

The Sabbath Recorder

DENOMINATIONAL BUILDING

Plainfield, New Jersey

Date.....1926.

In consideration of the gifts and subscriptions of others for the same purpose (that of constructing a Seventh Day Baptist Denominational Building), I promise to pay to the American Sabbath Tract Society, a New Jersey corporation having its principal office in Plainfield, N. J., the sum of

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THE DENOMINATIONAL BUILDING
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Treasurer
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Nothing less than an aroused Church consciousness that will compel every Christian to stand courageously in his personal and community life against this evil (of drink) will suffice to bring victory.

We are almost totally neglecting the temperance education of the rising generation. We are dealing with a very precocious group and we dare not take the absence of the open saloon as sufficient evidence for eliminating temperance instruction.

Prohibition was made possible by an education of two generations on the effects of alcohol.

The Church is challenged to bring a new program of religious education that will not only show the evils of alcohol but will also produce a Christian citizen who will stand for a new Americanism.

—H. L. Pickerill in the Front Rank.

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SEVENTH DAY BAPTIST DIRECTORY

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ADDRESSES OF MISSIONARIES IN CHINA

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WHOLE No. 4,297

Dear Lord, we thank thee for the loyalty and interest in things pertaining to thy kingdom on earth, as manifested in the four associations. For the spirit of brotherly love and for the willingness of thy people to unite in advancing thy truth, we render thee thanksgiving and praise. We rejoice to see so many young people taking up the good work for Christ and the Church; and we pray that thou wilt so bless their efforts that in all our churches there may be a genuine revival of spiritual life and that many souls may be added to our churches in the near future. In Christ's name we ask it all. Amen.

Among the Beautiful I am sure I shall always love the West Virginia hills. They seem different to me from any other hills I ever knew. The hills around my childhood home in Genesee, western New York, are always dear to me, and I have just enjoyed a good half day's tramp among them, dreaming over the memories of childhood days, which they always bring to mind. In this case, there was a sense of sadness and a feeling of loss as I strolled by the empty, windowless homes, where seventy-five years ago I found my boyhood companions, all but one of whom have gone the way of all the earth.

But there is a different cause for my love and interest in the scenes that greet me in West Virginia. Here for sixteen years I labored with tried and true friends to help the Salem Church and the young college in getting started in an onward movement for church and school, in the days when every step upward cost a hard struggle. Here too, for fourteen years of that time, it was my privilege to work with the dear young people whose homes were scattered among these rugged hills, and who were, several of them, to become leaders in our denomination.

West Virginia, with its memories of revival work in the churches, and of educational advancement with the forward-looking boys and girls, will always have a warm place in my heart.

Every step of the journey from Genesee, N. Y., to Salamanca and Bradford, and on

to Pittsburgh and then to Clarksburg, W. Va., was greatly enjoyed in anticipation of a brief visit with my daughter and loved ones in Lost Creek. After twenty-four hours there I went to Berea, in company with Brother Erlo Sutton, reaching there in time for the Teen-Age Conference on the day before the association was to begin.

The meetings were held in what is known as "the old Pine Grove," where once stood the church by that name.

Since the burning of the Berea church on the Otter Slide, our people have worshiped in a little Methodist church, just across the road from the grove, while they are building a new one nearer to town and on the parsonage lot.

The old pine grove was a beautiful place for the day meetings and for the picnic part of the occasion, where two meals each day were served.

The evening meetings were held in the house, since there was no way of lighting the grove.

The weather was oppressively warm, so we all had to discard our coats and do with as little clothing as the law would allow. The old time style of preaching and addressing in shirt-sleeves seemed to be in order once more.

Probably the distance of this historic grove from the village, and from the homes, and the narrow, crooked "one-way" roads to go and come on, had something to do with the small attendance on the first two days.

This was written on Friday morning before the autos began to come in. On Sabbath I counted fifty-five automobiles on the ground, and on Sunday there were several old-fashioned teams besides about the same number of autos.

The Teen-Age Conference at Berea Under the direction of Rev. Herbert C. Van Horn and Rev. Clifford A. Beebe,

group thirteen of the Seventh Day Baptist Teen-Age Conferences was held in the old Pine Grove near Berea, W. Va., on the afternoon and evening before the South-

eastern Association. Rev. George B. Shaw, Revs. Beebe and Van Horn had parts in the exercises.

When we reached the old grove on Wednesday afternoon, we found the young people beginning to gather; and after the organ and table and some seats were carried out in the shady grove, a very interesting meeting was held in the open air.

The beautiful sunshine that flooded the forest was in perfect harmony with the Christian sunshine that seemed to flood the hearts of old and young, as they sang of the home "where gates swing outside never," and the "old rugged cross," which always touches the hearts of men.

Pastor Shaw made some excellent points found in the fifteenth Psalm, and led the young people in a service of worship. Everything combined to make this meeting a very inspiring and helpful occasion. The brilliant sunshine, flooding the grove and bathing the hills with glory, and the sound of prayer and praise, certainly made that historic grove seem like a heavenly place. Sometimes we do experience what must be like foretastes of heaven, even here on earth. There was such a fine company of young people, and also some older ones, that the speakers seemed to rise to the occasion, and each one made the best of his opportunity.

Brother Herbert Van Horn spoke of his interest in the boys and girls and made some helpful remarks, urging a spirit of toleration with those who differ from us. He warned us against the spirit of intolerance, which emphasizes the non-essentials too much and overlooks the really essential things.

There are problems of *morality* to be met on every hand in this fast age. Let us all try to help others to be absolutely pure, and so make a better world.

The problems of race prejudice are to be guarded against. Then there is the problem of *indifference* to the great spiritual interests of our people. The living Sabbath question is very important. We are too apt to lower the standard to a similar level with that of many about us, until we keep the Sabbath as loosely as do our Sunday friends their day of rest. Let us be true and constant in our efforts to make the Sabbath all God meant it should be.

At the close of Pastor Van Horn's re-

marks the Young People's Rally Song was sung with a commendable spirit of loyalty.

Then Pastor Beebe spoke on the "Sabbath on the Plus Side." The Sabbath should not be a handicap but a help to a higher life. Parents sometimes discourage their boys by talking about how hard it is to keep the Sabbath, when they should try to help them to be strong and true. Show them how they can keep it if they really try.

The meeting closed with the song, "A New Day Dawning":

"Go forth to serve, as Jesus went,
To minister to men;
A messenger from heaven sent,
To do his work again.

"Be loyal to God's holy Word,
Delivered to the saints;
Hold fast the truth that you have heard
Against the world's complaints.

"Seek Christ, his will, his sacrifice,
His blessed way to live;
Let self die out, Christ shall suffice
To him your spirit give.

Chorus

"There's a new day dawning,
There's a new day dawning;
Then arise, O children of the light,
Arise and sing!
There's a new day dawning,
There's a new day dawning,
When the nations of the world shall worship
Christ the King."

The Southeastern Association On Thursday, June 30, the association was called to order, out in the grove, by President Clifford A. Beebe of Berea, W. Va. Miss Conza Matthrell was recording secretary.

After a spirited praise service and a message from the Bible, Rev. Erlo Sutton led in prayer, followed by three others in brief prayers. All then joined in singing, "More like Jesus would I be," and the meeting was open for business.

In the moderator's opening address, he said that he had thought that the theme, "On the Firing Line," for this association, savored too much of war; but when he remembered that it stands here only for the contest between right and wrong, in which we must fight the good fight of faith, he thought the theme was all right.

He mentioned the burning of a small and lifeless country church of which an infidel make the unkind remark, "I never saw that

church on fire before." We need the refining fire here rather than the destructive fire, a fire that shall consume our sins. We need the baptism of holy fire more than anything else, a fire that fits us for the good work of our Master.

The speaker made fitting reference to the boys now in the work who had gone out from their homes among these West Virginia hills. In the years gone by there was fire enough to produce strong men. West Virginia means much to Seventh Day Baptists. This is no time for our people here to lose interest now.

A hearty welcome to visitors was extended by Miss Draxie Brissey. She hoped we would all revive old friendships and make new ones. A glad response was given by Mrs. H. C. Van Horn. She expressed the hope that the friends, secretaries and delegates would bring inspiration and encouraging information to the churches here. We not only hope to receive blessings here, but we do long to be a help to those who come. We thank you all for coming, and hope you will come again.

Clyde Ehret, an old Berea boy, now pastor at Alfred, N. Y., was the first delegate to bring his message. He spoke of old times when, seventeen years ago, he was delegate from his old home association, and now he is here to represent two other associations. I am glad to be home again, and to bring messages to the dear old association where, in years gone by, I loved to see and hear from the delegates from abroad. He spoke now for the Central and Western associations. Two churches in the latter have reached one hundred years of church life. The visitors all seemed thankful for the glad welcome extended to them.

The delegate from the Eastern Association spoke of the teen-age camps just starting in Rhode Island, and the efforts to help the young people. This interesting session closed with the song, "Love lifted me."

Thursday Afternoon At Berea The picnic plan for dinners and suppers was greatly enjoyed in old Pine Grove, during the meetings.

In the afternoons the seats were carried out into the grove, with the organ and secretaries' table, and meetings were held in the open air. But, there being no lights in the

grove, we all had to go inside for evening meetings.

Rev. H. L. Cottrell brought encouraging words from the great Northwest, telling all about the Teen-Age Conference recently held in Nortonville, Kan. Eighty young people from North Loup and Nortonville churches made an excellent meeting.

Messages by the two secretaries were brought from the Tract Society and the Missionary Society, also from the Sabbath School Board on religious education by Secretary Erlo Sutton, and a brief talk about the *SABBATH RECORDER* by the editor.

The first sermon was by Rev. W. L. Davis of Salemville, Pa. Renewed strength for those who wait upon the Lord, was his main theme. Emphasis was placed upon the gaining of spiritual strength through loyalty and obedience to God. The business of soul winning is the main thing. We need strong faith and brotherly love more than the spirit of controversy.

Let us rebuild the old family altar, support the prayer meetings and church appointments—"They that wait upon the Lord shall renew their strength." May we have patience to bear our burdens. Everything with us as a people depends upon our faithfulness.

This good meeting closed with the song, "I will sing the wondrous story."

There was a good attendance at the first evening meeting to listen to a sermon by the editor. It did seem good to speak to a fine company of West Virginia young people again.

Friday at Berea The excellent song, "By his own hand he leadeth me," broke the silence on Friday morning, and the association was soon at its work. The devotionals were conducted by Rev. W. L. Davis of Salemville, Pa. He makes a lively leader in song service.

Would that every *RECORDER* reader could enjoy the song, "Smile, smile," as we enjoyed it this morning:

"Smile, smile, when you're feeling blue;
Smile, smile, that's the thing to do;
You'll not be offending, you'll be condescending,
If you always wear a smile.

"Smile, smile, everywhere you go;
Smile, smile, banish all your woe;

Clouds will all be brighter, disappointments lighter,
If you always wear a smile.

"Smile, smile, when the day is gray;
Smile, smile all along the way;
Sing, and all your troubles soon will turn to
bubbles,
If you always wear a smile.

"Smile, smile, when you're feeling sad;
Smile, smile, it will make you glad;
It is appetizing, 'twill be patronizing
If you always wear a smile."

There is a natural enthusiasm, a sort of triumphant spirit about the whole-hearted singing of the West Virginia young people, that carries you right into the sentiment of their song, making its sentiment a reality before you are aware. It must prove a blessing to anyone who enters into the spirit of this song.

After the devotional services, led by Mrs. Herbert C. Van Horn, the very next song was, "Love lifted me," the chorus of which runs, "When nothing else could help, love lifted me."

In the history of church work among these hills many a soul has been lifted by gospel songs from the depths of sin to the heights of joy in full salvation.

The old way of reading the letters from the churches is still practiced here, and some interesting letters were read in full, showing the condition of churches and the work they are trying to do.

In the religious education hour Brother George B. Shaw spoke of the good work in Salem College and Church. In this hour Mrs. H. C. Van Horn of Lost Creek, sang one of her good father's favorite songs, "What shall the harvest be?" For every one who had heard Elder Simeon H. Babcock sing that song, some precious memories of a good man were revived.

Secretary Erlo Sutton told of the religious education movement. He wished he could have all the superintendents and pastors to hear of the efforts of the Sabbath School Board to promote religious education in the churches through the Vacation Bible School work.

The less than thirty minutes a week given to Bible study in the churches is utterly inadequate. The vacation schools will give forty-five hours of *systematic* religious training in each summer school, by compe-

tent teachers. Many churches are entering into this good work.

Attention to our denominational history is also being directed in these schools, as well as studies on the life and times of Jesus. This is indeed an excellent method of evangelism to bring young people into the churches.

The Catholics hold their own children by this method, and Protestants have lost out by neglecting it. Jews and Catholics put us to shame, so far as painstaking work in religious education is concerned.

Brother Sutton made a strong plea for special training of our own children in religious education.

SABBATH EVE

The sermon before the conference meeting was by Brother W. D. Burdick, who also led the after meeting. Brother Burdick spoke from the words of Moses to Hobab, "Come with us and we will do thee good." It was a strong evangelical sermon, in which was given an earnest plea for high and pure ideals. It will pay to join the children of God. They will do you good and you can do them good. We need you.

This was followed by a conference meeting in which twenty-two persons bore testimony. In the fore part of this meeting, eight prayers were put up for the blessing and help which God alone can give.

Woman's Work After the usual introductory exercises Mrs. Wardner Davis took charge of the woman's hour in the South-eastern Association.

It occurred to me that we are once again in the association where the Woman's Board was organized many years ago in the General Conference held at Lost Creek—Mrs. Davis' old home church.

The reports were full of interest, showing the activities of the various churches in woman's work.

We give our readers elsewhere a good paper by Mrs. Sarah Beebe, on prayer in the home, which was presented at this session.

EDUCATION

The Education Society's hour was in charge of Pastor Clyde Ehret of Alfred, N. Y. He spoke of efforts to connect up education with the vital things of life. Education is learning the things of God's world,

and for the promotion of better and truer living.

Rev. George B. Shaw said Seventh Day Baptists have always been educators. The Education Society should help to better living.

The needs of all our schools are fully published, and we need not repeat them here. Education helps to get the real facts. These and the realities are often the same, but the differences come in the interpretation.

Education shows a much more wonderful world than the fathers knew. We are learning more about the Maker. We must learn the real rules of life or have a hard time. Too many fail to learn how to use things for their best good. Education teaches how to live together and how to use natural powers for the good of man. We must learn how to be useful and to see the *possibilities* in man.

Sabbath at Berea The Sabbath school came at ten o'clock Sabbath morning. Five visiting delegates were asked to take certain parts, and the regular lesson for the day was taught.

Sabbath morning was beautiful with brilliant sunshine, fresh breezes after a rain storm in the night, and everything was favorable for a large attendance.

The sermon was by Rev. Clyde Ehret, who was an old-time Berea boy. A large audience greeted him, and he preached a brief sermon to the boys and girls first. His theme, "Be Courteous," was presented as a recipe for the cake of courtesy. The first ingredient was *unselfishness*; second, the butter of *sympathy*; third, sugar of *gentleness*; fourth, the flavoring, *humility*; fifth, soda of *politeness*; sixth, salt of *kindness*. He made a very good and practical sermonette for the young friends.

THE SERMON

Brother Ehret's text was, "A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things." This was a plain, practical sermon showing the qualities that go to make a good man. He urged men to keep putting into life the good things, if they would have a successful future. We are today what our past has made us, and what we are to be tomorrow

is now being settled by what we are thinking and doing.

YOUNG PEOPLE'S WORK

On the evening after Sabbath, the young people had an excellent program, consisting of a series of recitations by Greta Randolph, regarding the cross. The way of the cross was emphasized, and the song, "Jesus, I my cross have taken," was sung. One after another came forward to take up her cross, but could not select the one she was willing to carry. Therefore each one laid down her cross and walked slowly and sorrowfully away.

The song, "Must Jesus bear the cross alone?" was sung; and still each one, after trying the smallest cross among several, went off without any. One took up a big cross, but soon laid it down.

Then as the song, "I am coming to the cross," was sung, she returned and, kneeling down, took it up again. As the stanzas were sung, one by one the seekers all came back, and there was a beautiful tableau with all the young people present, each bearing her cross. The entire class then sang together, "Jesus, I my cross have taken." This was indeed a beautiful and inspiring exercise. The young people did themselves great credit at every turn in this evening's work.

The sermon by Brother Cottrell of Nortonville, Kan., completed this, the great day of the feast.

Each day of the association, the people came to the grove to remain all day, having the two meals there, and remaining until after the evening meeting. This made long days, but there was no other way, and the people did enjoy it all.

The Last Day On the morning of Sunday, In Berea the last day of the South-eastern Association, the grove began early to fill up. In many cases the cars were filled with people who seemed to care little or nothing for the services, but evidently were there for an outdoor visit and free picnic dinner, which the Bereans are noted for furnishing on such occasions. The long table, sixty or seventy feet long, was literally loaded with good things to eat, and there was plenty in reserve in baskets under the tables to replenish when certain kinds of food were used up.

Two days found these loaded tables crowded with hungry men and women and boys and girls, who seemed to enjoy the dinners and suppers even if they did not pay attention to the spiritual food offered in the meetings.

The business session on Sunday morning was opened by the good old song, "On Christ the solid rock I stand," after which a season of prayer prepared the way for the business session.

Then came the missionary hour in charge of Secretary W. L. Burdick. He took this opportunity to commend the church here for taking good care of its pastor, and explained that Brother Beebe had come to us from another denomination keeping Sunday. After a few complimentary words as to the consecrated spirit which one to be true to convictions in such a case must possess, Brother Burdick urged the church to follow their leader faithfully.

Then Secretary Burdick laid upon the hearts of the people his heart-burden for missions, and told of the many open doors and urgent calls for help at home and abroad. He spoke of the scarcity of men to carry on the work, and urged people to do what they can towards helping young men to accept the ministry as a life work.

Miss Anna West then reviewed the situation in China, which she did in a way similar to that followed in the three associations already held. She spoke somewhat at length upon the demand of the Chinese to have the schools placed under their control with an American as counselor. This demand seemed like a discouraging thing, but she was hopeful for the outcome.

Brother Burdick thinks the China school question will have to go to Conference for solution. Shall we register our schools in China under foreign trustees and principals? This is a serious question. We must meet this serious crisis. We need the prayers of all our people for divine guidance in this work.

Brother Burdick spoke again of the appeals for missionaries coming to us from Australia, India, Java, South America, Jamaica, and Holland. We ought to investigate all the fields and know what kind of men we are supporting.

The Onward Movement and the Tract Society's program by Rev. W. D. Burdick

and the editor completed the program of the association and the delegates hurried away to Pennsboro for the train which brought them home on the Fourth of July.

Ordination of Deacons At Berea, W. Va. On Sabbath afternoon at the South-eastern Association there was an ordination of deacons in charge of the Berea Church. The candidates were Mr. F. M. Sutton and Mrs. Viola Hodge, the father and the cousin of Rev. Erlo Sutton, who preached the ordination sermon.

The meeting was held in old Pine Grove, just across the road from the church. The crowd was large enough to fill the church four times, so the seats were all taken to the grove, and half a hundred automobiles stood in a great circle around the seats.

The council was soon selected and the candidates took their places in front of the audience. The following program was then carried out:

Devotional exercises, Rev. W. L. Burdick.
Examination of candidates, Rev. T. L. Gardiner.
Charge to the candidates, Rev. George B. Shaw.
Charge to the Church, Rev. W. L. Davis.
Consecrating prayer with laying on of hands, Rev. W. D. Burdick.
Welcome to the deacon's office, Deacon F. J. Ehret.

The story of choosing the first deacons was read from Acts, sixth chapter, and the reference to the qualifications of a deacon as written by Paul to Timothy was also considered.

Brother Sutton's sermon will also be given our readers. It was indeed very interesting to witness this son preaching the ordination sermon for his own father. The entire service was listened to by a large audience, and we trust that much good may come to many by this meeting. I know you will enjoy Mr. Sutton's sermon.

A Correction By some mishap, the address of S. Duane Ogden, in the RECORDER of June 20, page 780, was given the wrong title. His "Week Day Religious Education" paper has not come, as yet, to the editor; and the article referred to should have appeared with, "Where Our Ministers Should Be Educated," as its real title. We are sorry for this mistake.

Perhaps Brother Ogden will yet send us his paper on "Week Day Religious Educa-

tion," and we will be glad to give it place in the RECORDER. It was delivered on Sabbath afternoon, at the association, as part of the Sabbath School Board's program.

About Conference on The Pacific Coast I suppose most of our people have learned that our good friends at Riverside, Calif., are pleading for the General Conference to meet with them in 1928. While some of our people may think California is too far away, and that only a very few could afford to go, and that there would be a loss to the causes we love by taking the Conference there, I can not help feeling that the gain to our good cause by going to the Pacific coast will probably over balance the loss which might result in the eastern section.

When I think of the many lone Sabbath keepers scattered up and down the Pacific coast, who have never seen a Seventh Day Baptist General Conference; and when I realize the need of doing what we can to strengthen the ties that bind those two churches in love to the denomination at large, it is my opinion that the great cause we love would be wonderfully advanced by sending the Conference for next year beyond the Rocky Mountains. Personally I favor the proposition.

The Building Fund Our last report on June 7 showed the amount of the Denominational Building Fund to be \$29,448.51. Since that date we have received \$260. This makes the present amount on hand, July 7, \$29,708.51.

RIVERSIDE CHURCH WANTS CONFERENCE IN 1928

An invitation has been sent the president of Conference, inviting the 1928 sessions to be held with the Riverside Church. The new building will be completed this fall, providing a meeting place that will be large and commodious.

The need of a Conference on the Pacific coast is great for the proper binding of these people with the East. Our visitors of this year are almost unanimous in supporting the call of this field for a part in entertaining this meeting of our people.

California is definitely a great field for work in the future, for every year finds

many new homes made by our members here and many have a feeling of wanting to come to California sometime. The wonders of this section of the country will be an added attraction. We hope to be able to show much of the land in well-planned trips between sessions.

We are wanting to interest you in helping us get Conference. Did you know that Riverside has one of the most famous hotels in all the world? The Glenwood Mission Inn is so distinctive that people come from everywhere to visit it. It is described this way: "The atmosphere of the inn is so different that it becomes a hostelry always to be remembered by every guest. Reminders of the old missions are everywhere. The beautiful 'Court of the Birds,' a capacious art gallery filled with products of the genius of America and Europe, a vast embowered patio, with ferns and palms and flowers and where gurgling fountains play; a cloister where symphonies flow from an unexcelled cathedral organ; endless grottos filled with curios from the far ends of the earth—all these are here in entrancing interest."

However, we plan to have you in our homes as our guests and will gladly show you this and other places of interest. Plan for Conference in Riverside in 1928. Other items of interest will follow.

G. D. HARGIS.

SALEMVILLE WINS FIRST PLACE

Sherman R. Kagarise, clerk of the Salemville Seventh Day Baptist Church, was the first to send in the annual report of the church to the corresponding secretary of the General Conference. It was received at Milton on the fourth day of July, having been posted at New Enterprise, Pa., July 2. Next came the report from Exeland, Wis., then from Stonefort, Ill., then from Walworth, Wis. The blanks, enclosing a self-addressed stamped envelope, were sent out the last week in June. It is hoped that this acknowledgment of the prompt arrival of the first four will suggest to other clerks that there be as little delay as possible in making out their reports and posting them to the corresponding secretary.

Hopefully yours,

EDWIN SHAW.

Milton, Wis.,
July 5, 1927.

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.
- No. 10.—Marlboro, N. J.
- No. 11.—Richburg, N. Y.
- No. 12.—Plainfield, N. J.
- No. 13.—Middle Island, W. Va.
- No. 14.—Battle Creek, Mich.

STATEMENT ONWARD MOVEMENT TREASURER, JUNE, 1927

Receipts	
Denominational Budget	
Adams Center	\$ 139.00
Adams Center Sabbath school	28.00
Alfred, First	334.73
Alfred, First, woman's society	35.00
Alfred, Second	158.00
Andover	15.40
Andover Aid society	25.00
Battle Creek	863.00
Berlin	28.00
Brookfield, First	23.20
Brookfield, First, woman's society	100.00
Brookfield, Second	175.00
Brookfield, Second, Sabbath school	5.00
Carlton	3.00
Carlton, woman's society	10.00
Chicago	346.00
DeRuyter	132.00
Detroit	38.00
Dodge Center	6.50
Edinburg	14.60
Exeland	5.00
Farina	480.83
Farina, Sabbath school	20.00
Farina, woman's society	50.00
Genesee, First	104.00
Gentry	11.00
Hammond	90.00
Hartsville	5.00
Hebron, Second	15.00
Hopkinton, First	170.25
Hopkinton, Second	16.00
Independence	124.00
Little Prairie	16.00
Lost Creek	250.00
Marlboro	103.50
Middle Island	51.75
Milton	393.83
Milton Junction	175.00
Milton Junction, Ladies' Aid society	50.00

New York City	157.90
North Loup	230.00
Nortonville	250.00
Pawcatuck	225.00
People's	10.00
Piscataway	213.55
Piscataway, Sabbath school	22.50
Piscataway, Christian Endeavor society	12.50
Piscataway, woman's society	35.50
Plainfield	447.75
Richburg	53.00
Roanoke	15.00
Rockville	8.00
Rockville, Christian Endeavor society	10.00
Salem	173.75
Shanghai	25.00
Syracuse	15.00
Verona, First	120.00
Walworth	30.00
Walworth, Helping Hand society	5.00
Waterford	18.00
West Edmeston	70.00
West Edmeston, Ladies' Aid society	30.00
White Cloud, Sabbath school	15.00
Lone Sabbath Keeper	30.00
F. C. Wells, Hawaii	100.00
Lucia Waldo, Venango, Pa.	10.00
Dr. Grace I. Crandall	80.00

\$7,023.04

Alfred, Second: Special	
For Missionary Society	\$ 1.25
For Tract Society	1.25
For denominational building (woman's society)	10.00

\$ 12.50

Brookfield, First:	
For denominational building:	
Mr. and Mrs. Fay D. Greene	\$ 15.00
Donald Greene	10.00

25.00

Dodge Center Sabbath school:	
For Sabbath School Board	7.76

7.76

Friendship Sabbath School:	
For seats for Waterford Church, Jamaica	10.00

10.00

Hopkinton, First, Christian Endeavor society:	
For Missionary Society	\$ 3.00
For Tract Society	3.00
For Education Society	3.00
For Young People's Board	25.00

34.00

Milton Ladies' Aid society:	
For Woman's Board	\$ 3.00
For Susie Burdick	10.00
For Anna West	10.00
For Tract Society	5.00
For Ministerial Relief	5.00
For Jamaica (Mrs. Helen Ormsby)	5.00

38.00

New York City:	
For Tract Board	\$ 5.00
For Woman's Board (woman's society)	33.00

43.00

North Loup:	
For Woman's Board (Woman's Missionary Society)	\$100.00
For denominational building:	
Mrs. Mary Clements	40.00
Mrs. F. B. Robbins	10.00
Mrs. Mary S. Williams	20.00

170.00

Plainfield Woman's Society for Christian Work:	
For Milton College	\$ 25.00
For Salem College	25.00

50.00

Rockville Sabbath school:	
For Missionary Society	10.00

10.00

Shiloh:	
For Missionary Society	\$148.23
For Tract Society	69.30
For denominational building	20.00
For Sabbath School Board (Sabbath school)	78.00
For Ministerial Relief	32.03
For Education Society	8.02
For Historical Society	4.03
For Scholarships and Fellowships	9.59

For General Conference	36.06
For Contingent Fund	12.40
	417.66

Walworth:	
For Woman's Board (Helping Hand society)	\$ 12.00
For Sabbath School Board	20.00
	32.00

Budget	\$849.92
Special	\$7,023.04
Balance June 1, 1927	849.92
	67.25
Total	\$7,940.21

Disbursements	
Missionary Society	\$2,800.89
Tract Society	1,435.17
Sabbath School Board	616.26
Young People's Board	336.97
Woman's Board	782.76
Education Society	202.83
Historical Society	74.93
Scholarships and Fellowships	179.73
Ministerial Relief	604.25
General Conference	674.19
Contingent Fund	232.20

Total \$7,940.21

Harold R. Crandall,
Treasurer.

10 Stanley Place,
Yonkers, N. Y.,
July 1, 1927.

FROM THE STUDENT QUARTET

DEAR RECORDER READERS:

I am elected this week to tell about the doings of the quartet at Gentry. I believe Mr. Johanson told nothing about the meetings.

They have been very interesting from the start. At first, of course, the meetings started rather small. The quartet arrived Thursday morning about nine-thirty o'clock. That night, after having just four practices together, we made our first appearance. We usually sing from two to three pieces at each meeting. Nearly every night since the meetings began we have seen a larger and more interested crowd. The sermons given by Pastor E. R. Lewis have certainly been stirring and interesting. He has been directing his talks to those who are already Christians instead of to those who are not, as there are very few who came who are not members of some church or other. He believes that more good can be done by trying to strengthen and better those already Christians as well as those very few non-Christians at the meetings. His sermons have been along the line of "What It Means to Be a Christian," showing that it is not all flowers in the path of Christians, and that they must do something in order to be Christians.

The meetings started out with perhaps

twenty or thirty in attendance and are now averaging between fifty and seventy-five, which shows quite an advance. The church here, I think, has the most active members of any church I ever saw. It has a membership of thirty-five and it is not uncommon to have a one hundred per cent attendance at the regular Sabbath morning service. I am very sure that very few churches can boast of such a record.

Pastor Lewis certainly makes things interesting for the people. There is an orchestra composed of two of Pastor Lewis' daughters and three of Darwin Maxon's sons, which helps in the congregational singing at all meetings. The members of the quartet change off leading the singing each night.

The first thing we did when we arrived here was to go swimming in the clearest and coldest water that we ever saw. This was the introduction that "Preacher," as they affectionately call Pastor Lewis, gave us to Arkansas. This is in the heart of the Ozark Mountains, and the country is certainly beautiful. It is full of springs around here which account for the cold swimming. There are many parks fixed up for picnics and swimming and they are surely made use of.

The quartet has been entertained by Pastor Lewis and Mr. Darwin Maxon, two staying at each place. At these two places we have found genuine homes. We have felt perfectly at home ever since we got here. Last Sunday the folks got up a kind of Sabbath school picnic and around forty or fifty people went to one of the parks near Gentry and had an all day time. We have been entertained at many places since we came and we are much pleased with the people of Gentry.

The plans for the future are not certain but we expect to be here at least another week and then we will probably go to some place in Oklahoma, Belzoni, probably. We are surely having a good time and hope that we are doing some good. The boys are all happy and well and like everything here but the "jiggers."

Your friend,
MAURICE SAYRE.
Gentry, Ark., July 1, 1927.

A church which does not produce ministers should at least not be reckless about wearing them out.—John A. Holmes.

MISSIONS

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

STUDENT EVANGELISTIC QUARTET WORK

A student evangelistic quartet is being sent out by a committee of the Northwestern Association. The committee which is promoting the work is the Missionary Committee of the Northwestern Association and the work is under the immediate direction of a sub-committee whose chairman is Brother George O. Sayre of Milton, Wis. The committee desired the missionary secretary to direct the work; but while the Missionary Board has appropriated \$500 for this work if needed, it seemed better that the committee which had been promoting the whole matter should assume charge during the campaign. They are on the ground and can direct to a better advantage than the secretary who is overloaded with work and responsibility anyway.

The personnel of the quartet is Morris Sayre, Albion, Wis.; Ellis Johanson, Battle Creek, Mich.; Everett Harris, Shiloh, N. J., and Salem College; and Loyal Todd, Milton, Wis. A Ford car has been purchased for them at a cost of \$50. The car has been overhauled at a small cost and a sleeping tent provided. The young men started for Gentry, Ark., June 20, and are to work with our general missionary on that field, Elder Ellis R. Lewis, for a time, and then drive to Hammond, La., to assist Pastor L. D. Seager in a campaign. It is expected that the quartet will leave Hammond in time to attend the General Conference at Westerly, R. I., the last of August.

This is a splendid work and its influence reaches out in many directions. Under the management of the committee in charge it is not expected that the campaigns will be expensive. The readers of the RECORDER will remember that a quartet was sent out two years ago directed by this committee and the traveling expenses were \$153, and the total cost about \$700 for the entire summer. It is planned that the quartet report regularly to the SABBATH RECORDER. Many will follow their work with interest and remember them at the Throne of Grace.

THE ASSOCIATIONS

The June associations are now past. Others will write in detail regarding each association, but a few words from the missionary secretary, who has attended all four of the associations held this summer, will not be amiss.

Every association has seemed good and helpful and, compared with associations of recent years, has been well attended. In most cases the programs have been well planned and faithfully carried out. As usual since automobiles became so common, the attendance has been much larger on Sabbath days than on other days. It appears that the local churches are having a fair degree of prosperity and are courageously pressing on. At two of the associations there were items of special interest. During the Western Association the Little Genesee Church celebrated the one hundredth anniversary of its organization, and at the Southeastern Association a deacon and deaconess were consecrated. It is well that a church pauses after having completed a century of faithful service in a community, and it is encouraging to find that after three or four generations a church is still strong and active. It is also inspiring to find men and women of consecration and ability who are willing to answer the call of the church to enter the deaconate.

Some questions present themselves as one reviews the meetings of the four associations just closed and remembers also that the work of the Conference year is practically a matter of history now. After the ordination at the Southeastern Association many people must have asked themselves such questions as these: "Is the ordaining of men to the ministry and the deaconate in connection with associations and semi-annual meetings the best plan? Why must such a service be held under conditions that take away much of the impressiveness and sacredness of the occasion? Are not such services worthy a meeting entirely separate from other appointments?" The writer will not now attempt to answer these questions, but they have been in his mind upon more than one occasion and he has occasion to know that others have been raising the same questions.

SPECIAL BOARD MEETING

A special meeting of the Board of Managers of the Seventh Day Baptist Missionary Board was held in the Pawcatuck Seventh Day Baptist church at Westerly, R. I., Tuesday, June 21, 1927.

The members present were: President C. A. Burdick, Corresponding Secretary William L. Burdick, Treasurer S. H. Davis, A. S. Babcock, Frank Hill, Rev. Paul S. Burdick, Rev. William M. Simpson, John H. Austin, I. B. Crandall, Mrs. C. A. Burdick, Miss Amelia Potter, Charles H. Stanton, Allen C. Whitford, Walter D. Kenyon, Mrs. A. H. Langworthy, and Dr. Edwin Whitford.

The visitors present were: Mrs. Allen C. Whitford and Miss Elisabeth Kenyon.

The meeting was called to order at 9.30 a. m., by the president. Prayer was offered by Rev. William M. Simpson.

Secretary Burdick read communications from Rev. H. Eugene Davis, Dr. Grace I. Crandall, and J. W. Crofoot, containing extracts from a letter from Miss Susie Burdick. The letter from H. Eugene Davis containing the suggestions of the Chinese follows:

Rev. W. L. Burdick,
Seventh Day Baptist Mission, Ashaway, R. I.
DEAR SECRETARY BURDICK:

I am enclosing a copy of a communication which I received from five of my Chinese teachers this morning. As there is a fast mail out today I am sending it along as also to Mr. Crofoot, Miss West, and Dr. Crandall. The men from Liuhoo are the men at Liuhoo, Dr. Tsu and Mr. Woo, who are interested in the auto road and who have both been good friends of the mission these many years. Mr. Woo has a large school in Liuhoo. I am sure they are not antagonistic to Christianity but neither is a member of any church.

This communication will be discussed tomorrow afternoon by our Educational Committee and their findings will be referred to the mission here and the recommendations of the missions referred to the board.

We are at a very critical period. If we do not co-operate to the fullest extent with our Chinese Christians and friends at this time we will carry on with great difficulty during the days ahead.

I will write you again in a few days and send along further data.

This communication was not anticipated in the least, and I will not comment on it now except to say that if we do nothing I am convinced that the Boys' School will not open in the fall.

Sincerely yours,
H. EUGENE DAVIS.

3A Route de Zikawei,
Shanghai, China. May 20, 1927.

The question of the expenses and value of the plan by which delegates from sister associations and representatives of denominational boards attend the associations yearly was up again during the associations. This question came to the surface only in connection with the proposal of the Southeastern Association that it join with sister associations in sending delegates; but this proposition together with the fact that seven people representing corresponding bodies were in attendance at all four associations brought up anew, in the minds of some at least, the entire problem of sending representatives from corresponding bodies to the associations. This question has been discussed many times during the history of the associations, particularly in their earlier history, and much can be said pro and con. It may be some plan better than the present can be found. All things human are full of imperfections and some of the most valuable things of life are very costly. It is entirely right that this generation consider the present plan anew and devise some better if it can. Any consideration of the subject, however, should take into account all the facts and interests as well as the real purpose of the associational gathering. The question is mentioned in this connection only to say that if some more efficient plan can be devised, the missionary secretary, for one, will be only too glad to co-operate.

In every association the need of more men for the ministry was in evidence. Special effort has been made during the year to lay this burden on the hearts of the churches, and the young people particularly. One wonders how much progress has been made. The lack of men for the ministry is an ill that can not be cured over night, to be sure, and perhaps we ought not to be looking for a great harvest so soon; but those most interested can not help raising such questions as, "Have we made any progress in regard to our ministry? If we have not, wherein have we failed? What shall be our plan for another year?" The problem of securing a ministry adequate in number, strong, vigorous, consecrated, and well supported is very vital and is burning itself into the heart of everyone who is thinking at all seriously of denominational problems.

PROPOSED SUGGESTIONS FOR NEXT TERM

1. We sincerely believe that the present condition neither permits the carrying out of the plan of moving the school to Dai Zaung now nor in the near future, so we propose the following improvements for the hope of the school next fall.

- a. Dormitory and school building. With the addition of Mr. Crofoot's house for class rooms we propose the tearing down of the old buildings and rebuilding a temporary set of rooms to connect the former house, with the fund which was donated in the past.
- b. Equipment. Old desks which are unfit should be replaced by new and proper ones. Apparatus should be examined and added if necessary.

2. Organization.

- a. A board of trustees or managers of five members should be composed, one of which is to be a foreigner and the other four being Chinese. This board should be appointed by the present school authority. Their qualification should be with full experience in education. Their duty is to look out for the upkeep of the school and its interests.

We suggest the following trustees:

- Mr. H. E. Davis
 Mr. Woo Zong Yi of Liuho
 Mr. Tse Ka Zoen of Liuho
 Mr. T. M. Chang, graduate from Milton
 Mr. Yong Fu Daung

- b. School Committee. The abolishing of school principalship. It should be taken place by a committee of seven, among whom three members are to be executors and four auditors, two of which are represented by the students and the rest by the faculty. The executors are dean, proctor, and adviser.

3. Curriculum

There should be three years of senior high school and three years of junior high school and three years of preparatory work.

4. Finance.

A minute report of the finance of the school should be handed to the Board of Trustees when it is organized and the finance should be handed over to the said board. The board should appoint one member of the School Committee to take charge of all the detailed finance and a report should be written every month and reported publicly.

5. Religious activities.

Morning chapel should be held at 8.15 to 8.30 daily and should be made voluntary.

Remarks: With the present situation we believe the submitting of these suggestions to this committee would be a wise plan and hope that you will consider them carefully and give a definite answer. If there is no action to the above mentioned suggestions, the present student enrollment would without doubt be hardly kept up and no school would be possible for next term. Therefore we believe if there is closing of the school, it should be announced before the commencement in order to avoid misunderstandings.

Respectfully submitted,

Secretary Burdick read the partial report of the committee to consider the changed conditions in China. This committee held three meetings at which they considered the communications received from China and the situations there. The report follows:

REPORT OF COMMITTEE ON CHANGED CONDITIONS IN CHINA

Your committee appointed to study changed conditions in China can at this time report progress only.

I

We have had three meetings; individual members have had conferences with Mr. and Mrs. Crofoot and Miss Anna M. West; several letters have been received from our missionaries in China giving such information as they have thought wise to write this board; representatives of other boards doing work in China have been interviewed to learn how they are meeting their problems regarding China; one member of this committee attended a three-session meeting in New York City, where the conditions in China were discussed by numerous missionaries lately from China, and missionary secretaries who have recently visited China to study the situation regarding mission work now and in the future; and we have tried to view the matter referred to us from every angle and without prejudice.

II

The situation is complicated; what is to take place is shrouded in obscurity; and the future is very uncertain; and to say otherwise is to ignore fact and build on a crumbling basis. Any consideration of the subject should take into account the following facts with others:

1. We should remember the ancient civilization of China, the many admirable qualities of its people, and that their desire for equality, the control of their own affairs, and for the blessings of true liberty is more than justified.

2. We should remember that there is no stable government in China and that it is uncertain when there will be; that the people are ignorant, disregardful of law and order and still unfit for democracy; that they are developing a generation which is not only ignorant and lawless but undisciplined and anarchistic as well; that for sixteen years the country has been the victim of brigands and brigand chiefs comparable to the buccaners with their piracy who infested the American Tropics in the sixteenth, seventeenth, and eighteenth centuries; and that at present there is not a semblance of responsible government with which to negotiate regarding school or national matters. The war is not a conflict with foreign nations but between Chinese leaders.

3. We should remember that while the above statements are true, instead of causing those carrying on mission work in China to falter and fumble, these conditions should challenge the Christian Church to greater efforts and wisdom.

4. We should remember that while it is true that the people of China are ignorant and without regard for law as a mass, there are already

Chinese Christians who are fitted to carry on much of the work of education and evangelism under proper supervision, support and encouragement.

5. We should remember that it often happens that to grant children or backward peoples their request is the greatest possible injury to them. The demand that a missionary board should turn over its property (which is in fact private property) or the income therefrom to others is not in accord with the laws of justice nor the principles of Christian equality, and if done should be done under a firm and brotherly protest. The demand that a school supported by private funds should not be allowed to make its own curriculum is out of harmony with the principles of liberty and the practices of advanced peoples and should also be yielded to only under protest, for to yield to injustice is not good for those who make the demand, to say the best.

6. We should remember that the object of Christian missions has been to create conditions where the Chinese should have equality and the blessings of true liberty as well as transformation of heart and life, and that the promoters of missions have been looking forward to the time when the Chinese people should manage their churches, own the property, and support the work.

7. We should remember that both the present situation and the future outlook are viewed differently by different parties. There is the view of the brigands and brigand chiefs, that of the communist, that of the labor element, that of the commercial and business interests, that of the student unions, that of the Chinese Christian, that of the missionaries, that of the missionary boards and secretaries, and that of Christ the Master. What we need to get is the mind of the Master.

III

In view of the present confusion, uncertainty, and the absence of responsible government, it is the opinion of your committee that no attempt should be made to register our schools at present, that they should try to carry on the best they can under present circumstances till more light is received, and that the native teachers should be used as seems good for the best interests of the cause and given as much responsibility as seems wise.

It is the opinion of your committee that unless situations more urgent than have yet been reported arise, the question of school registration should be postponed till after Conference in accord with a former vote of this board.

It is the opinion of your committee that the funds now on hand in America for new school buildings are not available for the repair of old buildings.

It is the opinion of your committee that Mr. and Mrs. Crofoot and Miss Anna M. West should return to their work as soon after Conference as, in the opinion of the board, the conditions in China warrant.

In view of the fact that the trend in China, as well as in other foreign lands, is to supplement foreign missionaries by native workers, it is the opinion of your committee that this board

should look forward to the recall of Miss Mabel L. West and others as fast as the best interests of the work will permit.

Respectfully submitted,

CLAYTON A. BURDICK,
 PAUL S. BURDICK,
 WILLIAM L. BURDICK,
 I. B. CRANDALL,
 A. S. BABCOCK.

Committee.

A verbal report was given by Secretary Burdick, who with Miss Anna West attended the conference called by the Foreign Missions Conference of North America in New York City on June 14 and 15. He stated that the different boards are following different policies in regard to their missionary work in China; that in many cases the Chinese Christians do not object to control by foreigners but they wish to work directly with the boards and not through Chinese missions; and finally that China is in great trouble and although a great deal depends upon the Chinese, the fate of China depends a great deal more upon the attitude of the mission boards.

It was unanimously voted that the adoption of the report of progress of the Committee on Changed Conditions in China be the position of the Missionary Board.

Voted that Rev. Paul S. Burdick, a member of the China Committee, fill the place on the Special China Committee left vacant by the resignation of Robert L. Coon.

The minutes were read and approved.

Adjournment was made at 11.40 a. m., after prayer by President C. A. Burdick.

GEORGE B. UTTER,
 Recording Secretary.

For this cause I bow my knees unto the Father . . . that he would grant you . . . to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may . . . know the love of Christ which passeth knowledge.—*Ephesians 3:14-19.*

You may be rooted and grounded in this love, and know the love that passeth knowledge, but on one condition—you must be strengthened by the Spirit in the inner man, so that Christ may dwell in your heart. Christian, take this message from God's Word, and let it influence your life!—*Andrew Murray.*

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

BACCALAUREATE SERMON

(Delivered at Alfred University, June 12, 1927)

PRESIDENT BOOTHE COLWELL DAVIS

Theme: *Learning and Living.*

Text: "*Understanding is a well spring of life to him that hath it.*" Proverbs 16:22.

Wisdom, instruction, understanding, and learning are used interchangeably in these proverbs.

Life and death are here contrasted in their relation to wisdom and folly, to learning and ignorance. Understanding is a well spring of life; but the ways of death follow the worthless and ignorant man; his lips are as a scorching fire, and the perverse man, and a whisperer, scattereth abroad strife, and separateth chief friends.

In Palestine, wells were usually cisterns, dug into the earth, to collect surface water and hold it for emergency uses. Such water soon becomes stagnant, impure, and unhealthful. But a well spring is a fountain—a bubbling stream rising out of the earth, fresh, cool, and life giving. It is rare, in Palestine, and more wonderful and precious because rare. Knowledge, learning, or understanding is here called such a fountain of life, because copious, refreshing, pure, and life giving.

Travelers in desert countries can easily understand the significance of this striking figure of speech whereby understanding is pictured as a life giving fountain. The well spring transforms the desert into an oasis. It insures a fruitful vegetation. It slakes the thirst of the wild beast and of the weary traveler. It is a fountain of life, and so the proverb says, "Understanding is such a well spring of life to him that hath it."

I desire on this baccalaureate occasion to discuss learning as such a life giving fountain, and living as it is nurtured and enriched by learning.

Life seems the oldest theme of the world, and yet it is the newest, the richest, the most profound, even if also the most illusive and baffling.

Every life that is lived has the experience of living for itself. It can not live by proxy.

Since the appearance of life upon the earth, each species, and every representative of the species, has had to meet, and work out for itself, the problems of its own existence. Since the beginning of science, if not since the beginning of the race, each generation has studied the nature and meaning of life. Each generation has added something to the store of truth opened up to the human understanding; yet we have hardly begun to comprehend the inexpressible significance of the dawn of mind, the evolution of language, the struggle for life, the development of parenthood, and the struggle for the life of others.

These themes are fields of knowledge from which we derive ever newer and fresher treasures of truth. Let us now analyze and illustrate a few phases of enlarged living through enlarged knowledge.

I. SCIENCE AND PHYSICAL COMFORT

As civilization advances, living is transformed. This transformation is due to education and the new factors introduced into living by learning. We differ from the past because of the wide spread of knowledge. Civilization is bound together by railroads, telephones, telegraphs, and the radio, which are the products of learning.

Knowledge has multiplied production and vastly increased surplus wealth, as well as the amount of wealth expended upon what were yesterday the luxuries, and are today the necessities of life. There is a more uniform distribution of this great wealth than ever before. The modern engineer is something in our civilization which no other civilization ever possessed. Engineering is the practical application of technical knowledge. Through engineering skill, a thousand elements in the process of living have been touched, illuminated, and transformed.

Our age is peculiarly the age of the machine. We call our life industrial today, because mechanical activity in production has supplanted hand labor and multiplied a thousand fold man's power to produce.

Goods in abundance are so cheaply produced that the laborer shares with all other consumers the benefits which science is lavishing upon the race. Never in all history have wealth and comfort been so wide spread.

Engineering, invention, and industry illustrate the material ways in which living is elevated above the plane of the savage, by learning or understanding, which is a well spring of life to him that hath it.

It is said that in the early fourteenth century, King Edward I, of England, issued a proclamation making the use of coal as a fuel in London a capital offense, and that one man was actually executed for the crime.

A century and a quarter ago, the man who first attempted to sell a wagon load of coal in Philadelphia was prevented under penalty of the law; yet today Pennsylvania is one of the richest states in the union, because of its coal industry; and transportation, manufacture, and domestic comfort are everywhere enriched because knowledge, science, and understanding have utilized coal for the comfort and enrichment of humanity.

A century and a quarter ago the British Admiralty declared that "the introduction of steam vessels was calculated to strike a blow at the naval supremacy of the empire." Yet it was steam applied to navigation that has given the British Empire its greatest naval supremacy, as well as to the world its vast ocean traffic.

A hundred years ago the English press was demanding that Parliament limit the speed of all railroad trains to nine miles per hour. Yet now we travel in safety and comfort sixty miles per hour, and a young American has just flown from New York to Paris, 3,500 miles in thirty-three hours, more than one hundred miles per hour.

In 1840 Peter Hale was accused of witchcraft, because he invented a "ticking clock," and in 1844, in Indiana, Lew Wallace, father of the author of Ben Hur, was defeated for re-election to Congress because he had voted for an appropriation for the telegraph line between Washington and Baltimore, and thus had given encouragement to "a crank" who had a fool idea he could "send messages by lightning." Yet Edison, the electrical wizard, born within a decade of that time, still lives to enrich human life with the priceless comforts of electrical science made possible within the span of a single life time. Who can doubt that scientific learning is enriching the living of this generation to an extent unparalleled in history?

II. ELEMENTAL LIVING ENLARGES AS POPULAR EDUCATION BANISHES ILLITERACY AND DISPELS PRIMITIVE IGNORANCE AND SUPERSTITION

Here is an important phase of this great theme of learning and living. The enlarging life of the masses of humanity through popular education is seen in every land where public schools are found.

The internal struggles in China today seem a strange product of this enlarging life. But they are none the less its product.

For many generations there was no popular education in China. The masses were helpless in the welter of ignorance, superstition, filth, and disease.

A century ago missionaries began to penetrate these dark recesses of suffering humanity with the light of learning and its accompaniment of loving service. After many decades of faithful teaching and sacrificial living, the imagination of the nation was touched. A demand arose for a universal national education, and for a national life, self-directed and unencumbered.

The struggle in China today is for a new self-expression, made possible by a self-consciousness through education. It is a very imperfect, ill adapted new life, but is the beginning of a life of portentous import.

It is the immature and misguided result of the spread of popular education and the upward surging of personality due to such education.

It may require generations to stabilize this new life, but out of it will emerge a new China with unimagined power and influence.

What is happening in China is happening in modified forms and with varying results in India, in Africa, in Mexico, and in South America. But in every instance these countries are now experiencing the "growing pains" of the new life flowing from the "well spring" of understanding, which learning is bringing to them.

America boasts its free public education and its democratic institutions. But every student of our American problems knows that our three million native born illiterates and our fourteen million foreign born illiterates constitute the greatest peril to the life of the nation. In some way these millions must come into more direct contact with the ideals and standards of our social and political life.

Education is almost the only means by which these retarded individuals can be inducted into the larger life of American citizenship. The most characteristic phase of public education for this decade is the continuation school. Its rapid and wide-spread adoption as a means of extending the larger living privileges to adult citizens of restricted opportunity is a most phenomenal development. It is the strongest possible proof that the American public is awake to the life giving power of learning.

The unparalleled demand, too, for college training in this decade is proof positive that learning is coming to be cherished, as never before, as a "well spring" of life.

Fifty years ago there were scarcely twenty-five thousand college students in the United States. Twenty-five years ago there were one hundred twenty-five thousand—an increase in twenty-five years of five hundred per cent.

Today there are approximately six hundred thousand college students—another gain of five hundred per cent, in twenty-five years.

Fifty years ago only one of one hundred fifty youths was in college. Twenty-five years ago one out of fifty, and today approximately one out of twelve is in college.

This enormous gain in college training could not have taken place in fifty years, had not the increased capacity for living which learning supplies made itself felt in the public mind.

Parents and public spirited philanthropists, as well as the youth of the land themselves, are acting as never before upon the truth of this proverb, "Understanding is a well spring of life to him that hath it."

And the end is not yet. That eleven out of twelve of the youth of the land should still be denied the privileges of liberal education seems an insufferable loss to society, however much the situation has improved in the last fifty years.

As the percentage of college students has increased from one in one hundred fifty, to one in twelve, the competition in life for the remaining eleven out of the twelve has become so greatly intensified, that their chances of comparative failure in life have been increased many hundred fold.

I am not one of those who believe that too many people are going to college, or that arbitrary barricades should be laid at

college doors, to keep out anyone who is normally capable and is ambitious and willing to work.

The only aristocracy of learning for which I have respect is the aristocracy of work.

Should half of the eleven twelfths of our youth who do not now go to college be willing to do the required work both in high school and in college, I should be ready to work for the multiplication of colleges and the increase of college equipments, until five times the present college enrollment of the United States should be provided with college opportunities.

So great is my faith in the truth of the proverb that, "Understanding is a well spring of life to him that hath it," that I would not willingly see any ambitious capable youth deprived of college training. I would go far also in adapting the type and variety of education to all capable and willing students whatever their special aptitudes and talents.

Statistics show that the average college man earns in his life time, \$72,000 more than the man with only a high school education.

The average high school graduate reaches the maximum of his salary, \$2,200, at forty years of age. The average college graduate reaches \$5,000 by fifty years of age, and shades off toward \$6,000 at sixty.

But the best thing a college gives is not earning power. Better than money are moral and intellectual fiber, discriminating judgment, appreciation of the finer values of life, art, music, literature, religion, service, and leadership.

These are the things which a college education can give as nothing else can give them. Any normal man or woman is handicapped in this generation without such an education.

III. SPIRITUAL UNDERSTANDING AND SPIRITUAL LIFE

We should fail of the best of our theme tonight, if we should omit the spiritual.

Learning has as important a part in enriching spiritual values, as in enlarging the material and intellectual. Harold Bell Wright sums up the spiritual element in man in this striking manner: "I know that this which I call myself is not a material thing. I know that I am fashioned of im-

mortal things, of thoughts, loves, hates, hopes, fears, ambitions, dreams. I am conscious that this material body of flesh and blood and nerves and bones is no more *me*, than the clothing I wear is my body. I use this body—feed it, cover it, try to keep it in good running order. Some day I shall find that I have used it up—worn it out—and shall cast it aside, and it will be thrown on the rubbish heap. But they will not throw *me* on the rubbish heap, because I am not material flesh and blood and bones and nerves that can be used up or worn out. I am something else."

It is this spiritual something else, for which I covet for you, my young friends of this senior class, the largest share of the well spring of life.

It is the understanding that gives this larger life of the spirit which, above all things else, I pray that you may have—a life that outlasts the shifting modes of our transitory world, that outweighs the material values of wealth or station; a life that kindles an undying flame in the soul, that sweetens and enriches the spirit, and touches it with heaven's glow; a life that stretches across the chasm we call death, and by an unflinching faith, begins now to live in the eternities of God.

My young friends of this senior class, you are among the favored souls of your generation. You have had four happy and successful years of college life. We of Alfred think you were fortunate to have selected Alfred as your alma mater. We are glad to have had you with us, and to feel that these years have been a blessing to both you and to us.

We have watched your progress with the keenest interest, sometimes with solicitude, and always with joy and pride in your every achievement.

You go out from your alma mater with our benediction and our prayers. We trust that you have gained understanding in some good measure, and that in the coming years and through all eternity it may be a well spring of life to you.

God bless you and keep you in the richness of his infinite love, and give you, ever more and more, of the fulness of life.

This hymn of prayer, recently composed by Dr. Tweedy, of Yale, is appropriate both in spirit and in word for such an occasion as this.

O gracious Father of mankind,
Our spirits' unseen Friend,
High heaven's Lord, our heart's dear Guest,
To thee our prayers ascend.
Thou dost not wait till human speech
Thy gifts divine implore;
Our dreams, our aims, our work, our lives
Are prayers thou lovest more.

Thou hearest these, the good and ill,
Deep buried in each breast;
The secret thought, the hidden plan,
Wrought out or unexpressed.
O cleanse our prayers from human dross!
Attune our lives to thee.
Until we labor for those gifts
We ask on bended knee!

Our best is but thyself in us,
Our highest thought thy will;
To hear thy voice we need but love,
And listen, and be still.
We would not bend thy will to ours,
But blend our wills with thine;
Not beat with cries on heaven's doors,
But live thy life divine.

Thou seekest us in love and truth
More than our minds seek thee;
Through open gates thy power flows in
Like flood-tides from the sea.
No more we seek thee from afar,
Nor ask thee for a sign,
Content to pray in life and love
And toil, till all are thine.

THE LEWIS SUMMER CAMP FOR OLDER BOYS, JULY 29-AUGUST 12

RECREATION, INSTRUCTION, BODY-BUILDING,
CHARACTER DEVELOPMENT, INSPIRATION,
GROUNDING IN FAITH, STRENGTHEN-
ING OF SABBATH CONVICTIONS

The camp is beautifully situated on the Lewis farm, about two miles from Ashaway, R. I. The buildings and equipment are new and especially built for this camp. The main building contains a large mess hall and council room with a splendid, open fire-place, a roomy kitchen, and comfortable, airy sleeping quarters occupying the entire second floor.

The camp is built on a gently sloping hillside, assuring good drainage. A number of large spreading oak trees surround the buildings, affording shade and beauty. Pure drinking water is supplied by a large, deep spring which is well cased-in and covered. A pump in the kitchen brings the water into the camp without the necessity of carrying it.

There will be swimming every day be-

sides baseball and other sports and games. Instruction will be given in woodcraft, campcraft, care of the health, bodily development, first aid to the injured, musical appreciation, hymnology, and other valuable and fascinating things. There will be Bible study, a class of instruction and discussion on the Sabbath, and regular emphasis on and practice of group worship and private devotions. This will be an ideal vacation—two weeks crowded with fun but devoted to growth in wisdom and stature and in favor with God and man.

PROGRAM FOR WEEK DAYS

- 7.00—Turn out.
- 7.15—Setting up exercises.
- 7.45—Breakfast.
- 8.15—Ordering camp.
- 8.30—Morning watch.
- 8.45—Assembly.
- 9.30—Study period.
- 10.00—Sabbath class.
- 11.00—Recreation.
- 12.30—Dinner.
- 1.30—Leisure, relaxation.
- 2.00—Camp duties.
- 2.30—Sports and group playing.
- 4.00—Swimming.
- 6.00—Supper.
- 7.00—Woodcraft, campcraft, etc., and practical tests.
- 8.30—Council around camp fire: stories, songs, etc.
- 9.30—Quiet Hour. Talk by supervisor or director.
- 10.00—Turn in. All lights out.

EQUIPMENT

Minimum Equipment. It will be necessary for every boy to be supplied with at least the following items of personal equipment: bedding (at least two heavy blankets and if they are light or medium weight, three will not be too many, sheets if desired); change of clothing sufficient for two weeks, bathing suit, towel, soap, tooth brush and paste, comb, a Bible (at least a Testament), pencil, stationery, etc., for letter writing), note book (small, inexpensive one preferred).

Optional Equipment. It is desirable that each boy have as many of the following items, also, as possible: flashlight, baseball equipment (at least a glove), sweater, rubber-soled shoes of some kind (such as sneaks, tennis shoes, or any athletic shoes), pocket knife, camp axe or hatchet.

S. DUANE OGDEN,
Director.

SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

Your president in his message will discuss aspects of our work which it seems to him should be given some thoughtful consideration at this time. One phase of our denominational life has been given much attention during the recent past; therefore it is deemed practical to give the major part of two evenings to it. There will be what might be called two symposiums on the general subjects, first, "The Call and Claims of the Ministry," and second, "What is an Adequate Compensation for a Minister?" Whether or not other sessions of Conference will center about this theme remains to be seen. But societies and boards in arranging their programs are not asked to conform to any general theme, it being thought best not to select any general theme for Conference this year.

An honest effort is to be made to run the Conference program on schedule time. I am reminded that I have an opportunity of making some good friends, as well as some bitter enemies, if I adhere rigidly to this purpose. I know, however, that all will see the justice, not only to the people who must listen but to the person who follows on the program, of requiring all speakers to confine themselves rigidly to the time allowed them. The following letter received recently, and somewhat camouflaged, speaks for itself. "I hope you can carry out your plan to run the program on schedule time—if you do you will be the first one ever to do it. If I am allowed three quarters of an hour, I shall expect to have it. If the preceding program runs into my time, I shall have to run into someone else's time. I can pledge that I will get through in the time allowed me. But evidently you will not be able to use Jones, Brown, or Johnston (all assumed names), for after repeated warnings they overran their time and some of the program had to be omitted. You will do well to avoid such embarrassment this year." Gentle reader, is your name Jones, Brown, or Johnston? If it is we can not use you this year.

BENJAMIN F. JOHANSON,
President.

516 Post Building,
Battle Creek, Mich.

WOMAN'S WORK

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

Through the sunset of hope,
Like the shapes of a dream,
What paradise islands of glory gleam!
—Shelley.

The other day a flock of blackbirds came and took possession of our pool, much to the annoyance of the birds that are our regular patrons. After a visit of a day or two they decided to go on again and now there is harmony in our backyard once more. I suppose they heard somewhere that here is a pool where birds may drink and bathe and they felt that they must come and investigate; probably they were disappointed and decided to go back to their regular summer resort.

People are like that, don't you think? Let someone start something a little unusual and appear to be approaching success, and there will be a dozen ready to start something similar. I have often noticed this fact in connection with the location of colleges and other schools of higher education. When one college is located in a town there are almost sure to be at least three or four others located in the same town or surrounding towns.

When we were nearing Durham we felt a little uncertainty about staying on the train; we were afraid we were going too far, for the names of the stations indicated that we might be passing our destination. There were Chapel Hill, University, and other names associated with college towns, and we wondered if these stations were all associated with Duke University, but we kept to the train as we had been advised to do. Later we learned that while colleges and universities do not exactly grow on every bush around Durham, they do grow in close proximity to Durham. We learned of six or seven such institutions within a radius of thirty miles.

Duke University is an old university with a new name. When Mr. Duke began to think of finding a university in need of money (What

a search he must have had!), he offered the money to endow the state university of North Carolina, located about twelve miles from Durham, but for obvious reasons this offer was declined by the state. Next he found a little Methodist college in Durham that was struggling along as are many other little colleges with small endowment, few buildings, and very little equipment. The offer was made this college that if it would change its name to Duke University enough money would be forthcoming to make its success assured and permanent. This offer was accepted and improvements were commenced at once. At the present time all the buildings are located on a campus of about four hundred acres, and here are immense new buildings in process of erection. I wandered around among the uncompleted buildings, almost losing myself in the maze of brick and mortar. I was interested in visiting the new library building, then in use about a week. The reading rooms are very complete and beautiful. I noticed signs at some of the tables stating that those tables were reserved for women. By the way, North Carolina does not seem to be very favorable to co-education, and here at Duke women are not admitted to the freshman and sophomore classes. However, at these tables I did not think the girls seemed more oblivious to the presence of the men students than I have often seen them appear in our own college reading room.

While this four hundred acre campus seems immense to us, we were informed that this is but the beginning, that a mile away is another campus of five thousand acres that will soon see the erection of other immense buildings, and when these buildings are finished the men will be moved over there, and then this little four hundred acre campus will be the woman's college of the university. The building program includes homes for the professors and many other unusual features.

Of course, in building on such a grand scale, some mistakes are made. Dr. Hall said he had often wished that our college at home might have some of the money wasted here in the building program. It seems that the architect who drew the plans for the biological building had no working knowledge of a biological laboratory, and while the building fitted perfectly into its place in relation to the other buildings, it was better fitted

for a dormitory than for a laboratory, and the department will not accept it. The matter was finally adjusted at a loss to the university of thousands of dollars. One may imagine that other plans for laboratories will be submitted to the department heads for approval before the buildings are erected.

We were interested in the plans outlined by Mr. Duke for the administration of the affairs of the school. A board of trustees is in charge of the conduct of the school; of this board a certain number must be Methodists (Methodist ministers I think). Another board has charge of the money; these men are financiers, Wall Street men and men of large experience in the handling of money. I suppose he feared that the ministers would not have the necessary experience in the handling of money to qualify them as having sound financial judgment, and on the other hand he feared the moneyed men would look at the big round dollar so long that they would lose sight of anything else. Anyway I shall be interested in seeing how the plan works out.

I visited another school while in Durham. Bettie Ann and her little friend insistently invited me to visit their school building (schools close in Durham at one o'clock). I was not a little flattered, for I am always pleased to make friends with children, but I must tell you the joke. When I reached the schoolhouse I found that they wanted to visit some forbidden areas, and this they could do only if accompanied by an older person, and I was as good an older person as any for that purpose.

WORKER'S EXCHANGE

(Reports given at Central Association)

ADAMS CENTER LADIES' AID SOCIETY.—As we look back over the past year we find no outstanding events. Close co-operation and good fellowship have prevailed.

We have held our regular thimble socials, all-day socials, and a picnic. In October we held our annual harvest supper and sale and served a New England dinner on Election day in the church parlors, as has been our custom for several years. In March a dinner was held at the church, with good success. The proceeds from these, added to our annual dues, amounted to \$373.74. We have paid \$100 to the Woman's Board, sent a barrel of clothing to the church at George-

town, S. A., built another cupboard in our kitchen, and did some repairing and re-decorating in the basement.

We have lost by death one member, Mrs. Anne Tremaine, and one who was ever a supporting member, Mr. A. G. Glass.

For the first time, our society is to be divided into groups or circles this coming year, hoping to increase interest and income.

We have a special fund set aside for new church pews, largely from birthday offerings. While birthdays come rapidly, it seems to many of us our fund grows slowly, but we are not discouraged.

"Let us, then, be up and doing
With a heart for any fate.
Still achieving, still pursuing,
Learn to labor and to wait."

MARGARET G. STOADLEY,
Secretary.

LEONARDSVILLE WOMAN'S BENEVOLENT SOCIETY.—I am glad to be able again to give a brief summary of the work of the Leonardsville society, although not in person.

First of all I wish to give you a snapshot of our little society, only twenty-three in number. In the back row eight members over seventy; in the next row eight members over fifty; the next row four members termed "our young married folks"; and in front three nonresident members. Now you can readily see this is no young people's society, and, taking this into consideration, I am proud of the following report.

We have raised during the year from teas, socials, mite boxes, dues, sale of old papers and collections, \$230.38. We have paid out \$100 to the Onward Movement, \$80.84 on parsonage repairs, \$10 for year books, and \$19.21 for Sunshine Committee work.

We have added one member during the year, lost two by death, and one resigned.

Last week at our annual society meeting, I read a sermon by Rev. George B. Shaw, taken from his booklet, "Pulpit Gleanings," published in 1904, and given our society that same year by our pastor, Rev. Ira Lee Cottrell. The text, "Other men labored and ye are entered into their labors," should be an inspiration to the young people of our denomination now as much as then, and

how much we need their help, for who will carry on the work in our society, for example, when the sixteen members of long service have gone on and only the four are left?

An editorial by Bruce Barton, entitled, "The Noble Order of the One in Six," contains the following words: "This is not the first time that the world has been askew. The Jews returned to Jerusalem many years ago to find the walls broken and the city in ruins. It was a hopeless proposition, but a gentleman named Nehemiah thought otherwise. He set each man to building the little piece of wall over against his own house. 'So built we the walls,' he tells us, 'for the people had a mind to work.' Being willing to work and having a mind to work are two different qualities, I take it.

"The world is full of folks these days who are willing enough if work is brought their way, but here and there an ardent spirit has a mind to work and thinks out a job for himself where no job was before.

"It is by the increase of these ardent spirits that the world will be rebuilt. We are weary of campaigns but we need one more—a whole-hearted drive to double the membership of the glorious company of self-starters—the Noble Order of the One in Six."

Respectfully submitted,
ELSIE L. CROOP,
Secretary.

PRAYER IN THE HOME

MRS. SARAH BEEBE

(Paper read at the Southeastern Association)

During the World War I saw a poster on which was the picture of a mother, with a curly-haired little girl saying her prayers at her mother's knee. Underneath was this motto: "This simple faith has made America great." But are we bringing up our children in the faith that makes prayer a daily, yes, even an hourly occurrence? I know of more than one home where a prayer is never offered, where the small daughter and son, if they should ask why no evening prayer has been taught to them, would probably be told, "Praying is not necessary."

Is prayer a vital part of your family life? What say you, mothers of children? Do you have family worship, where the whole

family, father, mother, and children, even to the tiny tot just learning to talk, gather at morning or evening to read from the Bible and pray to the Father of us all? One of my pleasantest memories is that of morning worship in the home of Elder George Burdick, in Milton, Wis., where, after breakfast, we all met in the cozy living room for family prayers. And every one in the group, even to the six-year-old grandson, had a prayer to offer. In another home I know of, the little boy is being taught to say grace at table. He is only a little over four years old now, but what a start he is getting toward closeness to the Father when he is older!

If we do not care for family prayers or for the children's evening prayer for ourselves, it seems to me that we should have these good things for the sake of the children. Not long ago I heard of a man, who though not a professing Christian, still cared enough for his children's welfare to kneel with them at evening to join with them in their bed-time prayer.

But, you say, what is the good of prayer? Let us think for a moment of the radio. You may have a perfectly good set, a fine big aerial, an expensive horn, and a good program may be broadcasted from a station within your range. Yet, if you do not tune in your set, the program and all avail nothing. Prayer is like that. It is tuning in with God. Someone has said that prayer puts us in such a relationship with the Father that he can use us.

Tennyson has it:

More things are wrought by prayer than this world dreams of,
Wherefore let thy voice rise like a fountain for me day and night;
For what are men better than sheep or goats,
If, knowing God, they lift not hands of prayer. . .

We are told to pray without ceasing. How can we busy mothers do that? One day a group of Scottish preachers were discussing this question, while the little maid swept the hearth. They could none of them solve the problem, when, timidly, the little maid spoke, "I pray all the time. I do everything just as if I were doing it for Jesus."

"Who sweeps a room as for thy laws
Makes that and the action fine."

And Christ has said that whoso giveth to little ones, even the least, a cup of cold

water, in his name, has done it unto him.

It is hard, I know, for one who has never prayed before his children, to begin. All beginnings are hard, but if we do not begin, our children will lack the steadying, comforting, uplifting influence of prayer at home. Is not the welfare of your child worth a little effort on your part?

I hear you say, "I send, or take, my children to Bible school and church, and besides, the older ones go to Christian Endeavor. Isn't that enough?" If your beloved son or daughter were sick, would you leave their care to another? I think not. So why leave their souls' welfare to others? We do just that when we have no religious training in our homes. We ought to think over this question, we fathers and mothers. And you children, if your parents do not have family worship, at least you can read the Bible and pray in your own rooms. Let us not leave our praying till we are in distress or grief. Let us begin with the little child at his mother's knee. Then it will not be so hard for him to pray when he is grown.

Early training persists. Corinne Roosevelt Robinson gives witness to that in her poem, "By an Open Window in Church."

. . . Dim, holy memories are waked and stirred.
I seem to touch once more my mother's knees.
The old sweet faith is singing in my breast. . . .

So clinging is the touch of early training. May we, as mothers, strive to make the environment in our homes approach the Ideal. May we teach our children the nearness of the Father, that they may not be afraid to pray to him, their Friend.

THE CALL TO THE CHRISTIAN LIFE

The Christian life consists of these things: a purpose which is human; a power "not ourselves which makes for righteousness"; a process, a becoming; and a product. In other words the Christian life is a following, a making, a becoming, a learning, a fruit-bearing. It is the lure of a great adventure to which Jesus calls everybody now. We find it in all the professions and the arts, and it is duplicated in the realm of the spirit. There is no adventure which equals the search for truth and the risking of one's life in obedience to it.

Christ's call, "Follow me!" is a challenge.

In the whole field of religion there is no higher, purer authority than Jesus Christ. Why follow those who walk only on the lower levels?

Jesus calls us to an adventure in friendship. It is a costly, challenging, and transforming experience—to have a friend! You can not be a friend or have a friend unless you are willing to pay the price. Jesus said: "Ye are my friends if" That is an inevitable "if." You find it in some sort in every earthly friendship—the "if" of sincerity, unselfishness, loyalty. It is not strange to find an inevitable "if" on the threshold of the divine friendship. "If we do the things which I command you," says Jesus.

And Jesus calls us to an adventure in service. You can not write the history of the world in the last nineteen hundred years and omit the contribution to service made through the influence of Jesus Christ. Any religion which does not impel one to service is not worth while, and it is not Christian. Some people are continually looking for an easy religion. Like the old lady in the story, who was told to take her medicine "in a recumbent posture" and went about inquiring for such a vessel, there are people who would like to take their religion lying down! There is a tonic in the call: "Follow me! I am among you as one that serveth."—*Pastor's Assistant, Milton Junction, Wis.*

A minister tells of some swallows that built their nest in the parsonage barn. Hopefully, enthusiastically they worked, and joyfully entered upon the brooding days. But one day a horse reached up, seized hold of the straws that were glued to the nest, and the little home with its birdling family lay in the crib below, a ruined mass. The bereaved parent birds, however, began to build again, but this time they built higher up.

Their misfortune was in not building higher at first. May any who have seen their plans fail learn a lesson from the swallows, begin again, and build higher up!—*Record of Christian Work.*

Men are offered the course in household science at Vassar College. The ladies must be getting ready to grant the males equal rights.—*Youngstown Telegram.*

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
R. F. D. 6, Box 166, Battle Creek, Mich.
Contributing Editor

GREAT MISSIONARY CHARACTERS

Christian Endeavor Topic for Sabbath Day,
July 30, 1927

DAILY READINGS

Sunday—The Baptist as missionary (Luke 3: 1-14)
Monday—Peter, pioneer (Acts 2: 14-19, 37-47)
Tuesday—John, apostle of love (1 John 3: 1-3)
Wednesday—Philip, conversationalist (Acts 8: 26-40)
Thursday—Paul, traveler (2 Cor. 11: 23-33)
Friday—Titus, organizer (Tit. 1: 1-16)
Sabbath Day—Topic: Great missionary characters (2 Cor. 11: 23-28)

COMMITTEE, RIVERSIDE CHRISTIAN ENDEAVOR SOCIETY

To make our Christian Endeavor meeting a success let us have plenty of singing. A list of songs to choose from are: "To the work, to the work," "Rescue the perishing," "Look all around you," "Take the name of Jesus with you," "Brightly gleams our Father's banner," "Here am I, Lord, send me."

Several persons may be asked a week or so ahead to speak on these topics:

Religious

Paul, the traveler, 2 Cor. 11: 23-33.

Peter, the pioneer, Acts 2: 14-19, 37-47.

John, apostle of love, 1 John 3: 1-3.

Foreign (These talks should not exceed three minutes.)

Look up the life and history of work done by:

Dr. Grenfell in Labrador.

David Livingstone in Africa.

Robert Moffat in Africa.

William Carey in India.

Hudson Taylor in China.

Our Foreign Missionaries

Name all of our Seventh Day Baptist missionaries.

How many of our foreign missionaries are now in the homeland?

How many are abroad?

When and where were our first missionaries sent?

What is your reaction to the news from the Jamaica field?

Our Home Missions

Where are our home missions?

Which one is nearest you?

What is the nature of their work?

Now Let Us Do Some Missionary Work

Will each society send a letter of good cheer and encouragement to some one of our missionaries at home or abroad?

Before closing the meeting may a prayer be offered for the protection and guidance of our own missionaries, especially Mr. and Mrs. D. B. Coon.

Here's for a good meeting, Christian endeavorers.

ADA BABCOCK,
HARRY VAN HORN,
ROBERT HURLEY,

Riverside, Calif.

Committee.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

There are many lessons which we can learn from the lives of missionaries, and we can profit by them. The missionary makes a sacrifice when he goes to the mission field. Perhaps he does not think of it as such, yet to a certain extent it is a sacrifice. He feels the call of God so strongly that he is willing and glad to make any sacrifice. It is his love for God, his devotion to duty, his consecration, and his love for others less fortunate than he, which cause him to obey the great command, "Go, . . . and teach all nations."

When this spirit fills his life he does not think of the sacrifice he is making, nor of the financial gain. He thinks only of the service he can render to others, and this is the spirit of Christ.

Young people, it may be that God is calling you either to the mission field or to some other line of Christian work. Are you so filled with the spirit of service that you are willing to make the sacrifice, and say, "Here am I, Lord, send me"?

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent
Sabbath Day, July 30, 1927

DAILY READINGS

Sunday—Peter (Acts 10: 34-48)

Monday—Paul (Acts 13: 1-3)

Tuesday—John the Baptist (Matt. 3: 1-12)

Wednesday—Jonah, who shirked (Jonah 1: 1-17)

Thursday—Apollon, the eloquent (Acts 18: 24-28)

Friday—Unknown workers (Rom. 16: 1-15)
Sabbath Day—Topic: Who is my favorite missionary character? Why? (2 Cor. 11: 23-28)

This lesson today offers a wonderful opportunity to find out about the lives of some of the great missionaries of the past and present. Let different ones look up the lives of such men as Carey, Livingstone, Judson, David Brainerd, Hudson Taylor, Morrison, Father Damien, and many others. You will find about them in a good encyclopedia or a book on missions, such as "Fifty Missionary Heroes."

Others may speak of Bible missionaries, such as the ones mentioned in our daily readings.

Still others may tell of the work of our own missionaries in China, Jamaica, Java, etc. Speak of the hardships they have to face, and also of the happiness they gain by the work of winning souls. Recent letters in the RECORDER will help you to learn of their activities.

After all have finished, you may give each member a chance to tell what missionary has inspired him most, and why.

REMEMBER, INTERMEDIATES

You have a chance to compete in an oratorical contest at Conference, if there are at least five who want to do so. You will be judged separately from the seniors, and receive separate prizes. Ask your superintendent, or write to Mrs. Frances F. Babcock for particulars.

MEETING OF YOUNG PEOPLE'S BOARD

The regular meeting of the Young People's Board was called to order by the president, and L. E. Babcock led in prayer.

The secretary read the minutes of the last meeting.

Members present: Dr. B. F. Johanson, Mrs. Frances F. Babcock, Allison Skaggs, Mrs. Ruby Babcock, Lloyd Simpson, Russell Maxson, L. E. Babcock, E. H. Clarke, Mrs. Marjorie Maxson.

The secretary's monthly report was received as follows:

REPORT OF CORRESPONDING SECRETARY FOR JUNE 2

Number of letters written, 20.

A standard social was mimeographed and also the annual Junior report blanks.

Correspondence has been received and replies made.

The secretary attended the semi-annual meeting of Michigan and Ohio churches at Jackson Center, May 27-29.

Several letters have been written in regard to the Conference program.

FRANCES FERRILL BABCOCK,
Secretary.

Acting upon a suggestion made to the board, the sentiment was expressed in favor of extending an invitation to the members of the Christian Endeavor Union at Ashaway and Westerly to attend the young people's meetings at the General Conference, including the pre-Conference meetings.

The following bill was allowed: Award for Christian Endeavor week, \$5.55.

Voted that name tags be purchased for use at Conference.

Allison Skaggs reported informally on the progress of the Activities Chart. After some discussion regarding the final report it was voted that each society be asked to send in its old chart. The superintendent would like to check up on the different divisions in order to make any changes that would seem advisable. In return for each old chart a new one will be furnished, and the old one returned upon request.

The Nominating Committee made a report of progress.

It was suggested that the mimeograph now owned by the board might be used more often, thus cutting down printing costs. As a result of this discussion a committee was appointed to investigate the matter. L. E. Babcock and Russell Maxson were appointed.

Question arose as to possible visits of the corresponding secretary to the Central and Western associations convening in June. Voted that the secretary attend these meetings.

Voted that the president and corresponding secretary be appointed as delegates to the International Convention at Cleveland, July 2-7.

Voted that the two secretaries be appointed to prepare a resolution to send to the *Christian Endeavor World* in appreciation of the work of Dr. Francis E. Clark.

Extended discussion followed.

Respectfully submitted,

MARJORIE WILLIS MAXSON,
Secretary.

Battle Creek, Mich.,
June 2, 1927.

CHILDREN'S PAGE

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

DEAR SEVENTH DAY BAPTIST CHILDREN:

My little daughter, Eleanor May, who was ten years old the eleventh of March, came to me yesterday with a little story which she has written for the SABBATH RECORDER. She thinks it is hardly good enough to send, but I will let you judge that for yourselves. I am sure you must have enjoyed the Children's Page last week and hope we can have many more just as good.

Lovingly yours,

MRS. WALTER L. GREENE.

THE GIRL THAT DISOBEYED

ELEANOR MAY GREENE

(Age ten years)

Once upon a time there was a little girl named Elizabeth Sterrett who lived near some deep woods which were many miles in extent. Her mother told her never to go far into the woods alone for fear she would get lost.

One day, when her mother was working in the garden back of the house, Elizabeth slipped out the front door and ran far out into the woods. In a few minutes her mother went into the house to see what time it was. It was just time for Elizabeth to go to bed, and her mother called and called, but there was no answer. Oh, how frightened her mother was for she loved her little girl very much.

And now I will tell you about Elizabeth. She was soon just as much frightened as her mother was, the woods were so dark and still. After awhile she tried to run home, but she was lost. She ran this way and that way, often falling down and hurting herself. When it grew dark night she threw herself down under a tree and cried herself to sleep. She was lost until the next afternoon, when a man who was walking through the woods found her and asked, "Why are you crying so hard?"

"Because I am lost," sobbed the little girl.

"Lost!" said the man. "What is your name?"

"My name is Elizabeth Sterrett."

"Well, I know where you live," laughed the man, and then he took her home, where her mother put her to bed. I hope she was never so naughty again.

TOM AND ROSE IN THE OLD CHURCH

LOIS R. FAY

If I could describe all the interesting things Tom and Rose saw in that museum it would take more time, paper, and ink than we can spare just now. There were curious stones, and historic pieces of furniture; things as large as the pillory which was used to punish offenders in early days; and things as small as the buckles from famous men's shoes. And after looking them over as they were arranged in the different rooms of the museum, our friends came back into the church and looked lovingly at its beauty.

"I don't think it ever had any steeple," said Tom, "there isn't any on that view of the outside of it hanging over there on the stairs."

"I should judge," said his father, "that this church was built before steeples became popular in this country."

"I wish I could find out more about the time the soldiers didn't burn it," said Tom. "I asked the lady if there were any books telling about it and she said she did not know of any."

"The best history we can get hold of seems to be in those papers I read out of last evening. It is strange those of whom we inquire here in Newport seem to know less about this dear old church than we who have come from a distance."

"Perhaps," said the mother, "it is because they do not reverence the Sabbath as the people who built this church did. We must read the rest about it after we have had our Sabbath lesson. Isn't it almost eleven?"

"Yes," said their father, "I have permission to use the chairs and table. Let's sit in a quiet corner here under the gallery."

So they prepared to do as they usually did on Sabbath days, and that was to review the Bible verses they had learned during the week. First their father prayed this prayer, as they sat together in that room, once sacred to the worship of God:

"We thank thee, O God, that thou hast

brought us safely to this place we have wished so much to see. Thou didst provide ways whereby we could earn our expenses, and thou hast granted us safe passage and safe lodging, including all the material things we have needed. Now may thy Spirit meet with us here as we meditate on thy Word, and may its inspiration remain ever with us. We know not whether there is another person in this whole city who reverences thy holy day, but we do know there are others scattered hither and thither throughout the whole world. May thy Spirit bind us together into one invisible church and strengthen our desire for the advancement of thy kingdom. May we go from this place with a greater love for working in harmony with thee. In Jesus' name we ask it. Amen."

"Now at home," continued their father, "we usually take up one week's verses, but today I would like to take up two weeks' verses, so as to cover the day of our disappointment, and the comfort that came to us in the verse for that day. I will read these verses aloud once by myself; then I will read them again and you can repeat them with me."

Their father read from the twenty-fourth verse of the sixteenth chapter of Matthew to the end of the eighth verse of the seventeenth chapter, and the second time he read it they all repeated the words with him. Then he said:

"The two verses that stand out most prominently in our experience are the twenty-fourth and eighth, the first one helped us in our day of great disappointment, the last one has strengthened our vision of God in our day of joyful fulfillment. We can not avoid disappointments. We sometimes wish we could. But they are part of God's plan for us. They are the crosses we have to bear for him. When they come, if we deny ourselves, and take them up and bear them, we are following closely after Christ; we are becoming followers of him. Then we can see the truth of the twenty-fifth and sixth verses, that, though we may work hard selfishly to save our souls, selfishness dwarfs them and causes us to lose them; whereas, if we deny ourselves to please God, he brings some great good to us, ending in the salvation of our souls.

"What a wonderful salvation Jesus has

because he gave up a worldly kingdom and was crucified!

"It is hard for you children to understand it fully, how a person can lose himself and be saved at the same time. But you know how a seed loses itself when it is planted. If it submits to disagreeable conditions, and dies, it then springs up with a more glorious life than before. So with the disappointments that are sent to us. After we pass through them we find a glory we could not foresee. This trip is much more enjoyable to us than it would have been had we not had our disappointment, but it is a joy and a glory the world would not understand.

God's glory is a wondrous thing,
Most strange in all its ways,
And of all things on earth least like
What men agree to praise.

"So wrote Faber, the beautiful hymn writer, concerning the glory of God. Christ himself spoke of his glory, as we read in the twenty-seventh verse:

"The son of man shall come in the glory of the Father, with his angels," and then shall he reward every man according to his works.

"In the Greek, the first verb in this verse is in present tense, not in future, as it is in English. You have studied language enough to understand that 'shall' is called future tense. In quite a number of places in the New Testament where Jesus is recorded as referring to his own coming, the verb is in the present tense in Greek; and by this form of expression he makes his presence seem near to us and his glory real, as if he were actually saying to us in the words of the twenty-eighth verse, 'Verily I say unto you, There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom.'

"God lets each one of us gain a vision of the glory of his kingdom during our lifetime, if we love him, though not in just the manner Peter, James, and John saw, as described in the next eight verses."

Their father then questioned them about the transfiguration and they could answer correctly in almost every instance, because they had learned all the verses, getting from them lessons of value. One thing Tom said was:

"I think a high mountain apart is a better place to get visions from God, than a city

like this, and perhaps that is why all the Sabbath keepers moved away from this church and this city."

"Perhaps it is," said his father, "then you wouldn't want to exchange our country home for one in a city like this?"

"I think I would be more likely to forget God in a city like this," said Tom.

"I hope we can always remember Jesus' words," replied his father. "How did the disciples feel when they saw the bright cloud and heard the voice?"

"They were sore afraid," answered Rose. "And what did Jesus do and say to them?"

"He touched them and said, 'Arise, be not afraid.'"

"That is a comfort to us, to banish fear when we do not understand things that happen. Now the last verse which we learned yesterday before we started. Can you say it together?"

Tom and Rose repeated it slowly in unison: "And when they had lifted up their eyes they saw no man save Jesus only."

"This applies to us, as it did to the disciples. When the excitement and fear of the experience were past, they saw no man save Jesus only. So with us; back of all the interesting and exciting things that have come to us since we left our quiet home yesterday, we can feel the Jesus only. We can see salvation in obedience to his word, and death in not obeying."

Just then a group of young Newport school girls entered the outer door of the museum and came along the hallway. Their chatter as they commented upon different objects and about a study class to be held there the next Tuesday filled the air, and Mr. Streeter said:

"We will close our lesson here, and look around a while. If it is quiet later, I will read some more of the history we found so interesting last evening." And he smiled at Tom and Rose to see if they remembered how sleepy they were when he was reading the last chapter.

NOW YOU ASK ONE

GAME 7

1. Who wrote the Acts of the Apostles?
2. Who was the first king of Israel?
3. Who said, "O death, where is thy sting? O grave, where is thy victory?"

4. What do these names stand for: Reuben, Simeon, Judah, Issachar, Zebulon, Ephraim, Manasseh, Benjamin, Dan, Asher, Gad, Naphtali?

5. What was Samuel's mother's name?

6. From what book of the Bible is this, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea"?

7. Finish this quotation, "For God so loved the world, that he gave his only begotten Son, [twelve words]."

8. When did Jesus say, "Blessed are they that mourn: for they shall be comforted"?

9. How do you spell the book of the Bible for which Is. is the abbreviation?

10. Name three prophets.

ANSWERS TO GAME 6

1. A sister to Moses.
2. Paul.
3. His nephew.
4. A brother.
5. Proverbs.
6. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."
7. Egypt.
8. Joseph's brothers were jealous because Joseph was their father's favorite son.
9. The Salt Sea.
10. Long enough to reach the ground.

A STANDARD MEASURE

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J., June 25, 1927)

Text: *For we are not bold to number or compare ourselves with certain of them that commend themselves: but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding.*—2 Corinthians 10: 12.

When I was a boy I used to like to be with my father about his work and to watch and see how he did things. I remember watching him cut out rafters for a granary once. He was very careful to get the first rafter just right. He made it the exact length he wanted it, gave the end that was to fit on to the end of the other rafter at the comb of the roof the proper slope, and notched the other end so that it would fit

on to the sill, and would extend over it the proper distance for the eaves.

My father was very careful to get the first rafter just right because he used it for a pattern for all the rest. When he had it finished to suit him, then he would lay it on a piece of rafter timber and with a lead pencil would mark off the length and the slope and the notch, just like the pattern. Then with his saw he would make a second rafter just like the first. Now he was supposed to have two rafters just alike. But I noticed he did not take the second rafter as a pattern for the third. The second one he put to one side until he got ready to use it, and took the first one he had made as a pattern for the third, and for all the rest.

You see the second rafter might have been a mite shorter than the first one. Then if he had used the last one made as a pattern every time, each one might have been a little shorter than the one before it. At that rate how do you suppose the twenty-fourth would have compared with the first one? You can see that by measuring every rafter by the one pattern they would all be exactly like it, or almost exactly like it. Then of course they would all be alike.

Did you know that in Washington there is a standard yard stick? If a million yard sticks were made by measuring them by each other, and each one was shorter than the one next to it by a hair's thickness, from the first one to the millionth one, the last one would lack a good deal of being a yard long. So it is necessary to keep this yard stick by which to try every other yard stick.

Some years ago I spent a week at a Country Life Conference. I was the guest of two doctor friends, and we heard lectures on the country church, the country school, and farm crops, and everything. One day we took our places at the tables with the farmers who were judging corn. We had placed before us a big wooden tray with several ears of corn on it, and we had to "score" the corn. That is, we had to decide which was the best ear, the second best, and so on. But we had certain rules to go by. The rows must be straight on the cob, the ears should be well filled at both ends, and should have a certain length, and the grains should be of a good depth. That is, you had to have in mind the perfect ear of the kind you were judging.

A few years ago I saw a wonderful display of apples in Columbus, Ohio. In one exhibit I saw a pile of beautiful big red apples. Every one seemed perfect, and it made your mouth water to look at them. Right beside these apples that looked so good and inviting there was a pile of little gnarly apples, all warty and wormy. A card of warning over these good-for-nothing apples read, "*Now will you spray?*" I suppose some of those wormy apples might have looked pretty well when compared with others in the same pile. But the only true test was made by comparing them with the good apples.

Boys and girls, and grown-ups, too, have a standard by which to measure their lives, the perfect Man, Jesus. Sometimes we sing:

"Our Lord, and Master of us all,
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine."

Sometimes our boys and girls do something that we think is not quite the thing to do, and when we tell them so they reply by saying, "Everybody does it." Paul says in our text that those who do that way are without understanding—"measuring themselves by themselves, and comparing themselves with themselves." That's the way to dwindle down like a gnarly apple, or to peter out like a shortened yard stick. Then you'll be no good for sour apples; a poor stick indeed.

Hold before yourselves always the true standard, and do the best you can to live up to the standard of the pure, clean, strong life of Jesus. Then you will become your best, and will be your happiest.

All that we need to do,
Be we low or high,
Is to see that we grow
Nearer the sky.

—*Lisette Woodworth Reese.*

If the doctors are to be believed, leaving out the experience of the layman, over-eating has sent more people to their graves through the centuries than over-drinking. If the latter has slain its thousands, the former has slain its tens of thousands. Unfortunately, few ever think of the over-indulgence in eating as having anything to do with morality.—*Our Dumb Animals.*

DISTRIBUTION OF BIBLES

WORK AMONG FLOOD SUFFERERS

Some 65,000 copies of the Scriptures have been sent on telegraphic orders by the American Bible Society for use among the refugees in the flooded areas. The society's central and southwestern agencies and the Agency for the Colored People in the United States are working in the refugee camps and report grateful appreciation for the donation of Scriptures, not only by flood sufferers but by officials of the Red Cross and others. The work that is being done in Louisiana has been done with the advice and approval of the Louisiana flood director, John M. Parker.

A further service for the society will appear as the refugees begin to return. Homes and churches will need the Book of books as the corner stone of their reconstruction.

AMERICAN CHINESE WANT BIBLE

The Chinese on the Pacific coast have shown the same increased interest in Bible reading as has been shown in China, reports the Pacific agency of the American Bible Society. Workers have all testified to the eagerness with which young Chinese have accepted New Testaments and gospels.

Scriptures in a number of Chinese dialects are distributed by the agency. Several of the stores in San Francisco's Chinatown now carry as a part of their regular stock Bibles and New Testaments in Chinese.

BIBLE SELLERS RELEASED

Although the selling of the Bible in Turkey comes under the head of "suspect" it has not been definitely classed as religious propaganda, which is rigorously prohibited. Bible sellers of the Levant agency of the American Bible Society, when arrested, have been released after brief investigation. Again and again the Book has gone where no other gospel messenger could.—*American Bible Society.*

Here seasons change, leaves fade, roses pale, mountains crumble, friends die, but the victory which God gives his people is an everlasting victory. It is a triumph that places its possessors on thrones that never shall fall, where they shall reign for ever and ever.—*M. W. Knapp.*

CIRCUMSTANTIAL EVIDENCE

After a very celebrated murder trial in Maryland, some years ago, the jury disagreed. Eleven jurors were for conviction of the prisoner. One man held out.

"What's the matter with you?" the others asked him in desperation, "do you not see that this man must have killed that girl?"

The obstinate juror shook his head.

"No," he said, "it is just circumstantial evidence. I will never convict a man on circumstantial evidence. I will tell you why.

"Once, when I was a truck farmer, on the eastern shore of Maryland, I owned a collie dog named 'Rover.' I liked that dog. He was a sort of friend of mine, if you understand what I mean.

"But all of a sudden I began to have trouble. Eggs were being stolen from my hen-house. It got to be a very serious matter to me. Eggs were bringing fifty cents a dozen, even then, and I could not afford the loss. I would find the egg-shells in the nests very often. Then one day I saw Rover sneaking out of the hen-house, and when I went in, there were egg-shells all over the place.

"I shot my dog and killed him.

"The next day every egg in my hen-house was eaten and the shells were all over the place.

"Well enough I knew then that Rover was innocent; I had executed an innocent friend. I started another investigation. Underneath the floor of an abandoned smoke-house I found the home of a weasel, with a brood of half a dozen little weasels. The mother weasel had stolen my eggs.

"No, gentlemen, I will never convict on circumstantial evidence again!"—*Our Dumb Animals.*

There is not a shadow of right in the general government to intermeddle with religion. Its least interference with it would be a most flagrant usurpation. I can appeal to my uniform conduct on this subject, that I have warmly supported religious freedom.—*James Madison.*

The preacher who forbade his children to read fairy tales should also caution them against perusing political literature.—*New York Evening Post.*

DEATHS

STILLMAN.—James Stillman, the son of Jonathan P. and Phebe (Car) Stillman, was born at Lisbon, Conn., January 25, 1839, and died at Phenix, R. I., June 20, 1927.

He obtained his education in the schools of Westerly, R. I., at Alfred Academy, and Rochester University, N. Y.

On September 25, 1865, Mr. Stillman was united in marriage with Eliza Bassett of Independence. To them were born four children, all of whom survive: Mary A. Stillman of Methuen, Mass.; Dr. Frank R. Stillman and Louise S. Prescott of Webster, Mass.; and Marie S. Russell of Methuen. For many years Mr. Stillman served the Pawcatuck Seventh Day Baptist Church (of which he was a member) as chorister and superintendent of Sabbath school.

Mrs. Stillman died in 1910. For the past sixteen years Mr. Stillman has made his home with his sister, Mrs. Mary A. Babcock, of Phenix, R. I. Services were held at his late home on June 23, followed by burial in the family lot at Riverbend Cemetery, Westerly, R. I.

M. A. S.

MALBY.—Norris Lee, born December 22, 1870, in the village of Adams Center, town of Rodman, county of Jefferson, state of New York, died of cerebral hemorrhage in the city of Detroit, Mich., June 19, 1927.

His father died several months ago, but his mother Sophronia survives him. His wife pre-

deceased him by several years. Brother Malby is also survived by his sister Anna F. Malby, and by the following children: Calvin, Lawrence, Bernice, Leon, Wilson, and Jay, all of Adams Center, N. Y.

Brother Malby was active in church work and was a valued member of the First Detroit Seventh Day Baptist Church of Christ.

The writer spoke words of comfort at a memorial service from Revelations 4: 1, 2, June 20, at eight o'clock, after which the remains were taken to Adams Center for interment.

R. B. ST. C.

KENYON.—Alexander Campbell Kenyon, son of Gardner S. and Harriet E. Kenyon, was born in Hopkinton, R. I., April 12, 1844, where he lived till the time of his death, April 19, 1927, at the age of 83 years.

At the age of seventeen he was baptized by Rev. Libbeus M. Cottrell, and united with the Rockville Seventh Day Baptist Church, February 9, 1861, where he remained a member until he took a letter from that church and united with the Second Hopkinton Seventh Day Baptist Church in 1865, where he remained a member till the time of his death.

On September 12, 1868, he was united in marriage to Mary Shepherd Wheeler, and to them were born three sons: Walter D., Gardner B., and Charles N. Kenyon, all of whom survive him. He is also survived by seventeen grandchildren and three great-grandchildren. One young woman, Miss Mable Constance, who was brought up in their home, has been a teacher in the public schools of Rhode Island, and is now teaching on Long Island.

His beloved wife passed away January 26, 1925. Thus they spent together fifty-six years of mar-

ried life. During that time their home was noted as a center of Christian influence. After his wife's death, Mr. Kenyon felt that the time was not long before he would be called to join her. He lived a life of faith, and died in hope of a life to come. He passed away quietly on the nineteenth, and the funeral was held at the home on the twenty-second. Rev. Clayton A. Burdick, assisted by Pastor Paul S. Burdick, conducted the services. Burial took place at Oak Grove Cemetery, Ashaway, R. I.

For a good many years, Mr. Kenyon was moderator of the church. He was always a generous contributor to the church and other good causes, and active in matters of public welfare in the town. Interested in agricultural progress, he was accounted a successful farmer, as well.

P. S. B.

KENYON.—Weltha Jane Burdick, wife of Elmer E. Kenyon, and daughter of Pardon C. and Mary F. (Palmer) Burdick, was born February 18, 1870, in Hopkinton, and lived all her life in that vicinity. She died June 14, 1927.

She was baptized and joined the Rockville Seventh Day Baptist Church, September 16, 1882, under the pastorate of Rev. U. M. Babcock. She was married to Elmer E. Kenyon, October 20, 1921, and since June, 1922, has assisted her husband as deputy town clerk.

Besides her husband, she is survived by six brothers and two sisters. They are Frank C. of Rockville, Fred I. of Providence, F. Laverne of Westerly, Clarence A. of Stonington, Arthur G. of New London, and J. Edwin of Westerly, and Mrs. Charles P. Palmer of Westerly, and Mrs. Ida Mylod of Harding, Mass. Many friends, besides, testify to her kindness and helpfulness as neighbor and friend.

The funeral was held at the home, June 18, conducted by Pastor Paul S. Burdick, and burial took place in the Rockville cemetery.

P. S. B.

One of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks.—*Luke 17:15, 16.*

But one turned back in a rapture of thanksgiving. Let us search our hearts to see whether we have returned to give thanks! We are eager to pray for this or that boon. Are we equally eager to return thanks?—*F. B. Meyer.*

We may speak a good deal about God without speaking much for him. We are to talk of God's faithfulness not only to other people, but to ourselves. "He did this to me," is to be the definite and cordial testimony of each believer.—*Joseph Parker.*

Sabbath School Lesson IV.—July 23, 1927

DAVID AND GOLIATH. 1 Sam. 17: 31-37, 40-42, 48-51

Golden Text.—"Jehovah is the strength of my life; of whom shall I be afraid?" Psalm 27: 1.

DAILY READINGS

July 17—David and Goliath. 1 Sam. 17: 31-40.
July 18—A Victory of Faith. 1 Sam. 17: 41-51.
July 19—A Prayer for Defense. Psalm 54: 1-7.
July 20—A Prayer for Deliverance. 2 Kings 19: 14-19.
July 21—God's Deliverance. Psalm 44: 1-8.
July 22—Jesus and the Tempter. Matt. 4: 1-11.
July 23—Fearless Trust in Jehovah. Psalm 27: 1-5.

(For Lesson Notes, see *Helping Hand*)

SOWING AND REAPING

Men reap what they sow. Their actions upon others are followed by reactions upon themselves. As it is with men, so it is with nations. Those who have given up their resources and strength in the service of mankind have received as a reward the friendship and esteem of other countries. Those who have been grasping, pugnacious and animated by a desire for military glory have gathered as a result the resentment and distrust of the world. There is a great need for a better understanding among all mankind.—*Calvin Coolidge.*

"Truth is mightier than tyranny, for 'the truth shall make you free.'"



SPECIAL NOTICES

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

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

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

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

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

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

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

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

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

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

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

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

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Theodore L. Gardiner, D. D., Editor
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