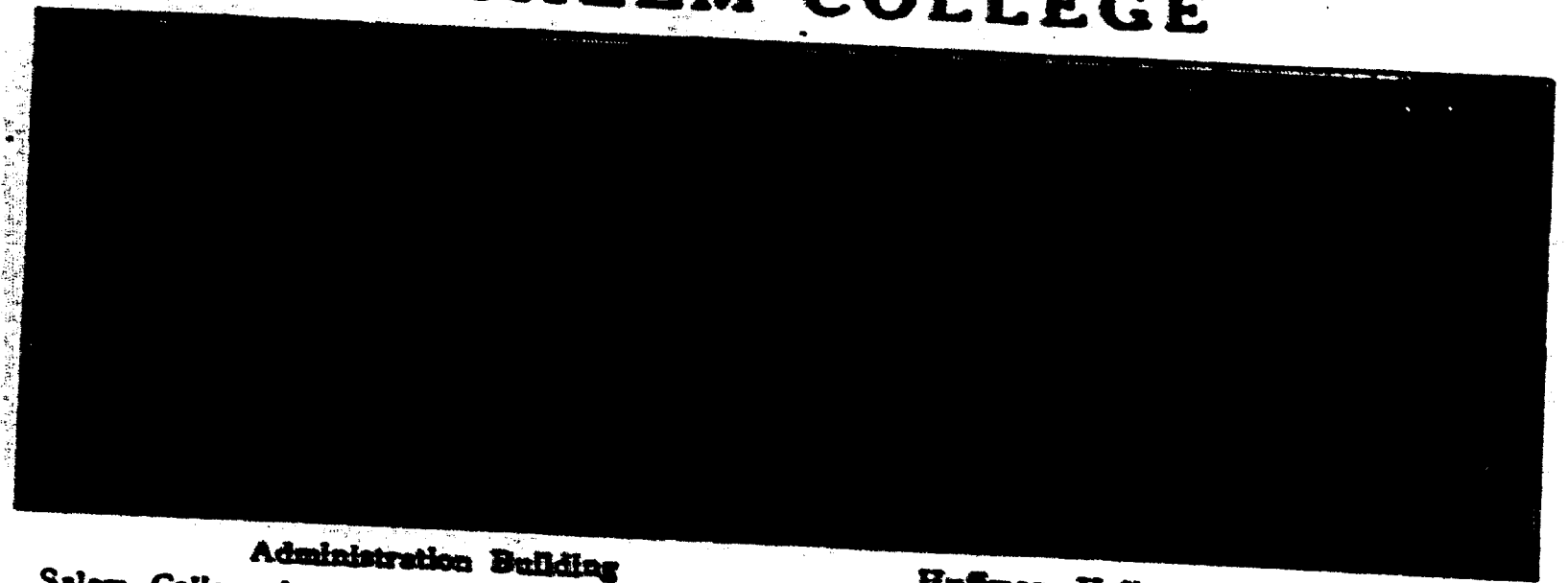
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