

The Sabbath Recorder

"The average citizen must be a good citizen if our republics are to succeed"

Roosevelt

A DENOMINATIONAL BUILDING

will be a factor in
GOOD CITIZENSHIP

F. J. HUBBARD, Treasurer,
Plainfield, N. J.



REV. WILLIAM C. DALAND, D. D.,
President of Milton College

—CONTENTS—

Editorial. —On to Leonardsville.— Central Association Notes.—Our Shield and Reward.—The Thing Most Needed.—Thunder Storms Keep People From Attending.—"Sympathy and Money and Boys."—What Are We Living For?—A Profitable Retro- spect.—Similar Lines of Work.— Sabbath Eve at Leonardsville.—Sab- bath Day at Leonardsville.—We Need a Vision of What We Ought to Be.—Officers and Delegates.—Reso- lutions at Leonardsville.—The Last Evening at Central Association 801-806 Resolutions by the Central Association 806 Milton College Commencement 807-819 From the "Bulletin" of the North Loup, Neb., Church 819	Missions and the Sabbath. —Mission- ary and Tract Society Notes 820 Woman's Work. —Great Brother of the Nations (poetry).—Working by Proxy 821 Minutes of the Semiannual Meeting of the Minnesota and Northern Wis- consin Churches 822 Young People's Work. —Denominational History.—Importance of the Sabbath 824 Children's Page. —Good Morning (po- etry).—Is the Sabbath a Dull and Tiresome Day? 826 Our Weekly Sermon. —The Good News of the Kingdom 828-830 Children's Day at North Loup 830 Sabbath School Lesson for July 19, 1919 831
--	--

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Battle Creek, Mich., August 19-24, 1919
President—Rev. William L. Burdick, Alfred, N. Y.
Recording Secretary—Prof. J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—Rev. William C. Whitford, Alfred, N. Y.
Executive Committee—Rev. William L. Burdick, Chairman, Alfred, N. Y.; Prof. J. Nelson Norwood, Rec. Sec., Alfred, N. Y.; Rev. Edwin Shaw, Cor. Sec., Plainfield, N. J.; Rev. Alva L. Davis, North Loup, Neb., (for 3 years); Mr. Wardner Davis, Salem, W. Va., (for 3 years); Dr. George E. Crosley, Milton, Wis., (for 2 years); Mr. Asa F. Randolph, Plainfield, N. J., (for 2 years); Rev. Henry N. Jordan, Battle Creek, Mich., (for 1 year); Mr. Ira B. Crandall, Westerly, R. I., (for 1 year). Also all living ex-presidents of the Conference and the presidents of the Seventh Day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh Day Baptist Education Society.
COMMISSION OF THE EXECUTIVE COMMITTEE
For one year—Rev. Wm. L. Burdick, F. J. Hubbard, Allen B. West.
For two years—Corliss F. Randolph, Rev. H. N. Jordan, M. Wardner Davis.
For three years—Rev. Alva L. Davis, J. Nelson Norwood, Ira B. Crandall.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS
President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—A. L. Tittsworth, Plainfield, N. J.
Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—F. J. Hubbard, 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 Emeritus—William L. Clarke, Ashaway, R. I.
President—Rev. C. A. Burdick, Westerly, R. I.
Recording Secretary—A. S. Babcock, Rockville, R. I.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—S. 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—Rev. W. C. Whitford, Alfred, N. Y.
Corresponding Secretary—Prof. J. Nelson Norwood, Alfred, N. Y.
Recording Secretary—Prof. Frank L. Greene, Alfred, N. Y.
Treasurer—Prof. Paul E. Tittsworth, Alfred, N. Y.
The regular meetings of the Board are held in February, May, August and November, at the call of the President.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. A. B. West, Milton Junction, Wis.
Recording Secretary—Miss Cora Clarke, Milton, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.
Treasurer—Mrs. A. E. Whitford, Milton, Wis.
Editor of Woman's Work, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.
ASSOCIATIONAL SECRETARIES
Eastern—Mrs. Edwin Shaw, Plainfield, N. J.
Southeastern—Mrs. M. G. Stillman, Lost Creek, W. Va.
Central—Mrs. Adelaide C. Brown, West Edmeston, N. Y.
Western—Mrs. Earl P. Saunders, Alfred, N. Y.
Southwestern—Mrs. R. J. Mills, Hammond, La.
Northwestern—Miss Phoebe S. Coon, Walworth, Wis.
Pacific Coast—Mrs. N. O. Moore, Riverside, Cal.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Maxson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Joseph A. Hubbard, Plainfield, N. J.
Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman.

SABBATH SCHOOL BOARD

President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.
Treasurer—W. H. Greenman, 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.

BOARD OF FINANCE

President—Grant W. Davis, Milton, Wis.
Secretary—Allen B. West, Milton Junction, Wis.
Custodian—Dr. Albert S. Maxson, Milton Junction, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Rev. Henry N. Jordan, Battle Creek, Mich.
Recording Secretary—Miss Ethlyn Davis, Battle Creek, Mich.
Corresponding Secretary—Mrs. Ruby C. Babcock, Battle Creek, Mich.
Treasurer—David M. Bottoms, Battle Creek, Mich.
Trustee of United Society—Rev. William L. Burdick, Alfred, N. Y.
Editor of Young People's Department of SABBATH RECORDER—Rev. R. R. Thorngate, Satemville, Pa.
Junior Superintendent—Mrs. W. D. Burdick, Dunellen, N. J.
Intermediate Superintendent—Mrs. Cora R. Ogden, Salem, W. Va.
Field Secretaries—Edna Burdick, Dunellen, N. J.; Zilla Thayer, Durhamville, N. Y.; Mabel Jordan, Nile, N. Y.; Miss Marjorie Burdick, Milton, Wis.; Miss Marcia Rood, North Loup, Neb.; Miss Frankie Lowther, Salem, W. Va.; Neva Scouten, Fouke, Ark.; Mary Brown, Riverside, Cal.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—Frank J. Hubbard, Plainfield, N. J.
Secretary—Miss Miriam E. West, Milton Junction, Wis.
Paul E. Tittsworth, Alfred, N. Y.; D. Nelson Inglis, Milton, Wis.; Orla A. Davis, Salem, W. Va.; George C. Tenney, Battle Creek, Mich.

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.

The Sabbath Recorder

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

VOL. 86, No. 26

PLAINFIELD, N. J., JUNE 30, 1919

WHOLE No. 3,878

On to Leonardsville The two days after the Rockville meetings closed were all too short for the work of preparing for the next issue of the RECORDER, and on the afternoon of Wednesday the editor had to drop everything and hurry off for the next association.

A restful night on the Lackawanna Limited brought him to Binghamton, N. Y., where he took the 4.55 train going north through the Chenango valley. This is always a beautiful valley, and in the dim dawn and the cool of early morning there were added charms to the scenery not to be found at any other hour. Nature was awakening from a peaceful sleep. Fog hung low like a mantle over stream and pond and dew-laden fields. Villages were still wrapped in slumber and peaceful herds were grazing in the pastures. There began to be a brilliant glow in the eastern sky, but as yet all was still save the echoes awakened by the rumbling train. The elms looked like graceful plumes set in banks of fog. There were drift hills and morains, piled by the ice floes of long ago, alternating with level fields of growing corn and daisy-sprinkled lowland meadows. Inverted forests now and then were mirrored in river and pond, and we were taking in all the beauty and freshness of these charming scenes, when the passing conductor shouted, "Oxford!"

The very mention of this word started a flood of memories. Forty-six years ago next month, as a missionary in search of the little remnant of the old Preston Church, we heard that same shout, "Oxford!" and with many misgivings left the train and began to inquire the way to Preston Hill. The long five-mile walk as the sun was sinking low, the greeting of friend at the end of the journey, and the pleasant days that followed, all came trooping in and we were living over again those early experiences.

All at once a turn in the train revealed the morning sun looking like a ball of fire rising over the eastern hills. The fog had left the fields and was hanging on the hill-sides. Now the world seemed fully awake

and our train was no longer the only moving thing in sight.

Then came, "Norwich!" in loud acclaim from the front car door, and again memory began to recount the things of other days. Here was the home of Agnes Barber whose joy was complete when she found the Sabbath, and who was always loyal and hopeful.

She would not allow the name of her little church dropped from the Conference minutes even after she was the only member left to pay the apportionment. Hers was a wonderful spirit and she never allowed her light to grow dim or her faith to be shaken while life was given.

Of such lone Sabbath-keepers we should be proud. The Master must approve the self-sacrificing souls who stand alone for his truth. It was his approving smile that made Agnes Barber a happy Christian.

But here we are at Bridgewater, where we must wait an hour and a half for a train to Leonardsville. So Secretary Shaw, President Daland, Rev. Theodore J. Van Horn and the editor make a breakfast quartet at the hotel. The fare was good, the table clean, and the "boys" were sociable, so the time soon passed. About ten o'clock we were all located in pleasant homes at Leonardsville.

Central Association Notes Although the first session of the Central Association began an hour late, the attendance was very good and the spirit of the Master prevailed. The praise service was led by Rev. T. J. Van Horn, and the gospel songs made a good beginning, so that when the 103d Psalm was read, the people's hearts were prepared to say: "Bless the Lord, O my soul: and all that is within me, bless his holy name." Get your Bible and read the first fourteen verses of that Psalm, and see if your own heart does not warm up until your affection for the Father that pitieth because he knoweth that we are dust, becomes stronger.

R. W. Wing, the vice president, is the brother of Rev. L. A. Wing, of Boulder,

Colo. Dr. S. C. Maxson, of Utica, was the president, but ill health prevented him from serving, so Brother Wing performed the duties of president. This was his first experience as presiding officer of an association. It is well to work in new men now and then for they will soon be needed.

Words of welcome were spoken by Deacon A. M. Coon. He said that the association was organized in 1835 and after twenty years all the minutes were destroyed by fire. Therefore the number of sessions began from that time and this is the ninth time the association has met with the Leonardsville Church.

To this welcome Brother Wing made appropriate response to the end that our meeting here was most pleasant and full of promise of good. An excellent spirit prompted his words and the association was evidently in good spirit for the Master's work.

The letters from the churches showed a small net loss, but they were healthy and hopeful in tone. The delegates were the same in this association as in the Eastern, with the exception of President Daland who represented the Northwestern Association here. It was thirty-three years ago that he began his ministry as pastor of this church, and strong ties bind him to this people. His remarks on pleasant memories, and his vivid story of the work in behalf of Milton College were greatly appreciated. Every heart went out toward Milton and I doubt there being one present who did not wish he could help Milton College to lift her financial burdens.

The rest of the time in this session was used by Brethren M. G. Stillman for the Southeastern Association, Edwin Shaw for the Missionary Society, and the editor for the Tract Society.

Ample provision was made for feeding all who came. Two meals a day were served in the church basement, and the third was given at the homes where delegates were entertained.

Our Shield and Reward Rev. Theodore J. Van Horn preached the first sermon of the Central Association using for a text God's promise to Abram: "Fear not, Abram: I am thy shield, and thy exceeding great reward." Genesis 15: 1.

Why was such a promise needed by Abram just after his wonderful victory in which he saved Lot and conquered the invaders? Abram had exercised strenuous self-denial, and every time a man curbs the lower nature and gives of himself for the good of others his vision is cleared to see God and to trust him for help.

Abram was a lonely pioneer in a strange land among unfriendly people, and God reveals himself to the lonely.

A time of victory is a time of special danger. No matter what the danger may be, the Christian may hear God's, "Fear not, I am thy shield and thy reward." Protection and reward are both included in the promise.

"What shall we have?" is a perfectly natural question. Everybody asks it, and I sometimes fear that this salary matter is given too prominent a place in our thought. Even though times are hard, I believe that most of our ministers would not trade the compensation—"reward"—God gives them for any other reward. To the one who is fully consecrated to God's work the "exceeding great reward" from our Master more than pays for all the crosses.

The Thing Most Needed In Brother Van Horn's sermon emphasis was given to the personal pronoun "I" in God's promise to Abram. We need *God* more than material gifts and he offers *himself* to his children. What we need as a denomination is God in the hearts of the people, and if we have him the other needed things will come.

This was a good point. It should be given more than a passing notice. If you should find a destitute babe, weak, helpless, and ill, everybody would be likely to think of something it should have. One might suggest clothes; another, food; another, shelter; until every item in the child's needs were enumerated. True all these would be necessary for the child's welfare; but there is one word that covers all, and that word is *Mother*. It needs its mother and when she is found all its wants will be supplied; it will then have food and clothing and protection.

So it is with the lost and helpless children of God. So too with the denomination, if we really have God the needed things will come, for, "I am thy exceeding great reward."

Thunder Storms After a stormy night the morning of Friday, June 20, started in with an early thunder shower, and storm after storm spoiled the roads for auto travel, which resulted in a very small audience. Only about thirty persons were present in the association at any time during the forenoon. These conditions interfered somewhat with the program but we will try to "See the Bright Side" with James Whitcomb Riley:

It ain't no use to grumble and complain,
It's just as cheap and easy to rejoice.
When God sorts out the weather and sends rain
Why, rain's my choice.

The representative of the Education Society, Rev. W. L. Burdick, was able to begin his work about on time. The same persons spoke for Salem and Alfred that appeared for those institutions in the Eastern Association last week. But President William C. Daland was here to speak for Milton.

His remarks regarding the history of Milton College, its struggles, its problems, and its hopes were listened to with great interest. President Daland thinks we as a small people will fail to support our colleges so long as we spend so much in traveling and in pleasure.

Matters of sacrifice must be distributed. We can not ask the teachers and the preachers to make all the sacrifices. These should indeed bear their share but others should sacrifice too. The one thing needed is a widespread spirit of self-sacrifice, and if we had this the colleges would be provided for and could live.

The President of Milton has high ideals regarding it as a Seventh Day Baptist College. A majority of its students are Seventh Day Baptists, and he longs to keep that school loyal to the faith of its founders.

The Randolph Memorial Fund has been placed at \$50,000. This fund was started by the students, and the trustees have arranged for it to be raised in fifty dollar shares. Each church and society will be asked to take a certain number of shares. These shares have already been distributed among the churches, but so far only very small responses have come from the requests sent out. The small churches have done very well, and the L. S. K's are going over the top.

"Sympathy and Money And Boys" Near the close of President Daland's remarks on Milton's needs he said: "We need sympathy and money and students." He wants Seventh Day Baptist students from our homes, to train them for service.

Secretary Shaw followed President Daland in a plea for our Theological Seminary, and he too closed by saying, "Sympathy and money and boys are needed."

I was impressed with the way this matter was put by both men. If the schools are to be supplied with money and students both must come from Seventh Day Baptist homes. Everything with the Seminary depends upon your sending Seventh Day Baptist boys to study for the ministry. No other boys are likely to be any help for our cause, even if others accept the opportunities we offer for theological education.

Friends, what can you offer these schools? Are you giving them true-hearted sympathy? Are you giving them financial help as you should? Last, but not least, are you sending your boys to prepare for the ministry? Sympathy, money and students will bring success to our schools. Happy is the family that can furnish all three.

What Are We Living For? Although the rains today have badly interfered with the association work still some things have been said in the impromptu services that have set me to thinking. The call for sympathy, money and men mentioned in a preceding editorial should set every loyal soul to thinking of this question, "What am I living for?"

In trying to answer this question we should remember that face to face with the Macedonian cries for help which is to shape the great future, we are dedicating our lives to *something* whether we will or not. There are about three classes, into one of which every person may be placed. There are those whose lives are dedicated to covetousness, or to selfish pleasure, or to doing the will of God. To which class do I belong?

The denominations are marshaling their hosts in an unprecedented manner, for the salvation and uplift of a world bewildered by sin. Millions are dedicating their money and their powers anew to the great work of liberating humanity from the bondage of Satan and from blinding error. Shall Sev-

enth Day Baptists stand in the eyes of men as slackers while others are uniting for the conflict? It must not be.

A people who responded nobly to their country's calls for freedom should be no less ready to answer the call of God to push the war against sin and ignorance. Shall we witness the devotion of other denominations as they lay upon the altar their millions of money and thousands of men, and still remain indifferent to the emergency calls for the causes we claim to hold dear? God forbid.

There never was a time when Seventh Day Baptists showed greater signs of prosperity, or when they enjoyed the pleasures and comforts of life any more than today. And of all the times when a drive for money should fail to secure what is needed, this is the last one that should witness a failure.

Friends, our good cause—the cause of God and truth—is pleading with you for consecrated dollars and for consecrated men to crown your gifts with success. Can you catch the enlarged vision of this great work and respond nobly; or must we in disgrace see others go over the top while we suffer ignominious defeat?

Let Seventh Day Baptists be found today in the first-line trenches doing their best for the kingdom of God. Come on, we too must be going over the top where consecrated life is struggling with forces of darkness and sin! We must give our dollars and then follow them with our lives, our prayers, our deepest sympathies.

A Profitable Retrospect Any aged pilgrim can look back through the years and recall groups of men who began life with him and see the outcome of their lives. Some have lived for worldly honors, but they were never satisfied. Others have devoted their time and energy to gaining riches, but these could never secure enough and were not contented. Others have lived for pleasure, only to find that pleasures do not bring peace of mind and heart—these were neither satisfied nor happy. Still others have cared less for worldly things, but have loved God and tried to help their fellow-men. They were loyal souls who tried to please the Master and who lived to make the world better than they found it. These were the ones who have seemed to be truly happy.

Such a retrospect on the part of men of years can be made to serve to great advantage with the young people who must use the present opportunities to make their own future. Age can thus light the way for youth. Again the experiences of those who have traveled the life-path once, should be well heeded by those who are facing the future.

In keeping with these thoughts let us recall some Bible teachings:

"He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase. This is also vanity." "Whosoever will save his life shall lose it and whosoever shall lose his life for my sake shall find it." "The fear of the Lord tendeth to life and he that hath it shall abide satisfied and he shall not be visited with evil." "They shall be abundantly satisfied with the fatness of thy house; and thou wilt make them drink of the river of thy pleasures, for with thee is the fountain of life; in thy light we shall see light."

Similar Lines of Work There are similar lines of work to be found in all the associations, so that when we have reported these in one association there is no need of reporting them for the others. These lines of work are equally important in all the associations, and the boards do well to send messengers who can lay them upon the hearts of the people in all sections of the denomination.

The excellent work of Professor A. E. Whitford in behalf of the Young People's Board, and also for the Sabbath School Board, as to the lines of practical service in both societies, was greatly needed. This became more and more evident as his help was offered to different groups of people—a help that set the people to thinking in a most practical way. If you desire to see how it was done at Leonardsville, just turn to our report of the meeting at Rockville and you will have it. No more important work has thus far been done in the associations.

Sabbath Eve At Leonardsville A cool clear-up and a beautiful rainbow near sunset on Friday gave promise of a pleasant Sabbath. The people who answered the call of the church bell that night seemed in excellent spirits, and as the sunshine of

day faded into twilight they took up the appropriate song:

Sun of my soul, thou Savior dear,
It is not night if thou art near.

Then, "Stand up, stand up for Jesus," and, "I need Thee every hour," prepared the people for prayer. The many brief, fervent prayers that followed assured us of a good meeting. Rev. M. G. Stillman, of West Virginia, preached from the text: "Set a watch, O Lord, before my mouth; keep the door of my lips," and then led the after-meeting. It was good to be there, and in response to the song, "Let the lower lights be burning," many testimonies followed. There were some touching reminiscences, and many hopes were expressed for the future.

Sabbath Day At Leonardsville Early Sabbath morning autos and carriages began to come in from Brookfield and West Edmeston, and by ten o'clock a good audience was ready for worship. The organ prelude showed that Daland's master hand was at the keys, and soon every heart responded with "Praise God from whom all blessings flow." The Twenty-fourth Psalm read responsively turned all minds toward the "King of Glory."

The sermon, by President Daland, was from the text: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Ephesians 4: 13.

It would be impossible to do justice to this sermon, and we would not feel justified in trying to report it. It was a masterly explanation of the text, and a strong plea for the ideal Christian life. The speaker held up Christ as the ideal for Christian living. We must carry out the principles that Christ would exalt if he lived in our time and place.

The afternoon was given to the Sabbath school and the young people's work, and in the evening the Woman's Hour preceded the sermon. The women were much disappointed over the failure of some to respond with their papers when called for. We have the promise, however, that these and the other papers will be furnished for the RECORDER. Mrs. T. J. Van Horn's

story of the work in the Southwest was most interesting.

We Need a Vision of What Ought to Be In Rev. Walter Greene's sermon on Sunday at the Central Association, he said: "We need more men who have a vision of what *ought* to be. If we have no such vision we can do nothing for a forward movement. What kind of churches ought we to have in days to come? What kind of homes; what kind of schools should we have?"

"There is no good in wishing for better opportunities unless we make available what we have.

"The progress of the kingdom depends upon those who search out God's way, just as certainly as the progress in science depends upon finding and applying its secrets."

Officers and Delegates The next session of the Central Association will be held with the DeRuyter Church, to begin at 10 o'clock on Fifth Day before the third Sabbath in June, 1920, unless the General Conference should come to this association, in which case none will be held next year.

The officers and delegates are as follows: President, T. Stuart Smith, Verona, N. Y.; vice president, Deacon Almeron Coon, Leonardsville, N. Y.; recording secretary, Miss Genevieve Burdick, DeRuyter, N. Y.; assistant secretary, Mrs. Lela Franklin, Verona, N. Y.; treasurer, Mrs. Avis Schrag, Leonardsville, N. Y.

The delegates to the Western Association for 1920 are: Rev. William Clayton; alternate, the pastor of the First Brookfield Church; to the Southwestern, 1919, the delegate appointed by the Western Association; to the Southeastern, in 1919, L. D. Burdick; alternate, Rev. Jesse E. Hutchins, Brookfield, N. Y.; to the Northwestern, in 1920, the delegate appointed by the Western Association.

Resolutions at Leonardsville The Central Association also expressed the conviction that the war-time prohibition law should not be repealed, and that laws for its enforcement should be enacted by Congress. The entire report of the Committee on Resolutions is published elsewhere in this RECORDER, and our friends will be interested in reading it.

The Last Evening At Central Association A large congregation came out to hear Rev. Clayton A. Burdick in the closing session of this association. Brother Burdick had served two churches in the association as pastor, years ago, and, like Brother Daland, has many dear friends among his old parishioners. Indeed whenever either Burdick or Daland are to preach in Leonardsville or Brookfield a large audience may be expected. So on the last evening the audience overflowed the main room and partly filled the Sabbath-school room.

After touching upon old-time memories, the speaker announced as his text: "And be not weary in well-doing for in due season ye shall reap if you faint not."

The message was most timely, in view of the discouraging outlook for that pastorless church, and God's promise: "Ye shall reap" if you do not grow weary in well-doing was emphasized.

The after-meeting was a season of refreshing that will not soon be forgotten by many who were there.

The value of the associations can not be over estimated as a means of strengthening the ties that bind our people together. In sections where churches are pastorless and the work seems to drag, such meetings must strengthen the purposes and brighten the hopes of all the workers. The educative effect of associations where denominational interests are carefully presented by those representing the various boards, is bound to bring good results. Many get their first knowledge here of some of our needs as a people.

RESOLUTIONS BY THE CENTRAL ASSOCIATION

Your Committee on Resolutions respectfully report the following:

1. *Resolved*, That this association recommend that all our people seek divine grace and guidance in view of the appalling number of pastorless churches, and the discouraging fewness of acceptable candidates for the ministry; and specifically, that we commend the efforts of the Commission of the Executive Committee of the General Conference to encourage young men to enter the ministry, by their plan for fixing and guaranteeing a minimum salary for ministers, and for establishing and maintaining scholarships and fellowships for ministerial students.

2. *Resolved*, That we commend the denomina-

tional boards in their efforts to bring their work before the churches through personal representatives, and we urge our people to give loyal and continued support to the regular and established work of our societies, as well as appreciative and united interest to advance movements for the kingdom.

3. *Resolved*, That the members of the Central Association of Seventh Day Baptists, now in session at Leonardsville, N. Y., may earnestly protest against the repeal or abrogation of war-time prohibition but do respectfully urge upon Congress the necessity of immediate action for the purpose of its strict enforcement.

4. *Resolved*, That we, the delegates and visitors in attendance at this association, extend to the Seventh Day Baptist churches of Leonardsville and West Edmeston, our sincere appreciation and thanks for the kind entertainment given us during the sessions of this association.

T. J. VAN HORN,
CLAYTON A. BURDICK,
T. L. GARDINER,
EDWIN SHAW,
M. G. STILLMAN,
WALTER L. GREENE,
WILLIAM C. DALAND,
WILLIAM L. BURDICK.

ORIGIN OF "THE STRENUOUS LIFE"

The world will long remember the late Colonel Roosevelt for the many notable deeds he performed and for the numerous expressive words and phrases which he introduced or revived and made a part of the current speech of Americans. One of the most familiar and commonly used of these peculiarly Rooseveltian expressions is "the strenuous life." This phrase he first used in public, it appears, in a speech which he delivered before the Hamilton Club in Chicago, in 1899, when he was governor of New York. The following year he published a book bearing this title.

"In speaking to you, men of the greatest city of the West," he said in the Chicago address, "men of the State which gave to the country Lincoln and Grant, men who pre-eminently and distinctly embody all that is most American in the American character, I wish to preach, not the doctrine of ignoble ease, but the doctrine of the strenuous life—the life of toil and effort, of labor and strife; to preach that highest form of success which comes, not to the man who desires mere easy peace, but to the man who does not shrink from danger, from hardship or from bitter toil, and who out of these wins the splendid ultimate triumph."—*The Pathfinder*.

MILTON COLLEGE COMMENCEMENT

The beautiful sunshine after the night's showers was a good omen for the events of the day at Milton College, June 12. The annual exercises of graduation were after the usual impressive form and opened with the processional at 10.20 o'clock. Following was the program:

Processional Hymn
Invocation by the Rev. Henry Nelson Jordan
Gloria from the Twelfth Mass Haydn
College Chorus
Address, "The Old and the New,"
By President Herbert Pierrepont Houghton,
Ph. D., of Carroll College
Poco Adagio from the First Trio Haydn
Piano, Violins, and Violoncellos
Annual Statement by the President
"A Song of Liberty" Beach
The Treble Clef
Conferring of Degrees
Farewell Words to the Class by the President
The Star Spangled Banner
Benediction

Dr. Houghton in his address took an optimistic view of the future, pointing to epochs in ancient and modern history which marked the transformation from the old to the new. His address follows.

THE OLD AND THE NEW

"Behold, I make all things new." Revelation 21: 5.

In the ancient Greek calendar, the last day of the lunar month, or more precisely speaking the end of one month and the beginning of the next was called the *ἐν καὶ νέα*, the old and the new. It is the day on which the affairs of the preceding thirty days must be satisfactorily settled; the account must be absolved, the slate wiped clean that a fresh reckoning may be begun. The poet Aristophanes pictures vividly the throes of remorse in which a youth finds himself as he reflects on the follies of the days gone by, and the specious excuses with which the young man seeks to console himself for the errors of his course. No consolation or no recompense duly paid can atone for the mistakes of the past. He realizes fully his situation since payment can not quite obliterate the traces of his foolish misdeeds. The *ἐν καὶ νέα* is the end of the old, the beginning of the new. Encouraged by his indulgent father the young man is given a new chance—a new beginning—shall we say, a commencement. Hurried off to the knowledge-shop of good old Socrates the lad is set to learning how best to calculate, how best to labor and to strive that another day of the squaring of

accounts may not find him so hopeless and downcast. From this scene lessons of wisdom may be derived, and such, we believe, was the dramatist's real purpose. Nor is its setting applicable only to the youth in the play; a larger coterie of those who reflect with proper fair-mindedness on the result of their past acts, may share in the picture and its setting. "Old things are passed away, all things are become new" puts the matter in a little different light. In this maxim we are led to consider more emphatically the fact that the past is gone and that we may safely put it out of our remembrance since now a new situation is imminent. Neither men nor nations fondly recall the bitter experiences and follies by which they were tempered. Yet as we stand here today at this *ἐν καὶ νέα*, it behooves us far more than it did the careless youth in the story, to pause, to consider, to cast up our accounts, to draw off our balance sheet and to commence the new day's business with record clear.

I shall group the various thoughts on the Old and the New under several heads: First, the Old and the New for Civilization; second, the Old and the New for our Nation; third, the Old and the New in the College; fourth, Commencement, or the Old and the New for the Graduates of Today.

First, The Old and the New of the world. God in the beginning, the great book of Moses tells us, created the heavens and the earth. There was nothing before this act of creation save God alone, the uncreated, the self-existing. In his own image he formed man of the dust of the earth and filled him with his spirit, and breathed in him the breath of life and man became a living soul—off-spring of the Creator. A human being then is by origin endowed with the same qualities as those possessed by God himself. Physically resembling Deity, actually turning his face up to God his creator, man the creature with up-turned face—*ἀνθρώπος*, possessing also by inheritance from God the creative power, man at God's command was fruitful and multiplied and peopled "God's-yard," as our Anglo-Saxon poet Cædmon so finely called this earth, which we now call *ours*.

The Old lasted very long. Men came and went their ways. "Far away in Egypt the strange Kings lie sleeping" and "Long ago in Egypt those same Kings were waking." Seed time and harvest were theirs for the taking. They lived and passed on. Men who were called great or have been later styled great rose and spoke and their voice failed. Till there came "one greater Man" who should "restore us and regain the blissful seat." The teacher of Galilee confuted the scholars who were before him. He confounded with this simple teaching the various seekers after the Light, the Truth and the Way. He was all these three himself. He gathered followers, first twelve—the first Christian college—then others, and they in turn won still others to the Teacher's side. Their belief in him was unquestioned; their joy in him, genuine. And when at last as he gave up his life that all might have life and have it more abundantly, though they forsook him, they returned to him and after he had left them they spread his teaching far and wide.

Nation after nation accepted the new faith. Christ usurped Zeus, Jove, Wotan and Odin. Civilization followed closely in the wake of the march of the Anointed; progress and enlightenment ensued. Men were valiant to fight for their faith. The holy places where his feet pressed were scenes of conflict righteously waged. When sin and corruption entered in, the Church of Christ, now well established, had the courage to wipe out these blots, or if they persisted, then different sects who felt they were called aright, parted with the *old* and established the *new*. The forward onward march continued until Christian civilization spread abroad through the lands. The behest of Jesus that we were to preach the gospel to all the world was being rapidly accomplished. At least, all this we thought to be the real situation. The day of reckoning came. The German daringly called it "der Tag"—his day. Geologists have sometimes complained that God is said to have created the earth in only six days, and they have questioned the length of those days. Here was a day that was more than four years long. It was in truth the day for the Germans—a four-year long day it was for all of Christian civilization. During that day of reckoning Christendom had time to sit down quietly, even in the turmoil of war, and to think and to consider and to cast up accounts and draw off a balance sheet, and what did civilized Christendom find? She found, first, failure to remember God; second, she found international jealousy, then she found irreligion; she found hatred, she found that barbarism had only been dozing; she learned that hypocrisy was ready to toss off its concealing cloak; she discovered that Christianity, the warp and woof of her own garment, was worn thread-bare—yes, was raveling out.

The Old and the New had come. What did we do? We spent blood, dear lives, unaccountable billions of dollars, we fought, bled and died that our account might be settled, that civilization might again be clean and that a new fresh start might be made. "Old things have passed away, all things are become new." Let us see how the new aspect appears. We are tired of war; we are turning back to the God whom we had deserted; we are strengthening ourselves and each other for better labors in every field, we are willing as never before to give of our substance for the betterment of all mankind, for we regard all men as brothers—all races of men to dwell together upon the earth. The world has been quieted, subdued, as men, learning war no more, are quiet, having subdued the passions within them. Even in the peace terms we are led to discern the hand of God guiding men towards a more carefully defined status in which full justice is given to all parties concerned. A League of the Nations is formed in which representation as it were in an international republic shall discuss affairs of mutual and reciprocal moment, and shall do all in their power to avert future conflicts. A great movement arises for federating all Christian bodies, but whether that shall be consummated or not, we see on every side a drawing nearer of various diverse sects and a willingness to cooperate in many ways; all are looking as never

before to the same God and are more fervent than ever in allegiance to the Son of God. Great movements in many churches in our own land towards world-betterment are indications of the approach of a brighter day. The threatening menaces in Europe—especially Bolshevism and the ranker sorts of Socialism—are gradually succumbing, having worn themselves out with their desperate attempt to destroy all decency, and to keep alive the barbarity engendered by the war. The Old and the New in Christian civilization has come, and is just now passing by. May each one of us have a share in the turning over of a clean white page.

Second, In 1620 the beginnings of New England consisted of a few rude log huts, a church and a schoolhouse. In the home, the center of the life of the new colony, were nurtured those splendid qualities which made for the patriotism and firm devotion to principle which were to be the characteristics of 1776. From the high pulpit in the meeting house the preacher thundered forth the call of repentance, the warning of wrath to come, the day of reckoning, in the midst of his sturdy congregation of British yeoman who were daring the hardships of privation and ruthless savagery. In the schoolroom the master, who was perhaps the preacher also, was trying to guide his pupils aright in the path of godliness and sobriety of life. What a rich heritage of true strength and preparation for the life of the great nation which was to be, and of which that was the cradle. The life of those godly pioneers from day to day was guided of God. We see them devoutly gathered round the broad fireplace, listening to the reading of the Holy Word, offering their prayers to the God, who, they believed, desired but a simple heart-worship, the God who had brought them thither across the moving miles of ocean, and who would continue to sustain them. No sallying forth upon the infesting savage was ever undertaken until Divine providence had been invoked; no transaction, however trifling, was entered upon without that first devout acknowledgment of a guiding hand. We now know that it was destined that their thinning ranks should be sustained, and that, despite losses and hardship, discouragements and failure, those people, wonderful in their reliance upon God, should live.

It is said that Thomas Hooker, by drafting the paper by which the Connecticut colonies were united, was the fore-runner of that later constitution which brought into being the nation of federated States. From these early New England colonists, therefore, we derived our civil as well as religious liberty and learned from them the cardinal principles of stable and democratic government. Remove all the amendments to all the laws enacted by all the Congresses and there would be left the rock of the Constitution. Remove all the various types of religious observance of all the sects there would still remain the Rock of our Salvation in the Holy Bible. Standing on the Rock of the Divine and the Rock of Civil Right, the colonists wrought in the quarries of the 17th century and produced the accepted and good work for the century to follow. The States united from the colonies federated, were the results of their labors. Men

like Benjamin Franklin whom that pristine age of our republic produced, are well worthy of every college man's study. The life and thought of Franklin, as embodied in his unique autobiography are a constant source of uplift and help and encouragement for us of these later days. Think of the persistence of that soul in the midst of apparently insurmountable difficulties. Such a simplicity as one reads in such a paragraph as the one I shall quote from the book mentioned is appropriate for us as we stand at the divide between the Old and the New. He says: "And now I speak of *thanking* God. I desire with all *humility* to acknowledge that I owe the mentioned happiness of my past life to his kind Providence, which led me to the means I used and gave them success." My belief of this induces me to *hope*, though I must not *presume*, that the same goodness will still be exercised towards me, in continuing that happiness, or enabling me to bear a fatal reverse, which I may experience as others have done; the complexion of my future fortune being known to him only in whose power it is to bless to us even our afflictions." Here is subject for a half dozen discourses. Here is food for thought from a great and good mind, for us as we stand at the turning point in our lives. And this great man who helped mold the nation, not only *thanks* God, but with *humility* acknowledges his debt to him. Yet he does not *presume*, though he dares to hope, that he will escape reverse, knowing full well that misfortune may overtake any man.

The sage, Solon of Athens, said:

"Count no man truly happy until he has passed in death beyond the rush of life's vicissitudes."

It was men like Benjamin Franklin who made our fabric, who fathered our nation, who fostered in their unswerving acknowledgment of Deity, a project fraught with uncertainty. Franklin and Washington knew, Lincoln and McKinley knew that just so soon as the people forgot God, there would come the day of the trial balance. Passing through a civil strife which made on-lookers across the seas lose confidence in the American form of a democracy, and which made our fathers and mothers and our grandparents wonder too if government of all the people could survive, or whether a divided nation would result—passing through this, by the aid of the sword of the Lord and of Lincoln, we rose again a united people. From '67 to '17—fifty years of unequalled progress, we moved on. America had become the foremost commercial nation of the world. She was aloof from the turmoil in Europe which had continued now three dreary years. Thus far on the sea her shipping had been unmolested by the submarine menace. Would we remain isolated in our security? Were we so bold in our self-satisfaction as to think that we could stand aside while human brothers fought, while men of our blood, of our kin, were going to death in the teeth of a violent foe?

In 1917 we were a church-going folk; we were given to supporting charities; we were care-free, reckless, rich, indifferent, unconcerned. The vast majority of the 100,000,000 souls who claimed the United States as home, were occu-

pied in the simple process of gaining a livelihood. Life meant a daily routine of refreshment, labor, amusement and rest. Little thought was given to those five old-fashioned qualities of Benjamin Franklin which I read in your hearing a few moments ago. The Benjamin Franklins were scarce; the Troteskys were numerous. In 1917 God, pleasure and money were worshipped in America; the last named claimed the largest number of devotees. The Christians of our land were very mild and inoffensive; some of them were more pacifistic than militaristic. The good women of our land were devoted to the church; some men were, but most of them were too much interested in other outside activities and were satisfied with a vicarious feminine representation in the house of God. There was even some criticism now and then of the questionable methods by which millionaires obtained their wealth. A few of these acknowledged the Giver of all good gifts. Others were obviously indebted to a being of quite a different character. Some of us had partaken too freely of the Tree of Knowledge and had become as gods and knew more than the gods themselves and even than the Creator. Some even indicated that they could write a better book than the Bible, though they never quite carried out that ingenious threat. In 1917 hard and death-dealing drink was used to some extent in America and had been in use considerably during the fifty years of progress since the Civil War. A few men had the courage to oppose this, but only when the brewers' vote had been safely assured beforehand. In many ways we were a great nation. But if Thomas Hooker or Benjamin Franklin had walked the streets of Boston or Philadelphia once again, in say 1913, they would have felt as queer and as uncomfortable and as out of place as ever did Rip Van Winkle on his return to his home village from his long sleep on the Catskill Mountains. But our day came! It was not "der Tag" in which we should take our "place in the sun." It was our reckoning day when we reviewed the past hastily and somewhat aghast and planned for a better new day, a future which would atone for some things amiss. Then rose the spirit of '76, the spirit of '61, and combined they gave the spirit of '18. Tempted as we had been to hold aloof we realized at last the truth and with Sir Walter Raleigh soon every American found himself saying "Before temptation, sacrifice; before dishonor, death." Old things were cast aside; all things and all men became new; for even from the professor's desk went forth the quartermaster and the aviator, the fighting soldier of the sea and the expert gun pointer. America awoke; she called her men and she called her women but she called also on her God, the "God of our fathers known of old, God of our far flung battle flag, Lord God of hosts! Be with us yet, lest we forget, lest we forget!"

Third, The college has been challenged during the recently passed years as never before. Its day of examination has come. A brief résumé of the college in America and its standards and ideals may not be out of place here. Founded in nearly every instance by those whose faith

was firmly established the true and original purpose of the American college was religion. By the side of the meeting house, sheltered amid the log huts, stood the school from which emanated the college and the university. Many a university and many a college chose or had chosen for it an ecclesiastical motto. For Christ and the Church. This was the slogan of the college. Its purpose was to prepare men for the Christian ministry, it was devoted to this ideal; it had no other aim. But early in the last century the college began to be valued for other things, other professions crowding in and crowding out the ministry—to a large extent—demanded the college education and the liberal training. In the first half of the nineteenth century westward moved the march of college building; along with the conquering of the West and the building up of the new country there moved the forces of collegiate education. The scores of institutions which spring up in the central and far west in those days, were in every sense Christian colleges; they have in large measure remained so until today. Yet no one who has studied this matter carefully can fail to perceive that commensurate with the increased number of those going into other professions than the ministry, from our colleges, and commensurate also with the multifarious manifestations of "outside activities" in college, not only the religious but also the purely educational atmosphere of the American college have become secondary. We have been for some years past failing to put the prime features first. We have been more interested in the functioning of the so-called practical training to be derived—so it is said—from indulgence in outside activities, than in the reaction of student life to the contacts with the mind of scholars. The old college was an educational institution; the new college was to a certain extent a club where a limited personnel might disport themselves through four exceedingly accommodating and happy years. If in such a "college" where only he was popular who knew how to get the most out of college—a phrase which implied little or nothing in reference to scholarly values—if in such a college a man really desired to *obtain an education* he accomplished this laudable purpose in spite of his comrades and sometimes in spite of his teachers. The Old and the New of the college is at hand. The experience of the S. A. T. C. units was due to the fact that we college presidents and professors had not been used to making our students work, and when the Government enforced *intensive labor* and *required study* we permitted the laborers to rebel and we found ourselves unequal to the task of the supervision of the study-hour. We had so long calmly permitted our students to get their lessons if they cared to, in their own good time, without interfering with their activities, that we rather resented the necessity of requiring college boys to become college students. There was an extremely good side, however, to the reaction of the colleges and the college man to the exigencies of a moral war. It is well known, that boys from our colleges rendered valuable aid in Red Cross and hospital units, in aviation, in signal service, in the navy, in artillery and infan-

try. We may accept the judgment of those authorities who witnessed their conduct that the American college lad acquitted himself well on the field of battle, and many hundred called to make the supreme sacrifice went to their death as heroes. The college-bred man returning from the war, however, admits that he should have had more of the intense mental training for which the college stands. We have too long avoided this issue—namely, whether a college is a place of the mind or not. If it is a place for mental, moral, spiritual, and social growth guided properly by patient, worthy and experienced leaders, then let us accept this as the definition of the "New College." Let us move forward on this platform having fearlessly nailed down our several planks and having clinched the nails on the underside. In a recent report of a well-known college president is found a test for a college educated man or woman. With some modifications and additions the present speaker would bring it to your attention. Let us say that an educated or college bred American should be a man first of all, who has learned to read books, i. e., to choose the right books, read them, understand them and retain them. Secondly, he should have learned how to express clearly and logically his own thoughts, both in writing and in speaking. In the former art he should have mastered a style which is individual yet not peculiar; in the latter art he should be able and ready to participate in discussion, to contribute to conversations and to state an opinion thoughtfully formed. He should also know how to listen as well as to speak. He should hear as well as listen and should comprehend as well as hear. He should have gained by four years' study not only knowledge, but even more insight, wisdom and understanding. He should be able to distinguish facts from fallacies; he should be able to draw inference from carefully selected data, and by weighing the evidence, reach a conclusion and he should have the courage to maintain his ground. Last of all, the student should have gained a sense of values, that is, he should recognize what is worth while as well as what is trivial and negligible, and I shall here add that the college student should have been given the chance at least several times during his course to find himself in relation to his God and to the Savior of the world. Such we agree would be an educated product of the college. This may be acquired by no hard and fixed course of study; the man who loves science and despises language may gather from his scientific labors the study and practice essential for the program described. The adept in the philosophies may find his God in a different way from the theologian or the historian. The sense of values may come from a broad and deep study of English literature. The gift of insight may be acquired from the study of Greek. Knowledge-power is a latent inertia, perchance, in some combination of studies of which we have never dreamed. The subject, a group of subjects, in such a scheme, (provided always that the proclivities of individual mind are decisive and incisive), may be of less importance in the New than in the Old. But no subject which is not truly educative should be admitted to the cur-

riculum. The learning of a trade is not the province of the college student; if he desires to learn window-dressing and finds he can not obtain that very desirable art and profession in a college he should not condemn the college as failing to offer the course but should betake himself to a trade-school. It is not the business of the college to teach trades; it is not the business of the new college even to perfect a student in any one specialty bearing directly on the earning of a living, although this may not be undesirable. The primary and fundamental business of a true college is the guiding to better living and to the making of better and nobler life.

Fourth, But what of the individual soul—that most potent force and most important factor in the building of the town, the college, the nation itself? The prayer of each one here today should be, "Create in me a clean heart, O God, and renew a right spirit within me." For each of us, on examining himself, finds that he is a complex, composite being. Complex in that he lives not for himself alone, but his life is certain to touch that of others; composite in that he is not merely body, not merely mind, not merely spirit, but all three combined, interwoven, interdependent and united. Members of the Class of '19, I shall now speak as one of you: At this Commencement season as we examine what our mental being has gathered to itself during the four years just now closing, we perceive that we have acquired much, we have grown much. When we began our college course we were termed unsophisticated; this meant, first, that we knew very little about a great many things, second, it meant that we knew nothing about some things—we were not worldly wise—and third, we knew some old fashioned homely ways which must be modified or eliminated before we should become newly fashioned as men of the time. It is safe to say that the average boy entering college has some undesirable ways—when he comes to college—and he is helped to banish these from his equipment not only by his friends among his teachers but also by his friends among his comrades; for the hard knocks make rough places smooth. He has some unfortunate mental habits at first; he is lazy, he is indifferent to his work, he is careless; from this condition he is molded into a painstaking and diligent student. On the other hand he may enter college diligent, and be graduated from college indolent. You have caught already the various sides of the picture, and you have seen how numerous are the contrasts. The average college man or woman, however, becomes a real citizen in the process, and a worker, and a contributor to the world's labor. Some bad habits curbed; some new indulgences acquired; some ideals expanded; others snuffed out. It is not always that, at these times, the graduate thinks on these things nor are his thoughts often directed in the channel of review and contemplation of the *old* before entering the *new*. As he pauses today to look back shall he be wholly satisfied with his having flung off altogether the old? A son returning from the front trench in Northern France, where seamy horrors had rent his soul, reported to his father that he recovered his old-time faith and his old religion; he had been

brought back to the belief of his fathers. It is well, sometimes, to retain some of the old though we sift in some of the new. Can a college man truthfully and gladly affirm that the old home seems tame after the spectacular events of student days? And yet we must change with the revolving years and were we to remain as we were in body and mind the psychiatrist would pronounce it a case of arrested development. We must build us still more stately mansions for our souls. We must preserve intact and habitable the body, the temple of the Holy Spirit, and we must adorn our mental house with all the necessary and beautiful furniture it requires. If college has strengthened our physical endurance, then its gruelling athletic contests have availed much. The Greek was the finest athlete—the contestant for a prize—and the contest idea was originally Greek. But the prize was only a coronal of braided leaves now of bay, again of parsley or only of hemlock. But still the greater prize was the acquiring of health. If the athletic trials of our day leave our college men weakened and short-lived, they have failed of their purpose. If the athletic contest today means only expensive outlay of time, money and physical strength, and its yield is but a passing and soon-forgotten partisan emotion, or a pent explosion of college loyalty then we have wandered far from the old and original purpose of the athletic struggle. In the individual life has the old wilfulness died and has the new willingness to yield come into "the coasts of light"? If so, on this *ἐν καὶ νέα* the graduate has much for which to be truly grateful. His vision has been enlarged and the vista has been opened before him leading to better things. His soul has been touched as when hand clasps hand and he can say in his soul, "Thou hast laid thine hand upon me." Truly he has laid his hand upon you at this Commencement season and he calls you to renounce the old man and to put on the new man in Christ Jesus. He has laid his hand upon you as one called out from among others to do some special work in the world, for you must never forget that you belong to a privileged class in the day of a just opposition to class privilege. You have been privileged above many of your comrades of older days whose way did not lead through college doors. You have been called out, set aside, selected for special preparation for a special work. And this work requires that you prepare for it by a day four years long during which time you have been shielded from the world, you have been—at great cost—kept free from responsibility that you might have, as you have had the leisure, which *σχολή* (school) actually means—leisure in which to find yourself—to allow the old to prepare for the new. Has your spirit responded? Has it answered the call? When God laid his hand upon you and you heard him as Moses heard, as Samuel heard, as Saul of Tarsus heard, have you responded? Or, have you turned away saying, "That is a call of the *spirit* and my heart—attune only to the material—must not respond, for I have put aside spiritual promptings." Or, shall your heightened soul through its four years' contact with the Divine react and ponder thus: "Whatsoever things are true, whatsoever things

are lovely, whatsoever things are of good report, if there be any virtue, I will think on these things." If you shall reply then, you shall have made best use of your day of reckoning, and we shall know that your old man is dead and that your new man is clothed on with life eternal.

I point you last of all to him who returns and proclaims, "Behold, I make all things new." Go forth from dear Milton then determined that with his help and in a firm deep faith in him you will strive to make all things better and all things new.

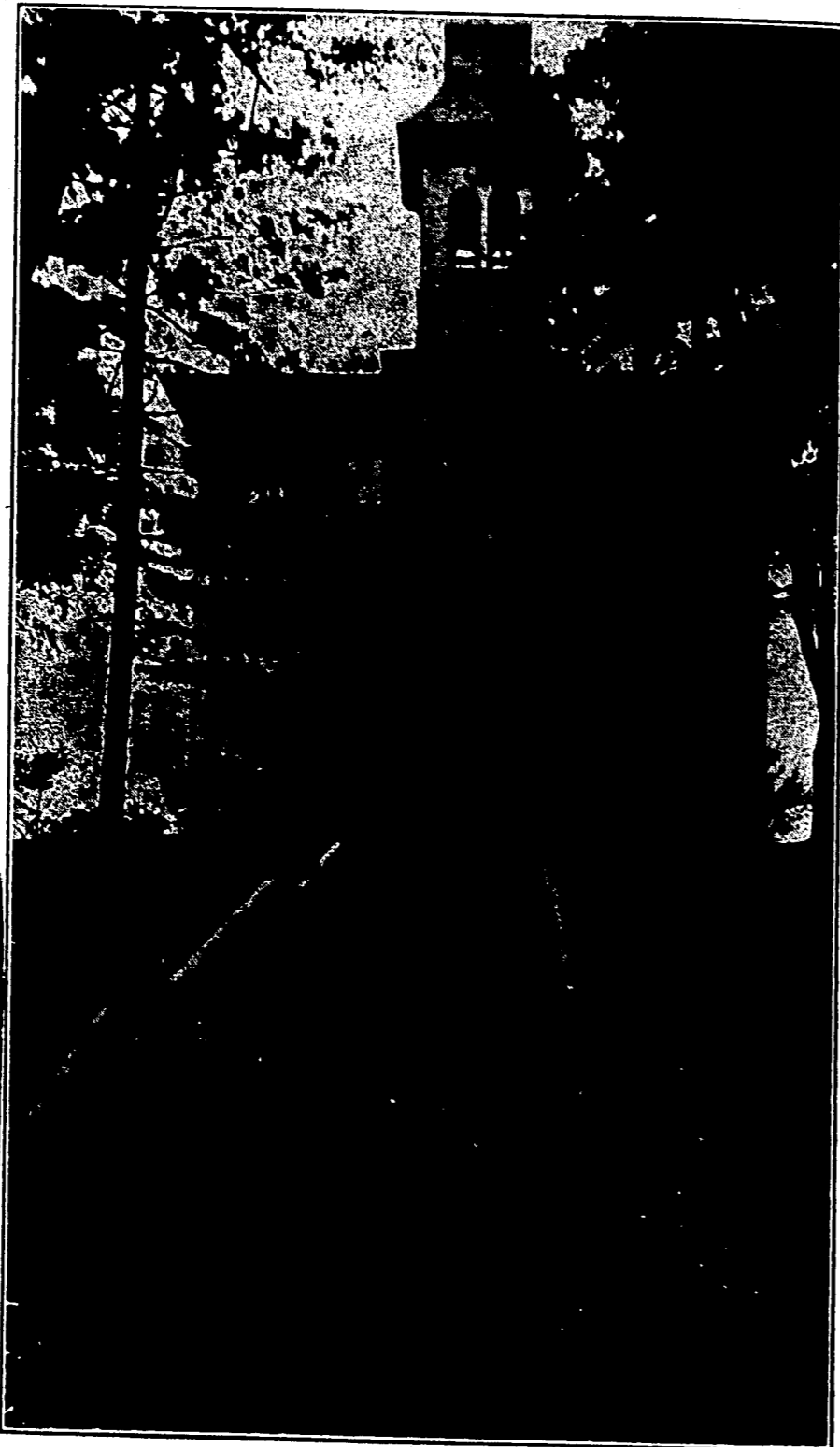
ANNUAL STATEMENT BY THE PRESIDENT

Although it brought many burdens, the college year now closing has been, on the whole, most satisfactory. The number of students has been the largest in the history of the college and the proportion in the four college classes has been nearly normal. The number of women students, after the demobilization of the Students' Army Training Corps, was unusually in excess of that of the men.

The work of the students has been better than we expected in view of the changes made necessary by the organization of the S. A. T. C. classes and later by their sudden discontinuance during the course of the first semester. The failures and conditions, while not fewer than usual, have certainly not been more than would be indicative of good work by a normal grade.

The work done by the S. A. T. C. was carried on with more satisfactory results than seem to have been attained in many institutions. This was partly due to the fact that a large proportion of our men were those who would have been in college in any case during a normal year. Of our fifty-five S. A. T. C. men we retained thirty-five after demobilization. The most of these men took seriously both their distinctively military studies and their regular college work, though some of them lost a little enthusiasm on account of the changes incident to demobilization. Two other causes combined to produce the generally fair work during the period of the S. A. T. C. One was the faithful and loyal cooperation of the faculty, who bore their trials and the unfamiliar tasks imposed upon

them without serious complaint and with perfect willingness. The other was that, in comparison with many schools we fared exceedingly well in having a commanding officer and an adjutant who appreciated their place in a college and who were as considerate of the academic side of the work as military men could be. Moreover, they were honorable men and did not take advantage of their position to do anything detrimental to their influence over our boys.



Entrance to Main College Building

The claim of the college against the Government was fairly made and fully allowed. It amounted to \$3,400.

During the year a steam heating plant was installed in Goodrich Hall and a new heater for the bath rooms was put into the gymnasium. The failure of the steam plant in

the Whitford Memorial Hall adequately to heat the three buildings with which it is now connected emphasizes the necessity of a central heating plant for the college buildings. The initial cost of such a plant would of course be great, but once established it would render the heating of all the buildings more satisfactory and would in the long run be much more economical than the present costly method.

We must here record the death during the present college year of the honored and lamented vice president of our Board of Trustees, Rev. Dr. L. C. Randolph. No more self-sacrificing friend has Milton College ever known than he proved himself to be. The affection in which he was held by all of us is shown by the enthusiasm with which, especially here in Milton, the suggestion was received of a Memorial Endowment Fund in his honor. This suggestion was made only a short time ago by a recent graduate of the college and now five thousand dollars toward the proposed fund of fifty thousand has been subscribed by residents of the village of Milton. This Randolph Memorial Fund, when raised, will be added to the permanent endowment of Milton College, the income of which may be applied to some specified object in memory of the faithful friend whose labors were generously bestowed upon the task of increasing the endowment of the college. The trustees and the students of the college have appointed committees to co-operate in carrying out this plan. The committee of the trustees consists of President Daland, chairman, Dr. George W. Post Sr., and Dr. L. M. Babcock. That of the students consists of Miss Pearl R. Gaarder, chairman, Miss Isaphene O. Allen and Mr. James I. Stillman. It is proposed that the amount of this fund be fifty thousand dollars, to be subscribed in one thousand shares of fifty dollars each. Assignments of shares have been made to communities throughout the United States where Dr. Randolph was known and loved. Milton is the first of these communities to complete its quota. The total amount subscribed elsewhere is not far from four thousand dollars, which with the five thousand dollars from Milton makes a total of nine thousand dollars, which ought soon to reach one-fifth of the amount desired.

Eight of the private Christian colleges of

Wisconsin have united in a plan to enlighten the people of the State of Wisconsin in regard to the service rendered the State by these private institutions and to show to the people of the State that these colleges are pledged together to combat the spirit of materialism which has been all too prevalent and which can not be adequately opposed in state institutions which are prevented from emphasizing religion in their instruction and influence. In connection with this campaign of enlightenment it is proposed to carry on during the first weeks of November a united campaign for needed funds. Five million dollars is the amount aimed at, which is to be a fund to be divided among these eight colleges and may be used by the colleges either for buildings or for increased endowment. The expenses of the campaign are to be borne by the colleges in proportion to the amount of work done by them in courses in liberal arts, and the money secured in the financial campaign is to be divided in the same way. Mr. Charles S. Ward, of New York City, is to manage the financial campaign. The colleges thus united, in the order of the amount of work done are as follows: Lawrence, Marquette, Beloit, Ripon, Carroll, Milton, Campion, and Northland. All friends and alumni of Milton College are asked to do their best to advance this important and significant movement.

HONORS AND DEGREES

President Daland announced the class honors as follows:

- First Freshman Honor, carrying with it the Sophomore scholarship, Mabel Florence Arbuthnot.
- Second Freshman Honor, Ruth Maribel Babcock.
- First Sophomore Honor, carrying with it the Junior scholarship, Vera Evelyn Coon.
- Second Sophomore Honor, Dorothy Kent Wheeler.
- First Junior Honor, carrying with it the Senior scholarship, George Olaf Johnson.
- Second Junior Honor, Helen Shaw.
- First Senior Honor, carrying with it the Wisconsin University scholarship, Pearl Rosina Gaarder.
- Second Senior Honor, Georgia Ella Holbrook.

The degree of Bachelor of Arts was conferred upon the following eleven graduates:

- Thesis—The Alternate-Leaved Trees of Milton, Harold Ormand Burdick.
- Thesis—A Discussion of the Surface $z^2 = y^2 - x^2$ ($a-x$), Marjorie Janette Burdick.

Thesis—"Die Steinklopfer" von Saar, A Translation, Dessie Neil Davis.

Thesis—Virgil, The Poet and Man, Pearl Rosina Gaarder, *magna cum laude*.

Thesis—A Study of the First Acts of Six Shakespearean Plays, Nan Elizabeth Grundy.

Thesis—A Comparison of Shakespeare's Early and Late Tragedy, Illustrated by "Romeo and Juliet" and "Hamlet," Georgia Ella Holbrook, *magna cum laude*.

Thesis—The Conifers and Opposite-Leaved Trees of Milton, Walter Alexander Kenyon, *cum laude*.

Thesis—The Æneid as the Supreme Example of the Later Epic, Henrietta Clara Knuth.

Thesis—A Comparison of Four English Elegies, Gladys Ione Pelton.

Thesis—The Sea in English Poetry after 1798, Leland Campbell Shaw.

Thesis—The Thermal Conductivity of Certain Metals, John Harold Thorngate.

FAREWELL WORDS TO THE CLASS

MEMBERS OF THE CLASS OF 1919:

Through many and varied vicissitudes you have at last arrived at your commencement. The burdens that you have carried during the years that you have been together have seemed many and grievous to be borne. You long to cast them off and be free. You have learned that it is through much tribulation that we enter the Kingdom of Heaven. The tribulation you have known full well, and you are now looking forward to the kingdom, the commencement whereof you now think you experience. But remember that the kingdom of God is within you. Do not look here and there for it. Above all do not seek to find it in the munificent salary that awaits you. Not even is a reputable Teachers' Agency the gate to your paradise. You have been as a class more associated with me during the last year than at any time before. I can but refresh your memories of the good counsel that may not have eluded your vigilance to avoid. Have due respect for all righteous authority wherever you find it. Seek enduring felicity rather than the fleeting pleasures of the moment. Heed the inward voice of duty and do not drown it by impetuous remarks in too loud a tone of skeptical cynicism. Let love and kindness, thoughtfulness of others, let sober principle control the variant and clashing impulses that too much at random determine your words and ways. Seek a well-ordered and harmonious development of your natures. You have heard such words already from my lips. Put these ideas in practice. Do your best.

Be eminently sensible. Be kind. Be generous. Be reverent. God bless you! Farewell!

ALUMNI PROGRAM

The following program was given at the Alumni meeting held in the afternoon following the annual luncheon:

Appointment of Nominating committee
Music String Quartet

Three-minute Speeches:

Philip L. Coon, '10

Mrs. Margaret Post Bliss, '11

Mark H. Place, '01

Harold O. Burdick, '19

Zea Zinn, '16

Willis P. Clark, '61

Rev. Herbert C. Van Horn, '98

Music Treble Clef
Business Session

Music Glee Club
Address, Major L. A. Platts, '03

Memorial Tribute to Our Fallen Heroes,
Comrade H. W. Rood, '78

The Randolph Memorial Endowment,
Rev. E. D. Van Horn, '03

Music Treble Clef

The Commencement Week closed with the President's Reception, at the home of President and Mrs. Daland.

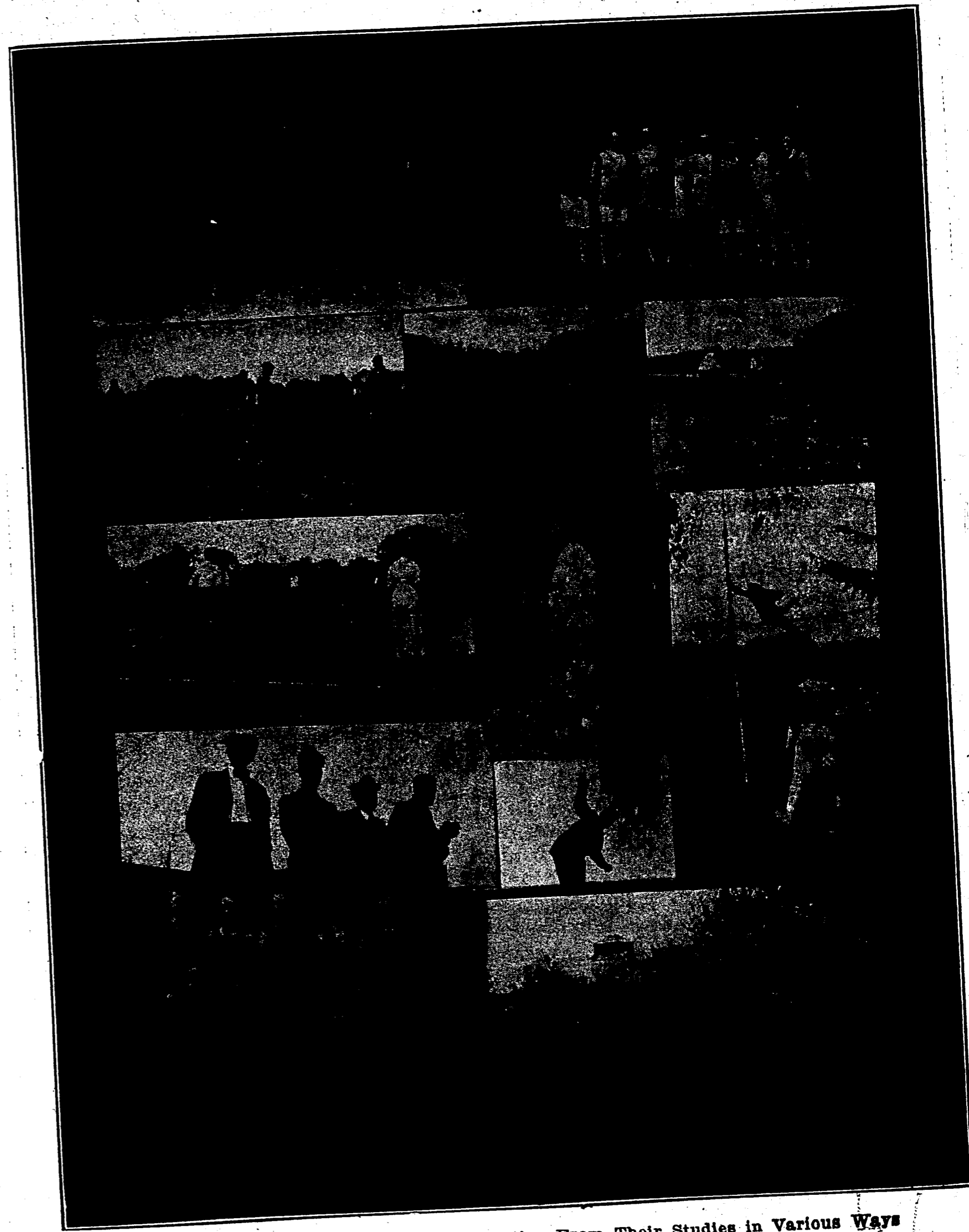
CHRISTIAN ASSOCIATIONS

The annual address before the Y. M. C. A. and the Y. W. C. A. at Milton College was delivered on Friday evening, June 6, at the Seventh Day Baptist church, by the new pastor of the church, Rev. Henry N. Jordan. The Scripture lesson was read by Miss Helen Shaw and prayer was offered by President Daland. A male quartet furnished the music.

Rev. Mr. Jordan chose as his theme, "The Whole Being in Action," Romans 12: 1, 2, 11. The apostle Paul has been showing his brethren, the Jews, the reasons why, after they had been specially called and favored of God, God had turned from them to the Gentiles.

The divine purpose was that Israel should be a trusted, prepared people with the unusual privilege of being the people who were to give God's message to the world. But the people became puffed up with their privilege; were arrogant, disobedient, worldly degenerate, and finally rejected.

They expected God would continue the fulfilment of promises and the power of his presence because of their connection with Abraham; of their past attainments; their



Milton College Students Gain Relaxation From Their Studies in Various Ways

previous spiritual character forgetting their present apostasy. They were looking for a great future without being a one hundred per cent people. They were not prepared to meet the challenge of an ungodly world.

After placing before his brethren the reasons for their sad defection he tells them there is another chance for them to make good in spiritual and religious life. He appeals to them "by the mercies of God" to throw themselves into spiritual activity again for the "days are evil" and the world needs the offering of completely devoted lives for its redemption.

His appeal to Israel is as forceful and timely to us; *now* is the time for the projection of the *whole being* into Christian service. Our Christian faith demands the unified, harmonious action of the spirit in man, the forceful expression of his inner convictions, will and thought with the definite objective of realizing God in this life, of establishing his kingdom among men and "Making Jesus King."

SCHOOL OF MUSIC

On Monday evening, June 9, at the auditorium, the School of Music gave the following program:

"In the Starlight," piano, Marjorie Burdick; "The Volunteers," piano, Angelo Wierzbricka; "Minuet," piano, Frieda Einerson; "The Morning Wind," song, S. Alice Crouch; "Danse Moderne," piano, Gladys Stone; "Dream of the Hobby-Horse," violoncello, Constance Bennett; "Deep River," piano, Corliss Baker; "From an Indian Lodge," piano, Relda Burdick; "By the Waters of Minnetonka," piano, Arlene Stockman; "Ballade," violin, Winnifred Van Horn; "Tete-e-tete," piano, Vera Coon; "Country Dance," piano, Ruth Schlaugenhauf; "Gavotte," violoncello, Cleone Bingham; "Forest Sounds," piano, Gertrude Gesler; "The Spirit of the Woods," piano, Mildred Campbell; "A Little Dutch Garden," song, Marion Coon; "The Fairy of the Fountain," piano, Doris Babcock; "Grand Scherzo," piano, Marian Lee; "Fireflies," piano, Phyllis Campbell.

ALUMNI BALL GAME

The Alumni team won from the regular aggregation Tuesday, June 10, for the first time in many years. The score was a goose egg for the college and a lone tally for the

Alumni. The Alumni were most fortunate this year in being able to trot out a battery that was not only of the highest rank (Major and Lieutenant), but one which was in the best of physical training and which had had recent good practice in the game. We refer to Major L. A. Platts and Lieutenant Leo Lanphere, both recently returned from military service in France, and neither, we are safe in assuming, much scared at any warlike demonstration which a Milton College batsman might manifest. In fact in the seventh inning Lanphere had delivered only four pitched balls when three men were out. Following was the line-up of the two teams:

College		Alumni
Hilstrom	c	Major Platts
Randolph	p	Lieutenant Lanphere
Lunda	1b	Mark Place
Shaw	2b	William Burdick
Stillman	3b	Wayland Coon
Ferrill	ss	Harold Babcock
Bond	lf	H. Talbot
Johnson	cf	Hadden
H. Burdick	rf	Inglis

ANNUAL CONCERT

The thirty-seventh annual concert of the School of Music was given Wednesday evening, June 11, by Mrs. Jessie Nichols Baldwin, soprano, Miss May Wall, contralto, Mrs. Ellen C. Place, violinist, and Miss Alberta Crandall, pianist. The entire program was up to the usual high standard of these annual concerts given under the supervision of the School of Music, and consisted of duets by Mrs. Baldwin and Miss Wall, and solos by each of the four.

The duets by Mrs. Baldwin and Miss Wall were well received and showed much careful training and preparation. Both of these ladies possess well-trained voices of pleasing quality, their solos being enthusiastically received, and both responding to encores at each appearance on the program.

Milton audiences are well familiar with the work of both Mrs. Place and Miss Crandall. It needs only to be said that each played with fine expression and with customary excellent technique, and that the audience demanded encores from each. Both are high favorites with Milton audiences. All the accompaniments were beautifully played by Miss Crandall.

BACCALAUREATE SERMON

The baccalaureate service at Milton College was held Sunday evening, June 8, at the Seventh Day Baptist church. The pastors of the village, including the Rev. H. N. Jordan, the newly settled pastor of the church where the service was held, took part in the service. The music was rendered by the church choir under the direction of Professor A. E. Whitford.

President Daland announced his theme as "The Treasure Found." He chose as his text Psalm 132: 6 and 7: "Lo, we heard of it at Ephrath: we found it in the fields of the wood. We will go into his tabernacles: we will worship at his footstool." That treasure, heard of at Ephrath, and found at Kirjath-jearim, the "city of the wood," was the ark of God, brought into Jerusalem by David, when he said in the verse following the two that constitute the text, "Arise, O Lord, into thy rest; thou, and the ark of thy strength." To David this was the center and symbol of the divine presence and power. It was the central object to which was directed the religious faith of the people. For us the "treasure found" is faith in God which is the essence of religion. The poet and the warrior king found, in a time of conflict, the holy ark, of which he had heard, but which his eyes had never seen. He gave this holy treasure a resting place in his royal city and bade his people worship with him at the sacred shrine.

President Daland likened faith to the ark of God, and after explaining the history of the sacred center of Israel's worship and the event in David's life when he brought the ark to his capital, he said there are three sorts of faith:

1. The faith that cometh by hearing, the faith of childhood. David had heard of the ark from his pious parents. So we receive our faith from our parents, from the religious teaching in the home, from the Sabbath school and from the instruction of elders who believe. But while many retain this faith throughout life, many others lose this faith.

2. The faith of struggle, the faith of maturity. The ark of God was lost in a time of war; it was found also in a time of war. So we lose our faith in times of intellectual conflict, when we are led to doubt the lit-

eral truth of the Bible or the teachings of our creeds. We lose it in a moral conflict when we are led to doubt the sincerity of men and women, when we are degraded to the level of the world as we think it to be. We lose it in a time of spiritual conflict when we deliberately yield to known wrong. But then, as Nathan came to David after his sin some good man comes to us, the spirit of God comes to us, Christ comes to us, or some heavy sorrow and calamity is the minister of good to our souls. Jesus came to the remorseful and unhappy Peter. He came to the conscience-smitten but determined Saul of Tarsus. The Angel of the Lord came to the deceitful Jacob. After the dawn comes the victory. Jacob, the supplanter, became the Prince of God. David, the murderer, became the sweet singer of Israel, the type of the Messiah. Peter, the liar and the profane man, became the very Rock of the Church. Saul, the persecutor, became the preacher of the faith. Jesus arose from Gethsemane and walked to Calvary. The faith that issues from struggle is superior to the faith of childhood because it is stronger, more grateful, and more sympathetic.

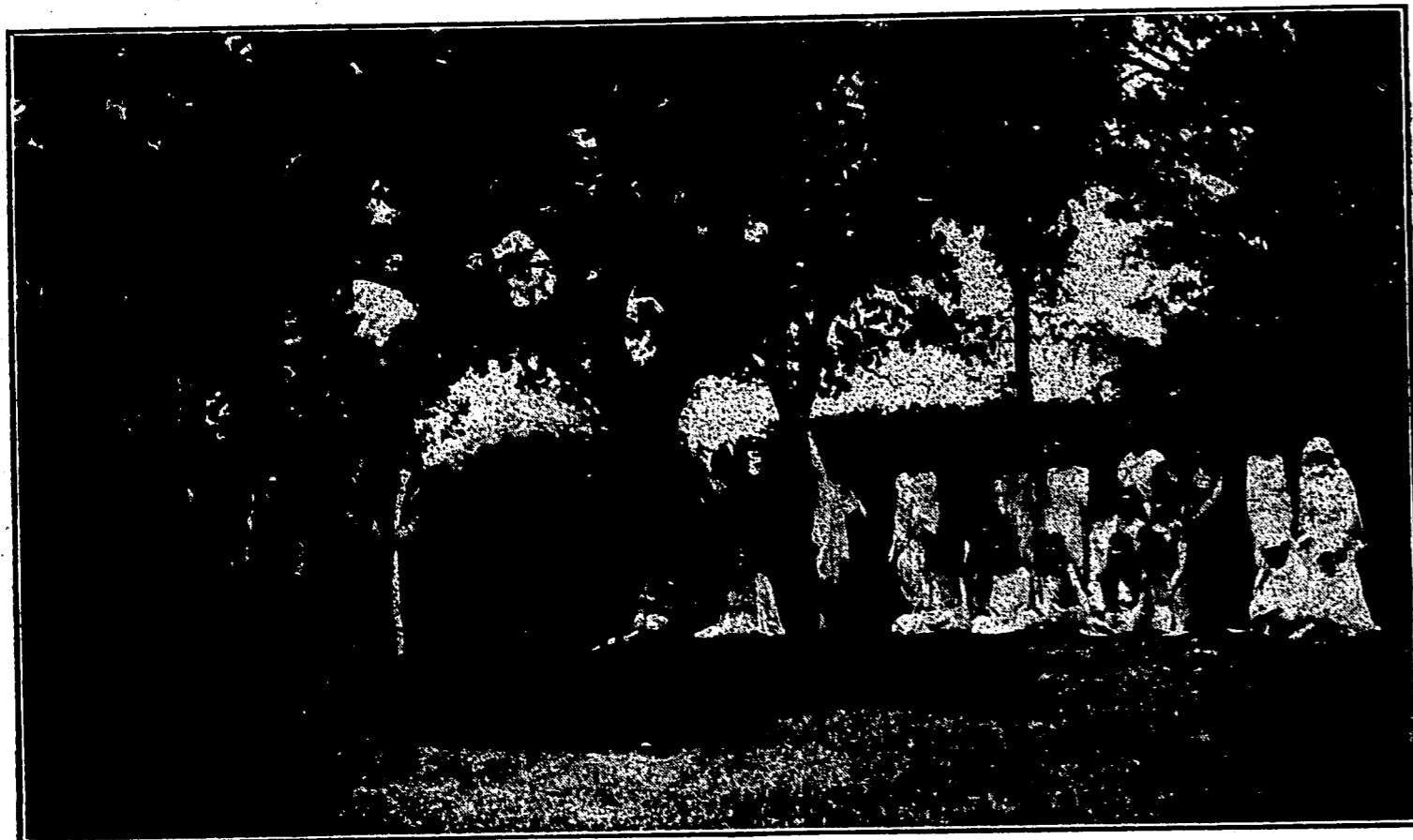
3. The faith of fellowship. David, when the ark was brought into the city, joined with the common people, the multitude, in their emotional dances. His wife, the princess Michal, the queenly lady, despised him for his conduct in thus lowering himself. But the highest faith is that common to humanity, that binds together the high and the low, the cultured and the humble, the learned and the ignorant. The saving faith is that faith that can be shared by the child and the philosopher, the sage and the humble toiler.

In conclusion President Daland said to the class: "Cherish the faith of your childhood. Love the ark of God, the church of your father, the Sabbath of your household's blessing, your mother's Bible. If your faith is lost in the struggle of your life, if like David you fall and lose your treasure, find it again, enthrone it anew in your heart. Go forth to help your fellows in their struggles and doubts. Do not undermine the precious faith of another. Join with all that are reverent and exalt the holy treasure of your new found faith with all men."

During the sermon President Daland, speaking with intense feeling, stated that for us the Treasure Found is faith in God, which is the essence of religion. "If you, my young friends, have found the treasure I beg of you to give it in your hearts a resting place. Modern psychology has called man the religious animal and he is by nature incurably religious. Jesus was a man of the people, having a faith and leading a life that he shared with the people. May we feel that our educational advantages do not raise us beyond the level of the people or in any sense make us separatists from them through any feeling of false superiority, but may we only cherish our education

TWELFTH NIGHT AT MILTON COLLEGE

For fifteen years the students at Milton have given at Commencement a play of Shakespeare and on the evening of June 10, the fifteenth performance was said to be in some respects the most interesting one. Once before "Twelfth Night" was given, in 1913, and its repetition showed great improvement in technique and in general management. The cast was not the same as announced in the program because illness and other causes prevented a number of the players from taking their assigned parts. Notably Miss Gaarder could not appear as Olivia, and her place was taken rather late by Miss Myrtle Lewis. Of the serious parts



as it gives us a better knowledge and understanding of the things of God and a larger opportunity for service." President Daland spoke with the deepest conviction and threw his whole personality into his words. A deep impression has been made in the minds of many present regarding the true value of education in its relation to religion and if the graduating class of 1919 go forward with the President's sermon deeply rooted in their hearts, they will become leaders in the truest sense and multiplying influences for good wherever their future may place them. They are to be congratulated on being launched into the world with such an inspiring address to guide them in their life.

Miss Shaw's Viola showed very excellent acting, and Mr. Whaley's impersonation of Sir Andrew Aguecheek was said to be the best of the comic trio, though Mr. Shaw as the clown and Mr. Ferrill as Sir Toby Belch did well. The parts in general were very well supported. The elaborate scenic changes gave opportunity for a good deal of music between the scenes, which was very satisfactorily furnished by the college orchestra.

LITERARY SOCIETIES

The evening after the Sabbath, June 7, the Literary societies gave an interesting entertainment in the gymnasium. The college band, under the direction of Mr. Joe Johnson, of Stone Fort, Ill., which has been

kept up ever since the demobilization of the S. A. T. C., rendered some very spirited selections. There were readings and an oration, the latter an appeal for the use of the psychological tests employed in the United States Army, by Mr. Leland C. Shaw, of the senior class. Very attractive musical selections were rendered, the most striking being trios for piano, violin and violoncello by the Misses Bingham and a contralto solo by Miss Anna Post. The women students presented a very amusing burlesque of the Students' Army Training Corps.

FROM THE "BULLETIN" OF THE NORTH LOUP, NEB., CHURCH

THE DENOMINATIONAL BUILDING FUND

We who have been reading the SABBATH RECORDER are aware that for some time an effort has been in progress to raise funds with which to build a denominational building. Up to the present time (May 5) there has been but \$4,700.00 subscribed.

Our people, apparently, do not take the interest in the denominational home they should. Why not take as much interest in building our first denominational home as the young people and the birds of the air do in building their first home? If we would enter into the task with as much enthusiasm and joy as they do we would soon have the funds for the building.

Our church is counted among the live churches of the denomination. Why not set the pace for a lively campaign for the raising of the remainder of the building fund? Let us be counted among the churches that "do things." Perhaps we may provoke our sister churches to "good works" also.

It is fashionable nowadays to go "over the top." Why should we not go over the top by raising our pro rata share? May we not have every family, yes, every member in every family, as a giver of a Thrift Stamp? Encourage the children to give. The denomination will mean more to them if they invest some of their pennies in the building.

Let's make the list so long that the RECORDER will not have room enough to publish it. Non-resident members, will you not help the home church in its efforts to arouse a deeper interest in this good cause? It is not the value of the dollar alone that

counts, but also the incentive it creates in others.

When we built the old church nearly eight hundred dollars were contributed by Eastern friends. When we built our present church more than a thousand dollars was contributed by people scattered throughout the denomination. Let us show our appreciation by a liberal subscription to the denominational building fund. Our church and parsonage are paid for, and we have no debts. Are we not able to boost this fund?

Already we have a larger list of donors than published to date (March 3) from the entire denomination (not more dollars, but more donors). We would much rather receive a thousand dollars from a hundred individuals than to receive it from ten.

May we not add your name to the list within the next ten days?

Following is a list of the names of those in the church and the congregation who have pledged to donate Bonds, War Savings and Thrift Stamps toward the Denominational Building.

[Here follows a list of *one hundred and ten names*. It is a fine showing, and if all our churches would "get in line" with the North Loup Church the Denominational Building would soon be a reality.—EDITOR.]

It is so easy for men in business to be forgetful of their religious duties. Up early and away by train or trolley to the office or mill, rushed from early dawn till the weary evening tide when they return exhausted to their homes. Only a little while with their families, a few hours' sleep, then a hurried breakfast and the same exacting round again. There are few things more trying on one's spirituality than this. The whole groove in which the mind is necessarily forced is secular; when the relaxation of the evening fireside comes, the mind, as well as the body, seeks rest. Only a deep-rooted faith grounded on bed-rock conviction of truth can prevent a retrogression of religious activity. The active business man who is also an active Christian worker is deserving of all honor.—*United Presbyterian*.

Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.—*Lincoln*.

MISSIONS AND THE SABBATH

REV. EDWIN SHAW, PLAINFIELD, N. J.
Contributing Editor

MISSIONARY AND TRACT SOCIETY NOTES

On the way to the Central Association at Leonardsville, I changed cars early in the morning at Utica. Here I met President William C. Daland coming from the Northwestern Association, and Rev. T. J. Van Horn who had been attending the Eastern Association at Rockville. At Richfield Junction we met Editor T. L. Gardiner who had come from home by the way of Binghanton. The next station was Bridge-water, where we four had breakfast together while waiting for the train to take us down to Leonardsville where we arrived not far from ten o'clock in the forenoon.

The opening session of the association was in the afternoon. Only a very few of the delegates arrived in time for this meeting. This seems to be a situation so common that in some of the associations the opening session is not held till Thursday evening. And as a matter of fact enthusiasm lags and interest is lacking when only a dozen to fifteen people are present to begin a series of meetings which are as important as are those of our associations. For several years in the Eastern Association, Thursday of association week was used for a conference of the pastors and visiting delegates. I think that it would be the unanimous testimony of the men who attended those conferences that they were times of helpfulness and spiritual quickening, and that also, a start was made that gave great help to the success of the association that followed. I am sure that they were of more value than these "opening sessions" with so few people to be present.

Editor Gardiner had his little table up in one of the front corners of the church and pushed his pen hour after hour. His account of the association will be given in the SABBATH RECORDER, and I have no need to write. He will doubtless tell how warm it was the first two days, and how cold it turned the evening after the Sabbath, and

how he went from the church to the home where he was entertained to put on heavy underclothes to supplement his overcoat. He will quite likely tell that the sudden change in the weather brought an illness to President Daland making it advisable for him to go directly home after a few days of rest and not attend the Western Association as had been planned. I presume he will tell of the very large congregations that filled the church on Sabbath morning and Sunday evening when President Daland and Clayton A. Burdick preached. He will mention the excellent program that the women presented but say little or nothing of his own splendid, encouraging sermon of the same evening. I expect that he will make mention of the refreshing remarks of our inimitable M. G. Stillman, and of the large numbers of delegates and visitors from Verona, especially of young people. He may call attention to the list of officers and delegates for next year and to the report of the Committee on Resolutions, especially regarding the alarming lack of young men preparing for the gospel ministry. I leave the matter to him.

But it was a good association. I heard many people saying so at the end of the last meeting. The entertainment of the delegates and visitors in the homes, and at the church for dinner and supper was cordial, ample and efficiently executed. The music in the devotional and praise services, and in connection with the sermons and addresses was enjoyable and inspiring. The social spirit was of that kind that I have never seen except at gatherings of Seventh Day Baptists. The spirit of Christian harmony prevailed from first to last. The offerings to the denominational societies and boards were generous. In spite of the fewness of attendants at the first and the early forenoon sessions, it was a good association. Those who did not come missed something worth while.

If half of the zeal and passion, half of the outpouring of life and treasure, of organization and efficiency that the State has put into this war could be thrown into the cause of the Kingdom and of the eternal verities, the world would soon be won.—*Admiral Sir David Beatty.*

WOMAN'S WORK

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

GREAT BROTHER OF THE NATIONS

Great Brother of the Nations!—
Their blood is in thy veins;
Old Europe's breed and Asia's seed
Are bound to thee by chains.
Great Brother of the Nations,
Their heart thy heart hath been;
Their tongue is thine, their bread and wine,
And thou hast called them kin.

Great Comrade of the Nations!—
O wise and loyal friend,
Thou didst not ask to shun thy task
But o'er the stricken bend.
Great Comrade of the Nations,
Beside them thou dost stand
Upon a line where sabers shine,
Where Right and Valor band.

Great Savior of the Nations!—
The blest of God art thou
To bring release and law and peace,
The pruning-hook and plow.
Great Savior of the Nations,
How we, thy children, thrill
To see thee go, a matchless foe,—
The hope of Freedom still!

—*Lyceum News.*

WORKING BY PROXY

Methods of Helping Others Do Their Work

Is it true that no one can do another's work? Perhaps so, but equally true is it that every one can help someone else to do his work better. Some of the most effective workers in the world today are effective because of the people who are helping them, while the greatest things accomplished by men and women are not always the things they actually do themselves but the things they make it possible for others to do.

William Carey did a great work which reached to the ends of the earth. A widow unknown to fame, in whose home he began his work, helped to make possible a work which she could have in no wise done herself.

A woman who never set foot in Africa made possible much of the work done by David Livingstone by handing him a cash gift as he was going out to his work. With this gift Livingstone employed the native

man who cared for him in many ways, who conserved the strength of his master by attending to details of his work, and, who actually saved the life of that greatest of all missionaries to the dark continent, in an encounter with a lion.

We are inclined to most extravagant economy in withholding the equipment which would make the work of missionaries and missionary leaders really effective.

Extravagance garbed in the guise of economy is it which bids a missionary secretary save on clerical help to the exhaustion of his own vitality, while truest economy is found in the expenditure of sufficient amounts to conserve valuable strength and multiply efficiency.

The American women who gave Dr. Ida Scudder an automobile literally made the strength of that splendid work in India as the strength of ten, for doctor plus an automobile can cover as much ground and see as many patients as ten doctors minus an automobile.

A missionary who has been in service for thirty-two years recently wrote to a friend: "It would be so easy for some one to make possible a longer period of efficiency for the older missionaries by a little thoughtful provision for aids in our work. We go through our first and second and perhaps our third decades with enthusiasm and energy, struggling with the ever unsolvable problem of making two very inelastic ends meet to cover the needs of the family. We do it cheerfully and get so used to it that stretching one dollar to the purchasing power of five, and making something out of nothing, grow to be in time almost second nature.

"But when we start in on our fourth decade we face a very difficult situation. By virtue of our thirty or more years' residence and work in our adopted land we are at last really in a position to do many things we have longed to do. Now we meet evidences of a love and confidence, gained only by long years of residence and work. Now come requests to take charge of many important activities and, after working for all these years to reach this vantage ground, we have to fail to make the most of it, because of physical limitations. If an adequate means of traveling about the large city in which our work may lie were provided, we might be able to do some of these

things we have longed to do and now have the opportunity of doing. If we could have enough help in our homes, so that the entertaining which is at once a great privilege and a great drain on the strength of the senior missionaries, might be less of a drain and more of a privilege, we could have strength released for the outside work that calls so insistently. Even if he is able to get along without it in his younger days, a missionary after his third furlough should have some kind of conveyance for his own use, or else a fund to enable him to use more freely the public motor cars when such are available. To his former salary should be added enough to enable him to live and entertain the many guests who come to his door, without the straining economy which exhausts him.

"Here for instance is the wife of a missionary. She is over sixty but is in good health and goes about four miles to her work. She takes two lines of cars and walks five blocks each way, occupying about an hour in making the trip. She returns home exhausted. If she had been able to go in an automobile she could have made the trip in less than fifteen minutes and been rested instead of wearied by it. Why does she not live near her work? Because her husband's classes must be considered first and their home is convenient to these."

Many people have given thought to increasing the efficiency of the young missionary, but here is suggested a great opportunity of prolonging the efficiency of workers, already trained and acclimated, who have a hold on the work and a position of influence not to be had by any new comers to the field, no matter how gifted and energetic they may be.—*Missionary Review of the World.*

It is the glory of the Bible that it speaks to every age and condition with a sympathy which is not of this world, which could come from no one else but Him who knows what is in man. Our hope and comfort are the certainty that He does know us so much better than we know ourselves, and in spite of all He does not desert us or despair of us. Through material disaster, through spiritual defeat, He still repeats His eternal promise of victory.—*British Weekly.*

MINUTES OF THE SEMI-ANNUAL MEETING OF THE MINNESOTA AND NORTHERN WISCONSIN CHURCHES

The Semiannual Meeting of the Minnesota and Northern Wisconsin Churches met in session with the Cartwright Church at New Auburn, Wis., June 13-15, 1919. Mr. Clarence Carpenter, moderator, called the meeting to order. Mr. Jesse Lippincott led the song service, followed by prayer by Professor D. N. Inglis, and Scripture reading by Rev. Herbert L. Cottrell. A male quartet, consisting of Mr. Jesse Lippincott, Howell Randolph, Professor D. N. Inglis and Rev. Herbert L. Cottrell, furnished music. The introductory sermon was given by Mr. Charles Thorngate, of Exeland, Wis. After a short but interesting conference session led by Rev. Mr. Cottrell, the meeting was dismissed by Mr. Thorngate.

Sabbath morning, after the singing of the Doxology, responsive reading, prayer by Mr. Thorngate and an anthem by the choir, Rev. Mr. Cottrell preached a sermon from the theme, "The Door of Opportunity." He said: "The door is open wide to Christians to evangelize the world. Opportunities lost may never be regained. They do not linger long. We must be alert in seizing opportunity as it passes along." After a song by the quartet, the benediction was given by Mr. Thorngate.

The Sabbath school was called together by a violin solo by Kathryn Thorngate, accompanied by Mrs. Thorngate. Each class was allotted five minutes, in which the Primary class repeated the Lord's Prayer and the Primary girls sang; papers and talks were given by members of the different classes: Martha Coon, on "Prayer for the Sick"; Buenah Davis, on "The Prayer of Abraham"; Luella Coon, on "Persistency and Humility in Prayer"; Alton Churchward, on "Efficacy of Prayer"; Mrs. Rachel Davis, on "The Prayer of Jesus."

Sabbath afternoon, after a violin solo by Kathryn Thorngate, a song service led by Ray North, and several sentence prayers, Howell Randolph presented the subject of "Tithing." Ray North told how the Tenth Legion originated and grew, and a poem on "Tithing," was read. Mr. Jesse Lippincott gave a talk on "The Relation of Young People to the Denomination." He spoke of

the many places for which young people should fit themselves—on the various boards, as ministers of the gospel. A duet was sung by the Misses Kathryn and Margurite Thorngate. Professor Inglis spoke of "The Relation of Young People to the Church." Young people learn to do by doing, and should be given something to do. Mr. and Mrs. Ellery Crandall rendered a duet. Mr. Thorngate, in speaking of "The Relation of Young People to the Pastor," said there should be an attitude of friendship and confidence between them. He mentioned the relation which had existed between Rev. L. C. Randolph and his young people. Several sentence prayers were given by young people.

The Sabbath evening session was omitted that we might attend a Boy Scout meeting.

There was no meeting Sunday morning, as many of our people wished to attend the funeral of a soldier boy at the United Brethren church.

We were called together Sunday afternoon by a praise service led by Rev. Mr. Cottrell, and prayer by Howell Randolph. The minutes of the last session were read. Letters of greeting from the New Auburn, Minn., and Dodge Center churches were read. An interesting letter from our former pastor, Rev. John Babcock, was read. Mr. Jesse Lippincott gave a brief report of the Milton Church. He commended the laymen for their interest in church work, especially in the prayer meeting. Mrs. J. W. Babcock reported verbally for the Exeland Church, and Rev. Mr. Cottrell for the Cartwright Church.

Luella Coon was elected corresponding secretary of the semiannual meeting for three years. It was voted that Mr. D. T. Rounseville act as moderator of the next meeting, and Mrs. U. S. Langworthy as secretary. The following essayists were appointed for the next meeting: Miss Esther Loofboro, of the Cartwright Church; Miss Anna Wells, of the Dodge Center Church; Miss Kathryn Thorngate, of the Exeland Church; Mrs. Myron Greene, of the Grand Marsh Church; and Miss Florence Campbell, of the New Auburn, Minn., Church.

Rev. Mr. Cottrell was elected delegate to the Iowa Yearly Meeting, with Rev. H. C. Van Horn alternate. It was moved that we ask the Iowa delegate to preach the in-

troductory sermon at the next semiannual meeting, with Mrs. Angeline Abbey alternate. It was also voted that the officers of the next semiannual meeting and the pastor constitute the Program Committee for that meeting. A missionary collection of \$5.67 was taken.

It was moved that at the close of the evening session, the semiannual meeting be adjourned to meet with the Dodge Center Church in November.

Sunday evening, by invitation of the United Brethren minister, a union meeting was held in a large tent. The song service was led by Professor Inglis; Scripture reading, by Rev. Mr. Cottrell; prayer by Rev. Mr. Warren of the United Brethren Church; song by the male quartet. Rev. Mr. Cottrell used as his theme for the sermon, "Advertising for Jesus." A collection of \$5.66 was taken, one-half of which will be used to defray the expenses of the Iowa delegate. After another selection by the quartet, the benediction was given by Rev. Mr. Warren.

LUELLA COON,
Secretary.

Anarchy is a sort of individual Prussianism. It is an attempt to mold society by force instead of by reason. Like Prussianism it seeks by means of terrorism to frighten people into doing what they can not be gotten otherwise to do. And just as the Prussians with all their frightfulness of Zeppelins, U-boats, gas, liquid fire, and Big Berthas could not terrorize the world, but rather united it in self-defense, so the man who assassinates public officials not only does not frighten governments, but compels society to exterminate the assassin. And just as the assassin can not frighten society, so society can not frighten him; and any attempt to stamp out anarchy by means of severity of punishment will fail. It is not by killing anarchists that we shall rid society of them, but rather by showing them that their efforts defeat the very purpose they intend. The value of human life, either of the assassin or the victim, is as nothing to them if the cause for which they stand is advanced; but if they should be shown that the cause not only is not advanced, but is retarded by their act, they would ultimately abandon the philosophy of violence.—*The Public.*

YOUNG PEOPLE'S WORK

REV. HENRY N. JORDAN, Battle Creek, Mich.
Contributing Editor

DENOMINATIONAL HISTORY

GERALD D. HARGIS

Christian Endeavor Topic for Sabbath Day,
July 12, 1919

DAILY READINGS

Sunday—Lessons from the past (1 Cor. 10: 1-12)
Monday—The first principle (Matt. 16: 13-19)
Tuesday—Church origins (Acts 2: 1-4; 36-47)
Wednesday—Church organization (Acts 6: 1-8)
Thursday—Missions begun (Acts 13: 1-3)
Friday—Persecution (Acts 19: 13-41)
Sabbath Day—Topic, Denominational history
(Psa. 44: 1-8)

BY WAY OF SUGGESTION

From the denominational history come the messages of heroic and valiant Christian service as we have it from no other source. From the characters and from the scores of years that make up every denomination's history there are victories and failures that encourage us to greater living.

History is a wonderful thing, both the history written on the pages of a book and the history written in the hearts of men, for they freshen the memories of those gone before us. Every day adds something we know and love to memory's and history's pages.

History marks the denomination's beginning, changes, and its eventful experiences from generation to generation. How valuable it is.

WHY DENOMINATIONS?

Denominations have a similar origin—through some power awakening and basing their following on a vision of truth. Denominations are not so extremely different and they agree on more truths than they disagree on. The great need is to see the points of agreement and unite in one great denomination based on Bible teaching alone. Denominations purpose the same end—Christ and one church—but are sad marks of our human weaknesses which are gradually reaching upward to perfection in Christ.

CHRISTIAN ENDEAVOR IN DENOMINATIONAL HISTORY

Every department of church work must carry forward its part of the church work

and make its own record for church history. The Christian Endeavor is making greater strides every year to attain bigger things and really show by men and deeds a yearly record growth. A denomination short of Christian Endeavor societies is short in its historical records and not as complete as we wish it. Try to help some new Endeavor society, or better still, help start one.

How often have great church movements depended on one man as upon our martyrs of early days, such as Luther, Calvin, Wesley, Zwingli, and numberless early Christians. The smaller parts of some great movement may fall upon you or me. Will we bear up for the preserving of the cause or are we weak-kneed Christians?

There are three kinds of servants: slaves, who serve through fear; hirelings, who work for reward; and sons, who work for love.—*Secker*.

IMPORTANCE OF THE SABBATH

ARTHEDA M. HYDE

(Read in Young People's Hour at Central Association)

There is no one truth so important to Seventh Day Baptists as that of the Sabbath. It is this truth that gives us our name. We stand behind no denomination in carrying the gospel to those in darkness. In doing this we must exalt Him as the Maker and Observer of the Sabbath, the observance of which brings one nearer to God and keeps him from drifting away from his Creator. History has proved that a Sabbathless nation is a Godless nation. Christ has left us his example of always keeping the Sabbath. If we, as young people, aim to follow in his steps, we must be true to the Sabbath and keep it aright. In doing this we will have a great influence over others. Let us remember that many eyes are watching, taking note of us.

How easy to forget when the Sabbath begins and when it ends. God's command is "from even unto even," shall ye celebrate your Sabbaths." I believe that to obey the command our work and worldly pleasures should cease from sunset Friday until the sun sets Sabbath Day. There are instances in the Bible where people did not obey this command and were severely punished. One was, when the children of Is-

A TAME HUMMING-BIRD

Sergeant Charles Haberkorn and Orderly M. J. Maw of the National Soldiers' Home, at Sawtelle, Cal., are the proud possessors of what is believed to be the only pet humming-bird in existence. Their feathered friend is a beautiful red-breasted specimen who answers to the name of Dick.

This unusual bird is so tame that he eats his meals from the end of a medicine dropper held in the mouth of one of his friends. They feed him sugar syrup in this way. He will also tread air while sipping nectar from a cluster of flowers held by one of the men. Another favorite stunt of his is that of perching upon their fingers while eating his meals.

The men are both pensioned veterans of the Spanish-American War. They discovered the bird flitting around the Home grounds a year ago, and decided to tame it, Orderly Maw having had experience taming birds in the tropics many years ago when he was a sailor. By putting out dishes of sugar syrup for the hummer they gradually domesticated it.—*Howard C. Kegley, in Our Dumb Animals.*

SUGGESTIONS METHODS IDEAS FOR C. E. WORK

A booklet of 16 pages published by Riverside (Cal.) C. E. Society especially for the use of Seventh Day Baptist C. E. societies—but good for ANY society. Every page has "live" matter in it that YOU can use in YOUR society. Price 10 cents per copy, postpaid—but worth a dollar. Order from

Mary G. Brown, Secretary,
161 E. Date Street, Riverside, California

The edition is limited—order at once.
3-31-19

rael were in the wilderness and a man was found gathering sticks on the Sabbath. The Lord commanded that he be stoned to death. Those people sinned through ignorance. We through all of our religious training know God and we should love and obey him. We ought not to obey him simply because of the fear of punishment but because of our love for him. Jesus said, "If ye love me keep my commandments." God is unchangeable and his law is unchangeable. Let us be careful not to disobey him. When the children of Israel were in the wilderness they were to gather twice as much manna on the sixth day as on the other days, for on the seventh there was none because it was the holy Sabbath.

It was Christ's custom to enter into the synagogues on the Sabbath. Do we as young people follow that example as we should or do we seek our own pleasure? Let us have high ideals, then live up to them.

In order to talk intelligently on these subjects and to answer the questions asked us let us read the Sabbath tracts found in the racks in our churches. The stories, "Lorna Selover" and "Kon of Salem," written by a former pastor of the Verona Church, Rev. H. D. Clarke, and published in the RECORDER, are very instructive. After reading these let us pass them on to others.

Paul tells us that we are living epistles known and read of all men, so let each one of us strive to do his best by precept and example to raise the standard of Sabbath-keeping.

"Blessed is the man who keepeth the Sabbath from polluting it."

"The Lord provides a day of rest,
For countless millions it was blest,
That those who toil may find repose
And know the joy his love bestows.

"The Sabbath made to firmly stand
From age to age, in ev'ry land,
Still sheds abroad its holy light,
That we may worship God aright.

"How calm and peaceful are the days
The Lord provides for rest and praise,
To those who know and choose the right
God's holy Sabbath brings delight."

Work without hope draws nectar in a sieve,
And hope without an object can not live.

—*Shelley.*

CHILDREN'S PAGE

GOOD MORNING

Good morning, Brother Sunshine;
 Good morning, Sister Song.
 I beg your humble pardon
 If you've waited very long.
 I thought I heard you rapping;
 To shut you out were sin.
 My heart is standing open;
 Won't you
 walk
 right
 in?

Good morning, Brother Gladness;
 Good morning, Sister Smile.
 They told me you were coming,
 So I waited on a while.
 I'm lonesome here without you;
 A weary while it's been.
 My heart is standing open;
 Won't you
 walk
 right
 in?

Good morning, Brother Kindness;
 Good morning, Sister Cheer.
 I heard you were out calling,
 So I waited for you here.
 Some way I keep forgetting
 I have to toil and spin
 When you are my companions;
 Won't you
 walk
 right
 in?

—Selected.

IS THE SABBATH A DULL AND TIRESOME DAY?

LOIS R. FAY

I suppose there are numbers of boys and girls who do not enjoy the Sabbath. To me it was always the best day of the week; sometimes I even wished its hours were twice as long, so that the twilight of an incoming work day would not cut short the good time the Sabbath gave me. Because there was so much pleasure in this day for me, I am writing a little about one of my ways of enjoying it, to help other boys and girls enjoy it instead of dread and even hate it.

I usually began the evening previous to prepare for this special kind of good time to be described. The preparedness consisted in taking my Bible or Testament to

my bedroom and placing it where I could get it in the morning without disturbing the rest of the members of the family who needed more sleep than I. Then if I woke before my weary neighbors, I spent the otherwise empty hours memorizing chapters in the Bible, and this exercise I carried on throughout the day when time would otherwise be dull and tedious.

There are always some things a boy or a girl can do to give rest and refreshment to others, helpful things like giving cups of cold water to the thirsty, or some comfort of word or food or drink to the sick, or watching baby brother or sister so that the usual caretaker may get some extra sleep or rest time. Good done along this line will always add enjoyment to Sabbath hours.

But when the needs of others are all provided for, and there are yet hours of time before the Sabbath sun will set, then this delightful memorizing can be carried on. There may be some boys and girls who view the learning of parts of the Bible as a punishment instead of a pleasure. I have seen such boys and girls grow to manhood and womanhood, and they have lost hold upon some of the most priceless possessions of life. They wanted entertainment, excitement, fun on the Sabbath, and their mothers made them learn verses to keep them out of mischief or as a punishment for mischief done; so they never loved to learn chapters in the Bible. Now they are grown up they do not enjoy the Sabbath as God meant it, nor the Bible as their comfort and guide. They work, or go to places that have a bad influence, and lose a great deal of the real good things of life.

So I am telling the boys and girls who read these columns how to get the safest amusement out of Sabbath hours. First, curb your appetite for fun on that day, for if fun is the only aim idle bodies have, Satan is always ready to supply the fun, and there is always harm tied to his fun. So leave the fun for the other six days of the week, and spend this day on what is really good, as Jesus said, "It is lawful to do good on the Sabbath days."

Memorizing Scripture will prove a great good, especially if the boy or girl begins before it is set to them as a punishment; and if the punishment has already come to

you who read this, you can transform it into a pleasure by going ahead "on your own hook" this very Sabbath. Choose your selection, and read it entirely through first; then read the first clause over till you can say it without looking in the book; then do the same by the second clause; then keep on, saying over the ones learned first, every time a new one is learned. The first Psalm is a good one to begin on, though they are all good. Then when opportunity favors, write out on paper, slate, blackboard, or even in the sand, what you have memorized; then correct it yourself from the Bible, watching carefully for mistakes. In this way you do not have to trouble any one to hear you recite it, and you will be your own teacher, with God to guide and strengthen your mind to remember his word. If you have been generous with members of your family who get letters, they will surely be generous enough to give you waste envelopes, if nothing better is at hand, to write your recitations on.

Now do not call this a task, or work, nor go at it as if "Oh, dear, I s'pose I've got to." You haven't "got to"; nobody makes you. Somebody has told you it is simply something nice to do on the Sabbath, something that will do you more good than you dream of, something you can take up any idle moment or lay aside whenever there is opportunity to be a ministering angel to someone else; something you can combine with Sabbath-school lessons, or with your minister's sermon text. Little by little I learned several psalms, several chapters in Matthew and John, some in Exodus and Deuteronomy, the Book of James, and one year the Book of Hebrews. I have always been glad, because for one reason, nobody "made" me; I chose to do it, I loved to do it, and it has led me into some wonderfully happy pleasures, better than all the ball games, parties, summer resorts, movies, etc., in the world. You try it!

Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house just as well as in a church. But I also know as a matter of cold fact the average man does not thus worship.—*Theodore Roosevelt.*

"COUNT YOUR MANY BLESSINGS"

A group of Christians sat together in prayer meeting. And the sweetest old saint, who had not seen a human face for fifty years was in his accustomed place on the front seat. The pastor gave out the hymn, "Count your blessings one by one." They had all heard the old man speak of his many blessings time and again, but it seemed to his hearers that they were not so very many. Soon after his marriage an accident put out the sight of his eyes. He had earned a living for himself and his wife through nearly the half century over the wash-tub, his wife standing by to tell him when the clothes were spotless. Thankful that he was able to provide for two, he adopted and reared an orphan niece. Now in his old age he had lost his faithful companion, but he still enjoyed the faithful care of this foster-child and her husband. But they were poor, and the little home knew many privations. As the pastor said, "Count your blessings one by one," those near him heard the old man murmur, "I can't do that." What calamity had befallen him? they wondered. Had the old man lost his faith? But he was finishing the sentence, "I can't count them that way; I'd never get through if I did." His fellow Christians sang through the hymn with shame in their hearts that they had never faced that difficulty when singing that hymn.—*Sophie Bronson Titterington.*

Thank God! that I have lived to see the time
 When the great truth begins at last to find
 An utterance from the deep heart of mankind,
 Earnest and clear, that all Revenge is Crime,
 That man is holier than a creed, that all
 Restraint upon him must consult his good;
 Hope's sunshine linger on his prison wall,
 And Love look in upon his solitude.
 —Whittier.

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

Medical, Surgical, Obstetrical, Children, Di-
 etetics, Hydrotherapy and Massage. (Affilia-
 tion three months Children's Free Hospital,
 Detroit.)

This school offers unusual advantages to those who recognize the noble purposes of the profession and its great need at the present time, and are willing to meet its demands. Enrolling classes during the year 1919, April, June, August and September 1st. For catalogs and detailed information apply to the Nurses' Training School Department, Sanitarium, Battle Creek, Michigan.

OUR WEEKLY SERMON

THE GOOD NEWS OF THE KINGDOM

REV. A. L. DAVIS

(Sermon preached at Boulder, Colo., June 12, 1912)

Scripture Lesson: Mark 12: 28-44.

Text: *And the common people heard him gladly.* Mark 12: 37b.

It is difficult for us of the 20th century to form anything like a proper estimate of the people and times when Jesus came preaching the "good news" of the kingdom. That he created a profound impression upon the people is evident; that his preaching caused great excitement is certain. "From the beginning of his preaching in Galilee Jesus was a popular hero. His sweetness of temper . . . his undisguised sympathy with the despised masses, his superiority to his religious superiors, his philanthropy, the very mystery in his Messianic character brought thousands to him." They thronged him; they listened to his teachings; they hung upon his words; they went away feeling that they were the possessors of something new—a hope, a joy—riches beyond estimate.

Of course not all felt thus. Some failed to listen to him. Others refused to accept him, or even to appreciate the good news he brought them. But the "common people heard him gladly." With the power of vision and an implicit faith they "lost their hearts to him," and the good news passed from lip to lip, and soon spread like a contagion over the land.

But the reception that greeted Jesus and his message was no more wonderful than the marvelous transformation wrought in the lives of the people. The good news that Jesus preached changed the thoughts of men about God, about themselves, about others. It gave them a new motive for living, and a new incentive for service. It brought them under a new sky with a new star of hope. It gave courage to the faint-hearted, soothed aching hearts, dried the tears of the sorrowing, and put a new song in the hearts of men.

A TRUE MESSAGE MAY NOT BE GOOD NEWS

A thing is not good news simply because

it is true. A few months ago we were shocked by the terrible disaster of the flood at Austin. But yesterday, as it were, the wireless operator flashed the distress message across the waters that the *Titanic*, with her precious cargo of human life, was sinking off the Newfoundland banks. It was true, but it was not good news. Tomorrow the news may be borne to you of the serious illness, or death, of a friend. It may be true, but it will not be good news. But Jesus was not a prophet of evil. The message he preached carried not ill tidings. Of course he preached the truth, and the truth only, but it was good news, for it was a gospel of hope and cheer, of love and compassion and forgiveness.

The good news which Jesus proclaimed was not dogmatism, nor metaphysical speculation, nor a theological creed or theory. For more than 300 years ultra-Calvinism gripped strongly the religious thought and life of a large part of the Protestant world. Men spent long hours in rapturous enjoyment of the doctrine of the elect, and in figuring out with mathematical precision the large number of those whose lives would be spent in conscious torment forever and forever. And they challenged the right of any one to preach a gospel of hope, of cheer, of salvation for all. The great mass of mankind were on the way to hell, with no power to alter the decrees of the Divine.

While we have broken away, in a large measure, from this ultra-Calvinism of the 16th century, new isms and schools of theology have arisen, only to cloud men's visions and bring to the world confusion and doubt and despair.

This is no imaginary picture, no man of straw, I am battling. The Mormon Church, while dishonoring the Bible and the Christian Church, declares all people will be damned who are not Latter-Day Saints, holds one State in absolute bondage, and by means of colonization has been able to influence the election of senators and representatives in Congress in five other States.

Millennial Dawnism, with its doctrine of the second chance, declares anew the Calvinistic doctrine of election—the elect being the followers of Mr. Russell, who take their theology from the *Watch Tower*, rather than from the Bible.

Christian Science, while making large claims for its superiority as a religious cult,

is neither Christian nor scientific in its teaching. Like Dawnism and Mormonism, Christian Science finds its highest authority, not in the Bible or the gospel of the good news which Jesus proclaimed, but in the book made by man.

And here we come to one of the dangers in our modern teaching, the "down grade of doctrine, of conviction, of moral sentiment,"—the Word of God fails to grip the lives of men—of our schools and teachers and preachers—as it should. And I want to say frankly that I believe a more abiding faith in the Bible as the Word of God to men is the only remedy for the ills we deplore, the only guaranty of enduring greatness. And further, I want to say that any school, or any people, that teaches a system of theology that can not be preached, a religion that can not be preached from the pulpit to the prodigal and the sinful, to the widow and the orphan, that does not send men out into the world hopeful and joyous—such a one is preaching a doctrine fundamentally false to the good news Jesus preached.

He had no time for dogmas and creeds. He had but little sympathy with cold formalisms and ceremonies of his day. The poor and oppressed and discouraged and wandering and sinful needed love and sympathy, and courage, and cleansing, and hope. This Jesus abundantly gave. The good news which he brought was heard and welcomed by many—welcomed just as the mariner welcomes the lighthouse from a dark and angry sea, just as a father welcomes a wayward son, as a sick child welcomes the arms of a tender mother.

THE GOOD NEWS

1. The common people heard Jesus gladly because he revealed God as a tender and loving Father. Sin was no new doctrine to the people. They had heard it from childhood. The terribleness of God's justice had been held before them. The Commandments of God were faithfully taught them. Over and over they were reminded, "Thou shalt not," "Thou shalt not." The Proverbs were inscribed on their walls: "The soul that sinneth shall surely die,"—the idler, the liar, the thief, the adulterer and murderer shall come to dishonor and shame. But never had the conception of a God as a loving Father, identifying himself with the people, loving, forgiving and patient, seeking to win

back to a Father's house the wayward and sinful—never had such a conception of God been given them.

No wonder the message fell like the strains of sweetest music upon their ears. Every morning the sun rose on a world with a new meaning, and the stars at evening sang a new song. The earth is the Lord's and the fulness thereof, and they were his children.

Ah, no meaningless song was that on the Judean hills when the angels sang: "Peace on earth, good will toward men." For God's Christmas gift was to the whole wide world. "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish . . ." It is God's nature to love—for God is love—just as natural as it is for the sun to shine. He loves just as the rain falls, just as the dew heals the parched flower, just as a mother's bosom rests a tired and weary child.

And yet with God's all-inclusive love, it is a personal embrace. His is a tenderness that takes into its arms "one of these little ones." Ours is the only religion that represents God standing at the door of every human heart saying: "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me."

2. The common people heard the Master gladly because he made known God's forgiveness of sin, washing away the blackness of sin forever. Of course through the priests they had ceremonial washings, and their sacrifices for sin. While sin was ever held before the people, its terribleness did not grip their lives as it should; and there was no permanent relief. Jesus told them that sin was rebellion against God. He reiterated it again and again with rigorous severity; he painted sin in its blackest colors. But he held up before them the bow of hope.

They heard him gladly because along with the condemnation of sin he brought cure and relief. He told them in childlike simplicity that God was a Father, loving and tender; that he pitied their weaknesses, understood their trials, would forgive their sins; that he saw the prodigal famished with hunger, and welcomed him home with open arms; that he saw the lost child afar off on the mountain, famished and poor and

naked, and ran out to bring him in from the storm and sleet and cold.

Oh, the length and breadth and depth of the love of God that can and does forgive and save even to the uttermost. I know that we are so blinded by the thought of sin and its consequences that we are wont to look upon the thief, the drunkard and the harlot as beyond the pale of God's forgiveness. But what we saw in Jesus during the few brief years of his life, forgiving his enemies, God has been doing all through the centuries. The only sin that God has not forgiven, or will not forgive, is the sin for which there is no confession, no penitence, no pardon sought.

How does God forgive? We scarce dare ask the question. God forgives just as a father forgives when he receives home the prodigal, not even waiting for the confession; just as a mother forgives when she takes in her arms the penitent wayward child. When the soul is on its knees before God, crying out for pardon, God forgives, because it is his nature to forgive, and the small voice whispers: "Go sin no more."

3. They heard him gladly because he declared to the world a new standard for service. The very marvel of this gospel which Jesus preached was the way he lived it before the world. They treated him with scorn, contempt and derision; they crucified him on the cross. Yet he prayed, "Father, forgive them." Even those who understood him best, during those blackest hours deserted him, Peter even denying him with an oath. But these he forgave, even Peter, took them back into his confidence, and committed his work to them, saying, "Feed my lambs!" "Feed my sheep!"

And here is one of the most marvelous facts of our religion. Jesus took those sinful disciples, transformed them into apostles, and sent them forth into the world to organize his church and extend the kingdom of God among men. For three brief years they had seen him, loved him, followed him, served him. They had seen him thronged by the multitudes, persecuted, denied, crucified. They even had been among his deserters, and left him alone at Calvary.

But the marvel of all marvels! When he came forth a victor from the tomb, they rushed to him with broken hearts, exclaiming, "My Lord and my God!" And he sends

them forth to tell the simple story. "Ye are witnesses of these things." A message so simple, it seemed it must fail. But it didn't fail. With that message they went forth to be missionaries, and martyrs, and transformers and builders of nations and empires, and writers of the Gospel story.

They were persecuted, they were thrown to the lions, they were burned at the stake. But they were partners in the work with Jesus Christ, and, like him, "for the joy that was set before them they endured the cross."

It is true now that it is easy to be a Christian; that all the great nations are Christian; that Christian schools, hospitals for the sick, and asylums for the unfortunate dot our lands; that church spires rise heavenward, almost as numberless as the sands on the seashore. And yet—and yet—nations sit in darkness to whom the gospel is to be preached; sin grips the lives of people; vice and iniquity flourish, blighting the flower of our manhood and womanhood. And we, his witnessing church, commissioned to tell of the everlasting love of God the Father, do not seem to care. May God so press the burden of that message upon our hearts that we shall fall upon our knees crying: "What wilt thou have me to do?"

CHILDREN'S DAY AT NORTH LOUP

DEAR BROTHER GARDINER:

Today is Children's Day in North Loup. That would be explanation enough for any one who had ever lived here or had pastored the church. Let me see, how many former pastors are alive? There are Rev. James H. Hurley, Rev. M. B. Kelly, Rev. E. A. Witter, Dr. Theodore L. Gardiner and Rev. George B. Shaw. All these understand what I mean when I say Children's Day.

It means beautiful decorations for the platform and church. The bank of elm boughs with their dark green leaves made a background which brought out to splendid advantage the red, white, pink and yellow roses. Besides these there were a great number of other flowers—violets, lilies, red and white peonies, foxgloves from the prairies, to say nothing of a large bouquet of bachelor's buttons, the first I have seen in years. Never before was the church so filled with the fragrance of flowers as upon this occasion.

However, decorations are not all that Children's Day means. It also means the drilling of a great number of children. I think that more than one hundred took part in the exercises today, some having to come nine or ten miles to practice. So it means work for the parents as well. As in other places it also means a great array of white dresses, stockings, slippers, bright eyes, smiling faces and light hearts.

As the splendid and well-arranged program was being given my mind took a reminiscent turn, and I thought how many people who in the years past have given of themselves and means to make just such occasions possible, are represented only through their children and grandchildren. Here were Babcocks, Greens, Davises, of at least three different tribes (if you will allow the term), to say nothing of a veritable host of grandchildren of the late Rev. Benjamin Clement, represented through the names of Hutchins, Green, Van Horn, Watts, and perhaps more. Then there was a good sprinkling of Barbers, Comstocks, Roods of all sizes and descriptions, with now and then a Hill thrown in by way of perspective,—and so on, until to my surprise the time had come for the collection for the Nebraska Children's Home.

In spite of a heavy morning rain that made it impossible for many to come, about 310 enjoyed the program.

Of course the close of the session offered an opportunity for handshaking, and complimenting parents and committees. You know, Dr. Gardiner, the older I grow the more I believe this is right. Does not a hearty, honest appreciation of a service that is well done spur one on to a greater and more consecrated service another time? I heard many say that the program and decorations were the best we had ever had in the church. When passing from the church I stopped to shake hands with Uncle Henry Thorngate, and said to him, "Well, it was fine, wasn't it? I believe it pays, don't you?" He replied with considerable warmth: "It was fine and of course it pays. I have always told our folks (Uncle Henry means by "our folks," church members) that Children's Day is about the best thing that we have during the year."

Now, Dr. Gardiner, this is the best part of this article and I hope all those who had a part in making this day possible and all

those who have anything to do with such occasions throughout the denomination will read the answer. I am happy here for I am going to let Dr. Post answer. I heard him talking with a Conference chorister, complimenting him on the music. You know he enjoys good music. The young man was telling him how much of time it had taken and how the choir had been practicing for months. Dr. Post placed his hand on the young man's shoulder and said, "Sir, that will bring greater returns than any service you have ever rendered." I think the answer applies here.

Two girls met upon the platform after the service. One greeted the other with this expression, "Oh, aren't you glad it's all over?" Of course they were glad but I wish to say to all who have any part in such days, what I said to those girls: "The part you have taken today and the service rendered will be remembered and live in the hearts of others long after other things that you may think more important are forgotten."

God bless all the consecrated workers in their efforts to consecrate the child life to Christ.

C. L. HILL.

North Loup, Neb.,

June 14, 1919.

Sabbath School. Lesson III.—July 19, 1919
THE LORD'S SUPPER. Matt. 26: 26-30; 1 Cor. 11: 20-34

Golden Text.—For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. 1 Cor. 11: 26.

DAILY READINGS

July 13—Matt. 26: 20-30. The Lord's Supper
July 14—Mark 15: 22-26. The New Covenant
July 15—Luke 22: 7-20. In Remembrance of Me
July 16—John 6: 41-51. Bread of Heaven
July 17—John 6: 52-63. Partaking of Christ
July 18—1 Cor. 10: 14-22. Communion with Christ
July 19—1 Cor. 11: 23-34. Eating worthily

(For Lesson Notes see *Helping Hand*)

One American ship which was very prominent during this war was a wide and long ship, but it didn't cost in proportion to its size. This was the censorship, which involved an outlay of \$2,280,068, according to an official report just made. Censorships were almost unknown in former wars, but they are essential to the up-to-date war.—*The Pathfinder*.

SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.

FRANK J. HUBBARD, Treasurer,
Plainfield, N. J.

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 106 West Corning Ave., Syracuse. Miss Edith Cross, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Geo. B. Shaw, Pastor, 65 Elliott Ave., Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d Street.

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7.30. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Severance, pastor, 1153 Mulberry Street.

The Seventh Day Baptist Church, of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

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

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Morningside Hall, Canonbury Lane, Islington, N. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath school services which are held during the winter season at the several homes of members.

"While men of the world are busily engaged in the reconstruction of things which are temporal, men of God must be equally busily engaged in the reconstructive processes which are eternal."

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor
Lucius P. Burch, Business Manager

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

Terms of Subscription

Per Year\$2.00
Per copy05

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

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

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

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

Advertising rates furnished on request.

The charities that soothe and heal and bless lie scattered at the feet of men like flowers.—*Wordsworth.*

Don't blame the man of one idea. He probably hasn't cargo space for any more than that.—*The Continent.*

THE BATTLE CREEK SANITARIUM
WANTS AT ONCE

Fifty young women between eighteen and thirty-five years of age to take a six-months' course in Hydrotherapy with practical experience in the Hydrotherapy Department of the Sanitarium.

Requirements: Good character; physically able to work; at least a grammar school education.

Permanent positions guaranteed to those who prove a success.

Those interested in this course of training are requested to make application to the Battle Creek Sanitarium, c/o the Nurses' Training School Office, Battle Creek, Mich.

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.

MAGAZINE SUBSCRIPTIONS—Ask the Sabbath Recorder for its magazine clubbing list. Send in your magazine subs when you send for your Recorder and we will save you money. The Sabbath Recorder, Plainfield, N. J. 12-17tf

WANTED—By the Recorder Press, an opportunity to figure on your next job of printing. Booklets, Advertising Literature, Catalogues, Letter Heads, Envelopes, etc. "Better let the Recorder print it." The Sabbath Recorder, Plainfield, N. J. 12-17-tf

WANTED—At once, two or three capable, experienced preferred, young men to work on up-to-date, completely-equipped dairy stock farm. Fine chance for staunch Seventh Day Baptist young men. Good pay. Sabbath privileges. Farm one-half mile from city limits. Write immediately, M. W. Wentworth, The Sanitarium, Battle Creek, Mich. 5-5-tf.

ALFRED UNIVERSITY COME TO SALEM!

Buildings and equipment, \$400,000.

Endowments over \$400,000

Meets standardization requirements for College Graduate's Professional Certificate, transferable to other States.

Courses in Liberal Arts, Science, Philosophy, Engineering, Agriculture, Home Economics, Music, Art.

Freshman Classes, 1915, the largest ever enrolled.

Fifteen New York State Scholarship students now in attendance.

Expenses moderate.

Fifty free scholarships for worthy applicants.

Tuition free in Engineering, Agriculture, Home Economics and Art courses.

Catalogues and illustrated information sent on application.

BOOTHE COLWELL DAVIS, President
ALFRED, N. Y.

Milton College

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.

Well-balanced required courses in Freshman and Sophomore years. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences.

The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture for men and women.

Board in clubs or private families at reasonable rates. For further information address the

Rev. W. C. Daland, D. D., President
Milton, Rock County, Wis.

The Fouke School

FRED I. BABCOCK, PRINCIPAL

Other competent teachers will assist.

Former excellent standard of work will be maintained.

Address for further information, Fred I. Babcock, Fouke, Ark.

AMERICAN SABBATH TRACT SOCIETY
Publishing House

Reports, Booklets, Periodicals
Publishers and Commercial Printers
The Recorder Press Plainfield, N. J.

THE SABBATH VISITOR

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

TERMS

Single copies, per year60 cents
Ten or more copies, per year, at.....50 cents

Communications should be addressed to *The Sabbath Visitor*, 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 25 cents a copy per year; 7 cents a quarter.

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

A JUNIOR QUARTERLY FOR SEVENTH DAY BAPTIST SABBATH SCHOOLS

A quarterly, containing carefully prepared helps on the International Lessons for Juniors. Conducted by the Sabbath School Board of the Seventh Day Baptist General Conference.

Price, 15 cents per year; 5 cents per quarter. Send subscriptions to *The American Sabbath Tract Society*, Plainfield, N. J.

Nestled away in the quiet hills of West Virginia, far from the hum and hustle of the big city, Salem quietly says to all young people who wish a thorough Christian college education, "Come!"

Salem's FACULTY is composed of earnest, hard working, efficient teachers, who have gathered their learning and culture from the leading universities of the United States, among them being Yale, Harvard, Michigan, Columbia, Cornell, Alfred and Milton.

Salem's COLLEGE buildings are thoroughly modern in style and equipment—are up-to-date in every respect. Salem has thriving Young People's Christian Associations, Lyceums, Glee Clubs, a well stocked library, lecture and reading rooms. Expenses are moderate.

Salem OFFERS three courses of study—College Normal and Academic; besides well selected courses in Art, Music, Expression and Commercial work. The Normal course is designed to meet our State Board requirements. Many of our graduates are considered among the most proficient in the teaching profession. Academic graduates have little difficulty in passing college entrance requirements anywhere.

Salem BELIEVES in athletics conducted on a basis of education and moderation. We encourage and foster the spirit of true sportsmanship. A new gymnasium was built in 1915.

We invite correspondence. Write today for details and catalogue:

PRESIDENT, CHARLES B. CLARK, M. A., Pd. D., Box "K," Salem, West Virginia.

Plainfield, N. J.

WILLIAM MAXSON STILLMAN
COUNSELLOR-AT-LAW
Supreme Court Commissioner, etc.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY
Catalogue sent upon request

FREE CIRCULATING LIBRARY
Catalogue sent upon request
Address, Alfred Theological Seminary

BIBLE STUDIES ON THE SABBATH QUESTION
In paper, postpaid, 25 cents; in cloth, 50 cents.
Address, Alfred Theological Seminary.

Chicago, Ill.

BENJAMIN F. LANGWORTHY
ATTORNEY AND COUNSELLOR-AT-LAW
1140 First Nat'l Bank Building. Phone Central 360

BOOKLETS AND TRACTS

Gospel Tracts—A Series of Ten Gospel Tracts, eight pages each, printed in attractive form. A sample package free on request. 25 cents a hundred.

The Sabbath and Seventh Day Baptists—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form. Price, 25 cents per dozen.

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. Price, 25 cents per dozen.

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. Price, 25 cents per dozen.

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

PEACE

Does it mean to you
anything more than
a mere word?

Express your thanks
by sending your gift
now to

THE DENOMINATIONAL BUILDING

F. J. HUBBARD, Treasurer,
Plainfield, N. J.