

# The Sabbath Recorder

Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



**THE DENOMINATIONAL BUILDING**  
 Ethel L. Titsworth  
 203 Park Avenue Plainfield, N. J.

As the traveler goes forth on a bright sunny morning, under the clear sky, amid the fragrance of flowers, and cheered by bird songs, halting not until twilight shadows gather and he reaches his goal, so may we, who are but pilgrims, go forth beneath the smile of God, upon our homeward journey. May heaven lie upon the horizon, luring us on; and when at last we sink to sleep, and dream that we behold again those whom we have lost, may we wake to find it not a dream, but that we are in heaven where our loved and lost who have gone before are waiting to greet us. Then, sweeter than all, may we behold the face of our Lord who is our life and who shall enable us to stand forevermore!

—Henry Ward Beecher.

**CONTENTS**

<b>Editorial</b> —Home Life Building Character for Eternity.—En Route to Conference .....	97	Commencement at Milton College.....	113
Report of the Southern Association..	98	Report of the Semi-Annual Meetings of the Northwestern Wisconsin and Minnesota Churches, June 15, 16, 17..	114
Next Steps for Christian Church....	101	<b>Young People's Work</b> —Standards of Success.—A Thought for the Quiet Hour.—The Intermediate Corner.—Junior C. E. Jumbles.—Rev. Herbert C. Van Horn is Honored.....	116-119
Albion Academy Alumni in Reunion..	102	The Hidden Life.....	119
In Memory of Susan Lippincott Babcock .....	103	<b>Children's Page</b> . — Praising God in Art. — Our Letter Exchange. — The Golden Ball .....	120
<b>Seventh Day Baptist Onward Movement</b> —Our Bulletin Board.—"Gentlemen—The King!"—The Crucifixion, Resurrection, and Harmony of the Gospels.....	104-107	Hannah Dustin .....	121
The Western Association.....	107	<b>Lone Sabbath Keeper's Page</b> —Letter from a Lone Sabbath Keeper in the South to One in the North.—Reply from the North.....	123
The Abiding Christ in the Home.....	109	<b>Sabbath School</b> —The Timid Member of the Class.—Minutes of the Sabbath School Board.—Sabbath School Lesson for August 4, 1928.....	126-128
<b>Woman's Work</b> . — Woman's Hour at the Eastern Association.—Deepening and Widening Our Interests Through Work With Young People and Children. — Answers to "Ask Me Another," No. V.....	111-113		

# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Riverside, Calif., July 23 to 30, 1928.

**President**—Frank Hill, Ashaway, R. I.  
**First Vice-President**—D. Nelson Inglis, Milton, Wis.  
**Vice-Presidents**—Mrs. Luther Davis, Bridgeton, N. J.; Oscar M. Burdick, Little Genesee, N. Y.; William Clayton, Syracuse, N. Y.; S. Orlando Davis, Lost Creek, W. Va.; Lely D. Seager, Hammond, La.; Perley B. Hurley, Riverside, Calif.  
**Recording Secretary**—Paul C. Saunders, Alfred, N. Y.  
**Corresponding Secretary**—Edwin Shaw, Milton, Wis.  
**Treasurer of General Conference**—James H. Coon, Milton, Wis.

**Treasurer of Onward Movement**—Harold R. Crandall, 81 Elliot Ave., Yonkers, N. Y.  
**General Secretary of Onward Movement**—Willard D. Burdick, Plainfield, N. J.

### COMMISSION OF THE GENERAL CONFERENCE

**Terms expiring in 1928**—Benjamin F. Johanson, Battle Creek, Mich.; Alexander W. Vars, Plainfield, N. J.; Claude L. Hill, Farina, Ill.  
**Terms expiring in 1929**—Frank Hill, Ashaway, R. I.; Herbert L. Polan, North Loup, Neb.; Loyal F. Hurley, Adams Center, N. Y.  
**Terms expiring in 1930**—Moses H. Van Horn, Salem, W. Va.; Curtis F. Randolph, Alfred, N. Y.; Edgar D. Van Horn, Alfred Station, N. Y.

## AMERICAN SABBATH TRACT SOCIETY

### BOARD OF DIRECTORS

**President**—Corliss F. Randolph, Maplewood, N. J.  
**Recording Secretary**—Arthur L. Titsworth, Plainfield, N. J.  
**Assistant Recording Secretary**—Asa F. Randolph, Plainfield, N. J.  
**Corresponding Secretary**—Willard D. Burdick, Plainfield, N. J.  
**Treasurer**—Miss Ethel L. Titsworth, 203 Park Avenue, Plainfield, N. J.  
 Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

## THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

**President**—Clayton A. Burdick, Westerly, R. I.  
**Recording Secretary**—George B. Utter, Westerly, R. I.  
**Corresponding Secretary**—William L. Burdick, Ashaway, R. I.  
**Treasurer**—Samuel H. Davis, Westerly, R. I.  
 The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

## SEVENTH DAY BAPTIST EDUCATION SOCIETY

**President**—Edgar D. Van Horn, Alfred Station, N. Y.  
**Recording Secretary and Treasurer**—Earl P. Saunders, Alfred, N. Y.  
**Corresponding Secretary**—Mrs. Dora K. Degen, Alfred, N. Y.  
 The regular meetings of the Board are held on the second Sunday of January, April, July and October.

## WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

**President**—Mrs. Allen B. West, Milton Junction, Wis.  
**Corresponding Secretary**—Mrs. Edwin Shaw, Milton, Wis.  
**Recording Secretary**—Mrs. James L. Skaggs, Milton, Wis.  
**Treasurer**—Mrs. Alfred E. Whitford, Milton, Wis.  
**Editor Woman's Page, SABBATH RECORDER**—Mrs. George E. Crosley, Milton, Wis.

### ASSOCIATIONAL SECRETARIES

**Eastern**—Mrs. Willard D. Burdick, Plainfield, N. J.  
**Southeastern**—Mrs. M. Wardner Davis, Salem, W. Va.  
**Central**—Mrs. Jay S. Brown, Brookfield, N. Y.  
**Western**—Mrs. Walter L. Greene, Andover, N. Y.  
**Southwestern**—Mrs. R. J. Mills, Hammond, La.  
**Northwestern**—Miss Phoebe S. Coon, Walworth, Wis.  
**Pacific Coast**—Mrs. Charles D. Coon, Riverside, Cal.

## THE SEVENTH DAY BAPTIST MEMORIAL FUND

**President**—William M. Stillman, Plainfield, N. J.  
**Vice-President**—Alexander W. Vars, Plainfield, N. J.  
**Secretary**—William C. Hubbard, Plainfield, N. J.  
**Treasurer**—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.  
 Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.  
 Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

**President**—Corliss F. Randolph, Maplewood, N. J.  
**Recording Secretary**—Asa F. Randolph, Plainfield, N. J.  
**Treasurer**—  
**Advisory Committee**—William L. Burdick, Chairman, Ashaway, R. I.

## SABBATH SCHOOL BOARD

**President**—D. Nelson Inglis, Milton, Wis.  
**Secretary**—Dr. A. Lovelle Burdick, Janesville, Wis.  
**Treasurer**—Louis A. Babcock, Milton, Wis.  
**Director of Religious Education**—Erlo E. Sutton, Milton Junction, Wis.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

## YOUNG PEOPLE'S EXECUTIVE BOARD

**President**—Benjamin F. Johanson, Battle Creek, Mich.  
**Recording Secretary**—Mrs. Marjorie W. Maxson, Battle Creek, Mich.  
**Corresponding Secretary**—Mrs. Frances F. Babcock, 374 Washington Ave., Battle Creek, Mich.  
**Treasurer**—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.  
**Trustee of International Society**—Benjamin F. Johanson, Battle Creek, Mich.  
**Editor of Young People's Department of SABBATH RECORDER**—Mrs. Ruby Coon Babcock, Battle Creek, Mich.  
**Junior Superintendent**—Mrs. Elisabeth K. Austin, 52 Beach St., Westerly, R. I.  
**Intermediate Superintendents**—Wm. M. Simpson, Ashaway, R. I.

### ASSOCIATIONAL SECRETARIES

**Eastern**—Mrs. Blanche Burdick, Ashaway, R. I.  
**Central**—Albert Rogers, Brookfield, N. Y.  
**Western**—Miss Elizabeth Ormsby, Alfred Sta., N. Y.  
**Northwestern**—Miss Elsie Van Horn, Loup City, Neb.  
 Miss Dorothy Whitford, Milton, Wis.  
 Royal Crouch, Centerline, Mich.  
**Southeastern**—Miss Greta Randolph, New Milton, W. Va.  
**Southwestern**—Mrs. Alberta S. Godfrey, Hammond, La., Box 364.  
**Pacific**—Gleason Curtis, Riverside, Calif.

## EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AUXILIARY

Mrs. Ruby Coon Babcock, Battle Creek, Mich., General Secretary; Mrs. Alice Fifield, Battle Creek, Mich.; Henry N. Jordan, Battle Creek, Mich.; Russell Maxson, Battle Creek, Mich.; Mrs. Angeline Abbey Allen, Edinburgh, Texas; Mrs. George H. Trainor, Salem, W. Va.; Miss Lois R. Fay, Princeton, Mass.

## SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Robert B. St. Clair, Chairman, Detroit, Mich.; Carl U. Parker, Chicago, Ill.; Edwin S. Maxson, Syracuse, N. Y.; George W. Davis, Los Angeles, Calif.; D. Nelson Inglis, Milton, Wis.; Gael V. Simpson, Battle Creek, Mich.; John H. Austin, Westerly, R. I.; Winfred Harris, Plainfield, N. J.; Moses H. Van Horn, Salem, W. Va.; Horace L. Hulet, Bolivar, N. Y.; William Coalwell, Hammond, La.; Rosa W. Palmberg, Liuhoo, Ku, China; H. L. Mignott, Kingston, Jamaica.

# The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 105, No. 4

PLAINFIELD, N. J., JULY 23, 1928

WHOLE No. 4,351

*Our dear heavenly Father, we pray for our beloved country in these trying times. Will thou raise up in this land noble men for rulers, who will honor thee and who will enthrone righteousness and peace, and promote those things that are just and honorable and of good report.*

*Will thou graciously bless thy Church in these days of its peril from worldliness. Pour forth once again, we pray thee, thy Spirit as in the early times, and give thy people the spiritual enthusiasm of another Pentecost, which shall enable them to speak with tongues that will move the world.*

*We ask in Jesus' name. Amen.*

**Home Life Building** In one of the religious **Character for Eternity** weeklies of recent date a Christian worker writes of the home influences that had most to do with making him a good man and an active worker for human betterment. In his mention of things that make life worth living, he describes the effect upon his early life by the daily worship of father and mother in his early home. His father and mother on their wedding day had established family worship, with a regular reading of the Bible, the singing of some simple gospel song, and a prayer in which his father, surrounded by the kneeling mother and the children, prayed for them all. Frequently he would ask God to bless and keep the children, speaking to God of each one by name, all of which would be followed by a quiet moment of silent meditation before they went out to their daily round of duties.

The man who told this story was brought up in a log cabin on a Dakota prairie, where day after day the man and his boys toiled on the ranch, and where mother faithfully and contentedly kept the simple home.

For years now, this man, who tells the story of his childhood home, has been a prominent Christian worker, well known the world over, whose influence for good has moved many hearts to loyal service for our Master. Today he looks back upon the home of his childhood, and affirms that it was the blessed influence of those hours of family worship that had most to do with

the thinking that shaped his character and profoundly influenced his conduct for life.

Thank God for such Christian homes! They are the hope of the world today, and there is great need of more of them. Think of the contrast in the outlook for good as seen in such a home, and in the home life where prayer is never known, where God is not recognized, and where the children must live in the atmosphere of worldliness and of utter disregard for religion! The child who has never known the blessed influences of a Christian father and mother has everything against him when he gets out into the world of work. There is nothing like religious habits in the family to start the children in right ways of thinking. Even though in younger years they may seem indifferent, still the tendency of after life will be toward habits of truer manhood, in cases where fond memory dwells upon the home influences that made a wholesome spiritual atmosphere during the years of childhood.

Dear friends of the RECORDER family, please do not forget that you today hold in your hands the future standing of your own loved ones in God's sight, and that through the characters of your children you are settling the question as to the conditions in society long years after you are gone from earth.

**En Route to Conference** The midnight train on Tuesday night, July 10, was right on time at Hornell, and on Wednesday, about five o'clock, we pulled in at the great Dearborn station in Chicago. Soon after our arrival, the friends from Rhode Island, New Jersey, and New York State began to come in, and we soon got busy selecting routes and securing tickets.

President Hill, of Ashaway, had done excellent work securing a Pullman for the company, with a lower berth reserved for the editor, and at nine-fifteen we were off for the far West.

There were twenty-three of us all together, filling one car with our own peo-

ple, and three in another car. Thursday morning every one seemed happy, as our train sped through the beautiful Kansas prairies, with wheat fields in the shock, and great stretches of corn fields, spread away to the very horizon.

The growing crops along most of the way looked far better than we had expected to see them looking, and some way we could not help thinking that the people who own and cultivate these fields lack a good deal of being as hard up as some have represented. Indeed, these cozy homes in this clean, open country seem like a paradise when compared with thousands of homes in and around our great cities.

Some way, I can not avoid the feeling that our country would be better off if the great tides of humanity, drifting into the crowded cities, could be stopped.

In these days of automobiles there is scarcely left such a thing as lonesome country life.

But here we are crossing the muddy Missouri, and Kansas City is just ahead. I must get this into the mail and go on with my story a little later.

### REPORT OF THE SOUTHEASTERN ASSOCIATION

HARLEY SUTTON

The Southeastern Association was held with the Salemville, Pa., Church June 28 to July 1, 1928.

The beauty of the "Cove" where Salemville is located seemed to find expression in the spirit of the association. The bigness of the Cove found expression in the whole-hearted way we visitors were entertained. They not only had food as delicious and abundant as preachers especially enjoy, but the food of the spirit of God which was expressed in their lives. We, the visitors, wish to express our thanks and commendation to the church there for their entertainment and the blessings we received from them.

A feature of the program which added so much to the success of all meetings was the music under the efficient supervision of the pastor, Rev. W. L. Davis. Each member of the choir was always in place, and the songs sung were beautiful and fitted well to the

general theme, which was "Be strong." This speaks well for the work of the church and pastor.

Another feature which added strength to the association was the attendance. Everyone must have just let things drop and come. The young folks helped very much by their presence and interest in all meetings. As was remarked, there are bright prospects for the future of the Salemville Church when such a loyal band of young folks are now helping with the work.

The many inspiring messages given by the delegates and others who helped with programs, and the factors already mentioned, made it the best association of the year thus far. This was agreed to by the visiting delegates.

Rev. W. L. Davis welcomed us to all the blessings we were to enjoy during the meetings, expressing the desire of the church there to do what they could and to also get much from the association.

The associational sermon was preached by Rev. C. A. Beebe, pastor of the Berea church. His text was taken from 2 Timothy 3 and 4. The theme was that of being good soldiers for Jesus. Some main thoughts were: (1) Take thy part in suffering hardship. (2) No soldier entangleth himself. (3) That he may please him, he must forswear allegiance to any other government. (4) Our warfare—"Renounce the devil and all his works." The object in training is "success in battle." There is no discharge in this war. The ultimate victory is Christ's.

Thursday afternoon Rev. C. A. Beebe, as delegate to sister associations, gave a very satisfactory report. Messages were given by delegates from sister associations, and representatives of the boards. Rev. W. D. Burdick was delegate from the Southwestern association, Rev. E. A. Witter from the Northwestern, Rev. T. J. Van Horn, the Eastern, and Rev. J. T. Babcock, the Central and Western. Rev. W. D. Burdick also represented the Tract Society and the Onward Movement. Letters from the churches were read. This program gave us all a more brotherly feeling and a closer touch with the work of our association.

The sermon of the afternoon was preached by Mr. Harley Sutton. His theme was, "Jesus and the Four Square

Life," emphasizing the importance of having Jesus in our (1) head life, our (2) hand life, our (3) health, and our (4) heart life.

Mrs. M. Wardner Davis of Salem had charge of the Woman's Board program.

Thursday evening, reports were given of work done in the Ladies' Aid societies of the different churches. These reports showed that much work had been done. Mrs. Davis gave a short talk. Miss Alberta Davis sang a solo.

Rev. W. D. Burdick gave a stirring message. His theme was "Come with Us and We Will Do You Good. Come with Us and You Will Do Us Good." This message called us to Sabbath mission work and salvation of souls.

Friday morning Rev. W. D. Burdick presented the interests of the Tract Society. A new pamphlet has been put out this year and the work is being carried on.

The sermon was preached by Rev. E. A. Witter. We were very much impressed by the message of this man, who has been a minister for over fifty years.

The Onward Movement was discussed by Rev. W. D. Burdick at the afternoon session. He spoke also of the RECORDER. It is in debt, owes \$7,000 for the year, and we can not give it up. Each home should have it. The Onward Movement is not to raise money alone, but for spiritual uplift, which leads to the giving of money. We will lack about \$30,000 of the amount supposed to be raised this year; we need a system of paying. The amount of work done must be lowered unless money is raised. We need workers. The need for ministers is great. We need laymen who are ready to save souls. We need co-operation; we have certain groups and factions which mean loss of work and money. Salvation is the power to save the world.

This message helps us wake up to the needs and to the fact that we must "Be strong"!

Rev. J. T. Babcock gave the sermon of the afternoon. His theme was "Personal Responsibility." Some of the most important thoughts: It fits into the needs of the day, for strength. It comes from God. He referred to the Book of Esther and said Esther was a queen of service. So are we queens and kings in God's service. We dare

not say I can't. The strength to reach out tomorrow comes in doing today. We are not non-conductors but conductors for Jesus. To reach heights sublime we go step by step.

Friday evening a very beautiful song service was given by the Salemville choir and a vocal solo by Miss Alberta Davis.

Rev. E. A. Witter gave the sermon. His theme was "What Will the Lord Have Me to Do?" He referred to Paul as a man filled with the qualities to do that which was right. He was a chosen vessel for God. God had a special work for Paul to do and he was ready to rise and go. God calls us in many ways; we must be moved by his Spirit to action; we must have courage to do what the hour demands. He spoke of his great desire to become a great mechanic when he was young but that the call came to him to be a minister, and he yielded to God's call. We should be examples of what God can do for human souls. We should possess Christ, that we may let him shine through us so that all tears may be turned to gladness.

The sermon was followed by a testimony meeting; many renewed their covenant with God, and gave helpful words to others.

Sabbath morning services began with worship, led by Rev. W. L. Davis. The spirit of this worship showed us the successful work of the church.

The sermon was preached by Rev. T. J. Van Horn. His theme was "What Kind of Persons Shall We Be?" We need strong men. We must be mentally alert, must meet a challenge, must be pure, not only from spots but taints of sin, and must be dependable. Reliability is a valuable asset even in business. We must have faith, steady in storms of doubt. We must trust God for things that we can not understand.

We shall never forget the inspiring and impressive ordination service Sabbath afternoon. Two deacons, Mr. Albert Blough and Mr. Sherman Kagarise, and two deaconesses, Mrs. Esther Walters and Mrs. C. C. Wolfe, of the Salemville Church, were ordained. Dean M. H. Van Horn had charge of the service.

Dean M. H. Van Horn, of Salem College, had charge of the Education Board program, Sabbath evening.

The Salem College quartet, Mr. Bond

Tuning, Mr. Paul Garret, Mr. Gordon Ogden, and Mr. William Van Horn, gave a program of music which was highly appreciated by all.

Mr. M. Wardner Davis of Salem read a paper, "Investments in Education." He said that, thinking of Seventh Day Baptist history, can we doubt the value of Salem College, Milton College, and Alfred? Many men have invested money and work. Leading men, as ministers, professors, and business men, have come from our colleges. The material values of our colleges are: Alfred \$1,400,000, Milton \$600,000, and Salem \$233,000, making a total of \$2,233,000.

Dean Van Horn gave an address; his theme was "Salem College's Contribution to Education." He said that the increase in the movement to go to college in the last few years had been over six hundred per cent. Parents are working hard to have young people in college. College education adds financial advantage to the individual. Seventy-two per cent of the persons mentioned in "Who's Who" are college graduates. We could all know more than we do. The uneducated man is as a blind man in a beautiful forest. We should not be satisfied with ourselves. Education makes it possible for us to begin where the preceding generation left off. Education may be obtained in other ways than in college, but it takes too long. Salem College is a means of carrying on the part of Christian education of the denomination. No dogmas or creeds are taught, but there are Seventh Day Baptist influences in the community. We have had a struggle at Salem College, but a struggle makes real men and women. The prospects for the future are bright for Salem College.

Mr. Sherman Kagarise, moderator of the association, who by his earnest and sincere work added much to the success of the meetings, led the business session very efficiently Sunday morning.

The missionary hour was conducted by Rev. C. A. Beebe. Reports were made of work done in the different fields. The needs are great.

Rev. T. J. Van Horn gave the sermon of the morning. His theme was from Psalm 16, "I have set the Lord always before me." He said we should set the Lord

always before us: (1) in family life—family worship means so much; (2) in social relationships—as marriage; (3) in business; (4) in political life—not vote with our eyes shut; and (5) in religious life—have a reverent spirit, not for the preacher but God, who speaketh through him.

Sunday afternoon Mr. Harley Sutton had charge of the young people's program. The young folks made this program worth while. After this program the Salemville band gave a fine program.

Rev. H. C. Van Horn had charge of the closing service. After a short talk, he turned the meeting over to giving testimonies; many took part, and by the touching words spoken made the blessings of the association complete. Let us pray God that the seed sown may not have fallen on fallow ground, but that it may bear fruit in a greater work done, that young folks may give their lives to the service of God, and that we may put into practice the lessons learned.

#### REPORT OF THE YOUNG PEOPLE'S PROGRAM

The young people's program was given Sunday afternoon.

The opening song was given by the Salemville choir.

Miss Frances Blough, of Salemville, read the Scripture lesson.

Mr. John Kagarise gave the prayer.

Reports from the Christian Endeavor societies of the different churches were given: the Salemville society, by Miss Lena Ebersole; Salem, by Mr. Eldred Batson; Berea, by Miss Velma Hodge; Lost Creek, by Mr. Elston Van Horn; and Middle Island, by Mr. Harley Sutton. These reports showed that much active work had been done.

Rev. H. C. Van Horn, who is president of the state Christian Endeavor work in West Virginia gave an inspiring message for both young and old.

A prayer, "The Challenge of Young People in Rural Churches," was read by Mrs. C. A. Beebe.

A paper, "The Challenge of the Church to Young People," written by Mr. John Kagarise of Salemville, was read by Miss Ruth Davis of Salemville.

The closing song, "We Will," fitted well into the plan of the program.

The closing prayer was made by Sherman

Kagarise of Salemville. This program owes its success to those who worked so faithfully in preparing the parts. We feel that there are many young folks who will be great leaders in the future.

#### NEXT STEPS FOR CHRISTIAN CHURCH

REV. PAUL S. BURDICK

(Continued from July 16)

#### AN AGE OF REASON

This is an age in which the human reason is exalted. Anything which can not be logically arrived at is thrown out as unworthy of attention. Hence it happens that many cherished beliefs are endangered. That which is arrived at by faith alone is discounted or denied. But even reason recognizes its own limitations, and admits that before such facts as the creation and final destiny of the world, the existence of God, the human soul, and life after death, it is powerless to arrive at any conclusions. And yet these are matters which vitally affect a large body of the human race, and all men to a certain extent. "If in this life only we have hope in Christ, we are of all men most miserable," and the cynic will say, "Let us eat and drink for tomorrow we die." But not so the one who has faith in eternal realities.

This faith that guides a large minority at least of the human race cries out against the limitations of sense and reason, and claims that reason alone can not grasp all of reality. Hence there is a region of thought and hope which is sacred—reserved from the touch of commonplace and profane things—which God calls his own.

Among the things which we thus hold to have a divine origin and a sacredness in human life today are the institutions of the home and the Sabbath. The Bible as the Word of God in written form, and Jesus as the Son of God and Redeemer of men—these are facts which faith affirms, sometimes in spite of the arguments of reason. If you ask us to prove that our beliefs are valid, we can only reply that their truth is perceived by faith alone, but that the results of such beliefs are shown in the lives of saved men. "He has redeemed me, therefore I believe," is the best of all arguments.

#### AN AGE OF EXPERIMENTATION

There is, moreover, in our day a craze for experimentation. The method of trial and error is chosen as the best method of arriving at truth. Starting with a mind erased, as far as possible, of all preconceived notions, the observer tries to determine what results will follow from certain phenomena. To be sure, this method has resulted in much useful knowledge being discovered. All honor to men of science who have, often through heroic sacrifice, gained access to the secrets of the earth, the starry heavens, and of the cause and cure of diseases that afflict the human body. But let us not suppose that this method of trial and error is the only or the best method of arriving at truth regarding the human soul, also. For instance, to experiment with sin does not bring enlightenment but enslavement. Where the human equation is involved, all calculations are apt to fail.

The social worker thinks that if a certain environment is provided for a child, its later life can be surely predicted. Thus he is continually puzzled by the rise of fine characters from humble surroundings—presidents from log-cabins, so to speak—while some who are born with every advantage end their lives in the gutter.

Hence social workers often become pessimistic regarding human life—at least those of them who fail to take God into account. We have a prominent judge writing a book on the companionate marriage. He has the arguments for his case in facts which he has observed—broken homes and blighted lives—and he seems to think that the remedy lies in letting down the bars of the law a little to take into account human weaknesses and frailties. But he forgets that he is dealing with an institution which God has declared to be his own, blessed and sanctified in a peculiar fashion. He overlooks the fact that human souls are to be saved or lost, not by the manipulation of outward circumstances, but by the extent of the urge within their own souls.

Jesus with truer insight declared, "And they twain shall become one flesh. What therefore God hath joined together let not man put asunder." These words, like the ones on the forgiveness of sins, were not spoken after merely observing human life

about him—experimentation, so to speak, in the great laboratory of humanity—but after gaining an insight into God's purpose for man through his Word.

Social and reform workers, after years of observation and struggle with the problems of human life, still find Jesus' words to be true. Where the flaming torch of truth is carried at the forefront of the army of progress, it will always be found that Jesus has passed that way before, and is still leading on.

#### AN AGE OF FAITH YET TO BE

Let us as Seventh Day Baptists, then, not give up our faith in God's Word and the institutions which he has blessed. The one who accepts only the evidence of sense and reason may claim that all days are alike, and that it makes no difference on which day we worship and rest. But the one who believes in God's Word knows that it is possible for God to bless and sanctify one day apart from all others.

The one who believes in the divine life of Christ will follow his example in honoring the day that was "made for man" to be sure, but whose Maker is none other than God himself.

May God bless the work of the Sabbath Tract Society, and help them to see that in supporting the Sabbath of God, they are also strengthening the faith of people in a divine Hand guiding human affairs at every turn, sanctifying and blessing such institutions as the home along with the Sabbath, and able to "purify unto himself a peculiar people, zealous of good works."

#### ALBION ACADEMY ALUMNI IN REUNION

##### HISTORIC SCHOOL AND CAMPUS SCENE OF FESTIVITIES

Former students and friends of Albion Academy gathered at the historic old school and beautiful campus to the number of two hundred and more on Wednesday, June 20, in a reunion that brought together men and women, that parted as students of this once famed institution of learning and now met again, after many years spent in fighting the battle of life.

Albion Academy was established in 1854 by the Seventh Day Baptists and maintained for many years by the sacrifices of

the pioneer families who settled in Southern Dane and Northern Rock counties.

The institution remained in the hands of the Seventh Day Baptists, who kept the school in operation until 1892, when the doors of old Albion closed to reopen in 1894 under the supervision of Professor Peter Hendrickson.

In 1901 ownership of the buildings and grounds was acquired by the Norwegian Lutheran Synod, which through sixteen congregations supported and conducted the academy until the great war came when the doors of the historic institution were closed, probably forever.

The program at the reunion was informal, but many of the former students who were present were called upon to give talks, among them being Professor R. B. Anderson, Madison; Professor L. D. Roberts, Shawano, both former instructors in the academy, and they with Professor J. Q. Emery are the three oldest living instructors of the institution.

Professor Emery was unable to attend the reunion, owing to illness.

Others who participated in the program were: Mrs. D. L. Babcock, who gave a short talk and showed a catalog of the academy issued on July 8, 1858, the year of the first graduating class. The catalog gave the names of the first graduates of the institution: Celia A. Babcock, Albion; M. E. Bishop, Oregon; C. C. Hitchcock, Lake Mills; Sarah Pollok, Cambridge; M. L. Wilkins, Medford; H. E. Babcock, Adams, N. Y.; J. R. Hanan, Dunkirk; E. A. Nash, Dayton, N. Y.; and G. A. Williams, Albion.

She also read a list of "rules and regulations" of the school.

Dr. L. R. Head, Madison, gave parts of an alumni address given on the campus in 1884, and Edward Torrey, Minneapolis, told of his experiences as a student at the academy. Mrs. John McComb, Stoughton, read a letter from N. H. Kingman, Sr., an alumnus; Herbert Edwards, Milwaukee, at one time principal of the school, gave a short talk; Dr. George Bussey, Chicago, who had not visited the campus in forty years, and who is one of four living members of a graduating class of five; Martin Danks, Kansas; Mrs. Angie Kumlein, Main, Fort Atkinson, well known natural-

ist; and N. W. Cornwall, Iowa, were others to be heard. A. E. Webster, of Chicago, gave a very interesting talk on "The Value of Training Received at the Academy" and also composed and sang the following lines which were much appreciated by the audience.

How do you do, Albion School,  
How do you do?  
As the mother of us all, how are you?  
At "Old Settlers Day" this year  
We have come from far and near  
To pay tribute to you here,  
How do you do?  
How do you do "old timers,"  
How do you do?  
In the land of "way back when"  
How are you?  
Though we're old and bald and grey,  
We feel young enough today  
In our studies to get "A" How do you do?  
How do you do, campus green,  
How do you do?  
With your beauty ever new  
How are you?  
You inspired our youthful ways  
In the academic days  
And today we sing your praise:  
How do you do?  
How do you do, Ladies' Hall,  
How do you do?  
Though you're only ashes now,  
How are you?  
As the scene of romance sweet  
'Neath the moon serene, discreet,  
You made school life quite complete:  
How do you do?  
How do you do, "Chapel, red,"  
How do you do?  
What a flood of pleasant thoughts comes from you,  
There's the bell we used to yank, as our Halloween's  
Choice prank  
Till the "Prof." was wild to spank:  
How do you do?  
How do you do, "Old South Hall,"  
How do you do?  
With the porch the "Peter" built  
How are you?  
"Head" and "Cornwall" in the van,  
"Onstad" "Hendrickson," great men,  
These sure are hard names to scan:  
How do you do?  
How do you do, neighbors all,  
How do you do?

—Wisconsin Reporter.

#### IN MEMORY OF SUSAN LIPPINCOTT BABCOCK

We, the members of the Ladies' Aid society of Fouke, wish to express our grateful appreciation of the faithful life of our dear sister who has recently been called to

her heavenly home. She has gone to join her dear ones, and to meet her Savior, who was ever her example in daily living. We are submissive to God's will; and we know that our loss is her gain.

Mrs. Babcock lived at Fouke a few years prior to the death of her husband, and for some time thereafter spent the winters here with her daughters, Mrs. Pierce and Mrs. Scouten. She enjoyed attending the appointments of the church, a privilege of which she had been deprived for several years at her home in Humbolt, Neb. She especially enjoyed attending the meetings of the Ladies' Aid society, and has continued to send her dues, gifts, and messages of love to this organization. While she could not be present at our meetings, her name has often been on our lips, and we felt that she was with us in spirit. We shall miss her very much indeed, and we express our heartfelt sympathy to those who are left to mourn the loss of a dear mother and grandmother.

The writer had the blessed privilege of an intimate acquaintance with Mrs. Babcock about twelve years ago, when she and her husband, Uncle Joel, as we lovingly called him, spent the winter in Riverside, Calif., where we were then living. Being located now among her relatives and many dear friends, I am glad I can join in the testimony of the other members of our Aid society, that our lives are richer for having known her sweet spirit and unselfish nature, and we thank our heavenly Father for the privilege of being counted among her many friends.

MAMIE S. SEVERANCE.

Fouke, Ark.

#### HIGHER LEARNING

The other day small sister came home from school proudly flourishing a paper. "It's a composition about Socrates," she said, handing it to mother with a grand air. "Teacher told us about him and then we wrote it. You can read it if you want to." And mother read: "Socrates was a great man. He was sort of a tramp. He told everybody what to do and they gave him poison."—New York Sun.

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

### OUR BULLETIN BOARD

General Conference, Riverside, Calif.,  
July 23-29.

Northwestern Association, North Loup,  
Neb., August 9-12.

Southwestern Association, Hammond,  
La., August 16-19.

Three weeks of the General Conference  
year of 1928-1929 have passed. Are we  
keeping up in our giving for the work that  
goes on continually?

### "GENTLEMEN—THE KING!"

In the little book bearing this title John  
Oxenham has told the story of the Christ  
in a beautiful way. It contains many rare  
and helpful thoughts, and in reading one  
 marvels at the beauty of the narrative so  
simply expressed.

Under the heading, "Traveling Days,"  
are these words:

Body and soul unstintingly he gave—  
Himself, his all, and without rest or stay;  
Homeless without a place to lay his head,  
Hungry and thirsty, weary with the road,  
But hungering and thirsting most for men,  
That not one soul in all the world be lost.

In the little poem, "His Way," are these  
verses:

He taught them his new simple law  
Of right 'twixt God and man,  
And showed them how from that would grow  
Right, too, 'twixt man and man.

The following, taken from "The Epi-  
logue," gives one a new realization of the  
work Christ has for his followers to do:

The seed then planted never yet has ceased  
To bear good fruit for lessening of life's woes,  
But the full harvest has not yet been reaped  
And he still works—and he still hopes—and  
waits.

Toward the close of the book comes a  
little poem that inspires a greater faith and

trust, and brings comfort for some of the  
cloudy days of life. A few verses are  
quoted.

To man it seemed that Evil had prevailed,  
That his fair life had altogether failed,  
And naught was left but what the Cross impaled;  
But God saw otherwise!

No lasting good seemed ever like to come  
Of all his sowing—neither fruit nor bloom,  
Instead—a felon's cross, an alien tomb;  
But God saw otherwise!

We, too, at times, come nigh to lose our hope,  
When with life's evils we no more can cope,  
And in the dark with heavy hearts we grope;  
But God sees otherwise!

### THE CRUCIFIXION, RESURRECTION, AND HARMONY OF THE GOSPELS

J. A. DAVIDSON

(Continued from July 16)

Now we will look at Mark's statement:  
"And now when the even was come, because  
it was the preparation, that is, the day be-  
fore the sabbath." Mark does not say here  
what Sabbath he refers to, whether it was  
the weekly Sabbath, or the Passover Sab-  
bath, which took place on the sixth day that  
year. (For proof see Dibleby's notes on  
Luke 22: 7, and John 12: 1. Also *Hebrew  
Solar Cycle*, and other astronomers who  
show that the fifteenth of Abib came on  
Friday that year.)

Mark also tells us that when the chief  
priests and scribes decided to have Jesus  
taken and put to death, they decided it should  
not be done on the feast day (the fifteenth),  
for fear of an uproar among the people.  
Mark 14: 1, 2; Matthew 26: 3-5. There-  
fore they had him arrested before that time.  
They no doubt thought that if they waited  
until after the feast was over, he might es-  
cape out of their hands, so they decided to  
take him while they had the opportunity be-  
fore the crowds gathered in the city. We  
must conclude, then, that Mark refers to the  
preparation of the Passover Sabbath.

Now let us examine Luke 23: 54. "And  
that day was the preparation, and the sabbath  
drew on." It is worthy of note that Matthew  
and John were direct companions of the  
Lord, and their narratives are an account  
of what they themselves heard and saw.  
These two, Matthew and John, knew first  
handed the particulars of the resurrection.

Mark was a companion of Peter in mission-  
ary work, and gathered his notes from  
Peter's preaching, while Luke, the compan-  
ion of Paul, wrote his Gospel largely from  
Mark's and what he had learned from Paul.  
So as Matthew and John speak of the prepa-  
ration day of the Passover, it follows that  
the preparation day which Mark and Luke  
speak of must also be the same. This  
thought accounts for the statement of Jesus  
in Luke 22: 15, "With desire I have desired  
to eat this passover with you before I suf-  
fer." Had he waited until the regular ap-  
pointed time, he could not have partaken of  
this Passover with them, as the next day at  
evening was the appointed time for the  
Passover; but it had been appointed 1521  
years before, that the next day at three  
o'clock he was to die as the Passover Lamb.  
That would be four or five hours before the  
Passover supper was ready. No doubt the  
reason for his great desire to eat this Pass-  
over with them was that he had so many  
things to say to them, as the records of  
John, chapters 12-17, show, but he also  
wished to institute that most lovable me-  
morial of his sufferings and death, the  
Lord's Supper. Hence his reasons for tak-  
ing the Passover the evening before, for he  
himself was the Passover Lamb that year  
and was appointed to be slain on the four-  
teenth of Abib between the evenings.  
(Exodus 12: 3-6. See margin of verse 6.)  
Also Paul in 1 Corinthians 5: 7 identifies  
Jesus with the typical Passover Lamb of  
Exodus 12: 3-6. God had appointed the  
lamb to be selected from the flock on the  
tenth of the month and kept up until the  
fourteenth day, when it was to be killed in  
the evening. Exodus 12: 3-6. (Compare  
this with John 12: 1-7; Matthew 26: 6-16;  
and Mark 14: 3-11.)

The prevailing opinion of commentators  
is that Jesus came to Bethany on Friday eve-  
ning, the beginning of the Sabbath preced-  
ing the Passover, which was the ninth day  
of Nisan. He spent the Sabbath with his  
dear friends, Mary, Martha, and Lazarus,  
who, after the Sabbath had passed, made  
him a supper. (See *Jamieson, Fausset and  
Brown*, also *The Bible Commentary*, edited  
by F. C. Cook, M. A., Canon of Exeter,  
Chaplain in Ordinary of the Queen.) This  
evening after the Sabbath was Sunday, the  
tenth of Nisan, when at the supper Judas

found fault at the waste of ointment with  
which Mary anointed the Master. Jesus re-  
buked him and he went out and bargained  
with the chief priests to betray him, and  
they covenanted with him for thirty pieces  
of silver.

Thus on the tenth of the month Jesus  
became the selected victim for the Pass-  
over in fulfillment of the type as given in  
Exodus 12: 3. The type was to be kept up  
until the fourteenth, then slain between the  
evenings. God several times gave instruc-  
tions that those types were to be carried out  
according to his instructions, the reason evi-  
dently being that they foreshadowed to the  
letter those things pertaining to Christ.  
Hence Jesus became the selected Lamb for  
the Passover sacrifice on the tenth of the  
month, and was slain on the fourteenth, in  
fulfillment of the type of Exodus 12:3-6.

So this supper and his arrest took place  
on Wednesday evening before the prepara-  
tion of the Passover.

John writes from his own personal ex-  
perience and knowledge of facts. John  
13: 1-5 says: "Now before the feast of the  
passover. . . . And supper being ended . . .  
He riseth from supper, and laid aside his  
garments; and took a towel and girded him-  
self. After that he poureth water into a  
bason and began to wash the disciples' feet."  
Now this occurred twenty-four hours before  
the proper time for the Passover supper.  
See also verses 27-29 where Jesus told  
Judas, "That which thou doest, do quickly."  
The other disciples did not understand what  
Jesus alluded to, but supposed that as Judas  
was the company steward, Jesus was telling  
him to go and buy things which they would  
need for the Passover, showing clearly that  
the Passover time had not arrived.

Again in chapter 18: 28, we read that the  
chief priests and scribes the next morning  
after this supper in the upper room, would  
not go into the judgment hall, because that  
would debar them through defilement, from  
partaking of the Passover supper the fol-  
lowing evening. Again in John 19: 14 John  
tells us plainly that "It was the prepara-  
tion of the passover." Now look at verse  
31 where John says, "That sabbath was an  
high day." The weekly Sabbath was never  
a "high day," while the Passover Sabbath  
was always a "high day," the highest of all  
Jewish festivals. So this "high day" has  
strict reference to the Passover Sabbath.

Then the forty-second verse says, "There laid they Jesus therefore because of the Jews' preparation day." A preparation of the weekly Sabbath could never be called a Jews' preparation day, because the weekly Sabbath was not a Jewish institution. It was made and instituted for man, the human race. (Mark 2: 28; Genesis 2: 2, 3.) But the Passover was a Jewish festival, so the preparation of the Passover was rightly called, "the Jews' preparation day."

People say that the Gospels must harmonize, and then believe that the first three Gospels say this was the preparation of the weekly Sabbath, while John gives us, at least, six passages proving it to be the preparation for the Passover. If this be true, then there is no harmony of the Gospels on this question.

Also, if Mark, Luke, and John indicate that the resurrection took place on Sunday morning, while Matthew states that it was late in the evening after the Sabbath (when the moon and stars began to shine), then there is no harmony there either.

If Jesus were crucified on Friday, as some say, then Matthew says, "No," for he states that as Jonah was three days and three nights in the belly of the fish, so should the Son of man be three days and three nights in the "power of the peoples of the earth." The Sunday theory would prove either Matthew or Jesus, false, as that theory allows him only two nights and one day in the tomb. Where is the harmony? There is none outside of the facts as I have stated them. If we would find the Scriptures harmonize, we must accept the fact that Matthew, Mark, and Luke speak of the same "preparation" that John does. We must accept Matthew's story of the two Marys, coming to the tomb at sundown on the Sabbath for a quiet, loving visit, and to relieve their hearts by weeping at the tomb of their dear, loving benefactor. We must accept the accounts given by Mark, Luke, and John, of the visits of the other women who came in the morning to anoint the precious body of their Master; the story of the racing of Peter and John to see how much faith to put in the story of Mary Magdalene's news regarding her visit to the tomb the previous evening; and of the words of the angel, "Fear not ye: for I know that ye seek Jesus, which was cruci-

fied. He is not here: for he is risen, as he said. Come, see the place where the Lord lay."

If we grasp and understand these two visits, then all is harmony, but if we do not, we can not make Matthew harmonize with the others. But men do not like to give up their long cherished ideas. The fleshly nature does not like to submit to humiliation, and therefore, will wiggle and quibble, and invent all sorts of theories that will not stand inspection. If writers on Scriptural subjects would try to understand the Scripture from the point of view that there is "no shadow of turning with God," and that his commandments can not be removed and replaced by something else, they would not have the difficulty that they now experience in trying to make the Scriptures harmonize.

The Scriptures will always bear a critical inspection, and they at all times uphold God's Ten Commandments, and his holy Sabbath day, the seal of his supreme Lordship over all. But as many writers take the stand they do, exalting Sunday at all hazards, people are unable to make the Scripture harmonize with the teachings of the Church; they can not understand the Scriptures because they can not make it conform to what they have been taught, and so they are mystified and say it is a hard book to understand. These false theories even make the evangelists contradict their own statements. Some people will even admit that if all would keep the Sabbath, and if Parliament would make a law authorizing them to do so, they would also be willing to keep it. Why, yes, that is just the reason they will not keep it now, because it is unpopular. They do not wish to be branded as "God's peculiar people." They want to be religious. They want to be Christian. They would like to be rated as true, thorough Christians. They desire to have a name, a prominent approbation of the professing church and the world, and go with the crowd. It is so much easier to float down stream than to pull against the current, always forgetting that the reason for a stream flowing downward is that its destination is at the lowest depression, which naturally draws the water to its level.

If we would follow Christ, we must pay the price. Christ had not where to lay his head. He humbled himself and made him-

self of no reputation that he might honor God, and magnify his law, and make it honorable. Are we ready? Are we able to drink of his cup, and be baptized with the baptism with which he was baptized?

The glory of any great battle lies in its being honorably and faithfully carried on to a finish. If we fall, let us fall fighting a straightforward, true battle, not in an unworthy deceptive one. It is easy to conform to the world, and follow on in the world's religions. But Paul tells us *not to be conformed* to the world but to be *transformed* by the renewing of our minds, that is, turn around and look at things, not from the world's point of view, but from God's point of view. We should do this "that we may prove what is that good, and acceptable, and perfect, will of God." Romans 12: 1, 2.

But this takes crucifixion, without which we can not please God. "They that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." Galatians 5: 24, 25.

If we walk in the Spirit we will not fulfil the lusts of the flesh, as stated in Galatians 5: 16. "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8: 4.

God grant to us his Holy Spirit that we may be subject to the law of God, and fulfil its righteousness.

### THE WESTERN ASSOCIATION

REV. CLIFFORD A. BEEBE

After a beautiful, sunshiny week at Verona, it was somewhat of a disappointment as the Ford from West Virginia plowed its way through the mud and fog towards the Independence church. But we found that some fifty others had preceded us, and meeting was about to begin, with Brother Carroll Hill, an Alfred Seminary student, as moderator.

After the opening devotional services, the main part of the session was occupied with personal messages from the visiting delegates; then followed the moderator's address, in which he struck the keynote of the association, "The Abiding Christ."

The Friday morning business session was

taken up with reports of delegates to the other associations, and of visiting delegates. The following delegates were present, and spoke: Rev. T. J. Van Horn, from the Eastern Association; Rev. Lester G. Osborn, from the Central; Rev. C. A. Beebe, from the Southeastern; Rev. E. A. Witter, from the Northwestern; Rev. W. D. Burdick, general secretary and delegate from the Southwestern; and Rev. W. L. Burdick, missionary secretary.

The sermon of the morning was by the delegate from the Southeastern Association, Rev. C. A. Beebe of Berea, W. Va., who took as his theme, "Christ's Keeping Power," with the text from 2 Timothy 1: 12, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." He emphasized three points, assurance of faith, Christ's keeping power, and committal. The first essential is a knowledge of Christ. Then there is no limit to his keeping power, but he can keep only so far as we commit ourselves into his keeping.

Friday afternoon, after a brief business session, the time was given over to Secretary W. L. Burdick to present the missionary interests. As in the other associations, he had maps on display, locating different home and foreign mission fields, and calling on representatives of the different associations to tell of mission work in their section. In this way a comprehensive survey was made of the entire home field by men with first-hand knowledge of conditions. Secretary Burdick followed with a review of conditions in Jamaica, South America, China, and other foreign fields, closing with a stirring appeal for deeper consecration and greater enthusiasm in God's work. He mentioned several of our needs in mission work. We need closer supervision of mission work, especially in foreign fields where civilization is different from ours, but also on the home field. We need money. The Missionary Board must pay its workers, and if the money does not come in, we must retrench; and where shall we begin? We need men. A large proportion of our ministers are over sixty years of age, and a number of our churches are now pastorless. But most of all, we need a grip on God. What ails us as Seventh Day Bap-

tists? Why haven't we the enthusiasm for God's work that we ought to have? Why did Paul, Livingstone, and other Christian heroes do the work that they did? It was because they had hold of God and God had hold of them.

The Sabbath eve meeting opened with the house well filled. It was one of the most helpful and inspirational sessions of the association. The writer is indebted to Miss Elizabeth Ormsby for the following account of this session.

"The theme of the splendid sermon which was preached by Rev. Lester G. Osborn, was 'Coming down from the heights.' He spoke about the great spiritual inspiration which we get from such meetings as each association gives us, and then how we may carry the good that we get back home into everyday life and work. We can not always live on the mountain top in the full sunlight, but we must go back down into the clouds of hard work, trials, and problems which must and will come into our daily living. Mr. Osborn pointed out to us some of the ways in which we can make our lives most useful in our daily life. The congregation sang a beautiful hymn, 'Have Thine Own Way, Lord,' which rightfully ended this part of the meeting. A conference meeting, led by Mr. Osborn followed the sermon. A great many testimonials were given for our Lord Jesus. Every individual, although not audibly, reconsecrated himself to God. As we left the church we felt that we truly had had a most wonderful mountain top experience."

On Sabbath morning the clouds had cleared away, somewhat, and the crowd began to arrive early. By ten thirty, the hour for services, the house was filled until there was hardly standing room, and the worship service of the Independence Church opened. At the close of the worship service the children went over to the parish house for a service of their own, where Rev. T. J. Van Horn led them in worship and gave them a practical talk, while the sermon at the church was preached by Rev. E. A. Witter, delegate from the Northwestern Association.

Brother Witter took as his text Matthew 5: 13 and 14: "Ye are the salt of the earth," and "Ye are the light of the world." Opening with a word picture of Jesus on

the Mount, he then brought a message from Jesus' words in his sermon. Salt is possessed of saving qualities; but it must lose its identity and become a part of what it preserves. "Ye are the salt of the earth." Light is necessary for knowledge; it is a revealer of the way. "Ye are the light of the world." Do we forget that we are lights? Every day there is opened to us a door of opportunity for service for the Master. Knowledge is not enough; we need vision.

The Sabbath afternoon session was taken up with a series of addresses on the association theme: "The Abiding Christ." "In the Home," by Mrs. W. L. Greene is a fine poem, which I am sending to the RECORDER; "In Our Schools," by Rev. E. D. Van Horn; and "In Our Denominational Program," by Rev. W. D. Burdick, in which he presented in a forceful way, as he had done at the other associations, our Onward Movement work and its relations to the kingdom of God. During this session, Rev. A. L. Davis and his daughter Margaret sang beautifully, "O Love Divine."

The evening after the Sabbath was given over to the young people for their program. It opened with a deeply spiritual vesper service. The music, as in all of the sessions of the association, was in charge of Rev. Lester Osborn, and he chose songs fitted to the topic, which was "The Cross"—such songs as "In the Cross of Christ I Glory"; "The Wayside Cross," which was sung as a double quartet; "The Way of the Cross Leads Home." Brother Osborn and Pastor Hurley Warren of Nile had charge of the vesper service.

The addresses of the evening were on the general theme, "The Abiding Christ—Loyalty to Him," with several good papers by young people of the association, and a beautiful violin solo, "Have You Prayed It Through?" by Harriet Depew.

Miss Irena Woodworth read a fine paper on loyalty in home life, bringing out the fact that loyalty to Christ should begin in the home, and that we can come closest to him by daily prayer, and by loyalty to him in daily tasks.

Dighton Burdick spoke on loyalty in school life. A great many college students are studying to serve Christ. In Syracuse University there is a church especially for

the students. If young people call themselves Christian, they should ally themselves with the church. We should all try to develop the spark of God-nature which we possess, and must learn to put Christ first.

As John Reynolds, who was to have spoken on loyalty in social life, was not present, Rev. T. J. Van Horn gave a brief impromptu talk on this subject, the keynote of which was "Be honest in your social life."

The closing address, on loyalty to Christ in life work, was given by Neal D. Mills. He spoke of an old Civil War veteran who told a group of young men that they were born too late, the opportunities for heroism were all past. What a mistake he made! We need heroes. We are not too late; we are just in the nick of time to help solve the world's problems. Where can I get into line? These are the things to consider: (1) What can I do best? (2) What does it offer? (3) The question of thorough preparation. Christians are needed in all professions; if your work has quality, it will be recognized in time.

Following this address the double quartet very fittingly sang "My Anchor Holds," after which we closed with the Mizpah benediction.

On Sunday morning we met for the closing business session of the association. At this time the meeting was appointed for next year with the church at Nile, with Professor Paul C. Saunders of Alfred as the moderator, and Mrs. W. L. Greene of Andover the corresponding secretary. The sermon of the morning was preached by the delegate from the Eastern Association, Rev. T. J. Van Horn, from the text, "Lord, to whom shall we go? Thou hast the words of eternal life." John 6: 68. We are surrounded in life by foes of materialism and indifference. Wealth can not satisfy the longings of the soul. Intellectualism can not satisfy. The cross is always an offense to intellectualism. There is not the slightest hope for us in the world without Christ. Get yourself into the hands of him who made you.

Sunday afternoon was given to a program on "Christ in Public Worship." A paper by Miss Ruth Phillips on "Worship in Music" was read, followed by the hymn, "Dear Lord and Father of Mankind."

Rev. E. D. Van Horn spoke on "Worship in Scripture Reading and Public Prayer," emphasizing the devotional attitude necessary in a church service. The reading of the Scripture is God speaking. He closed by reading the first chapter of Colossians and offering a brief prayer. Rev. Alva L. Davis then spoke on the place of the sermon in worship. In the critical condition of the world today, with unbelief, atheism, and sin on every hand, some see the signs of the coming Christ, others see signs of a great revival; the main issue is winning men from sin to Christ. Preachers of today should emphasize the great teachings of the Bible, but most of all they should preach Christ. Brother Davis followed this address with a stirring sermonette, text, "As ye go, preach."

Thus closed the Western Association. In spite of unfavorable weather, the friends of Independence, assisted by the Andover people, had endeavored to provide all the means possible for our comfort in their homes, and through the good meals served at the parish house. The meetings were a help and inspiration to all who attended.

#### THE ABIDING CHRIST IN THE HOME

(Read at Western Association, Independence, N. Y., June 23, 1928)

MIZPAH S. GREENE

A pleasant home, hard by a hillside road,  
Its strong built walls aglow with mellow light,  
Seems to invite the passing traveler  
To come and linger here at eventide.  
The door stands open wide to welcome you:  
Come enter here with me and rest awhile.  
We'll cross the hallway softly, reverently,  
To pause beside a door that stands ajar:  
With heads bowed low and hearts atuned to God,  
To join devoutly in the evening prayer,  
As fervently, the father of the home  
Beseeches God to bless the evening meal.  
"Dear Heavenly Father, hear us now we pray,  
And bless this wholesome food unto our use.  
Oh! make us strong in body and in mind,  
And pure in heart that we may serve thee well:  
Help us, dear Lord, to all temptation shun,  
And our mistakes and faults to overcome.  
We thank thee for the blessings thou hast given,  
And for thy loving guidance through this day,  
Oh! may we show our gratitude to thee  
By loving service to our fellow men,  
And consecrate each thought and word and deed  
Unto thy work, for Jesus' sake, Amen."  
And now is heard the sound of voices raised  
In cheery conversation, and the lilt  
Of merry laughter greets our ears and brings



A smile of understanding to our lips;  
 And as we listen, just outside the door,  
 We learn the secret of a happy home.  
 Within is seen a large and homelike room,  
 A living-room and dining-room in one;  
 Its two front windows, facing west, receive  
 The last soft glories of the setting sun,  
 And each and every object, in its light,  
 Acquires a wondrous beauty not its own.  
 The few fine pictures on the tinted walls,  
 The dainty curtains, rippling in the breeze,  
 The simple furniture, the soft toned rugs,  
 The very dishes on the snowy cloth,  
 The earnest faces of the family  
 Are glorified as by a light divine.  
 Above the table, on the eastern wall,  
 In pearly letters on a crimson ground,  
 Shines forth the guiding motto of the home,  
 Proclaiming unto all who enter in  
 That Christ abideth here and is the head,  
 The silent, unseen host at every meal;  
 That he is listening in to hear each word,  
 And note each thought and action at its birth—  
 The Christ who comes to knock at every door;  
 The Christ who would abide in every home;  
 The Christ who freely offers greater gain  
 Than ever fame or fortune can bestow.  
 Oh! bow your heads in true humility  
 For surely now we stand on holy ground.  
 We feel the presence of the living Christ;  
 We know that he has found a welcome here,  
 And as we linger through the evening hours,  
 We marvel in our hearts, and thoughtfully  
 Observe the inmates of this Christian home—  
 The sweet faced mother, in the prime of life,  
 Her smile's a benediction, in her eyes  
 Is wondrous mother love, which has its source  
 First in the heart of the abiding Christ  
 And makes the home a realm of blessedness;  
 The father, clear of eye and brown of skin,  
 As well becomes the tiller of the soil.  
 His lips are firm and true, a bit severe,  
 But oft a twinkle in his eye reveals  
 That, while abhorring sin in all its forms,  
 He loves and understands the erring one.  
 Behold in him an upright Christian man,  
 A man of honor and of noble worth,  
 A loving husband and a faithful friend,  
 A father and a comrade all in one.  
 Ah! fortunate the children who are blessed  
 With parents in whose hearts the Christ abides.  
 The little daughter at her mother's side  
 Raises her trustful eyes to mother's face.  
 As naturally as flowers lift their heads  
 To seek the sunlight and life-giving showers  
 For sustenance, she seeks from mother's lips  
 True nurture for the finest growth of life.  
 Three sturdy sons complete this little group,  
 Who in their earnest, manly faces show  
 That, with the growth of body and of mind,  
 Has come a fuller, richer growth of soul;  
 The Christian way is all the one they seek.  
 Have not their parents lived it all their lives?  
 No empty creed or theory have they,  
 They spend no time in useless argument,  
 But seek to live at peace with God and man.  
 They find in Christ a brother and a friend,  
 Unerring counselor and constant guide,

And strive to make their lives like unto his.  
 A traveler in Western mountain lands  
 Delights to see, embosomed in the hills,  
 A little lakelet, gleaming in the sun,  
 Its azure waters mirroring the skies.  
 It is the reservoir that furnishes  
 The water for a growing city's needs,  
 Fed by a stream that pours its waters down  
 The mountain side, a sparkling waterfall,  
 And fills it to the brim until it seems  
 As everlasting as the widow's oil,  
 But in a time of drouth this stream became  
 A tiny thread of water flowing down.  
 The waters of the reservoir sank low;  
 A water famine menaced health and homes  
 Throughout that busy city, and to save  
 The precious water for emergencies  
 Its flow was husbanded with greatest care  
 And only used an hour or two a day.  
 But nestling also in these mighty hills  
 A smaller city lies, and at its heart  
 Eursts forth a fountain of abundant flow,  
 Outpouring in a sparkling, leaping stream,  
 And christening the city with its name,  
 "The City of the Fountain Beautiful."  
 This magic fountain, in the time of drouth,  
 Abated not one atom of its flow,  
 But blessed the thirsty city as before,  
 With cooling drink and yet had left  
 More than enough to satisfy the thirst  
 Of still another city thrice its size.  
 'Tis ever so within the lives of men;  
 Some never learn the fullness of Christ's love  
 But seek in worldly pleasures, wealth, or fame  
 To satisfy their hungry, thirsty souls,  
 And in a time of sorrow or of stress,  
 Their chosen fount becomes a trickling stream.  
 But we have found a home where Christ abides,  
 And those who dwell therein have found in him  
 That more abundant life which faileth not;  
 A life which fills the heart with peace and joy,  
 And overflows in blessing other lives;  
 A life of prayer and of loving praise;  
 A life of service to their fellow men.  
 We fain would tarry in this Christian home,  
 But darkness falls, we must be on our way;  
 Though in our hearts a precious memory  
 Shall linger through the years, our guiding star,  
 As, prayerfully, we strive to make each home  
 A dwelling place for the abiding Christ.

One day when unexpected company came  
 to dinner, little Betty was told privately  
 that she and mother would have to have  
 oyster soup without the oysters. The child  
 was flattered at her share in this sacrifice  
 to hospitality, and apparently disappointed  
 when she found one small oyster in her  
 portion. Holding it up on the spoon, she  
 inquired in a stage whisper:

"Mother, shouldn't Mrs. Smith have this  
 oyster, too?"—*Boston Transcript.*

## WOMAN'S WORK

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

### WOMAN'S HOUR AT THE EASTERN ASSOCIATION

At the woman's hour of the Eastern Association the following program was given:

THEME: DEEPENING AND WIDENING OUR INTERESTS  
 Through Work with Young People and Children Mrs. Harold R. Crandall  
 Through Correspondence Mrs. Herbert L. Cottrell  
 Through Sending out Good Literature Mrs. Ahva J. C. Bond  
 Through the World Day of Prayer Mrs. Willard D. Burdick  
 Through the World Friendship Plan Miss Ethel L. Titsworth

These talks have been prepared for printing in the SABBATH RECORDER, and will appear in the order given upon the program. The closing paper, given by Miss Titsworth, was illustrated by a little play given by the junior boys and girls of the Plainfield Church, picturing the filling of one of the school-bags to be sent to the Mexican children.

We give this week the first paper on the program. We think you will find workable suggestions in a number of these papers.

MRS. W. D. B.

### DEEPENING AND WIDENING OUR INTERESTS THROUGH WORK WITH YOUNG PEOPLE AND CHILDREN

MRS. HAROLD R. CRANDALL

Methods and ways have varied in different times regarding building up the kingdom of heaven. Many churches teach a catechism, thinking to hold children largely through this method. Good as this may be, it is not ideal for instilling into the young mind a love for study and better things. How many of us have heard older people tell of their dread of the preachers, when they were children, who felt it their duty to question them on the catechism and other memory work whenever they called. If they were fortunate enough to see the

preacher before he entered the house many hiding places suggested themselves. One elderly lady told me of nearly suffocating, when she was a child, while hiding under a low bed, waiting for the preacher to end a call he was making on the family.

There have been years when the churches seemed to do very little for their young people and children. They expected them to be interested in the services of the church, just as the older people were, but without any real part in the service. I wonder if Doctor Clark, the father of Christian Endeavor, may not, as a young man, have felt the lack of opportunity for self-expression in religious activity which caused him to dream of a time when the young people should have some part in the work of the church. For years now we have been feeling more and more that we must help the young to find ways of expressing themselves in service. I presume there are those here, who as children were expected to use the same Sabbath school helps as those prepared for the adults of the schools. Instead of a catechism, which must be committed to memory, and of older folks' helps, we try to furnish them with helpful material best suited to their age, which makes study a pleasure.

Within comparatively few years many of our churches have conducted Religious Day Schools. We can not estimate how much we have deepened and widened our interests through the young in this way. Dramatizing the Bible stories makes the characters seem more real and the lesson more lasting. Supervised play is a practical way of applying the principles of playing, working, and living together which have been taught.

It seems to me that the greatest single move of recent years in deepening and widening the interests in our own denomination through the young people was made, when, through the initiative of Pastor Bond, the Young People's Conferences were started. Within the past three years I have attended three of these gatherings and spent four weeks in camp with some of the same boys and girls, and it has all been most inspiring and helpful to me, and I feel that our prospects are good for stronger and better churches in the next generation than they are now. The youth of today are having opportunities of training for leadership

as no other age has had. Through Christian Endeavor, through these Young People's Conferences, through camp life, through the programs at Conference, prepared especially for the young, through organized classes in the Sabbath school, and in many other ways our young people are coming to years of responsibility with a working knowledge of how things ought to be done.

In the camp, through the instrumentality of earnest consecrated workers, like Marjorie Burdick and her corps of assistants, lasting impressions of team-work and helpfulness were instilled into the minds of our girls. Seeing the Creator in the things of nature about them and in the heavens above brought thoughtfulness and reverence in deeper portion.

The first Friday night the boys were in camp we all attended prayer meeting in Ashaway. When the time came for testimonies, every one of our boys and the three girls who were with me took part. The day the boys broke camp, Mr. Ogden held the out-door service under the beautiful huge oak trees. On this occasion I sat where I could hear. After Mr. Ogden and Mr. Crandall had finished their talks to the boys and summed up the two weeks of work and play together, Mr. Ogden said, "We will close with prayer." I do not know why it touched me as it did, unless I unconsciously compared it with meetings of older people where only a few took part, but nothing in the two weeks' experiences did me the lasting good that it did to hear every boy offer thoughtful, reverent prayer. The better I know these young people of ours the less I fear for the future, provided we who are the present generation do not fail them. From my own experience I believe that most young boys and girls who are reared in Christian homes are naturally deeply religious. If we would deepen and widen our interests we will help them to keep the child-like faith. They are quick to sense insincerity in older people. We expect our young people to live better lives than we ourselves live. We criticise them, we tell them the right way, but too many times we do not set the right example.

There are many ways in which we as parents, teachers, or leaders, may discourage our boys and girls in making right de-

isions. We, many times, make too much of the discouraging features in the presence of our children. Just a short time ago, a mother in one of our churches told me that she and her two children had been taking an inventory, as it were, of one of our churches, and it seemed probable that within a few years most of the working members would be gone, with no one in sight to fill their places. Another mother is always telling, in the presence of her three beautiful daughters, that they can not have so many friends, and are not invited to so many parties because they keep the Sabbath. Still another mother kept telling her sons that they could not hope to go so far in the business world and keep the Sabbath, until they have come to believe it too, and have left the denomination. Such conversations are not conducive of strengthening our cause. One way in which we may help most in deepening and widening our interests through the young people is to give loyal support to those who are directing the activities of the young and be willing to give ourselves in service and example. I believe most of us need to have a stronger faith and greater confidence in our young people.

#### ANSWERS TO "ASK ME ANOTHER," NO. V

1. June 3-9, 1928.
2. Battle Creek, Mich., and Denver, Colo.
3. Dzau Sih Ding—Doctor Thorngate's chief aid at Liuhu; Mr. Zung—dean of our Boys' School and moderator of the church at Shanghai.
4. Meets at Alfred on second Sunday in January, April, July, and October. Rev. Edgar D. Van Horn.
5. New Market, N. J., June 7-10.  
Verona, N. Y., June 14-17.
6. The late Rev. Robert B. St. Clair was chairman of this committee at the time of his death.
7. February 28, 1902.
8. Rev. C. C. Van Horn, Rev. Eli P. Loofboro, Rev. J. F. Randolph, Rev. W. M. Simpson.
9. Sabbath School Board: Rev. E. E. Sutton, editor-in-chief; Rev. M. G. Still-

man, associate editor; Hosea W. Rood, associate editor.

10. Riverside—Rev. Gerald D. Hargis, Los Angeles, Rev. George W. Hills.

The prize for largest number of correct answers this month goes to Garwin, Iowa.

#### COMMENCEMENT AT MILTON COLLEGE

June 8-13, 1928

O. T. BABCOCK

Commencement at Milton College this year was featured by two things which made it stand out as one of the best in many years. One was the pageant, commemorating the twenty-five years during which college students have played one of Shakespeare's immortal plays each commencement time. The other event was the commencement address by Clifford F. Gessler, the nationally known poet and student of Hawaiian folklore, and a graduate of Milton College. He spoke on "Art the Sword of Ideals."

It was really a little more than twenty-five years ago that Milton College students became interested in reading some of Shakespeare's plays through the leadership and enthusiasm of Mrs. Wm. C. Daland, the wife of the president of the college. At first they were only read, but in a few years the first one was staged on the hillside below the president's home. Each year since one of the plays has been staged. As evidence that the Shakespearean plays are still one of Milton's most important contributions to the life of the community, it is well to know that this year over nine hundred thirty people filled the gymnasium auditorium to capacity, the largest crowd ever accommodated in that building, to see and hear Shakespeare's "The Tempest," which although one of the hardest to play, was staged this year with intense reality, under the direction of Professor L. H. Stringer.

Clifford Franklin Gessler was graduated from Milton College in 1916 with the degree of Bachelor of Arts. He is the youngest man ever to give a commencement address in Milton College, and also the youngest to receive an honorary doctor's degree. The honorary degree of Doctor of Letters was conferred upon him at the exercises. Mr. Gessler is the literary editor of the Honolulu *Star Bulletin* and his poems of Hawaii and

its people have attracted the attention of the literary world in America. Before coming to Milton to give the address, he toured the United States, giving lectures interpreting his poems. Mrs. Gessler, who as Margaret Hull, attended Milton College several years ago, came back with him to their alma mater, to receive her Bachelor of Music degree.

The rest of the exercises of commencement week were in keeping with the time of year and were similar to the exercises usually held here each year.

The next to the largest class ever graduated from the college were given diplomas this year. One received the degree of Bachelor of Philosophy, one the degree of Bachelor of Music, and twenty-seven the degree of Bachelor of Arts. In addition to the degree conferred upon Mr. Gessler, the degree of Doctor of Divinity was conferred upon Rev. Clarence Dille Royse, who has been for a little over a year the vice-president of the college and director of its development campaign. The persons receiving degrees this year are:

*Bachelor of Philosophy*—Lawrence Marshall Hatlestad; *Bachelors of Arts*—Bernice Almeda Brewer, Marian Emilie Brown, Clarence William Buending, Thomas Leland Burdick, Lura Marilyn Burdick, Edward Tyche Buyama, Garrelt DeForrest Coon, Rachel Salisbury Doering, Etelka May Foster, Arlouine Josephine Hall, John Dirk Hoekstra, Marjorie Lee Johnson, Paul Mudge Loofboro, Ruby Elizabeth Maas, Naomi Ruth Marks, Clare Leslie Marquette, Iras Evelyn Remer, Evelyn Erika Ring, Mildred Clarissa Robbins, Eleanor Dora Schaible, William Harrad Summers, Alice Angelia Thorngate, Echo Giselle Van Horn, Byron Kenneth Wells, Richard Ernest Wells, Virginia Whittlesey, Walter Fred Woodin; *Bachelor of Music*—Margaret Hull Gessler; *Doctor of Divinity (Honoris Causa)*—Clarence Dille Royse, M. A.; *Doctor of Letters (Honoris Causa)*—Clifford Franklin Gessler, M. A.

Nine of the graduates were graduated "cum laude"—with honors. They were: Thomas Leland Burdick, Lura Marilyn Burdick, Marjorie Lee Johnson, Paul Mudge Loofboro, Clare Leslie Marquette, Iras Evelyn Remer, Mildred Clarissa Rob-

bins, Alice Angelia Thorngate, Richard Ernest Wells.

In addition to these honors, "honors" are given to all students in the college who receive an average of ninety per cent for the year's work, and "high honors" to those who receive an average of ninety-three per cent for the year. Those receiving these honors are as follows:

*Seniors:* High honors—none.

Honors — Lura M. Burdick, T. Leland Burdick, Garrelt D. Coon, Rachel S. Doering, Arlounie J. Hall, Paul M. Loofboro, Clare L. Marquette, Iras E. Remer, Mildred C. Robbins, Alice Angelia Thorngate, B. Kenneth Wells, Richard E. Wells.

*Juniors:* High honors—A. Prentice Kenyon, Twila E. McClure.

Honors—Charlotte Babcock, Harold C. Burdick, Mary C. Clement, Robert G. Dunbar, Leon M. Maltby, Helen C. Ring, Ethlyn Sayre, Dorothy E. Whitford.

*Sophomores:* High honors — Roberta Wells.

Honors — Evelyn M. Beneditz, Bertha Bienfang, Helen E. Grant, Walter W. Holliday, Wilson R. Maltby, Iris M. Sholtz, Clara R. Tappe, Mildred M. Townsend, Mary Johnson.

*Freshmen:* High honors — Frances G. Hatlestad, Shirley Young.

Honors — Edward M. Ellis, Gladys I. Hill, Helen R. Holmes, Dorothy M. Jaehnke, M. Harvey Seibel, Charity Leigh Wood.

The Rolland Sayre Memorial Award for excellence in athletics and general all around work, was awarded to Milo G. Meyer.

The University of Wisconsin Scholarship which is each year given to some member of the graduating class of Milton, was given this year to Richard Ernest Wells.

President Whitford in his annual statement spoke of the excellent work of the college and other things of interest. All members of the faculty this year are to return next year. The student enrollment this year equalled the record enrollment of three years ago. He spoke of the work of raising money for Milton College Development, and of the improvements which have been made on the campus this last year.

### REPORT OF THE SEMI-ANNUAL MEETINGS OF THE NORTHWESTERN WISCONSIN AND MINNESOTA CHURCHES JUNE 15, 16, 17

*Friday evening* — The meeting opened with a song service, in which "There Shall Be Showers of Blessings," "Wonderful Words of Life" and "I Love to Tell the Story," were sung.

Rev. Mr. Holston conducted the evening service, using John 12: 37 as a text: "I will draw all men unto myself." Christ became the master magnet, the loadstone of humanity from the moment of his ignominious crucifixion, drawing all crooked, twisted humanity. As a magnet draws pieces of steel by other pieces, so Christ draws men through other men. Is our influence drawing or repelling others? The meeting closed by singing "Precious Name."

*Sabbath morning* — Rev. Mr. Thorngate read the Bible lesson found in Genesis, chapter one and part of two. He also offered prayer.

Rev. John Randolph preached the sermon from the first verse of the nineteenth Psalm: "The heavens declare the glory of God, and the firmament sheweth his handiwork." The speaker told how the whole story of Creation showed the greatness of the mind of God. Man was supposed to be God's greatest product, having a spiritual as well as physical self. "Is God proud of his handiwork?" was a question left with the listeners.

*Sabbath afternoon.*—The regular Young People's Christian Endeavor meeting was held at two o'clock, arranged by Esther Loofboro. The topic chosen was "Life, the School of God, and its Lessons." After a song service, Scripture lesson found in Psalm 119: 1-8, 33-40 was read by Grace Loofbourrow. Alton Churchward, Mrs. C. Thorngate, Francis Ling, and Mrs. Dangerfield led in prayer. After the leader's talk Mrs. Kitty Baldrich furnished a selection on the violin, accompanied by Mrs. Thorngate.

Mrs. John Thorngate gave a talk on "Strong Support in the School of Life." "Some Wise Preparations for the School of Life" was given by Mrs. Ivar Pederson, picturing the mother's part. Duane North read from a paper what he thought concerning "The Lessons God Gave Us by His

Commands." Philip Loofbourrow gave a paper on "Lessons from Bible Characters." A song, "Angry Words," was sung by Marie Greene. Clara Loofboro discussed "Lessons in Trust," learned in the school of life, and Mary Thorngate told of "Lessons in Humanity," revealed by Christ. "How God Tests Us in the School of Life," was portrayed by Jesse Babcock.

After a brief general discussion a duet was given by Esther and Francis Ling. The Milton quartet was called upon for a song, and the meeting closed with the Mizpah benediction.

*Sabbath evening.*—The evening service began with the singing of, "Since Jesus Came Into My Heart," "True Hearted, Whole Hearted," and "I Choose Jesus." Rev. Mr. Randolph read the sixth chapter of Luke from the twenty-seventh verse to the end of the chapter. Prayers were offered by Philip Ling, Mrs. Ernst, and Mrs. Holston. A song, "Let Every Heart Ring True," was sung by the quartet.

Rev. Mr. Holston preached the evening sermon from Luke 6: 46, "Why Call ye me Lord, Lord and do not the things I say?" After the sermon the quartet sang, "There's a Place in the Ranks for Me." We were dismissed by Rev. J. Randolph.

*Sunday morning.*—The business meeting was opened by the moderator, Ray North. Prayer was offered by Rev. Charles Thorngate. The minutes of the last meeting were read and accepted.

Reports from the following churches were given and adopted: Dodge Center, Rev. Mr. Holston, also a report on the Iowa Yearly Meeting; Exeland, Mrs. C. Thorngate; New Auburn, Esther L. Loofboro. Mrs. Arthur North gave the report of the treasury, which was accepted.

Rev. C. B. Loofbourrow was elected as delegate to the Iowa Yearly Meeting and Rev. Mr. Thorngate, alternate.

Voted that each church vote on changing the By-Laws of the Constitution to have annual meetings instead of semi-annual.

Voted that we accept Exeland's invitation for the fall meeting (the place being subject to change if necessary).

Jesse Babcock was elected moderator and Esther Loofboro secretary of the next meeting. Adjournment.

Sunday morning service opened by the

audience singing "Holy Holy, Holy." Mr. Holston read the Scripture lesson, found in John 17. Prayer by Rev. Mr. Randolph.

After a number by the quartet Elder Thorngate preached on the topic, "What Is Truth?" He said people searched for the scientific truths and missed the spiritual truths. The spiritual truths are based on the Bible and should be studied. "You shall know the truth and the truth shall make you free."

"Standing in the Need of Prayer" was heartily sung by the quartet before dismissal.

At noon all were served dinner on both days at the home of the pastor.

*Sunday afternoon.*—The meeting was in the hands of the laymen, conducted by Rev. C. B. Loofbourrow. Two topics were discussed: first, "What I Have a Right to Expect of My Pastor," conducted by Alton Churchward and, second, "What My Pastor Has a Right to Expect of Me," by Jesse Babcock. Cecil Bird, talking on the first topic, brought out the point of the pastor as a shepherd of the flock. Susie Pederson, on the same topic, told of the minister as being a visible messenger to man as a human being, who was needed to bring the touch of Christ. She thought boldness was needed in a pastor, to tell what was needed—not what they liked to hear. Jesse Babcock brought out the main points needed and expected of us by the pastor, to be attention, service, and most of all a spiritual, understanding co-operation.

*Sunday evening*—The evening service was opened by the singing of several songs. Mr. Holston read the Scripture, found in I Corinthians 9: 6; Ephesians 10: 20, and offered prayer. The quartet sang "I Must Tell Jesus."

Rev. Mr. Randolph used for his theme "So Run that Ye May Obtain." Christ was victorious over environment and thought of that time. Christ went beyond the letter of the law. He not only believed "Thou shalt not kill," but also taught that man should not hate or have the desire to kill. He was victorious over discouragements as well as popularity and dread of death. We should put on the same armor of Christ, so that we may run to obtain.

The quartet sang "Soldiers of the Cross," in closing.

SECRETARY.

## YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK  
R. F. D. 5, BOX 165, BATTLE CREEK, MICH.  
Contributing Editor

### STANDARDS OF SUCCESS

Christian Endeavor Topic for Sabbath Day,  
August 11, 1928

#### DAILY READINGS

Sunday—The wealth standard (Mark 10: 17-27)  
Monday—Standard of power (Dan. 4: 29-37)  
Tuesday—The world's standard (1 John 2: 15-17)  
Wednesday—The true standard—God's will (Acts 2: 22-24)  
Thursday—The way to success (Ps. 1: 1-6)  
Friday—A good testimony (Acts 13: 36)  
Sabbath Day—Topic: True and false standards of success. (Matt. 7: 1-5; Josh. 1: 8)

Much that goes by the name of success is not worthy of the name. Success is not money getting. The rich man may be a pitiful failure. The poor man may be a grand success. It is possible to buy gold too dear and political honor too dear. True success is the attainment of a worthy ideal without the least sacrifice of honor or manliness.—  
*Dr. Francis E. Clark.*

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

We are constantly climbing in life. Are we trying to reach a place that is worth while? This is a question which is worth meditation.

There are many people in the world who are climbing the ladder to worldly success. It may be fame, honor, or wealth which they are trying to attain. They become so engrossed in the quest for these that they forget God entirely, and leave him out of their lives. In many instances they even use dishonest methods in obtaining that which they think is success. But is it success? From the worldly viewpoint alone, it seems as if they have attained success. But in obtaining it, they have developed certain traits of characters, such as selfishness, greed, and disregard for others. Does God approve of such success?

The truly great man is the one who lets God guide him in climbing the ladder to

success. He does not care for honor, fame, or wealth. His aim is to serve others, to contribute something worth while to society, and thus leave the world better than it was when he came into it. I heard recently of a salesman who wished to do something worth while for his fellow salesmen. He is very wealthy, so he used some of his wealth in building a very nice hotel, especially for salesmen. He made this hotel as comfortable and homelike as possible, and the rates are very reasonable. He is rendering a real service to society, and every one in his home town has the greatest respect for him. Such people as he, who are trying to make life brighter for others, do not care whether their statues are placed in the Hall of Fame or not, and they live forever in the lives of men. They are the people who use true standards in attaining success.

### THE INTERMEDIATE CORNER

Topic for Sabbath Day, August 11, 1928

How should we use our leisure time on the Sabbath? (Phil. 4: 8).

### JUNIOR C. E. JUMBLES

MRS. ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR TOPIC OF JULY 28

Have different juniors prepare short papers on the following subjects and read them at the meeting:

What Matthew Gave Up to Follow Jesus.  
Following the Good Shepherd.

How Can Jesus' Disciples Today Follow Him?

What must I do to follow Jesus?

Followers Jesus Can Depend Upon.

Juniors Followers of Jesus.

What Does It Mean to "Take Up Your Cross and Follow Jesus"?

For an object talk for the superintendent today make a large pasteboard cross and paste a large envelope on the back. In the envelope put small crosses, writing on each something that juniors can do to follow Jesus, such as "Forget Self," "Help Others," "Be Kind," "Obey the Bible," "Give Money," "My Time," "My Whole Heart," "Be Missionaries," "Bring Others to Jesus," etc. These smaller crosses can be taken out

one by one during your talk and fastened into a piece of thick cardboard on the table, which has been properly prepared by cutting slits in it in which to stick the crosses. The large cross, representing Jesus, may stand behind the others. If you wish, one cross can be made for each junior. Then after you have put them in the cardboard, let them come up one by one and select the cross they wish to carry with them.

#### SUGGESTIONS FOR WORK

I hope every society will take up the Bible Reading League work this year. Get your juniors into the habit of reading whole books of the Bible through at one time, instead of picking up their Bibles and reading any verse they happen to open to. Above all, help them to realize that they can be real followers of Jesus and real missionaries by getting other boys and girls interested in reading the Bible. Any child may take up this work whether he belongs to a Junior society or not.

This year each child will read Genesis, Exodus, 1 Samuel, and Daniel. The first book tells about the beginning of man and the world; the second, of the children of Israel going out of Egypt into the Promised Land. First Samuel tells of Samuel and King Saul. (It would also be fine for them to read Second Samuel in connection with it.) Then Daniel will give them one of the books of prophecy. It was hard to decide just which four books to select, so if any superintendent would rather select four other books, she may feel at liberty to do so. Then a copy of the Psalms is to be given each child completing the work.

Who will be the first to send in for supplies? There is no charge for the pledge cards. Copies of the four books of the Old Testament are four cents each, and I have copies of the Psalms at fifteen cents and twenty cents each.

#### SUGGESTIONS FOR TOPIC FOR AUGUST 4

Books about incidents connected with the writing and influence of our hymns may be obtained from many libraries. For today, every hymn might be read through in unison before it is sung. This will help impress the meaning of the words better upon the juniors, I think.

"Onward, Christian Soldiers" was written by an English minister. The children

of his village school were to march to the next village, and he wrote this hymn for them to sing while they marched.

"Tell Me the Old, Old Story" and "I Love to Tell the Story" were written by Kathrine Hankey, in 1866. The first hymn is the first part of a long poem, and the second the latter part of the same poem. It was read at a Y. M. C. A. meeting in Montreal; and Doctor Doane was so impressed by it that he asked for a copy, and later in the White Mountains wrote the tunes that have become world famous.

"Stand Up for Jesus" was written by a Philadelphia minister, in memory of one of the best loved pastors in the city, Rev. Dudley A. Tyng, whose arm was caught in a corn-shelling machine and terribly torn. After a short illness he died, and as he was dying his father asked him if he had any message for his fellow ministers during the great revival in which he was spending so much of his time. He replied, "Tell them to stand up for Jesus." Doctor Duffield, the following Sunday, preached a memorial sermon on his great friend who had just died, at the end of which he read this poem which he had written, and which was later set to music.

"All Hail the Power of Jesus' Name" saved the life of Rev. E. P. Scott, a missionary to India. His friends urged him not to go to a certain barbarous tribe. Nevertheless he went, trusting God to protect him. When he came near the village, a company of the savages met him, pointing their spears at him, and threatened his life. He took the violin he was carrying, closed his eyes, and played and sang this hymn. When he opened them he expected to be killed instantly, but their spears had dropped and they received him into their tribe. As he told them the gospel story, he won their hearts to Christ.

#### SUGGESTIONS FOR WORK

The lookout committee may conduct an honor roll campaign during August and September. Let the committee meet some afternoon and make cards for each member, writing the name across the top. Rule the right section for each Sabbath for these two months. On the left side write the following, with the numbers standing for the number of credits received each week. You will notice that if every junior is perfect, he will have one hundred points, and his

name should be put on an honor roll for the day. Let each junior mark his own card at the end of each meeting, and let the look-out committee keep them from week to week.

Present 20.  
On Time 10.  
Studied Topic 20.  
Offering 10.  
Testimony 10.  
Prayer 10.  
Attending church 20.

#### SUGGESTIONS FOR TOPIC OF AUGUST 11

This topic is intended for a picture study meeting. The following pictures on the life of Christ may be explained by the superintendent. In some cases I have included pictures of the same incident by different artists, so that you can point out the special teaching each picture is meant to represent. There are too many given here for one meeting—select the ones you wish. The others might be hung about the room for the juniors to look at before the meeting.

Apparition of the Shepherds, by Plockhorst  
Worship of the Magi, by Hofmann  
Wist Ye Not, by Copping  
The Lost One Found, by Thumann  
Christ in the Temple, by Hofmann  
The Calling of the Fishermen, by Bida  
The Call of Andrew and Peter, by Copping  
The Questions of the Sadducees, by Copping  
Martha and Mary, by Copping  
At Bethany, by Hofmann  
The Transfiguration, by Raphael  
Christ and the Rich Young Ruler, by Hofmann  
Christ Blessing the Little Children, by Voegel  
Christ Blessing Little Children, by Hofmann  
Christ Blessing Little Children, by Plockhorst  
Jesus Blessing Little Children, by Copping  
Christ Teaching in the Synagogue at Capernaum, by Bida.  
Christ Preaching from a Boat, by Hofmann  
The Sermon on the Mount, by Hofmann  
The Sermon on the Mount, by Copping  
Jesus and the Woman of Samaria, by Hofmann  
The Good Shepherd, by Plockhorst  
The Lost Piece of Silver, by Copping  
The Pharisee and the Publican, by Copping  
Come Unto Me, by Copping  
The Little Child in the Midst, by Copping  
The Good Samaritan, by Plockhorst  
Christ Healing the Sick, by Hofmann  
Entry into Jerusalem, by Plockhorst  
Christ in Gethsemane, by Hofmann  
Christ Bearing His Cross, by Hofmann  
The Crucifixion, by Hofmann  
Three Marys at the Tomb, by Plockhorst  
The Ascension, by Hofmann  
The Ascension, by Copping

The Light of the World, by Hunt  
The Hope of the World, by Copping  
Christ Standing at the Door, by Hofmann

#### SUGGESTIONS FOR WORK

For the month of August, to encourage the juniors to bring their Bibles each week and also to give them some additional knowledge of the Bible, select noted passages and special texts for the juniors to locate. Drill on the location each week until they are fixed in their minds.

### REV. HERBERT C. VAN HORN IS HONORED

#### WEST VIRGINIA CRUSADES

Endeavorers from all over West Virginia met recently at the state convention at Bluefield. This was literally as well as spiritually a mountain experience, for Bluefield is "half a mile above the sea."

That the convention was in one corner of this state of beautiful hills meant nothing to those who are determined to "crusade with Christ," as evidenced by the fact that many traveled two and three hundred miles by automobile to attend. One group came from a point four hundred miles away, while another came by truck over one hundred miles of road.

One characteristic was the enthusiasm which was shown from the opening song service, which was led by Professor George R. Smith of Baltimore. The convention took for its theme the call which has come to Christian youth, "Crusade with Christ." The keynote of this crusade was ably presented on the opening night by Mr. A. J. Shartle, whose presence added much to the success of the gathering.

Many outstanding features set this convention apart as one which will be long remembered. At the first evening session an oratorical contest was held, in which youth demonstrated its ability for constructive and sound thought. This was won by Miss Louise Christie of Princeton. Emphasis laid on Bible study brought to the program a valuable contribution by way of a conference and an address by Rev. Wilbur M. Smith of Covington, Va. The call of the crusade was dramatized very strikingly through the presentation of "When Youth Crusades with Christ," by the intermediates of Bluefield. In the production of this they

were assisted by Miss Mary Jackson of Jane Lew, and Miss Ethel R. Poyner of Baltimore.

The last afternoon of the convention was devoted to an automobile outing into Virginia, during which a vesper service was held. At the evening session Rev. H. C. Van Horn was installed as president for a third term, a very fitting tribute to the devoted work which has been his for the interests of Christian Endeavor in the state. Speaking on "Our Investment in Life," Rev. F. G. Behner, D. D., gave the closing address in a challenge to personal evangelism. West Virginia is at the dawn of her best day in Christian Endeavor activity. Much new life is exhibited. Many new unions were represented at the convention. The next convention to be held at Grafton in June, 1929, has already seen many registrations made for it.

The officers for the coming year are: president, Rev. H. C. Van Horn; recording secretary, Miss Dora E. Wolfensberger; financial secretary, Joseph H. Lucas; treasurer, C. C. Richman.—*Willard E. Rice, Executive Secretary of the West Virginia Christian Endeavor Union*

### THE HIDDEN LIFE

DEAN ARTHUR E. MAIN

*My meditation of him shall be sweet: I will be glad in the Lord.*

*O God, thou art my God; early will I seek thee; my soul thirstest for thee, my flesh longeth for thee, in a dry and weary land, where no water is.*

Call in your heart; commune oftener with yourself and with God; be less abroad and more within, more above. It is by far the sweetest life.—*Robert Leighton.*

We need to cultivate the Christianity of meditation, of communion, of inner event, the Christianity in which the soul strives to broaden out its daily thought to fit the peaceful sky above it, and grows like unto it—rich, deep, thoughtful, full of light. Then the soul steps forth into the outer activity of men, like an angel from the presence of God, with the halo of tender love, the eloquence of a direct message, and the eager, accumulated force of a real experience.

A prayerless day of hard work conse-

crated by no holy meditation—oh, what a dull, plodding, trampling day it is! How do we spend money in such a day for that which is not bread and our labor for that which satisfieth not!—*Edward M. Goulburn.*

We must know before we can love. In order to know God we must often think of him.—*Brother Lawrence.*

Not in the silence only,  
Nor in the solitude,  
Let my thoughts rise to thee in praise,  
My God, so great, so good

But mid the din and noise  
Of city conflict rude,  
In crowded street where daily pours  
The hurrying multitude.

Not on the Sabbath only,  
In the dear house of prayer,  
Where earthly din can not intrude,  
And only God is there.

But all week long, in spite  
Of care and vanity,  
That thus, even in the crowd, I may  
Be still alone with thee  
*Horatius Bonar*

#### PRAYER

O best of friends, whose promises are many and amazing and who art able to do exceeding abundantly above all that we ask or think according to the power that worketh in us, grant us, thy help, we beseech thee, that we may not, through sin, unfaithfulness or stupidity of heart, fail to receive the full measure of thy bounty, miss aught of those gifts and graces which thou hast made ready for us, or in any wise fall short of thy generous design through Jesus Christ. Amen.

The preaching of the redemption of the cross is the foundation and center of the salvation the gospel brings us. To those who believe its full truth it is a cause of unceasing thanksgiving. It gives us boldness to rejoice in God. There is nothing which will keep the heart more tender towards God, enabling us to live in his love and to make him known to those who have never yet found him. God be praised for the redemption of the cross!—*Andrew Murray.*

## CHILDREN'S PAGE

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

### PRAISING GOD IN ART

MRS. ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
August 11, 1928

#### DAILY READINGS

Sunday—Jesus blessing children (Matt. 19: 13-15)  
Monday—A picture from Bethlehem (Matt. 2: 1-13)  
Tuesday—Jesus, the Healer (Matt. 9: 1-8)  
Wednesday—Jesus before Pilate (John 18: 28-40)  
Thursday—Jesus on the cross (John 19: 17-19)  
Friday—Jesus' victory over death (John 20: 1-18)  
Sabbath Day—Topic: Praising God in art (John 2: 13-17)

We read books about the Bible and its teachings to help us gain new ideas for our own study. Many times the things we read please us, and many times we do not agree with the author. None of these books take the place of our Bible, and yet we get much help from them. Art, with its pictures from the Bible, also helps to impress the teachings of the Bible upon our minds and lives. A picture is but the artist's story; he tries to picture to us the thoughts he gets from his study.

Pictures make great impressions on the minds of boys and girls; from their youngest years they enjoy "looking at the pictures" in their own books and those of father and mother. My first Bible had pictures in it, many of them not by the most noted artists, and yet whenever I see one of those pictures it reminds me of the help they were to me in understanding certain passages of Scripture.

Some of the most beautiful pictures in the world are those based upon the Bible, and several artists have received their highest honors from their sacred pictures.

Hofmann, a German, was a historical and portrait painter, but he is best known for his religious pictures. Someone has said that he is clear and simple and his portrayal of the face of Christ has elements of beauty

that make a strong appeal. His drawings illustrative of the life of Christ are numerous and have found wider use in church work than those of any other artist. Among his most important pictures are "Christ and the Doctors," "Christ and the Rich Young Man," "Christ in Gethsemane," "Christ Preaching from a Boat," "The Crucifixion," and the "Worship of the Magi."

Plockhörn is noted for his sacred pictures in which beauty rather than true detail predominates. Neither do his pictures have the Oriental background and atmosphere. His best known productions are "Christ Blessing Little Children," "Entry into Jerusalem," "The Good Samaritan," "The Good Shepherd" and the "Apparition of the Shepherds."

These two artists are perhaps the best known for their pictures on the life of Christ. As we study some of their paintings today let's "look at the pictures" with the idea of catching the artist's lessons rather than the details and beauty.

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I have not written in quite a few weeks, so I thought I would write today. I have been visiting in Buffalo this week, so I will write about the zoo. I saw there a lion, monkey, seals, birds, wolf, bears, deer, and foxes. There were a lot more animals in the zoo that I can not think of.

We also went to Niagara Falls. There we went to the American Falls first, and then went on the Canadian side, where we could see the falls better. I think it was a beautiful sight.

I hope the SABBATH RECORDER has a lot of letters this week.

Sincerely,

THELMA BURDICK.

Richburg, N. Y.,

Address, Bolivar, N. Y., R. D. 2

DEAR THELMA:

I was very glad to receive your good letter, and do you know, it is the only letter I have received this week, or last week, for that matter. Unless some more come today or tomorrow you will be disappointed in your wish that the SABBATH RECORDER

would have a lot of letters. If you and I wish it as hard as we can right here on our page, perhaps our wish will be granted another week.

I am sure you must have enjoyed visiting the zoo very much. I remember visiting the zoo in Chicago when I was some older than you. The animals I remember best are the monkeys. I got a little too close to their cage, and one of them pulled my hat off my head, and the whole tribe of monkeys had great fun with it before they threw it back. I'll leave you to guess whether I ever wore that hat again.

Lovingly yours,

MIZPAH S. GREENE.

### THE GOLDEN BALL

Listen closely now, my children,  
And I will a tale unfold:  
You will find for you a lesson  
In this legend, very old.

Once upon a time, in the long, long ago, a dear little bright-eyed girl lay under a big oak tree near her cabin home, dreaming a very rosy day dream.

"When I grow up," she whispered, shutting her eyes so that she could not see her patched, faded dress. "I'm going to be rich and beautiful, and I'm going all over the world doing lovely things to make people happy. Oh! I'll go around with a pleasant smile, beautiful clothes, and a purse full of money, and do all I can to make the whole world better."

Years went by and our little girl, a large girl now, still dreamed of blessing the world, and though it seemed as if her dream would never all come true, for she was neither rich nor very beautiful, she was always trying to help those around her and was so cheery and kind that she was a blessing to all who knew her.

She grew to womanhood and married a man as poor as herself; a little cottage became their home, and loving, unselfish hearts made it a home of happiness. A dear little boy came to fill their hearts brimful of joy, and the little woman was so busy and so happy that she had little time for day dreams, though unconsciously she was doing all she could to make her beautiful dream come true.

One day there was great excitement in

the little village in which she lived, for a marvelous golden ball was let down from heaven and hung just above the heads of the people. The story spread far and wide that whoever touched this wonderful ball would bring joy and blessing to himself and every one around him.

A great crowd gathered, and all began pushing and crowding in their eagerness to reach the golden ball, all thinking more about getting a blessing for themselves than of blessing others; but no one could quite reach it. At last, to their great dismay they suddenly discovered that the ball was gradually rising farther and farther beyond their reach. "Alas!" they cried, sorrowfully, "No one will ever be able to touch it."

Then our little dreamer of beautiful dreams worked her way to the edge of the crowd, and holding her baby above her head, she cried, "Let us build a human pyramid and hold on high my baby boy. His little hands will touch the ball for us."

With shouts of joy the people stopped their pushing and crowding, and did as she had suggested. As they lifted the babe high above their heads, he raised his dimpled hands and softly touched the wondrous ball. Immediately every heart was filled with joy, and blessing came to all the people because a little child had been lifted heavenward.

### HANNAH DUSTIN

MARY A. STILLMAN

The most famous woman who ever lived at Haverhill, Mass., is Hannah Dustin, to whom five monuments and two tablets in various cities have been erected to commemorate her heroic escape from her Indian captors.

The town of Haverhill, which was founded in 1640, was quite on the border of civilization, and for years bore the brunt of Indian raids. So severe were the inroads of the savages that at one time a town meeting was held to consider the advisability of disbanding the town, the settlers moving to some other place of greater safety. This proposition was voted down, and the citizens decided to build brick garrison houses for refuge in times of danger. Several of these are still standing within the city limits.

A particularly savage tribe of Indians,

the Abenakis, lived in Maine and adjacent parts of Canada. To these certain Roman Catholic priests from France preached what they called the gospel. This included such statements as: "Jesus Christ was the Son of God and a French lady. He was crucified by the English; it will therefore please God well to have us kill as many of the English as possible." So strongly was this doctrine inculcated that as late as 1836 an Indian asked if Bethlehem were not in France. The mass, the religious symbols, and the rosary appealed strongly to this tribe and many converts were made. The savages always told their beads before going out to raid and kill the British settlers. With such teaching it is no wonder that they were hard to overcome.

Thomas Dustin was a brick-maker, and was probably summoned from his kiln on that memorable day in 1697, when bands of Abenakis surrounded Haverhill village. He rushed home to protect his wife and eight children, the youngest of whom was only a week old. His wife, Hannah, begged him to make his escape with seven of their children, depending upon her familiarity with Indians to protect herself, her nurse Mary Neff, and her infant child. Mr. Dustin started his flock out toward the garrison house while he saddled his horse, intending to overtake them and to save the most precious child. When he came up with the group he could not decide which child to save; so driving them all before him he turned upon the savages and kept them at bay with his rifle until he and the children had reached a place of safety.

In the meantime the rest of his family was not faring so well. The birthplace of Hannah had been within half a mile of an Indian settlement, and she thought she knew Indians so well that she might placate them. They, however, ordered her out of bed, plundered the house, and before she had time to fully dress herself set it on fire. Hannah, and Mary Neff carrying the baby, were dragged along by their brutal captors. The baby began to cry, whereupon an Indian seized it by the feet and dashed its brains out upon an apple tree. Hannah and Mary were too wise to show any signs of emotion. During the next six weeks they made what seems like an incredible journey to an island near Concord, N. H.

Here the Abenakis had a small camp where the Contoocook River joins the Merrimac. They informed the women that they would rest on the island awhile, and then they would proceed to a larger encampment in Canada, where the captives would be made to "run the gauntlet." In this ceremony the two women were to run between lines of savages who would throw tomahawks as they passed. If they survived this ordeal they were to be sold to the French as slaves. Mrs. Dustin and Mrs. Neff decided not to submit to this indignity.

There was on the island a fourteen year old white boy named Lenorson, who had been stolen from Worcester about two years before. Mrs. Dustin told him to ask the Indians how to kill and scalp a man. They told him to hit the victim in the temple, then cut around the skull and slip the scalp off. The Abenakis, trusting the boy, and thinking it impossible for the women to escape, threw themselves down and slept the sleep of exhaustion.

During the night the two women and the boy seized tomahawks and killed ten of the sleeping braves; only a squaw and an Indian boy escaped to the woods. Then they scuttled all the canoes except one, filling that with all the ammunition and food they could find in camp, and started down the river. They had not gone far when it occurred to Hannah Dustin that her friends might want proof of her story. Accordingly they paddled back and scalped the ten Indians. A piece of linen sheet, torn from Mrs. Dustin's own loom, was used to wrap up the trophies. The refugees barely escaped meeting a band of two hundred fifty Indians who were scouting through the forest. There was no settlement at Concord, or at any place on the Merrimac above Manchester. How the women managed to guide their canoe through the rapids is not known. The distance from Haverhill to Concord in a straight line is about seventy miles, but following the windings of the river it is much farther.

Mr. Dustin was dropping corn in the field when his wife appeared to him. He thought at first it was her ghost, but at last was convinced it was his own Hannah. She was thirty-three years old at the time, and bore another child after her return. She found

(Continued on page 125)

## Lone Sabbath Keeper's Page

### LETTER FROM A LONE SABBATH KEEPER IN THE SOUTH TO ONE IN THE NORTH

DEAR FRIEND:

I put off writing to you till now because there were several letters ahead of yours, and I can seldom write more than two a week. In the past I have tried to time all letters that I send away so that they will reach their destination before the setting of the sixth day's sun, except those that must cross the ocean on their way.

My time to pray for those who are sincerely trying to serve God according to their ability—their respective portions of knowledge, wisdom, strength, and grace—is just before going to sleep at night, and after I wake up in the morning. Then at any other time, day or night, whenever the call to pray for a special person comes, I offer a petition. Sometimes a common newspaper brings the call; someone is injured or dies. In case of death, the mourning ones need special prayer. Again someone, perhaps a stranger to me, must undergo an operation to save life; that one needs prayers. And so on; the whole day brings many a call for prayer.

And these calls sometimes make me forget my own needs. But what if they do? My heavenly Father knows beforehand what my next need is, and every individual need of both soul and body through time and into eternity. As I said before, I am not going to say "through all eternity" because I do not think of eternity as having two gates—one gate to pass in by and another to go out by, leaving eternity behind them like a little island in the midst of a wildly tossing ocean; shipwrecks on this side, and non-entity on the other side.

I heard a story years ago which illustrates my idea. A Negro preacher told his hearers there were only two roads; one led down to hell, and the other to destruction. An old Negro arose and said,

"If dat be de way, brudder, den I takes to de woods."

Some of my modernist friends seem to have taken "to de woods." With hell at the end of one road, and destruction of soul, body, and spirit at the end of the other, they are flying to the woods to hide. In two years more it will be thirty years since I began to watch them. "Hell and destruction are before the Lord: how much more then the hearts of the children of men." Proverb 15: 11.

I must finish this with pencil. I laid down my writing materials and went to my room for a pair of scissors to trim my paper. While I was gone my fountain pen disappeared. I do not like to suspect any one, but how can I help it? A six year old boy was playing in the room when I left it, with bright colored toys; when I returned the toys were out of sight and so was my pen. He helped me search for my pen, but it could not be found. Yesterday a new pencil disappeared. I shall have to be more careful while he is here, which will probably be a month.

Yes, power is a stronger word than strength in the verse, "strength is made perfect in weakness," which you quoted. I often look in my Greek Testament, because I seem to get a fuller understanding of what I want to find out. Lately I have been studying the words of Christ in Luke 17: 21, "Behold, the kingdom of God is within you." The margin says, "Or, among you," with reference to John 1: 26, where we read, "There standeth One among you, whom ye know not." I had intended to look up both in the Greek, because I had seen an explanation of Luke 17: 21 wherein the writer said that *among* was the right word, but I had failed to do so, till your mention of the Greek reminded me.

I find the *entos* in Luke 17: 21 and the *mesos* of John 1: 26 are two different words, so I shall continue to accept the Authorized Version of those two words.

A big storm of wind and rain came last Friday night, but I slept right through it. On the previous Monday evening I went with my son to see my daughter Alice, whom I had not been to see since we came here. It was midnight before she and I could stop visiting and sleep. The next evening my son came for me, and it was nearly midnight when I went to sleep again. The next two nights I was up with my sick

daughter-in-law. By the following night I was needing sleep, so I bathed my face with spirits of camphor and lay down, to know nothing of the lightning flashes, loud thunder, and the downpour of rain that changed brooks into creeks, and creeks into rivers. When at last I did waken the next morning, the lightnings, thunders, wind, and rain were making a tempest, not in a teapot, but over miles and miles of hills and lowlands, the latter being covered with water deep enough to swim in.

Last year when we were reading so much about floods in other states, a colored man said to me that he did not believe we were going to have any flood.

I asked him, "Why?" and he said that he believed God would keep it away.

I asked him if he thought we were any better than those who were suffering in the floods; and he agreed that we were not, that all were sinners and unworthy of special care. I told him that I thought our time was coming, because nearly every one was trampling on God's Sabbath and setting up Sunday for the Christian Sabbath. I thought I had failed to convert him to the true Sabbath, but he was here again when the sun went down on the beginning of one Sabbath, when he spoke as if it was to be the first of true Sabbath keeping for him. He used to hold prayer meetings in Aunt Emily Newton's home on Sunday afternoons, and I have a strong idea that she, if anyone, succeeded in leading him to see the error of his way. Aunt Emily has been sick and so have I, which has hindered my gaining further knowledge.

Trusting you may have a long life, filled with good work till you hear the call, "Come up higher," I am

YOUR FRIEND IN THE SOUTH.

### REPLY FROM THE NORTH

DEAR FRIEND:

By what a strange coincidence you and I should lose our fountain pens at the same time! I was writing a hasty note to my sister-in-law who had been sick, when a sudden and imperative interruption came, so that I could not remember where I placed my pen, which has been missing ever since. I have been generally fortunate about losing

and finding things, so I am in hopes this pen will turn up in course of time. What a convenience it was, I realize, whenever I take up my slow-sliding steel pen.

I see by your very welcome letter you have recovered your strength sufficiently to minister to others. Your power to show forth the love of God seems truly to have been perfected by your spell of weakness, as is often true. That is indeed good news; and that you have one possible Sabbath convert, perhaps more, in your vicinity, is further good news, as is the fact that you have been blessed to live to see the diminishing of those who spoke against God. When we see such flourishing for a time, our hearts grieve that their lives are permitted to cast a shadow over our own; but in the end, when we look and lo, they are not, while we yet live and can voice the love of God, then we can not restrain a hymn of praise.

I am glad you have mentioned the subject of "The kingdom of heaven is within you," and from my observation of the Greek words I judge you are right in adhering to *within* instead of *among*. This verse is one of several important ones which refer to the internal power of the everlasting kingdom, and the marginal reading is not authoritative, in my opinion, but inclines toward the external aspect the Jews had regarding God's kingdom, and which the hierarchy still emphasizes.

The Greek word *entos* has an entirely internal significance, which we shall do well to adhere to strictly, inasmuch as Christ placed the most emphasis upon what comes from within, out of the heart. It is used only once in the New Testament besides in Luke 17: 21, and that is in Matthew 23: 26, "Cleanse first that within the cup and platter, that the outside of them may be clean also." A synonym *esother* is used more generally for the word *within*. Most ecclesiastical organizations magnify external values. Christ magnified internal and eternal values.

We have had no destructive flood in this immediate vicinity, but intermittent and frequent rains, which have caused unbelievers in God's goodness to complain. I can truly say I have rejoiced in the rains, though sorry it is a grievance to others. However, all who shape their lives in the love of God,

instead of in ambitious and vain plans, have occasion to rejoice even in tribulations.

Summer is here with its first ripe wild strawberries, and its pressing duties, leading to the harvest of other fruits. In my turn, I shall welcome another letter from you. With all good wishes for a continuance of your health,

YOUR FRIEND IN THE NORTH.

### HANNAH DUSTIN

(Continued from page 122)

that in the raid nine houses had been burned, twenty-seven men, women, and children killed, and thirteen captives taken. Lenorson returned to Worcester, where he lived to a good age, but he always was unwilling to talk about his dreadful experiences with the Indians.

Too little recognition has been given to our pioneer mothers, who with their husbands braved the dangers and the toil of frontier life. It is a pleasure to the writer, who recently saw the brick house of the Dustins, the big mill stone set on edge to mark the trail by which the Indians entered the village, the Hannah Dustin monument in Haverhill square, and a piece of the very linen sheet in which the scalps were brought back. It is a pleasure indeed to add this small tribute to the bravery of Hannah Dustin and Mary Neff.

### CHINESE NATIONALIST ACHIEVEMENT

There is no sufficient data for forecasting the future of the Chinese Nationalist movement, but there is sufficient evidence of notable achievement. Few would have been bold enough to prophesy two years ago that the Nationalists would have been in nominal possession of all China that is distinctly Chinese within two years, yet that is what has happened. There is now no organized military force in that vast region, with the possible exception of some remaining fragments of the Northern armies, to deny the rule of the Nationalists. Such a thing as a unified force sweeping old China from South to North is something amazingly new. The biggest test of the abiding strength of the movement is now to be faced. Will the Nationalists be able to con-

solidate and hold their gains? Knowing the factionalism in the past under the leadership of war-lords, one can not help some feeling of misgiving. On the other hand, observing how many war-lords have been swept aside by the rising tide of Nationalism, one can not deny hope. Of course, there remains Manchuria; but if the Nationalists can establish their rule over old China they will be in fine strategic position for securing their rights in Manchuria through diplomacy.—*The Presbyterian Advance*.

### IT IS JUST AS TRUE TODAY

In a Memorial day editorial *The Christian Leader* of Boston speaks of the changes wrought since the Civil War veterans went forth to "save the nation" or "preserve the cause." It is clearly shown that great progress has been made. Then the paper makes some comments which are just as applicable to the veterans of the World War, or any war, as they are to the Civil War. It says: "The more we hate war, if we have real insight, the more we are determined to end it, the more we need to reverence those who went forth to vindicate principle in the only way open to them. Much that they suffered they could have been spared if the world had had more light. But the world did not have it. So they endured suffering and bore burdens and some laid down their lives . . . . We are fond of saying: They gave us a free, united nation. Perhaps we had better say: They gave us a chance to make such a nation. We are not as free or united as we ought to be. But we are on the way. The danger is that we think that these old men did it for us. Nobody can do it for us."—*The Presbyterian Advance*.

A fourth-grade teacher wrote to the parents of one of her pupils: "I am afraid that Robert is playing truant, and I should like your co-operation in securing a better attendance record from him."

Back that afternoon came the answer: "Dere Teacher. If Bobby is playing truant, he didn't lern it at home. We are church peepul and hain't got a card in our house."—*Boston Transcript*.



## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### THE TIMID MEMBER OF THE CLASS

I am copying this from David C. Cook's *Problem Studies Teacher*. It was written by Faye N. Merriman.

"I don't know what is the matter with Edna," a young teacher exclaimed almost in exasperation—certainly in despair. "The rest of the class are bright, companionable, and eager to do their part, but Edna does not at all fit into the class picture. She won't talk, and is always hanging back until she's a regular wet blanket. What would you advise me to do about it? Sometimes I almost think it would be better if she would drop out of the class."

"For the class or Edna?" the older teacher inquired quietly.

Miss Newton colored, and replied, "I am sure that Edna does not get much good from the class so long as she is unwilling to do her part."

"Not so much good as she should get, of course," was the answer. "But have you asked yourself why Edna is timid and diffident? Have you tried to find out? Does she sense the antagonism she arouses in other members of the class, and in you? Does she realize that she is outside the class even while she is a member of it?"

"I don't know," the younger teacher confessed; "I really do not know much about Edna. She's not an appealing or attractive girl. She doesn't shine among the other pupils, you know. I suppose I have been wrong in not finding out why."

"I think, to be perfectly frank, that you have. Edna may be timid because she has been made at some time to feel that she is not so attractive as some of your other girls. She may be slow of tongue. She may not be as well dressed as the others, and feels, on that account, self-conscious. She may come from a home where children are treated as nuisances—for there are such homes, I am sorry to say. But whatever it is, there must be some reason why Edna does not act

like the others. It may be your privilege to help her become normal in her relationship with the class, and thus help her to find herself."

"That may be so. I'll single Edna out tomorrow for special attention."

"I think you will find it well worth while to do so. I have discovered that timid, diffident members of a class are not necessarily stupid or stubborn. They just need to be discovered."

#### THAT STRANGE BOY

ETTA BARTLETT SIMMONS

Yes, he is a little odd, but no wonder. He has been told all his life that he was a "queer case." You'd be queer, too, if everybody expected you to be so. One doesn't like to disappoint people, you know.

If a boy is odd, he should never be told that he is. Hearing this said will cause him to be sensitive and self-conscious, and thus make him still more odd.

Tell a boy that he is awkward, uncouth, or strange, and he will come to be so, though not so at first. His sensitive soul will be sorely wounded, and he may never fully recover from the shock.

When a boy gets the impression that he is odd or queer, he is apt to become don't-care-a-tive and reckless.

If you remonstrate with him for doing this or that, he will reply, "I may as well do as I please, for I am an oddity, anyhow, and do not get credit for having half sense. Fools aren't accountable, you know."

Such a boy, as well as the sensitive one, has the bump of self-consciousness developed to an abnormal degree.

Older people should be very careful lest they are, consciously or unconsciously, responsible for such a boy's characteristics. No boy can properly be developed without the sunshine of sympathetic love and kindly helpfulness of those about him. The handsome, attractive boy needs this; how much more the odd, strange character.

Teacher, do you have in your class the timid girl or the strange, awkward, sensitive boy? If so, you have a study of your own.

### MINUTES OF THE SABBATH SCHOOL BOARD

The regular meeting of the Sabbath School Board of the Seventh Day Baptist General Conference was held in the Davis Room of Milton College, Milton, Wis., Sunday afternoon, June 3, 1928, at two-thirty o'clock.

Professor D. Nelson Inglis presided, and the following trustees were present: D. N. Inglis, H. W. Rood, J. L. Skaggs, Mrs. M. G. Stillman, G. M. Ellis, A. E. Whitford, Edwin Shaw, and A. L. Burdick. Director of Religious Education E. E. Sutton was also present.

Prayer was offered by Rev. Erlo E. Sutton. The minutes of the last meeting were read and the secretary reported on the call for this meeting. The Committee on Publications rendered a verbal report, which was accepted. The report of the committee was presented and accepted. The Committee on Finance reported, recommending that the board authorize the committee to reinvest the funds now in the Permanent Fund, in such securities as will comply with the trust fund requirements of the state of New York; this recommendation was adopted. The report also recommended the following budget for next year, which was also adopted.

BUDGET FOR THE CONFERENCE YEAR OF 1928-1929	
Salary of director of religious education	\$1,600.00
Expenses of director of religious education	550.00
Membership in International Council of Religious Education	50.00
Editorial work on <i>Helping Hand</i>	75.00
Editorial work on Children's Page of SABBATH RECORDER	25.00
Promotion of religious education	1,200.00
Sabbath School Board's share of <i>Year Book</i>	75.00
International Lesson Committee expenses	75.00
Printing, postage, and other board expenses	150.00
<b>Total</b>	<b>\$3,800.00</b>

The treasurer's report for the first eleven months of this year was presented, and on motion was accepted.

The report of the committee on Conference program was adopted. The report of the director of religious education was read and adopted. It was voted that Director Erlo E. Sutton be appointed a member of the Educational Commission of the Inter-

national Council of Religious Education, as a representative of the Sabbath School Board, for the full term of four years.

On motion, the secretary was instructed to prepare the annual report of the Sabbath School Board to the General Conference.

It was voted that when we adjourn, we adjourn to meet on the first day of July, 1928. The minutes were read and approved. Adjourned.

A. L. BURDICK,  
Secretary.

#### MINUTES OF ADJOURNED MEETING OF THE SABBATH SCHOOL BOARD, JULY 1, 1928

An adjourned meeting of the Sabbath School Board was held in the Seventh Day Baptist church, Milton, Wis., Sunday night, July 1, 1928, at seven o'clock.

President D. N. Inglis presided, and the following were present: D. N. Inglis, J. L. Skaggs, H. W. Rood, L. A. Babcock, J. F. Whitford, G. M. Ellis, A. E. Whitford, E. E. Sutton, and A. L. Burdick.

Prayer was offered by Director Erlo E. Sutton.

The minutes of the last meeting were read.

The annual report of the treasurer was read, which, having been examined by the auditing committee and found correct, was, upon motion, adopted and ordered made a part of the annual report to the General Conference.

Upon motion it was voted that the board give its endorsement to the plan of the Wisconsin State Council of Religious Education to raise its budget by apportioning the same, pro rata, upon the participating denominations, and urge our churches to accept their proportionate parts.

The secretary presented the annual report to Conference, and the same was adopted as read.

The report of Director Sutton for the month of June was presented and adopted.

#### REPORT OF ERLO E. SUTTON, DIRECTOR OF RELIGIOUS EDUCATION, FOR JUNE, 1928

During the month, the manuscripts for the *Helping Hand* for the last quarter of 1928, and for the first quarter of 1929, have been completed and are ready for the printer.

At the earnest request of the seminary, and in consultation with the field committee, I attended commencement at Alfred University and delivered an address at the time of the seminary commencement. While in the association a visit was made

to Alfred Station, to go over, with the supervisor, plans for the Vacation Religious Day School. On Sabbath day I preached at Nile, where plans were also gone over for their Vacation School. On Sunday an address on religious education was given at the Belmont Methodist Episcopal Church.

On June 14-17, I attended the Central Association, held at Verona, N. Y. Here a full hour was given the Sabbath School Board, at which time your representative delivered an address on different phases of the work. On Friday night I preached the sermon of the evening, and on Sunday had charge of the education hour, at which time an address on the theme, "The Responsibility of the Christian College," was delivered. Others took part on this program.

Respectfully submitted,

ERLO E. SUTTON.

The secretary was authorized to present the bills for printing, postage, and supplies to the treasurer for payment.

The minutes were read and approved.  
Adjourned.

A. L. BURDICK,  
Secretary.

#### LESSON VI.—AUGUST 4, 1928

PAUL IN A PAGAN COUNTRY. Acts 14: 1-28

Golden Text: "I know both how to be abased and I know how to abound." Philippians 4: 12.

##### DAILY READINGS

July 29—The Gospel Received and Rejected. Acts 13: 50—14: 7.

July 30—The Cripple of Lystra. Acts 14: 8-20.

July 31—Confirming and Organizing Converts. Acts 14: 21-28.

August 1—God No Respector of Persons. Acts 10: 34-39.

August 2—The Gospel for All Mankind. Isaiah 55: 1-7.

August 3—Pagan Nations Turning to God. Micah 4: 1-5.

August 4—The Price and Privilege of Discipleship. Matthew 5: 10-16.

(For Lesson Notes, see *Helping Hand*)

Ever hear a fond parent complain that the admired youngster "always drives so fast" without also hearing this addition, "But he is a very fine driver"? That is, naturally, encouragement, however unintentional, for the youngster to keep driving fast, or to make it faster. Many a dead speedster was "a fine driver."—*Pathfinder*.

Never attempt to bear more than one kind of trouble at once. Some people bear three kinds, all they have had, all they have now, and all they ever expect to have.—*Edward Everett Hale*.

## THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription	
Per Year	\$2.50
Six Months	1.25
Per Month	.25
Per Copy	.05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Advertising rates furnished on request.

### RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Teacher's helps for Junior lessons, each part 35c; for Intermediate, 25c each. Sabbath Recorder, Plainfield, N. J.

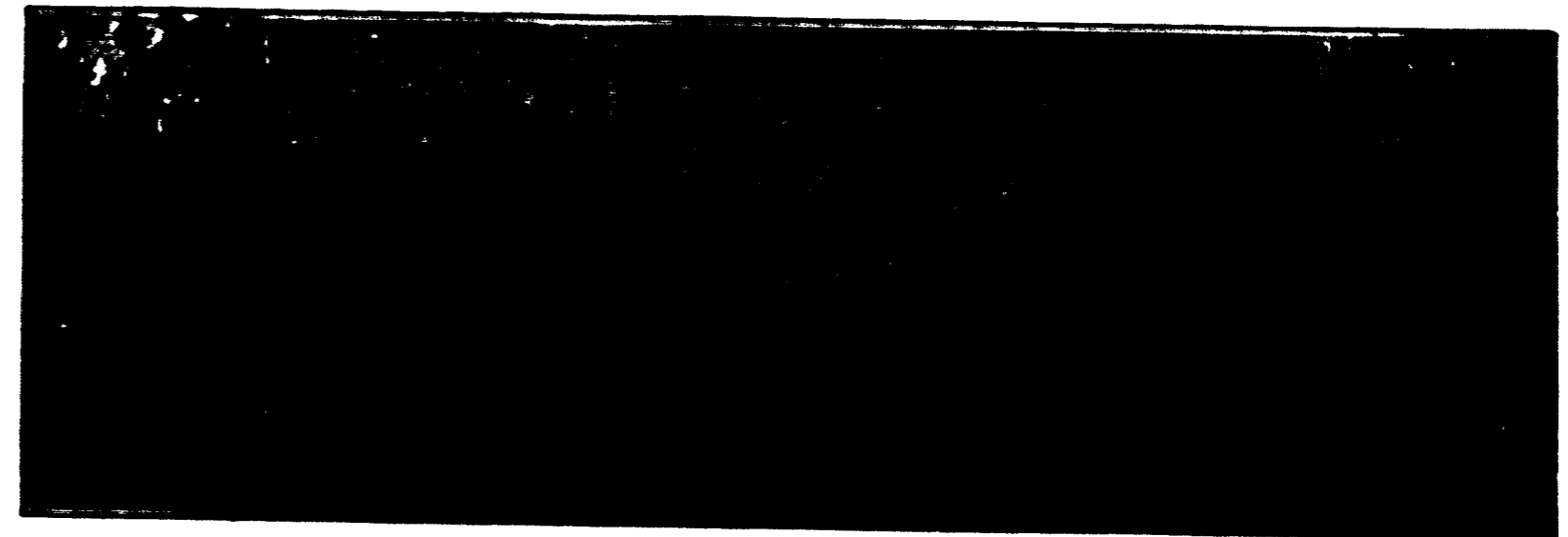
TWENTY-FIVE CENTS a pound for Postage Stamps from any country (leave paper on stamps). E. L. Mundy, Box 644, Plainfield, N. J. 6-4-tf

WANTED—On the "Dew Dipt" Farm, a good Sabbath keeping family. Employment the year round. Good house. Pleasant surroundings, comfortable living wage. Chance to grow into a direct interest in farm returns. Inquire of "Dew Dipt" Farm, Federalburg, Maryland, R. F. D. 2. 7-16-4w

LETTERS TO THE SMITHS, by Uncle Oliver. Of especial interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

WANTED.—Job driving party to Conference. Best of references on request. Have had experience in driving to California. Robert E. Hurley, Box 231, Milton, Wis. 2-27-22w

## SALEM COLLEGE



Administration Building

Huffman Hall

Salem College has a catalog for each interested SABBATH RECORDER reader. Write for yours. College, Normal, Secondary, and Musical Courses. Literary, musical, scientific and athletic student organizations. Strong Christian Associations. Address S. Orestes Bond, President, Salem, W. Va.

### ALFRED UNIVERSITY

A modern, well equipped, Class A, standard college, with technical schools.

Buildings, equipment and endowments valued at over a million dollars.

Courses offered in Liberal Arts, Sciences, Ceramic Engineering, Applied Art, Agriculture, Rural Teacher Training, Music and Summer Schools. These include Pre-medical, Pre-dental and Pre-law courses.

Faculty of highly trained specialists, representing the principal American colleges.

Combines high class cultural with technical and vocational training. Social and moral influences good. Expenses moderate.

Tuition free in Ceramic Engineering, Applied Art, Agriculture and Rural Teacher Training.

For catalog and other information, address The Registrar, Alfred, N. Y.

### BOOKLETS AND TRACTS

GOSPEL TRACTS—A Series of Ten Gospel Tracts, eight pages each, printed in attractive form. A sample package free on request.

THE SABBATH AND SEVENTH DAY BAPTISTS—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form.

BAPTISM—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with a valuable Bibliography. By Rev. Arthur E. Main, D. D.

FIRST DAY OF THE WEEK IN THE NEW TESTAMENT—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression, "First day of the week." Sixteen pages, fine paper, embossed cover.

STUDIES IN SABBATH REFORM.

A HAND BOOK OF THE SEVENTH DAY BAPTIST NEW FORWARD MOVEMENT.

SEVENTH DAY BAPTIST HYMNS AND SONGS—15 cents each.

A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE.

THE ABIDING GOD AND HIS HOLY DAY

MAKING THE ANNUAL CANVASS.

SABBATH LITERATURE—Sample copies of tracts on various phases of the Sabbath question will be sent on request with enclosure of five cents in stamps for postage, to any address.

AMERICAN SABBATH TRACT SOCIETY  
Plainfield, New Jersey

### MILTON COLLEGE

THE COLLEGE OF CULTURE AND ECONOMY

All graduates receive the degree of Bachelor of Arts. Well-balanced required courses in freshman and sophomore years. Many elective courses. Special opportunities for students in chorus singing, oratory, and debating. Four live lyceums.

The School of Music has thorough courses in all lines of musical instruction. A large symphony orchestra is a part of its musical activities.

The institution has a strong program of physical education and intercollegiate athletics under the direction of a resident coach.

For fuller information, address

ALFRED EDWARD WHITFORD, M. A.,  
PRESIDENT

Milton,

Wisconsin

Alfred, N. Y.

DEPARTMENT of Theology and Religious Education,  
Alfred University. Catalog and further information sent upon request.

THE TWENTIETH CENTURY ENDOWMENT FUND  
Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

BIBLE STUDIES ON THE SABBATH QUESTION.  
By Dean Arthur E. Main, D.D., of Alfred University. Third edition, revised, cloth, \$1.00 postpaid. American Sabbath Tract Society, Plainfield, N. J.

COUNTRY LIFE LEADERSHIP. By Boothe Colwell Davis, S.T.D., LL.D. A Series of Baccalaureate Sermons Delivered Before Students of Alfred University. Price \$1.25, prepaid. American Sabbath Tract Society, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 60 cents per year in advance.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

S. D. B. GRADED LESSONS

Junior Series—Illustrated, issued quarterly, 15c per copy.

Intermediate Series—Issued quarterly, 15c per copy.

Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.