

The Sabbath Recorder

JULY

Now doth sweet summer dream her sweetest dream;
 With full-fringed lids half closed against the sun
 And thirsting lips, she nods beside the stream
 Within whose silent bed no waters run.

Full wearily she stretcheth now her limbs;
 Anon her breast is stirred with languid sighs;
 Lulled by the murmur of slow forest hymns,
 She draws the shadows with her drowsing eyes.

And, all above her, busy hands have made
 A woven covert of green boughs that keep
 The semblance of a painted arch whose shade
 Falls on the ground like an enchanted sleep.
 —Metropolitan Magazine.

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PLAINFIELD, N. J., JULY 7, 1924

WHOLE No. 4,140

One Hundred Years With the Friendship Church

The Western Association met this year with the Friendship Church, in Nile, Allegany County, N. Y., in honor of the one hundredth anniversary of this church. This dear old church was the editor's boyhood home, and of course he is deeply interested in its excellent record.

The fathers of old did not seem to realize the importance of making full and readable records for the use of coming generations, and as a result the historian of today, searching for data, finds himself seriously handicapped in his efforts to tell the story of early church life.

When this church was organized the only denominational publication in existence was the *Missionary Magazine*, a quarterly, which went out of existence in 1825. The *Protestant Sentinel*, our first weekly paper, was not born until the Friendship Church was five years old. And the first *Minutes of the Western Association*, ever published, were in 1836, twelve years after this church came into being. The association held its first annual session in Nile.

Thus you will see that data for church work of one hundred years ago, must be very scarce. What little there is must come from incidental statements gleaned from private letters and missionary reports, usually given in the briefest way.

PRELIMINARY PIONEER SETTLEMENT WORK

The real history of any pioneer church is incomplete without the story of the early movements that led to its organization.

Can you imagine the difference in the conditions in western New York in 1824 and in the conditions that surround us now? During the century our world has been transformed. Every line of scientific achievements, of invention and discovery has progressed by leaps and bounds. These hundred years have resulted in greater advancement in lines of comfortable living than in all the world's history before.

In 1824 the hills and vales of Allegany County were, mostly, covered with primeval forests. Great belts of white pine on the hills and of hemlock in the valleys, had

attracted pioneer lumbermen from the East, and their saw-mills were scattered all along the streams which served as thoroughfares to float their products to market.

The roads then were simple forest trails along the rivers and brooks; and the pioneer settlers came lumbering in with ox-carts and heavy wagons in which they brought all their goods and their families. On horseback and on foot, sometimes guided by blazed forest trees, the early fathers and mothers endured the hardships and privations of long wilderness journeys, to establish their humble homes here.

My grandfather, Amos Greene, brought his wife, his three children and household goods from Rhode Island, by way of Albany and the Erie Canal to Mount Morris; and then came forty miles, guided much of the way by marked trees, to roll up his log cabin in Genesee. He and his brother, Elder Henry P. Greene, both spent one season within the bounds of this church. And Uncle Henry P. Greene became a constituent member of this church.

In those days our grandmothers were experts with the wool-cards, the spinning wheel, the reel, the swifts, and the loom. They made the clothing for the family from the raw material; wove their own coverlets and bed-blankets. They were experts in home-made dye-stuffs.

I still have an old white woolen blanket made by an aunt who raised the sheep, carded, spun and wove the wool in her cabin home among the hills.

In my boyhood days, I heard my grandmother tell how Uncle Henry P. Greene lost a pig by the bears, while he lived near here. And more than once did she tell about the wolves that fought over the pork barrel in her woodshed one night with nothing but a heavy blanket for a door, and a bright fire in the fireplace for her protection. The nearest grist mill was in Belfast.

One hundred years ago James Monroe, author of the famous Monroe Doctrine, was President of the United States. Historians have referred to those times as the "era of good feeling." It was also the

time of great missionary movements in western New York, anti-dating the days of the pioneer "covered wagon movement" that began to people the great West.

PIONEER MISSIONARY WORK

Let us now look at the records of pioneer missionaries who laid foundations here for the church that has lived a hundred years as the light of the world. We can not give too great credit to the noble men who were moved by the Master to brave heat and cold, storm and sunshine; fording streams and plodding through mud and mire, on foot or on horseback, among half-cleared farms with log cabins scattered here and there, in order to bring the gospel of comfort and help to the lonely, homesick settlers of Allegany County.

We should thank God today for the consecrated missionary spirits who braved the wilds to minister unto the pioneer families here who sorely needed spiritual leaders.

In 1819, five years before this church was born, three missionaries were appointed by the Missionary Board to labor in New York, Pennsylvania, New Jersey, and Virginia. One of these was Amos R. Wells, who became an active missionary for several years in the state of New York. In 1821 and in 1822 he visited Friendship; and reported to the board that he found several Sabbath-keeping families here in need of missionary help.

Then came the mission of Elder John Greene, who came here with Abram Crandall in 1822. In his report the next year, he, too, told the board about the "scattered families in Friendship needing missionary help." He said of them that they paid good attention when he preached. His second visit was in February, 1824, just a few months before the church was organized. As early as 1821 several families were found in the southern part of the town of Friendship, bearing Seventh Day Baptist names. Among them were these: Crandall, Maxson, Allen, Wheeler, Ayres, Kenyon, Coats, Clarke, Greene, Truman, Randolph, and Messenger.

Friendship Township then extended much farther south than it does today, embracing much of the territory now belonging to Wirt.

Historians agree that Mr. Abram Crandall influenced several families to come here

to settle. He lived in what is now the west end of Friendship village.

THE ORGANIZATION

In an old *Missionary Magazine* I find this statement: "On September 15, 1824, a council from the First Alfred, Brookfield, and DeRuyter churches, met and organized the Seventh Day Baptist Church of Friendship, with thirteen members; and there were baptisms on the next day."

According to a statement in an early history of this county, this council met in the home of Henry Smalley; and we find that the council was composed of Rev. William B. Maxson, Elder John Greene, Eli S. Bailey, and Amos Satterlee. In less than two years the members had increased to fifty.

In 1825, Elder John Greene became the first pastor, and two years later, in 1827, Mr. Lewis Titsworth, of New Jersey, gave the church a half acre lot upon which to build a house of worship at "South Branch Corners"—now the village of Nile. Upon this lot a meeting house thirty by forty feet was soon built and entirely free from debt. Soon the church was blessed with a revival that added nearly fifty members.

In 1826 Walter B. Gillette, then a young man, came to Friendship; and since the story of his life as a pioneer minister here is so interesting and important, I feel that it needs more than a passing notice.

It was my good fortune to be his last pastor, and his life journal written by himself fell into my hands and I used it in writing the history of the Shiloh Church. My great regret now is that I did not keep it; for by so doing I might have saved it from being destroyed by fire with his son's cottage in Texas.

In the spring of 1826, when this church was a year and a half old, Mr. Gillette walked from South Jersey to Friendship. Near Elmira he sought employment, but the farmers thought he was too slender for their work and so he found none. When he reached Hornell he heard good reports about the new settlement in Friendship and on he trudged to this place.

Concerning this journey he wrote: "I was tired of being among strangers, tired of traveling on foot. I was under conviction, but fought it off. I wondered why I had taken this wild strange journey."

One night his distress of mind was so great from resisting the Spirit—which began before he left New Jersey—that he fought it out and yielded to Christ. Little did he think then that God was going to use him to mold the spiritual life of this country.

He did not join the church immediately, and found a home with Samuel Yapp, for whom he worked at brick-making six months at \$12 a month. During this time he bought fifty acres of wild land, and soon took a farm to work on shares.

In 1827 he returned to New Jersey, married Sarah Ann Frazier, and brought her and their belongings in a wagon over which he fixed a white canvas cover for shelter, arriving in time for the spring's work. They began housekeeping in the log kitchen of a friend.

He was baptized by Elder John Greene, and in 1828 the church made him its deacon. They lived four miles from the church, but were constant in their attendance. His wife rode the horse and he walked. When the pastor was absent Deacon Gillette was asked to lead the meetings. Soon his wife accepted Christ and united with the church.

About this time several members were dismissed to form the church at Richburg, then called the Bolivar Church.

Mr. Gillette was a hard worker. He farmed his land and made shingles two or three years, and made some trips down the river. Soon the church began to urge him to improve his gift. Elder John Greene's health failed and he called upon Mr. Gillette to help out in his schoolhouse appointments.

In 1831 the church enjoyed a precious revival, and fifty members were added. Much of the work fell upon Mr. Gillette, and the Nile Church licensed him to preach.

Soon after this he held meetings in Genesee and West Genesee with revivals in both places. Almost before he was aware of it, he found himself fully occupied in the ministry. He rented his farm, sold his cattle, sent his wife home to New Jersey for the winter, and took to the saddle as a missionary to the scattered Sabbath keepers for whom he had great sympathy.

He started out with only seven or eight dollars in his pocket, but went trusting the Lord for support. His mission took

him through Pennsylvania to New Jersey; and when he with his wife returned in the spring, Nile Church ordained him and made him its pastor. He was ordained in May, 1832.

Failing health had compelled Elder Greene to give up the pastorate, and Elder Gillette accepted the place and served the church seven years, when he was called to New Market, N. J. During his pastorate twenty-one were added to the church. Nile was not only his first pastorate but it was also his last.

We may well be thankful that our fathers and mothers brought with them their religious principles; were loyal to church and school, believed the Bible as a rule of life and possessed the spirit of evangelism that welcomed revivals in the church.

OTHER EARLY PASTORS

I have not tried to give any detailed account of the church life in its later years. Other pens may be better able to do that than can one whose life for more than fifty years has been lived in distant fields of labor.

There were four pastors before I began living in Nile, in 1855, three of whom I do not remember having seen. These were Elder John Greene, 1826; Zuriel Campbell, 1837; and A. A. F. Randolph, 1843. Elder John Greene was the first. Then came Walter B. Gillette, Zuriel Campbell and A. A. F. Randolph. The latter was the first town clerk in the town of Wirt. He moved to Crawford County, Penn., and then to Nortonville, Kan.

In 1848, Elder B. F. Robbins, a business man in Friendship village, united with this church; and when I came to Nile to live, he was preaching for our people when they had no pastor. I remember him well. He was a fast walker and leaned forward a good deal when walking in a hurry, as if his heels were trying to catch up with his head. I remember how he looked in the pulpit, but can not remember much about his preaching.

From his time until now it has been my privilege to have a personal acquaintance with all the pastors. Elder Leman Andrus served here at three different times. Elder Robbins came in between two terms of Elder Andrus' term as pastor. Near the close of Elder Andrus' last pastorate here

he baptized several, among whom were my sisters and myself. He was followed by Rev. Lewis A. Platts. Then came a long list of pastors, several of whom began here after completing their school days in Alfred.

"And what shall I say more? for time would fail me to tell of" Huffman, and Rogers, and Lewis, and Sherman, and Kelley, and Kenyon, and Shaw, and Burdick, and Skaggs, and Cottrell, and Bond, and Simpson, and Greene, and Randolph, "who wrought righteousness, obtained a good report through faith," and ministered unto the spiritual needs of this people.

A Short Week The editorial, "A Hundred Years With the Friendship Church," was read in the closing services of the Western Association held at Nile, June 26-29, in connection with the splendid pageant prepared and executed by the people of that church.

All the "write-ups" of that series of meetings, and of the centennial exercises will have to wait another week; for we have a short week owing to a holiday coming on Friday and a vacation in the shop from Friday until Monday.

Three associations made three busy weeks for the editor, and he was unable to develop the notes taken at Nile until his return to Plainfield. Look for the story of the Western Association and the pageant in the next RECORDER.

For many years I have attended our associations, and it gives me pleasure to be able to say that for real spiritual uplift, for warm, earnest evangelical conference meetings, the three associations just held were *exceptionally good*.

Great interest was manifested in all our work, and, in all three, the attendance was large.

Rev. H. Eugene Davis Most of our people know that our China missionaries are now on their western journey by automobile, going by stages to the Pacific coast, where they expect to take ship in October for their home in China.

We were glad to meet them in Nile, where we found their tent pitched in the yard of the parsonage during the Western Association. They were all well and en-

joying the trip. I shall not try to tell, for I have forgotten, just how many pounds Eugene has gained since starting on his long journey; but it is evident that the auto will have a heavier load in October than when it started in June.

The presence of these missionaries was an inspiration in the Western Association. They plan to be at Milton, Wis., during the General Conference.

ADDRESS OF WELCOME—EASTERN ASSOCIATION, ASHAWAY, R. I.

REV. A. L. DAVIS

Eighteen years ago this June, in my first pastorate, at Verona, N. Y., it was my privilege to extend words of welcome to the assembling delegates. It has not been my privilege since, until the present time, to be the pastor of a church entertaining the association.

I remember well our anticipations of that association, our anxieties and our hopes. I even recall something of that address of welcome. While my message today shall be different, I trust it shall not be less warm and cordial.

We are here because we have a work to do. The problems confronting us today are different from what they were eighteen years ago. Yet I am firm in my conviction that the great need of church, country, mankind, and the fundamental tasks ahead of us, are the same today that they were then.

The old world is shell-shocked, bleeding, confused, bewildered. A series of storms have struck the earth, removing many of the so-called permanent things. The foundation stones of everything are being tested as never before. Every shakable thing is being shaken. Every movable thing is being moved. Old loyalties, old policies, old philosophies, old religions are being caught up to be tested and tried by the furiousness of the storm.

In other words, a sort of rebellion is taking place right before our very eyes. It is confined to no one class, or calling. It is the age of jazz. We find it in art and literature, in science and politics, in education and religion. Wherever it may appear, or in whatever way it may manifest itself, whether in civic, political, educational or religious life, it savors of the same spirit.

It is rebellion against constituted authority and order, against recognized standards, customs and ideals. It seems to say: I myself am paramount. Life exists for me. My opinion and my desires are supreme. This brief moment of time is for my pleasure and my ease. Give me my rights. I desire; I want; I will have.

We have all chased a butterfly some time, or have seen boys doing so. Just about the time you were ready to put your hand on it, it took wings and flew a little farther on. How like chasing the butterfly is our pursuit of happiness. We set our heart on some goal today, and we feel in our inmost soul we will be happy when we get it. When we get more money, so we won't have to economize, how happy we will be! When we get into a better home, with all modern conveniences, what glories will be ours! The money is obtained, we move into the house of our dreams, but the butterfly has flown a little farther on.

The modern idea of happiness is to dine on the fat of the land, and to ride in eight-cylinder automobiles; to get much money and give little labor in return; to sow our money to the winds; to have what the heart wants; to throw off all restraint.

The young longs when he can be his own boss, and assume life's responsibilities in his own strength; while those who have grown old, dream of the untrammelled joys of childhood and wish they were young again. The poor man dreams of the joy of riches, and the rich man thinks of the happiness he enjoyed before he was burdened with the responsibilities riches brought him.

Summing it all up: What is our fundamental need? Brethren, let us go back to Bethel, and make there an altar unto God. That's our need—back to God; back to an abiding faith in his Word. We have wandered far from Bethel, as a nation, as Christian people, as a church. Let, "Back to Bethel," be our slogan. I believe, too, we are not far from the turn, if, indeed, the movement is not now on. In these days of rebellion, revolt and turmoil I think I see evidences of a return to Bethel—a return to the "faith of our fathers." In these days of money-getting and pleasure-seeking, I think I read evidences that we are not satisfied with these. Nay, not only do I see evidences of a return to the "faith of

our fathers," but a return to the faith of our childhood.

I see evidences of this return in the ministry itself, among business men and scholars. Not that scientific knowledge or philosophical achievements have been cast aside—not at all. But these do not satisfy. Preachers, teachers and business men who have grown callous to spiritual values, and church-members who have grown indifferent to the kingdom tasks, are somehow feeling the urge to go back to Bethel, back to the place where they first met God. Men and women who have been over-skeptical, or over-critical, who have been rebelling against historic Christianity, pleading for what they term, "religious emancipation," show evidences of a return to the faith of their childhood.

Nobody knew better than Jacob that material possessions—wives and cattle—did not satisfy. Nobody knows better today than business men that the things of Laban's country do not satisfy. Nobody knows better than the scholar that mere philosophical, or scientific thinking, does not satisfy. Nobody knows better than the church man that mental gymnastics can never satisfy the longing for a real experience at Bethel.

Brethren, we should not minimize the vital importance of a real awakening, a real experience, a real conversion. The religion of Jesus Christ appeals to the boys and girls, and they are willing to accept Christ if his claims are presented so as to challenge their courage, faith and love. Hungry-hearted youth, greed-sickened men, sin-scarred women are in quest of a spring that will satisfy their spiritual thirst. It is ours to lead them to the fountain.

We need preachers, yea, prophets, who can see and grasp and capitalize this heart hunger. The great thing that is needed in this hour is guides in the desert who have no uncertainty about the message they are to deliver, and no uncertainty about the way back.

We welcome you here, friends, to our homes, to the community, to the best we have. We welcome you here to help us get into closer touch with God. May we bring to bear our united influence and power in preaching the worth-while things of the kingdom. "Let us go back to Bethel and . . . make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went."

THE NEW FORWARD MOVEMENT
AND
SABBATH STUDY AND PROMOTION

AHVA J. C. BOND, Director,
207 West Sixth Street, Plainfield, N. J.

The following article was crowded out of last week's issue, where it was intended to serve as an introduction to the article, which did appear, with reference to preparations for the meeting to be held next year in Sweden.

Since these articles were written a communication has been received in which it is stated that the expense of sending a delegate will not exceed \$300, and may be less. The only expense is that of transportation, the Swedish government having offered to take care of all expenses of delegates after they have reached Stockholm.

UNIVERSAL CHRISTIAN CONFERENCE ON LIFE AND WORK

In looking through the SABBATH RECORDER for last week we ran across a brief article on "The Call to Unity in Life and Work" by Rev. Nathan Söderblom, bishop of Upsala, Sweden, the article having been clipped from the *Federal Council Bulletin*. This article reminded me that I have been intending to say something to SABBATH RECORDER readers with reference to the Universal Christian Conference on Life and Work to be held in Sweden next year.

For three years Christian leaders throughout the world have been planning for such a conference. Preparation committees have been working in four sections: one in America, one in Great Britain, one in Continental Europe, and one representing the Eastern Orthodox Church. There was a meeting of the American Section held in Philadelphia last November which I attended as a regularly elected delegate, representing Seventh Day Baptists.

In this connection it may be of interest to relate an incident growing out of my attendance at that meeting. When the report appeared which included a list of the registered delegates, my name was in the list, but as representing the Seventh Day Adventist Denomination. There seemed to me to be no excuse for such a mistake other

than carelessness and assumption. I immediately wrote the secretary as follows, in part:

I am in receipt of the minutes of the Philadelphia meeting of the American Section of the Universal Conference on Life and Work, for which I wish to thank you. I am writing to correct an item which perhaps would have little significance to you, but which is a matter of considerable importance to me and to the denomination which I represent. I am listed as a representative of the Seventh Day Adventist Church, whereas I represent the Seventh Day Baptists.

The latter denomination is not related to or allied with the former in history, origin, or in distinctive doctrine. Adventists are of comparatively recent origin, whereas Seventh Day Baptists have a history of three hundred years as an organized denomination. Adventists do not cooperate with other denominations. Both in spirit and in organization they much resemble the Roman Catholics in that respect. The Seventh Day Baptist Denomination has been a member of the Federal Council of the Churches of Christ in America from its organization, and is represented on its executive and administrative committees. Seventh Day Baptists co-operate with other denominations through Christian Endeavor, Bible school, and other religious organizations.

If I can be assured by your office that in future published material I shall be listed as a Seventh Day Baptist, I shall forgive you this time; and doubtless will forgive you again if it becomes necessary. I trust that the Universal Conference of Life and Work may have a profound influence upon the thinking and the ethics of the whole Christian Brotherhood, and upon the world.

The reply was satisfactory, and more recent literature carries our own correct denominational name.

Dr. Söderblom, whose article appeared in last week's issue of the SABBATH RECORDER, is one of the moving spirits of the conference. He was present at the Philadelphia meeting, and it is through his good offices as archbishop of the state church of Sweden that the Swedish government is to entertain the delegates at the conference next August. Elsewhere will be found the latest communication received from the officers of the American Section, which sets forth the plans for the conference, the basis of representation, and its aims.

THE NEW CONFERENCE YEAR

The new Conference year has already begun. It was stated last week that fifteen churches had been heard from with reference to their support of the year's program. Of course the program as at present proposed is only tentative, and the budget pro-

visional. The budget will be finally adopted by the Conference at Milton. Meanwhile we want to know what support the churches are planning to give, and a letter of inquiry has been sent to every church. Whereas last week the number heard from was fifteen, the number has been increased to twenty-three, practically one-third of the churches.

Of twenty-three churches heard from so far, ten have agreed to undertake to raise the quota proposed, or more; nine believe they can raise as much as they did last year, which is somewhat less than the proposed quota; three out of the whole number reporting think they can not keep up the record of the last five years.

The churches heard from are as follows: New York, First Genesee, DeRuyter, Garwin, Salem, Lost Creek, Plainfield, Pawcattuck, Los Angeles, Richburg, Little Prairie, Alfred, Shiloh, North Loup, Marlboro, Waterford, Adams Center, Independence, Andover, Battle Creek, Fouke, Attalla, Detroit.

One church thinks they will not do less for the denominational budget, and will help the schools besides. (This church has always paid more than its quota). Another church voted unanimously in a morning service to pay its full quota, and then voted to try to do *better* than that.

One pastor writes: "I spoke on stewardship last Sabbath and presented the matter of budget for next year. Before putting the matter I looked over the records of the past five years and found that our present membership, if each did as well next year as he did his best year during the Forward Movement, could raise forty-eight dollars more than the proposed budget. It was voted: 'With God's help we will do it.'"

A layman writes from one church that has no pastor: "A good many have left, so our numbers are less to get money from. Very likely those that generally pay will pay as much as they have before."

A woman writes for one church: "It seemed to be the opinion of most of those to whom I talked that we *ought to be able* to raise the quota next year, and at the church meeting I was instructed to tell you that we would *try* to raise it, though could not promise *sure* to do so."

Another writes: "While it is more than we have ever done yet the church voted

without an exception to try to raise the quota."

And still another: "I hardly know what to say to you about the tentative budget for 1924-1925. It would seem that the amount ought to be within our reach. We have done a lot of work verifying our membership and have reduced our membership radically. I feel that there is more interest in the church and that should help our canvass."

The above quotations indicate the interest which some at least are taking in next year's plans. I have not indicated the church in any instance, as I did not feel like singling them out. There have been other things that have been equally encouraging. Perhaps the discouraging reports are yet to come from the other two-thirds of the churches. It must not be forgotten in appraising the communications already received that three churches positively say they do not think they can do as well as they have been doing. And these are not our smallest churches.

Because of the challenging nature of the following letter it bears the name of its sender, and of the church which he represents:

*Rev. A. J. C. Bond, D. D.,
Director, New Forward Movement,
Plainfield, N. J.*

DEAR BROTHER BOND:

I wrote you a while back that the Detroit Church was satisfied with the suggested quota requested by the Budget Committee. It appears that I was in error upon this point. Detroit Church is far from satisfied with its suggested quota.

At the service yesterday, after the pastor had read letters from the East and West Indies, Savannah, Georgia, and other points, setting forth the great interest manifested by large groups of people in Seventh Day Baptists, Deacon M. B. Beers, seconded by Brother S. T. H. Berry, moved that Detroit do its utmost to strengthen the hands of the Missionary and Tract Society brethren, and that it express its willingness to accept as its quota just twice the amount the Budget Committee had suggested, provided that just one other church will join it in this move. This was unanimously carried.

The friends at Detroit appear to believe that if one more church joins in this request to double the suggested quota, other churches will join in with these two, and that the denomination will speedily have a number of two hundred per cent churches. Detroit realizes something of the problems of the boards and of the needs of the various fields and it wishes to help. Many persons are writing: "Why have you Seventh Day Baptists kept yourselves hid these many years?"

Some have even intimated that we ought to be heartily ashamed of ourselves for so doing. It is Detroit's earnest desire that by a generous response to these many calls, we atone for the neglect of the past.

With kindest Christian regard,
Sincerely yours,

R. B. ST. CLAIR.

Detroit, Mich.

HOW YOUR MONEY WILL BE DISTRIBUTED

There are churches that give the denominational interests regular support. Contributions will continue to come in, we hope, in support of the work that must be continued from year to year. July and August are lean months usually, but the expenses of the boards are not less during these months than for other months.

There may be some question as to just how the money received after July first will be distributed. Unless otherwise indicated the treasurer will hold all money received in July, and will pay it out at the end of August, and according to the budget adopted by Conference.

PAPINI AND PROTESTANTS

H. D. CLARKE

Last winter I read the *Life of Christ* by Papini, an Italian convert from Atheism to Catholicism. It was clothed with wonderful language and different from any so-called life of Christ I ever read. In the main it seemed from hasty reading to be unusually good though the reader could not fail to see many Roman Catholic doctrines we disbelieve. The book had many glowing commendations from the Protestant press, even such magazines or papers as *The Christian Advocate*. But it has been at last observed that it is a sort of propaganda of Catholicism and a money maker for the coffers of the Roman Church. The *Advocate* now makes haste to repudiate its first commendation of the book and the seeming object of it and gives us some of the rank statements of the author against Protestants that are the most bitter of any we have ever read. This article is not written for controversy or discussion of any part of the book or of Catholicism in general but that Protestants may know the view Catholic leaders have of us. Many scholarly Italian Protestants are protesting in this country against the lectures of Pap-

ini which are paid for by Protestant universities and the vicious paragraphs in which Papini expresses his hatred and contempt of Protestants. That the reader may know some of it let us quote from the *Advocate* this paragraph from Papini:

"We protest, and we protest with greater vigor than all the other protests, against those Protestants of whatever congregation, sect or stall, who come into Italy to snatch away the poor ignorant Catholics from Medieval tyranny, as they say, of the Bishop of Rome. We protest against the apostles of disunion and disobedience of whatever tribe they may be—the hemorrhoids of Luther, the scabs of Calvin, the claws of Hus, the spittle of Zwingli, the blisters of Socinious, the blotches of Wesley, the corns of Fox, the catarrh of Spencer, the chilblains of Jansen, the crusts of Arius. Leave to the Italians their poverty; it is the widow of their honored St. Francis. Leave them their ignorance; it is the same as that of St. Peter, and the same as that recommended by the imitation of Christ and by the fool of Christ, Jocopene. . . . Leave us under the tyranny of the Pope; it is the tyranny established by Christ, the tyranny of a father, and we infinitely prefer it to the tyranny of pastors, of quacks (or Quakers), of consistories and of books. We medievalists still hold the bull, Unam Sanctam, which says, 'We declare and pronounce that it is absolutely necessary to salvation for every human creature to be subject to the Roman Pontiff.'"

Here is the spirit of popery. This is what is the avowed purpose of the Roman hierarchy to thrust upon America and bring it into subjection, and the destruction of religious liberty and civil freedom and public education which they claim is heresy and not to be tolerated by "The Church." Have Protestants a gospel for the Roman Church? Is the above the spirit of Jesus Christ? Is America to be Romanized?

If things seem to be piling up on you; if your children are not doing well, and the helpless ones of your family or acquaintances seem trying to pull you down by unreasonable demands on your strength, time or pocketbook, it is a sign that you are the strong one and you must buckle down to the burden or fail of your high calling.
—James Lane Allen.

MISSIONS

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

CHARGE TO DEACONS

EXPLANATION

The address given below is, in substance, the charge given to the deacons by the missionary secretary in connection with the ordination in the Piscataway Seventh Day Baptist church, May 31, 1924. Deacons have a very important place in all Seventh Day Baptist churches, but in missionary churches their position is doubly important. Many pastorless churches are dying for lack of the leadership which the deacons might and ought to give. If the deacons and all connected with pastorless churches could come to understand the place deacons should occupy in the church, it would be a great help in advancing the work in their midst. For this reason this address is sent to the Missionary Department.

OFFICERS OF THE CHURCH

These brethren have been called to be officers in the Church of Christ. This is a marked honor and carries with it distinct duties and responsibilities. It is a high honor because of the nature of the Church. It makes a difference in what organization one is an officer, the opinion to the contrary notwithstanding. It is one thing to be an officer in a debating society or a potato growers' association and quite another to be an officer in the Church of our Redeemer.

There are three organizations which tower above all others, and these three are the family, the State and the Church. These three are of divine origin. There is a sense in which all worthy organizations are of divine origin, but these are in a particular way.

It would be futile to discuss which of these is the most important; each has its field; but the Church is and has been the salt of the earth, transforming both the State and the family. Leaving the family and State out of consideration the Church has no compeer among organizations, whether social, business, commercial, educational, fraternal or religious. The Church

at its worst is better than others at their best. The Church is above all others because of its mission, which is to lead all men to God through Christ, to help them live godly lives, to promote righteousness among all people, to aid every good work, and make Christ supreme in all the earth. The Church has no compeer among organizations because of what it has accomplished. It has only just begun its career, but at this early stage of its history, comparatively speaking, it has transformed every good institution and many of them owe their existence to its work. All that the State is, above what it was in the days of Nero, all that family life is, above what it was in the days of Lot, all that social conditions are, above what they were in Britain when at the time of Christ's birth cannibalism was practiced, have come through the Church, the organized body of Christ's followers.

These brethren have been called to be officers in this organization. They are to occupy a position second only to that of the pastor, and in fact an office that in the New Testament Church was classed with that of the pastor, for the ministry of the Church in the days of the apostles had at least two orders, pastors and deacons. The office is great not because of its honor or its emoluments, but because of its service. "And whosoever would be chief among you let him be your servant."

AN IMPORTANT OFFICE

What are the duties of this office? is a question that may well be considered at this time. I am the freer to give all my time to this question, because the character required of a deacon has been well set forth in the sermon to which we have just listened; and I am glad to do it because the office is being neglected and weakness in the churches is resulting therefrom, particularly in the mission of small churches. It appears that in many churches the deaconate has degenerated into nothing more than the perfunctory duties of serving at the communion table and of aiding a little at the time of baptisms, if the church has any. If this is all that is intended or to be expected, why set apart men to the work of this office with so much ceremony? The ordination service for deacons is similar to that for the pastor in every respect except that the examination is not quite so extensive. Why all this ceremony, if it is expected that the

deacon do nothing except serve at the communion table? Not so very long ago the wife of a candidate for this office asked, "Why make so much fuss about this matter?" and she was right if nothing more is expected than a little mechanical service in connection with the ordinance.

AID THE PASTOR

There is more expected, and the times require more now than they did in the early Church. The Church during the New Testament period was in a formative state and we can not claim absolute uniformity in the matter of details, and evidently there was no attempt at such a regime; but it is very conclusive that the deacon was an assistant to the pastor. He was expected to assist the pastor or pastors in serving the Church, and deacons should be expected to do this today. The meaning of the word translated "deacon" is "servant." The pastor, in a general way, is pastor of the entire church and every branch of its work, and the deacons are to assist the pastor in this work.

THE SACRAMENTS

To be more specific, the deacons are to assist the pastor in the administration of the sacraments. There is more to this than the mere mechanical furnishing and setting of the table, passing the emblems and rendering such service at baptism as is needed. They should do these things faithfully and promptly even to the providing of a place for baptism, and they should also see that everything possible is done to make these services orderly, impressive and spiritually uplifting. Many a communion service has been spoiled because of the haphazard way in which it was conducted. A mutual understanding between the pastor and deacons will obviate this. It is incumbent upon the pastor to see that this is done; but if he does not, the deacons should insist on having an understanding.

TEMPORAL AFFAIRS

The pastor needs the deacons' assistance, as in the church at Jerusalem in the administering of the temporal affairs of the church. The pastor in his pastoral work will constantly come in contact with the sick and needy and deacons are expected not alone to look after the administering of the benevolences of the church, but aid the pastor in visiting the sick. In many cases they

can report such cases to him—cases which have not come under his notice. Fraternal organizations have certain ones appointed to visit the sick. So has the church; they are the deacons.

If the financial matters of the church are not looked after by any one else, it is incumbent upon the deacons to see that some one is appointed to this work or lead in it themselves.

PASTOR'S ADVISERS

The pastor needs advisers, and the deacons are the ones to whom the pastor naturally looks for this service, unless a board or committee is appointed for this specific purpose, and if there is such a committee, the deacons should be members of it by all means. A wise pastor will always look to his deacons if they are worthy and men interested in the church; it will save him a world of trouble many times. They are the natural advisers, and if he looks to them, no one can criticize him on account of his advisers, as is sometimes done because they are the appointees of the church itself.

LEADERS IN DISCIPLINE

The deacons are the natural leaders in church discipline, remembering always that discipline has for its object the reclaiming of the wandering. In this matter, as in all others pertaining to the church, other members are not to shoulder this onto the deacons and deaconesses, but next to the pastor these officers are to lead out in these matters if no one else will. It not infrequently is the case that the deacons can manage these matters better than the pastor.

ACT IN THE ABSENCE OF THE PASTOR

In the absence of a pastor the deacons are to lead in all the work of the church and perform many of the duties of the pastor. In this case (which is so common with many of our small churches) the visiting of the sick and looking after the needy by the deacons becomes doubly necessary. Providing leaders for public worship rests upon them. If the Spirit leads them to preach, as it did Stephen, they should render this service. The fact that in the absence of a pastor they are the ones to see that the services are maintained with regularity, decency and order, does not mean they are always to lead the meetings. They

may secure other members to take their turn in conducting the services, if such a course seems best.

In the absence of the pastor, the deacons should also see that the Lord's Supper is observed regularly and baptism administered when occasion requires. Some of our early churches instructed their deacons to administer the ordinance of baptism and officiate at the Lord's Supper if occasion required and every church should have some one in it whose duty and privilege it is to administer the sacraments. A church is not functioning unless it does. If no ordained pastor or elder is present, some one else should be appointed, and the deacons are the natural ones to see that this is done. They should see that the church instructs them or some one to render this service. One of the deacons may take his place at the table and the others pass the emblems. If there are no deacons, others should be instructed to administer the sacraments. No church should neglect these; Christ appointed them in his church; he ordained them because of their helpfulness; they proclaim Christ to the believer's heart and to the world as only few things can, and they should not be neglected. To neglect them is to neglect Christ, rob the believer of a source of spiritual uplift and weaken the church.

It is believed by some, and not without considerable evidence, that in some of the apostolic churches elders were an order distinct from pastor and deacons, and that they were set apart to perform all the duties of a pastor except preaching—that they were ordained to be lay pastors. However this may be, such were needed then and are needed now. Call them by whatever name we may, deacons, elders, overseers, leaders, some one should be set apart in every church to administer the sacraments and make sure that the church functions in every particular. This is imperative with churches that do not have the weekly services of a pastor. It would be a great advance if our mission churches would all do this.

NOT TO DO ALL THE WORK

While the deacon is the pastor's assistant in every good service which he can render and in the absence of the pastor the leader in the work of the church unless some one else is appointed, he is not ex-

pected to do all the work any more than a superintendent in a factory is expected to do all the work in connection with the factory. He is the servant of the church, as the name indicates, and he will serve best by leading others to active service whenever he can. Above all the spirit of tender, loving helpfulness is to permeate all he does.

NOT TO LORD IT OVER GOD'S HERITAGE

Notwithstanding the fact that so many duties and prerogatives belong to the faithful deacon, he is to guard against lording it over God's heritage. To be officious, or to seem to be, mars all. He rules best as well as serves best who keeps himself in the background, pushing others ahead whenever he can and always making Christ and his holy will supreme.

THE CHARGE TO THE CANDIDATES

Brethren, this church has called you to be deacons in this church whose history spans more than two centuries, and this council has approved the action of the church. I, therefore, charge you on behalf of the church and in the name of the Great Head of the Church that you strive diligently to be the pastor's helpers; that you guard the ordinances, seeing that they are always administered regularly and orderly, always discerning and helping others to discern the Lord and their true meaning therein; that you assist the pastor in ministering to the sick, suffering, sorrowing and needy, and in all the temporal affairs of the church; that you be faithful and wise counselors to the pastor; that you assist the pastor in the watchcare and discipline of the church, restoring where possible and always considering yourselves lest you be tempted; that in the absence of a pastor you perform the duties of lay pastors, to the end that the church may function to the glory of God; and that in all things you make Christ supreme and depend on the Holy Spirit for guidance, strength, wisdom and grace.

The whole national legislative machinery is not housed in the Capitol. We have counted 394 national and international organizations that have headquarters or a representative in Washington with the object in view of helping Congress (from their point of view) do the right thing.—*America's Great Decision.*

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH,
CHESTERTOWN, MD.,
Contributing Editor

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon mortal souls, if we imbue them with principles, with the just fear of God and the love of fellow man, we engrave on those tablets something which will brighten all eternity.—Daniel Webster.

ANNUAL STATEMENT OF PRESIDENT ALFRED E. WHITFORD AT THE MILTON COMMENCEMENT

In the president's annual statement given one year ago the main theme was growth. It was shown that the year then closed had been marked by growth in every activity of the college. The same statement is generally true of the year just closing. During the past five years there has been a steady increase of about twelve per cent a year in the enrollment of the college department. The increase this year has been no exception to this rule. The number of students in the four college classes has been as follows: seniors, seventeen; juniors, thirty-two; sophomores, forty-four; freshmen, fifty-six; and special, seven; total one hundred fifty-six, while the School of Music has given instruction to forty-seven additional young people. This makes the total enrollment for the year two hundred three. The graduating class today is the largest in the history of the college with one exception, that of the class of 1921, while the senior class of next year promises to break all records. It will be thirty strong.

In order to take care of our growing work additions have been made to our faculty. During the year just closing seventeen men and women have given full time to teaching and other activities while four others including three students have assisted in the instruction. Mention should be made of our department of psychology and education which has been organized and built up

by Professor J. F. Whitford who began his work with us last fall. By his training and wide experience as a teacher and a school administrator and by his enthusiastic devotion Professor Whitford has added strength to our faculty and is providing good training for our students in preparation for teaching. Dr. F. G. Hall who returned to his position as professor of biology at the beginning of this year has aroused much enthusiasm among the students in the studies of biological science. His classes have been large. More than one third of the students in college have elected studies in his department. It is already evident that next year the facilities of the biology department will be taxed to the utmost. Much valuable equipment has been added to this department. In order to relieve the president of much of his teaching during this year, Mr. Allen B. West, a member of the Board of Trustees, was engaged one year ago to teach the freshman classes in mathematics and to do the work of the registrar. He has given his full time conscientiously and earnestly to this work. While special mention is not made of other departments of instruction or of the particular efforts of other men of the faculty, let it be understood that there has been growth in every department and every teacher is energetically and effectively promoting the work of the college in his field.

A few changes in the faculty for next year will take place. Miss Ruth Cary who has been instructor of English and has had the teaching of the classes in freshman English will not be with us next year. Her place will be taken by Mr. Leland C. Shaw, a graduate of Milton College in the class of 1919. Professor W. D. Burdick has been granted a two years' leave of absence to pursue his studies in chemistry at the University of Wisconsin. Mr. H. Richard Sheard of our present graduating class has been engaged as instructor of chemistry. He will have charge of the classes in the first two years of chemistry. Professor Burdick will continue to supervise his department and will spend some time at regular intervals on the campus.

For three years Mr. George H. Crandall has conducted the department of physical education and has served as coach of athletics. His salary has been provided by a committee of the alumni, known as the

Alumni Board of Physical Education. Funds have been secured by contributions from friends of the college. Inasmuch as this plan was adopted for a period of three years as an experiment, the Alumni Board of Physical Education will automatically cease to function at the end of the present year. The experiment of having a full time physical director and athletic coach has in the opinion of the faculty clearly proved its value both in building up the institution and in developing a contented body of students. Realizing that the old students of the college will be called upon to support our endowment campaign and that it will be unwise to depend on them for the future support of our athletic department, the students of Milton College voted last January to ask the trustees to increase their fees for next year by \$10 so as to provide funds for the salary of the coach. This was done by them as their bit toward the campaign for a larger and better Milton College. The trustees have accepted their offer and have appointed Mr. Crandall professor of physical education and coach for the year 1924-5. Incidentally it may be said here that the Alumni Board now lack \$700 of raising the amount to complete payments for the current year.

Through the efforts of Coach Crandall and the Alumni Board, elaborate plans have been carried to partial completion for two terraces of tennis courts on the campus south of the gymnasium. The work has involved a large amount of excavation and filling. This part of the undertaking is practically done. The expense of the project will be about \$1,000 of which nearly \$500 has been raised. This improvement will greatly add to the beauty of the campus as well as bring benefit to the students of the college.

Very recently the work of connecting the college buildings with the water and sewer system of the village of Milton has been completed. This insures a water pressure in all the buildings that is adequate for our needs.

By means of a special fund raised by the students at the suggestion of our janitor, Mr. M. M. Lanphere, a new drinking fountain has been purchased and installed at the rear of the Main Building.

I am glad to make special mention of the generous gift from the graduating class of

the beautiful blue plush curtain which has been installed on this stage and which has added so much to the plays of the last two evenings.

It is not my purpose to describe the various official activities of the students, as I have done in former years. It is sufficient to say these activities have been carried on with accustomed vigor and success. One of the great values of an education secured in a small college is the training for responsibility and leadership which every student may secure in engaging seriously in several of the activities on the campus outside of his regular studies.

During the past year Milton College was accepted for membership in the Association of American Colleges.

One year ago at our commencement exercises a program of raising money was announced providing for a material increase in the permanent endowment of Milton College and for new buildings. The sum of \$300,000 for additional endowment and \$200,000 for buildings, improvements, and new equipment was considered the minimum necessary to fill the requirements of our needs. It was thought that all this should be accomplished in five years. The president of the college as chairman of the committee to conduct the campaign for funds was asked to give much of his time for one year in promoting and organizing this campaign. After some investigation and thought it was deemed not wise during this year to have an intensive high pressure campaign for funds managed by a paid organization, but rather to reach through our own efforts by slower and quieter methods a limited number of people in different localities who in turn would carry on the canvass for funds in their respective communities. This has been done to a limited extent, but the unexpected demands on my time by other duties of my position have prevented me from pushing this work as extensively as it was originally planned. Something has been accomplished however, for a little more than \$31,000 has been pledged on our endowment. Of this amount the sum of \$20,600 has been promised by members of the Board of Trustees. However we discovered some months ago that this is not a favorable time to raise money in large amounts. An unusual and unprecedented economic depression has

settled on the country. It affects people of all classes and particularly men of moderate means upon whom we must depend for much of our support. The approaching presidential election has recently made this condition of depression much more acute. Close observers of industrial conditions agree that the money situation will be exceedingly close until after the presidential election in November.

Another condition has arisen which was not foreseen. For three years preceding the present year, Milton College has closed each year with a surplus in its income and expense account. This was made possible by contributions from various sources for current expenses. About \$8,000 a year has been secured for this purpose, and it has made possible expansion of our work without incurring deficits. We have realized that as we seek gifts for endowment, contributions for current expenses would be diminished, but we hoped that our endowment would be increased so rapidly that the diminution of donations for expenses would ultimately be offset by increased income from endowment. This happy result has not come about, for the economic situation has been the cause of reducing our donations considerably, and the college is facing a probable deficit of about \$2,000 at the end of this fiscal year. We know also that contributions for current expenses which were established five years ago have now reached the end of the five year period.

It seems to the speaker a wise plan frankly to face the new conditions and adapt ourselves to them. This is not a favorable time to press men for large gifts. It is certainly not good business to accumulate indebtedness through deficits without devising some definite means of meeting those debts.

I therefore suggest that the college defer the active pressing of endowment campaign for at least eight months until financial conditions have considerably improved, and then I propose that we all unite in an intensive effort under able management to reach our goal for endowment and buildings.

In addition to this I venture to propose that we make a systematic effort during the next few months to secure from the large number of our alumni and old students whose names and addresses we now

have, contributions in relatively small amounts of not less than \$8,000 in the aggregate to meet the deficits of these two years.

Let it be clearly understood that I am not proposing to abandon our endowment campaign, nor to dodge the issue of the needed increased endowment and new buildings. I am considering methods by which we may more surely reach that end, and at the same time put our present finances on a good business basis. May I ask our many friends and supporters, our alumni and old students, here and elsewhere, to stand loyally behind our program for a better and stronger Milton College, and to be ready when the supreme test comes, to do their utmost to help the college attain full success in its financial plans. We can surely succeed if all heartily and enthusiastically do their part, and we can succeed only in this way.

I can not close this statement without emphasizing the great aims of Milton College. The institution is a Christian college. It has always been this, and it will remain so. We strive to provide education for the mind and the spirit, to train men and women for citizenship and service, in short, by the instruction and the example of the faculty and by the atmosphere created by the students themselves to have a place where students may secure a broad training of their intellect plus a right development of their character and ideals.

In carrying out these aims we propose to have a limited number of students of not more than two hundred whose purposes and ideals are in keeping with the great aims of the college. We welcome to our halls young people who want to prepare themselves for a life of purpose and achievement.

These considerations are of greater moment than money or the getting of money. Adequate financial support is necessary, but it is only a means to the accomplishment of the great aims of those who have supported and are now backing it. Let us go forward enthusiastically and unfalteringly with a definite vision of the future and a faith in the continued and larger service of Milton College to society.—*Milton College Review*.

Common sufferings are stronger links of friendship than common joys.—*Lamartine*.

WOMAN'S WORK

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

LIVE AND LOVE AND GROW

Open the windows of your mind, let your pent
soul-self free
And gain the power within that hour, a Demi-
God to be.
Things you have hoped, have dreamed of long,
are yours if only so
That you are wise, open your eyes, and let
your spirit go.

Open the doors that guard your heart, let Love
go out and in,
Then you will know, "as you bestow, so shall
you also win."
The shuttered house is dark and cold, the
tethered fancy slow—
Open the doors and windows wide and *live*
and *love* and *grow*!
—G. H. C., in *Clinical Medicine*.

May, 1924.

THE JOY OF A GARDEN

It doesn't take very much to start a garden. For a garden begins at that moment when the first slim seed is placed gently in the soft brown soil of a flower-bed. A garden begins to feel the pulse of life at that moment when a shriveled, dry bulb—that, despite its withered appearance, holds the meaning of all loveliness in its heart—is laid tenderly in the silence of the waiting earth.

It doesn't take much money, or much care, or much knowledge, even, to start a garden. But it does take a great deal of one thing. It takes a large amount of love! For a garden, I think, requires love. Almost as much as it needs sunlight and pure air and plenty of water. I like to imagine that a garden can feel the tenderness that looks out of understanding eyes—the friendship that makes some hands more gentle than other hands.

Everybody in the world should have some sort of a garden. If you live in one room, or a crowded city street, you can at least have a potted plant or a bit of a window box. If you have a whole apartment in a large, old-fashioned house, you can have two window boxes, perhaps, and a number of potted plants! If you live in the suburbs

there will be room, perhaps, to grow large shrubs for decorative purposes, and perhaps have a wee vegetable garden. And if you live in the country—in the honest, warm, lovable country—you can plan pretty much the sort of a garden that your heart most desires.

A garden is soul satisfying, is comforting—any time at all, all through the day! Nothing is more charming than an early morning garden—with dew fresh upon the flowers, and the grasses green and sweet. An early morning garden has a freshly washed look—like a baby, just newly from its bath—smiling and wide eyed and inexpressibly dear!

And an afternoon garden, especially when summer, even midsummer, is on the land; when the air is drowsy, and the trees are still and the flowers seem to nod, almost, on their slender stalks; when the only sound, throughout the whole of the place, is the beating of one's own pulse; when the only murmur is the distant song of a sleepy little breeze—then it is that a garden holds peace and calm and a something else that has no name but that is soothing, quieting, restful!

But loveliest of all, I think, is a garden in the moonlight! I like to shut my eyes and remember a certain garden that I used to visit in the long ago—a garden with a dim pool that reflected the stars and a sundial that told off the shining hours; a garden fragrant with old-fashioned flowers, with mignonette and phlox, with bluebells, and forget-me-nots and larkspur; a garden that boasted of blush roses and hollyhocks, that had white trellises so that its honeysuckle and clematis might have a place to twine upon.

A garden, in the moonlight is a garden that seems peopled with friendly ghosts—ghosts of forgotten songs, and of whispered love words, ghosts of soft glances and shy young fingers that touch other finger tips, ghosts of tenderness, and ghosts of romance!

A garden is charming all through the day and all through the night. It is charming with a sort of beauty that nothing else can give. A soft beauty, a radiant beauty, that neither the most costly jewels nor the most expensive materials may impart. For flowers are living things. And gardens are made up of flowers.

When a heart is lonely, when comfort

seems far away and doubt seems near, there is solace in a garden. Something of the eternal splendor of growing things can always give the lie to that part of life which seems ugly. Every hardy perennial—blooming year after year—tells with a gallant insistency that death *can* be conquered. Every buried seed, every hidden bulb or root, preaches a sermon in its blossoming, a sermon of inspiration and of courage.

Often I think of the lines that a poet wrote—lines that tell, very finely, the thoughts of a poet's soul, that tell how near one is, in a garden, to the Most High, that God is closer, in a garden, than he is in any other place. We have all, at one time or another, felt this to be very true. God is so a part of every garden. God is so wonderfully akin to every growing branch and leaf. His messages come so clearly through the medium of flowers!

Oftentimes when I dig in the soft, moist earth of the place where my garden grows, I know a nearness to all of the greatest, the best things! I can whisper words that come from the secret niches of my heart. I can believe that the broken, sick places of my soul are being renewed, that the feel of the ground under my fingers, has a healing power, a power that can bless and comfort.

I remember the first time that I ever saw flowers blooming above the scars of a battle-ground—red flowers and white flowers and yellow flowers, covering the torn spots where shells had fallen and where men had died. The sight of those flowers, in their fragrant wonder, was more poignant than in any prayer. It made my heart bow down and worship, not blindly, but with an almost keen understanding. It made me realize that even the horrors of war may be softened, in some mysterious way, by the power of life that goes on and on, into eternity.

Every one should have a garden. Not necessarily a large, costly, impressive garden—for some folk haven't the time or the money or the room for such a place. But there isn't a soul in the world who can't have a tiny spot in which God's miracles may come to pass, in which God's flowers may be given birth. That spot may be only a few bulbs planted in pebbles in a porcelain bowl. It may be only a few seeds scattered in a flat box and covered with earth. It may be only a small corner of a

small plot. But there *can* be a place, if the heart craves it! If the soul desires it, a garden may be managed, even though the ambitious gardener is a busy person who lives in a crowded way.

And I can't help feeling that if a heart doesn't crave a garden—doesn't beat higher to the call of growing things—that heart is missing something, lacking something—something sublime that every heart should own.—*The Christian Herald.*

SEMI-ANNUAL MEETING AT EXELAND

The Semi-annual Meeting of the Minnesota and Northern Wisconsin Churches which convened at Exeland, Wis., June 13-14-15, will long be remembered by those whose privilege it was to attend.

Delegates came from Dodge Center and Minneapolis, Minn., from New Auburn and Boyd, Wis., and from Chicago, Ill. The weather and the roads were ideal and from the very first meeting on Friday evening to the last one on Sunday evening, every session was filed with rich blessings directly from God's hand.

The opening session was called by the moderator, after which Pastor Charles Thorngate gave a hearty welcome to the delegates. Rev. C. B. Loofbourrow delivered the introductory sermon, his theme being: "Yielding Ourselves to God." This was followed by a testimony meeting of unusual interest.

By Sabbath morning the visitors who came by auto had all arrived. Delegates numbered fifty-three in all. Minnesota contributed twenty-two and Wisconsin thirty. Illinois sent us only one, but how thankful we were to God for sending us Rev. Carl Hansen.

The Sabbath morning service was conducted in regular church order. Rev. Carl Hansen preached the sermon from Ezekiel 3:14-20. Brother Hansen was new to us and *surely* we were new to him. He confessed to wondering what he would find at the end of his journey as he traveled through the wilds of northern Wisconsin. I think he was surprised and we hope pleased with what he found.

Sabbath school service followed which was indeed interesting. Exeland Seventh Day Baptists certainly believe in teaching the Bible to their children. They repeated the Ten Commandments for us—several

repeated verses when their reference was called—one by a little boy only three years old. One little girl of ten years repeated the twelfth chapter of Romans. Following Sabbath school, dinner was served in the town hall across the street. One hundred plates were served and it was a bountiful feast. A very comfortable rest room was arranged in the church basement and two cots in the screened porch at the parsonage made an inviting retreat.

Sabbath afternoon was given over to the young people's hour. Topic: Memories. The following sub-topics were given: Grateful Memories, by Rev. C. B. Loofbourrow, of New Auburn; Profitable Memories, by Rev. C. A. Hansen, of Chicago; Unprofitable Memories, by Lloyd Burdick, of Minneapolis; Childhood Memories, by Le Rue Socwell, of Dodge Center. A song, "The Old-Fashioned Faith," sung by Mr. Clyde Clapper, of Exeland, gripped the heartstrings of all present. We need more of the old-fashioned faith expressed in this beautiful song.

"I am somewhat old-fashioned I know
When it comes to religion and God;
Many think I am painfully slow
Since I walk where my fathers have trod.

I believe in repentance from sin
And that Jesus within us must dwell;
I believe that if Heaven we win
We must flee from the terrors of hell.

CHORUS

I'm a little old-fashioned, I know;
But God's peace has a home in my soul,
And I'll praise Him wherever I go,
For cleansing and making me whole."

This was followed by an essay by Francis Ling.

Rev. E. M. Holston, of Dodge Center, preached, taking his text from Luke 9:23. At the close of the service snapshots were taken, in groups, of Exeland, Dodge Center, and New Auburn. Rev. John Babcock, of Exeland, preached at the evening service. Theme: Yesterday, Today and Forever.

Sunday morning registered another beautiful day. The business meeting consisted of the usual routine. Plans were made to meet with the Dodge Center Church next October. Rev. E. M. Holston was elected delegate to the Iowa Annual Meeting. Following the business meeting, Mrs. Clyde Clapper read a splendid essay written by Mrs. George Thorngate. Rev. C. B. Loof-

bourrow preached the morning sermon. Theme: Forward. Dinner was again served in the hall.

Sunday afternoon was another blessed service. Mr. Clyde Clapper, by request, again sang, "The Old-Fashioned Faith." Rev. Mr. Holston preached and at the close of the sermon the audience went out to a beautiful spot on the Wiergor River for baptism. The candidates were four young people and one elderly lady. It was a very inspiring service and there remained but few dry eyes at its close.

While several auto loads departed for home at the close of the afternoon service yet the church was filled to capacity when the evening session opened. Rev. Mr. Hansen held his audience entranced while he told us of Jamaica, its interests and its needs. O that every church in our land could hear his soul-reaching entreaties. He made it all so real to us—made us desire and resolve to do so much more in the future than we have in the past. Brother Hansen had to take the nine o'clock limited for Chicago so had to close long before he said all he wished to say. As he left the platform to depart, the audience arose and sang, "God Be With You Till We Meet Again."

Pastor Loofbourrow conducted the testimony meeting which followed and O that Brother Hansen might have remained to the end of that meeting. He may never know on this earth the good he did at Exeland for us all, but surely sometime he shall receive his reward.

The music throughout the meetings was most excellent. There were solos, duets, and a trio. There was a male chorus of eight voices. There were violins, a trombone and a splendid organ.

Much of the success of these meetings was due to the untiring efforts of Pastor Charles Thorngate and of the moderator, Brother Jesse Babcock.

But much credit is also due to the (perhaps tiring, but unceasing) efforts of those whose task it was to feed and house so many visitors. Exeland has but twenty-two resident members but they are truly large. May God bless Exeland and bless this Semi-annual Association.

MRS. RACHEL DAVIS,
Corresponding Secretary.

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK,
R. F. D. 5, Box 73, Battle Creek, Mich.,
Contributing Editor

ZEAL

REV. M. G. STILLMAN

**Christian Endeavor Topic for Sabbath Day,
July 26, 1924**

DAILY READINGS

Sunday—Zeal through meditation (Ps. 39: 1-3)
Monday—Zeal in service (1 Thess. 2: 9-13)
Tuesday—Misguided zeal (1 Kings 18: 25-29)
Wednesday—Sanctified zeal (Col. 4: 12, 13)
Thursday—Watch the heart-fires (Matt. 24: 3-13)
Friday—Guarded by love (Rom. 8: 31-39)
Sabbath Day—Topic: Zeal—getting it, guiding it, guarding it (Isa. 6: 7-9; John 2: 17; Rev. 3: 14-16)

"Zeal" as a word comes from the Greek "zeo," I boil. The synonyms are: ardor, from Latin "ardeo," I burn; fervor, from Latin "ferveo," I boil. "Enthusiasm," is a Greek word with but slight modification. The Christian Endeavor in conventions has come to show much warmth in yelling. Even the Sabbath school conventions have the same craze for yelling. The young folks have carried this in from the fashion of making a big noise for the college (?) or, mostly, for the love of making the noise. At a recent state convention, the state secretary defined this word as, moved upon by the gods. Yelling was made a regular part of the round of expressions from each county. Many of the delegations had not any standard yell ready, or chose rather to sing, so the monotony of the yell, and its desecration for a religious meeting was somewhat relieved. Now why not ponder the question, why do we need to be moved upon by the gods? Why all this outward show of noise? It does not take spiritual devotion to make a yell, or even to sing. The unbelievers can show all the zeal of the true servant in these expressions. It would be far higher devotion to our great and holy cause to prove the better zeal in faith and prayer with enough interest in the cause to be willing witnesses in the devotional meetings. How get it? Mainly by the use of these means of grace with heart and will for growth. Some natures

are naturally more intense in all activities. The exercise of the mental qualities that we have makes for strength. This will come of our choices of action. Our choices come by the conditions that show us a desirable course for joy or happiness. All souls seek happiness in some form. The soul that seeks heaven seeks the highest form and quality of happiness. How shall we guide our zeal? This has to come from parental care and wise teaching. The teachers desire the learners to be deeply interested, to prove energy in pursuit of the study. This calls for much careful and devoted thought. Great noise is not required for the standing of A plus. Most students of highest mark have proved their zeal very quietly. The most devoted Christians may experience the highest joy of soul in seeing other souls turning from a sinful life to the confession of faith in the Savior. It is the aim of the Christian Endeavor management to lead the young into such spiritual appreciation of the Christ life. How shall we guard this warmth of zeal in Christian service? Keep the pledge. There is nothing in it more than a Christian ought to very gladly do with spiritual advantage and advancement.

Milton, Wis.

INTERMEDIATE CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, JULY 26, 1924

Best pleasures and how to plan them. 1
Thess. 5: 16; Ps. 34: 8-14.

MY PLEASURE

It is of no avail that I strive to please myself. There is no pleasing of myself. That is a maw that is never satisfied, a gulf that is never filled. My pleasure is found only when I do not seek it, but seek instead the joy of others and the good pleasure of my God.—*Amos R. Wells.*

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The way our topic reads suggests two important thoughts to my mind. (1) In order to be successful in any kind of work we must first get zeal or enthusiasm for it. We must not choose any life work for which we can not acquire zeal, for "where our heart is there will our treasure be also." (2) After getting zeal we must guide and

guard it. There are too many young people who allow themselves to become so zealous for worldly pleasures, honor and fame, that they neglect the things worth while in life and even neglect God. This does not pay for worldly pleasures, honor and fame are nothing; but a life of usefulness is one that counts. Let us cultivate zeal for the worth-while things.

Battle Creek, Mich.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

The following blackboard talk taken from "On the Highway" by Ella N. Wood works in very fittingly with our topic for July 26.

"Arrange with one of the boys a week before to tell the story of David and Goliath. Make a chalk talk of this; and, as the story is being told, draw on the blackboard figures to represent David with his sling and Goliath with his armor and sword. It would be well to have the boy who tells the story illustrate it with a sling-shot and five small stones.

Liken the giant Goliath to the giant Sin, and David to one of the pupils.

Now, each one of us is like David, and has started out to kill the giant. David tried on Saul's armor, but it was so large and clumsy that he said he never could kill the giant with that on; so he took it off, and took out of his shepherd's bag a sling. Now, David thought a good deal of that sling; for he had killed wild animals with it, and felt sure that he could kill Goliath; so he hunted around and found five smooth little stones, then went to meet the giant. Now the giant was covered with armor; there was just one place where the stone from David's sling could strike, and that was just under the giant's helmet.

The giant made fun of David and called him a dog; but he did not laugh long, for David whirled his sling around, and the little stone sped away to strike the giant down.

Now what can we have that David had when we go to kill our giant?

First, we can have faith in God; second, we can have courage; third, we can have love for right; fourth, we can want to rid the land of the bad giant."

Canonchet, R. I.

PROMOTING CHURCH AND DENOMINATIONAL LOYALTY

FRANCES E. BABCOCK

Napoleon might have planned campaigns more brilliant than any he ever carried out; yet he would have remained unknown but for the men that loyally followed and obeyed his orders. We are not likely to give too high honor to Paul; but he was quick to seek and to acknowledge the help he received from humble, almost unknown men and women in the churches that he founded. He liked to have at his side younger associates.

In the church as in the world, great leaders are few. The apostles were but a little group, and no one in the centuries since could fill their places. But the church has lived through the ages, and in every generation and in every place it has needed faithful members to carry on what the apostles started. In every community now the cause of Christ prospers or suffers according to what the rank and file, the average disciples, are giving of their strength and talents.

The one aim of Christian Endeavor is to do the utmost for Christ's Church, with love for Christ as the motive. The society is a school to train efficient workers. Its success is gauged by the strength the church receives from those trained by the society. Every true Christian endeavorer ought to be eager to know how he may better serve his denomination and his particular church, and should welcome every call to larger service without any thought about the honor or scorn the opening may mean for himself.

It is the place of the Christian Endeavor to train leaders for the church, and the individual endeavorer should recognize that he is in a course of training and should make the most of it. He learns by doing, it is true; but he never will be a successful leader if he counts himself fitted to lead from the start. Obedience to superiors is one of the elements of training, and the same spirit is needed to the end. It is by learning from one's elders that one becomes a good guide for those that are younger.

Persons are won to the church or driven from it by the way in which those belonging to it speak of it. If these are always telling something good about it, and plainly show enthusiasm and love for it, outsiders will be influenced. There is no occasion

for giving untruthful impressions, but talk up your church and pastor instead of talking them down. Do not dwell on the faults, but on the strong points that you know and would be quick to bring forward if someone else made an unjust criticism.

A church is meant for ministry, not for receiving ministry. If you hear of attractions at other churches, do not go after them to the neglect of your own church home, but see what can be done to make that equally attractive. Your own enjoyment, even your own spiritual profit, is not the only point to be considered.

The following is an article written by Lyle Crandall, of Battle Creek, taken from the RECORDER of January 24, 1924, which gives suggestions for helping our church and denomination:

"1. By service. The Christian Endeavor society is the training school of the church, and its members are trained for larger fields of service in the church.

"2. By supplication. In order to be of service in the church we must spend much time in prayer, and the Quiet Hour trains in this way.

"3. By giving. If the work of the church and the denomination is to progress as it should, each member must give liberally of his means. Here is where the work of the Tenth Legion comes in.

"4. By brotherly love. This is necessary in the Christian Endeavor society, the church and the denomination, for if there is envy and strife among Christians, the work of Christ will make no progress.

"5. By loyalty. If we are loyal to the teachings of Christian Endeavor, then we shall be loyal to our church and denomination. Are we proud to be different from most of the world, or are we ashamed to confess that we are Seventh Day Baptists?"

Battle Creek, Mich.

PROMOTING THE GIVING OF OUR MEANS AND TALENTS

LYLE CRANDALL

The general theme of our program is "Be Ye Doers of the Word, and Not Hearers Only." The Word is the Bible, and it contains certain laws. After creating the world with all its splendor and beauty, creating man in his image, and placing him on the earth, God saw that it was necessary to make laws for his guidance. He made

these laws for man's welfare, he did not make man for laws; and those laws were not made for men of that time only, but for us as well.

God's laws are not arbitrary, but they come from the heart of a loving Father who loves his children and wishes them to go in the right way. They are both positive and negative. There are signboards along the path of life which point to two roads, one of which leads to a life of happiness and joy, the other, to one of ruin and sorrow. These signboards are placed there as warnings against taking the wrong road, and it is easy to choose the right one, for over against every negative "thou shalt not" sign, there is another which reads, "This is the way, walk ye in it."

Some of these laws had their origin in the necessities of our physical and moral natures, and were not products of divine legislation. Others originated from a sense of indebtedness to God, a feeling which every one has. Even the pagan shows that he feels indebted to some divine power which he does not know of, and he shows this by the offerings he brings to his idols. He has this feeling from a sense of fear, not of love which actuates a Christian, and finds expression in these beautiful words of David, "What shall I render to the Lord for all his gifts to me?"

Consecration of our means is the consecration of our money. Consecrated service and consecrated money must go together.

It is generally conceded that the best form of giving is proportionate giving, and the best proportion is the tithe or tenth.

We have in our Christian Endeavor societies an organization called the Tenth Legion, the purpose of which is to encourage our young people to tithe. It was started by the New York City Christian Endeavor Union, and in 1897 was adopted by the United Society of Christian Endeavor, which has promulgated it since that time. Its motto is, "Render unto God the things that are God's." While there is no direct command to tithe in the Bible, it is encouraged, and we believe that every Christian should practice it. We are told that if we bring our tithes and offerings to the Lord, he will bless us abundantly. From my experience as a tither, I can say that this statement is true.

The question which I have been asked to

answer is, "How can we promote the giving of our means?" This can be done by bringing the claims of the Tenth Legion before the Christian Endeavor societies, and urging the members to join it. Arrange special Tenth Legion programs for Christian Endeavor meetings, ask your pastor to preach a sermon on tithing, and give each member of your society a personal invitation to join the legion. Try to get the older members of the church interested in the movement also. If every Seventh Day Baptist would tithe, our denomination would go forward with rapid strides. "God's treasury is man's opportunity."

All of us are familiar with the parable of the talents, where we are told that all but one of the Lord's servants invested his money wisely, but he was afraid and hid his in the ground. God has endowed every individual with certain talents, and no two persons have exactly the same. He expects us to use them in his service. Young people, are we consecrating our talents as well as our money, or are we hiding them in the ground?

The Young People's Board, for some time, has been promoting a campaign for Life Work Recruits. In this campaign we are urging our young people to consecrate their service to various lines of denominational work, such as work in our missions, our schools, on our boards, and in the various departments of the church. We are seeing results, for several of our young men are preparing for the ministry, and one of them is going this fall as a medical missionary to China. Our leaders are gradually passing on, and we must take their places. Let us consecrate our money, our talents, our lives, to the Master, and go forward "For Christ and the Church."

Battle Creek, Mich.

MISS TACY CRANDALL'S PAPER IN EASTERN ASSOCIATION

(The letter "D" was assigned her with which to begin her points: Decision, Determination, Doing Good, Diligence.)

To every person come opportunities to make decisions. We must each one of us decide for ourselves whether we will be Christians and Christian endeavorers. What better decision can we make than to decide to live as Christ would have us?

In every Christian Endeavor there should

be a Decision day. Many societies have their Decision day during Christian Endeavor week. To those who do not, what more appropriate time can they choose for such a program to lead up to life-time decisions than Easter time when many minds are turned to the suffering, dying, risen Lord.

I read this last week of such a service when twenty-eight earnest young people of the high school age for the first time stood together to say: "I will strive to do whatever he would like to have me do." They were evidently waiting for just this opportunity to declare themselves.

Christian Endeavor offers us many opportunities to make decisions—whether we will witness for our Savior, become Tenth Legion members, Quiet Hour comrades, Life Work recruits, and others. The failure of many brilliant and capable young men and women can be attributed to lack of decision.

Each one of us has some work to do in the Christian Endeavor. Whatever that work may be, let us go at it with a determination to do it well, for anything that is worth doing is worth doing well. Rev. A. R. Walker, of New York City, in an address said, "O for a host of young people with the mental, moral, and spiritual ability to stay through to the finish! Anybody can start something but it takes a real man or woman to stay by and complete the task started. The world is full of starters, that stopped along the way, but everywhere comes the call for men and women who will stick to the job and do it."

Opportunities are coming to us every day in our work and social life for doing good. It is only by making the best of these opportunities that we will be fitted for greater things. One of the best illustrations of doing good is that of the Good Samaritan. In our Christian Endeavor pledge, we promise that we will strive to do whatever Christ would have us do. Christ was always doing good. This is the greatest achievement for the active endeavorers young or old: One of the things which the Boy and Girl Scouts of America are taught is to help other people all over the world whenever they can.

Whatever we do let us do it with our might. Work done half asleep or half heartedly is poor work. We must learn to put our whole soul into our task, prepare for it, and "go at it" with energy.

PROMOTING DEVOTIONAL LIFE

RALPH L. BROOKS

(Talk given at the Young People's Hour of the Semi-annual Meeting at Detroit.)

In considering the question of promoting religious study, the passage of Scripture found in the fourth chapter of Philippians: "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things," seems to give us the key to the whole question. It is only through study and thought on our own part that we can lead others to study and to take part in our young people's meetings.

There are several ways of studying the Bible, which are of interest. We can use the concordance to follow out the different references to any one subject or we can take the daily Sabbath school readings or those for the young people's topics and by reading these to find their connection it will soon become interesting.

I am going to give a couple of ways I have seen worked out to promote Bible study among young people.

The first one I used as a teacher of a Bible class of boys of junior age where the graded lessons were not used. Taking the lives of the different characters of the Bible I would have the boys look up some one story connected with their lives and make a report of it. Then after a short discussion let the boys bring out their characters. You will be surprised at the interest that they will soon show.

The next method is for young people of the teen ages or can be adopted for older ones. A club is organized which is divided into degrees. For advancement from one degree to the next a certain amount of Bible study and work in church and church activity should be required.

There are many other ways that could be suggested to meet various conditions which would be better than those mentioned but which time would not permit us to discuss here.

As Christian young people we should do the things we learn, for by our works we are known. In Christian Endeavor meetings and in Sabbath school we may be training some future missionary and though

we ourselves may never see the foreign fields we have had a part in spreading the gospel.

"Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things.

Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you."

Detroit, Mich.

AN APPRECIATION

It is indeed difficult to express in words the thoughts that filled the minds of the members of the Seventh Day Baptist Church as we met for our regular church meeting on April 5. The beloved brother who for over twenty years had always (with very few exceptions) been at his post punctually, to call the meeting to order and conduct its business so wisely and understandingly and in a manner so kind and gentle, is gone from his accustomed place.

More than ever do we realize and appreciate the fact that in the discharge of the duties devolving upon him as moderator of this church, Randolph Burdick ever served as one who felt that it was the Master's business and worthy of his very best.

As we bow in submission to our Father's will, our hearts go out in sympathy and love to the wife and children who so greatly miss his companionship and care.

By vote of the church.

H. M. BURDICK,

Clerk.

Milton Junction, Wis.

WHICH THIEF?

On one occasion, when Dr. H. J. Montgomery was warning his people of the danger of procrastination, a man in the crowd shouted out, "What about the thief on the cross?" The preacher at once replied, "Which thief?" but there was no answer. Which thief? There were two thieves, and one of them was ruined by believing tomorrow's vicious lies.—*America's Great Decision.*

CHILDREN'S PAGE

RUTH MARION CARPENTER, ALFRED, N. Y.,
Contributing Editor

HELP ONE ANOTHER

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
July 19, 1924

DAILY READINGS

Sunday—By speaking kindly (Prov. 15: 1)

Monday—By courtesy (1 Pet. 3: 8)

Tuesday—By visitation (Matt. 25: 43)

Wednesday—By feeding the hungry (1 John 3: 17, 18)

Thursday—By encouraging words (Mark 10: 49)

Friday—By faithful church attendance (Ps. 84: 10)

Sabbath Day—Topic: How can we help one another? (Gal. 6: 2; Mark 2: 1-5)

MARY G. BROWN

(Junior superintendent of the state of
California)

In the southern part of California, there are some funny rivers, at least they don't behave like the eastern rivers. I don't believe, that you will think that I am telling the truth when I say that they are upside down. Ever hear tell of a river being upside down? Lots of children like to turn somersaults, you know, and maybe rivers like to do that, too. Who knows? Any way I am going to tell you about a river that is upside down in the summer—that is, I will tell you if you promise to listen to every word. Of course I am so far away that it will be hard for me to see you, but little birds tell and we have lots of little birds in California, and I am sure that you will not like to have the little birds bring a sad message, for then I would never, no, never, want to tell you a story again.

This particular river is called the Santa Ana River and it starts way up in the mountains, where the snow is thick and heavy in the winter time. The reason that it is upside down in the summer time is because there isn't much water flowing in it, but just wait until the rain and snow comes in the winter. From an innocent looking stream it changes to a rushing, roaring torrent that not only brings destruction to lands, but often endangers lives. One trouble with

the river is the fact that it has only a sandy bed and when the water from the rain and snow comes, it breaks away from its channel and spreads itself over the surrounding country. What was a clear stream, turns into the muddiest one you ever saw, and a helpful stream turns into a harmful stream. People like it when it helps, but they say all sorts of things about it when it goes on a "tear." It does good when it is quiet and peaceful, for some of the water is allowed to flow over land so that crops can grow.

There are many ways that junior age boys and girls can be "lifters" instead of "leaners," "helpers" instead of "hinderers." Lifters and helpers are liked and you know what they say about the other kind of folks, don't you? I'll tell you on the side if you don't know.

A helper does not need to be noisy, or boisterous for we sometimes say that the quiet people seem to do the most. The time that they might use to tell about how smart they are, they turn into work. I really prefer that type of people, don't you?

A helper can be depended upon. If I were right there in front of you, I would look you straight in the eye and say, "Are you that kind of a junior?" I surely haven't much time or patience with folks who promise to do things and then either never show up at the time they are needed or else come around and say, "Oh, I can't help today. I have a new pair of skates and I want to try them out," or, "I have a marble in my pocket and you can get someone else," and so on—you've heard other made up excuses about as reasonable as these. I trust you have never tried such miserab'le ones, oh my, no, real Junior Christian endeavorers don't do business for the Lord like that. He wants folks he can depend upon, and if we can't be depended upon in small matters, he won't ever give us bigger things to do, and who wants to always stay in the first grade in school or in the Christian life? Not I.

"Bear ye one another's burdens, and so fulfill the law of Christ." When the river stayed where it belonged it was used for irrigation, and in its own simple homely way helped to bear the farmer's burden. One can sometimes make others' burdens less by giving them a smile, or running an errand for them, or stopping and offering; mind

you, I said "offering" to help carry their burden for a short way. You may not know what the burden is that your parents, teachers, schoolmates, pastor, Junior superintendent is carrying, but whatever it is, it is always less if it is shared.

Real burden bearers are "straightway" folks. Not the kind that want to "wait-a-minute and then I will help you." When the friends of the man sick with the palsy made an effort to get him near the Great Physician, "Jesus saw their faith," and said, "unto the sick of palsy, Son, thy sins be forgiven thee." They had confidence in Jesus' ability to heal if only they could get the sick man in his presence, and can't you imagine how happy they were in seeing their friend well? That burden-bearing was a pleasure, and I am not so sure but what all real burden-bearing is a pleasure.

The very biggest trouble with that river is the fact that it has no good firm river bed, in other words it has no foundation. Supply it with a good bed like all good rivers should have, and it would be a blessing all the year around. The lives that have Jesus Christ for the chief corner stone are the ones that can successfully help one another and thus become burden bearers, or lifters.

"On Christ the solid rock I stand
All other ground is sinking sand."

Corona, Calif.

DAVID

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
July 26, 1924

DAILY READINGS

Sunday—Fearless trust (Isa. 12: 2)

Monday—David's fearless old age (Ps. 23: 4)

Tuesday—Facing the foe (Jas. 4: 7)

Wednesday—Fight the good fight (1 Tim. 6: 12)

Thursday—God with us (Josh. 1: 1-5)

Friday—Paul, the brave (Acts 20: 22-25)

Sabbath Day—Topic: David, the shepherd boy
who was unafraid (1 Sam. 17: 4-11,
32-40, 48-50)

GLADYS BAKER

(Assistant Junior superintendent Ashaway
society)

Many years ago, one thousand years before Christ, in Bethlehem, David, the son of Jesse was born. Here Jesse lived with a family of eight sons and two daughters, of whom David was the youngest.

The early youth of David was spent in the calling of a shepherd, the ancient occupation of his race. He was short of stature compared with his gigantic brother Eliab, he was strong and manly of figure, for he speaks of himself as being as swift as a gazelle and so strong as to be able to break a bow of steel. His hair was of an auburn, and the beauty of his eyes is especially mentioned. His ordinary dress was that of his humble calling; he wore a strip of wallet slung round his neck, and carried a stick to drive off the dogs, and a sling for defense against wild beasts and to guide his flocks by stones thrown in needed directions.

But a genius like that of David could not confine itself to the lowly demands of tending sheep and goats. Yet it is said, "It was in the solitudes of the hills that he trained himself to become 'the sweet singer of Israel,' and invented the 'instruments of music' long attributed to him." He sang songs with his whole heart and loved him that made them.

As he lay out with his flocks by night, the heavens, the work of God's fingers, the moon and the stars were ever shining over him in Syrian brightness. From time to time he would have to seek shelter from the storm, when the lightning leaped forth from the darkness, and a flood of waters rushed down from the heavens.

Bears and lions with other wild animals often attacked the flocks, and the shepherd had to defend them, armed only with his sling and staff. David tells us that when only a boy he was called upon while tending his father's sheep to fight these wild animals single handed and alone. "And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flocks: And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear."

It was while out on the hills tending his father's flock that he was called to stand before Samuel, whom God had sent to the city of Bethlehem, to anoint one of Jesse's sons to be king. The other seven sons of Jesse had passed before Samuel, and Samuel had said, "The Lord has chosen none of these." And now he had called David the

youngest, who was keeping his father's sheep on the hillside. As David stood before him, the Lord said to Samuel, "Arise, anoint him, for this is he." Samuel took the oil and poured it on his head and anointed him. So the Lord chose David to be king over Israel. Yet he was not to be king at once. After David was anointed, the Lord sent his Holy Spirit into David's heart, to make him good and wise.

The story that we all like best of David is the one where he slew the great giant Goliath. The Philistines were making war on the Israelites. There came out of the camp of the Philistines a giant, named Goliath. On his head was a helmet made of brass, and he wore a coat of armor; pieces of steel also covered his legs, so that no sword or spear might wound him. He came into the valley between the two armies, where the men of Israel could see him, and cried to them, "Choose you a man out of your army, and let him come down to me, if he be able to kill me, then we will be your servants; but if I kill him, then you shall be our servants." When Saul and the men of Israel heard these words, they were afraid, for no man in Saul's army was willing to go out and fight with a giant. For forty days he came out and defied all the men of Israel.

Then one day David, at his father's command, came down to Bethlehem with some food for his brothers, who were in the army. While he talked with them, Goliath came out and defied the men of Israel. David asked, "Who is this Philistine that he should defy the armies of the living God?" and offered to go and fight him. Saul at first refused and upon David's entreaties allowed him to go. David refused Saul's armor and went to the brook and got some smooth stones for his sling. With these David went out and slew the giant Goliath. The Philistines then fled and Israel was saved.

Boys and girls, let this story of David be a lesson to us. He met physical dangers not because he was foolhardy or for the excitement of it, or because some one dared him to, but because his work demanded it. Boys and girls do brave things sometimes because some one has given them a dare or because they want the praise of men. This is not real bravery. It is foolhardy. There is plenty of opportunity to be brave in these

days. It is brave to meet and overcome wrong.

In his meeting Goliath the thing that prompted him was his love for his people and country. If he had not defeated Goliath, the Philistines would have come and destroyed their homes. We must cultivate love for our homes and country, and fight the things that destroy them.

David was not afraid in time of danger and we need not be if we trust in God and live clean obedient lives. The secret of David's being unafraid was his trust in God, and he could trust God because he was letting God have his way with him. Had he been low, vulgar, unclean and disobedient he could not have trusted God and his life would have been a different story. David voices his trust in God in many Psalms and none is more fitting in this connection than the twenty-third wherein he says:

"Jehovah is my shepherd; I shall not want.

In green pastures he maketh me to lie down;
By restful waters he leadeth me.

He restoreth my soul;

He guideth me in the paths of righteousness,

For his name's sake.

Yea, when I walk in the valley of the shadow of death,

I fear no evil; for thou art with me:
Thy rod and thy staff, they comfort me.

Thou preparest a table before me

In the presence of mine enemies:

Thou hast anointed my head with oil;

My cup runneth over.

Only goodness and lovingkindness follow me

All the days of my life;

And I shall dwell in the house of Jehovah for ever."

Ashaway, R. I.

OUR FLAG

The national salute: "I pledge allegiance to the flag of the United States and to the republic for which it stands—one nation, indivisible, with liberty and justice for all."

How to pay respect to our flag:

1. The flag should not be hoisted before sunrise nor allowed to remain up after sunset. (This rule may be amended in time of war.)

2. At "retreat," sunset, civilian spectators should stand at attention and give the military salute.

3. When the national colors are passing in parade or review, spectators should, if walking, halt, and if sitting, rise, stand at attention, and uncover.

4. The flag must be flown at half-mast until noon on Memorial Day. When hoisted at half-mast it must first be raised to the top of the pole and then lowered at the half-mast position. Raise to full staff at noon.

5. It is customary to fly the flag at half-mast when a noted citizen dies. When a flag is flown at half-mast for such cause, it should be hoisted to full-staff at the conclusion of the funeral.

6. Never permit the flag to touch the ground.

7. As a matter of pride never fly a dirty or ragged flag.

8. Never drape a flag. Use bunting instead.

9. When a flag is to be no longer used, it should be burned or buried privately, never thrown away.—*Normal Instructor—Primary Plans.*

THE TAMING OF A BEAR CUB

On the return trip of the steamer *Alicia* from the Alaska gold fields one year a brief stop was made at Juneau, where a polar-bear cub was presented to the captain of the ship. He at once named it after the village whence it had come, and chained it on the after-deck for the amusement of the passengers.

Every one took great interest in the roly-poly stranger, as sundry scratched hands and legs soon bore testimony; but Juneau himself refused to be cultivated by the human family. He was a vicious little savage, snarling and snapping at every offer of peace and goodwill, until finally the passengers were glad to give him a wide berth.

There was on board a bright little Indian girl, however, who persisted in thrusting her friendship on Juneau. Her guardians, the missionaries, were prepared to see the cub give her a bad scratch, but it was soon evident that she was quite equal to caring for herself.

Each evening little Mary saved her dessert of fruit and cake, and fed it to the cub. Although Juneau ate the peace-offering greedily, he still threatened his admirer with his claws. But Mary had a plan.

One day she cut an apple into tiny bits, and deliberately seated herself on the deck within the circle allowed to the cub. The very presumption of the act caused the cub to stand and glare while Mary took the bits

of apple and dropped them in a line, starting as near the cub as she could reach and leading to her feet. Then she continued the apple line to her knee, and spreading out her skirt, dotted it here and there with the pieces. Several good-sized slices were saved for her arm and shoulder and last, to top off, she placed the core on top of her head.

All this was done very slowly and deliberately, and when it was finished Mary sat as still as a statue. Blinking and sniffing, the wily Juneau stole toward the apple line. The apple was juicy, and the bear put aside all fear and malice, and nibbled contentedly up to the two blunt little feet which were set up so sturdily before her. There the cub paused to study the silent figure, but finding that it did not offer to move or be friendly, he continued his feast.

Slowly and carefully he searched over the dress, missing not a morsel, and finally sniffed at the little girl's shoulder. Stepping gingerly into the soft lap, Juneau rose on his hind feet, rested his forepaws on Mary's chest, and hastily gulped down the remaining bits of apple until none was left but the tempting core on the child's head.

Then the bear, clinging with her sharp claws to the cloth jacket, climbed upon Mary's shoulder, clasped her round the neck for a balance, and nibbled the core.

The other passengers wondered if any grown-up white child could have sat so still. The little girl's courage never failed her. There was not the quiver of an eyelash to show that she was alive, and the wary cub, with a grunt of deep satisfaction, went back to his box to sleep. Not until then did the child move from her cramped position. Jumping up, she ran away full of glee to tell her friends.

Next day there was a large audience which stood at a respectful distance to watch the novel performance. The experiment of the day before was repeated with even greater success, for Juneau ended it by cuddling down in the soft, warm lap and going to sleep.

Of course these two little natives of Alaska became great friends, and when the ship docked at San Francisco, the captain unchained the pretty cub, and put it into the arms of the only person who had had wit enough to tame him.—*Boy's Comrade.*

WHAT CAN I DO TO ASSIST IN LAW ENFORCEMENT?

T. C. DAVIS

A prominent citizen said to me a short time ago that he is a prohibitionist and believes in the enforcement of the law, but he said, "What's the use of making one's self obnoxious among his neighbors by informing on any one?" This community is said to be overwhelmingly opposed to the Eighteenth Amendment and the Volstead Act. My friend argued that for this reason he seldom mentioned the matter, and but few knew that he favored enforcement of the law. I have heard others express themselves in a similar strain. They say they can do more good by keeping on the good side of everybody and awaiting developments.

If a town or a county elects officers who will not enforce the law nor make any effort to do so, what shall we do? Did you say, "What can we do?" Shall we "hide our light under a bushel," and let no one know our disrespect for the scofflaw? If we speak up boldly for the law we may encourage others to do so, and we will soon find as did Elijah of old that there are many who have not yet "bowed the knee to Baal."

I am not going to give any advice further than this: Don't be a coward. I admit that it is sometimes discouraging, when we see criminals arrested, then allowed to go scott free. Is it necessary in order to protect the innocent, that all the proofs of guilt be given that are now required? Did you ever pass the door of a modern saloon where the odors that issue forth are so stifling that they are a sure guide to the inebriate stranger to the place where he may quench his thirst? In order to convict the keeper is it necessary that a quantity of his stuff be seized and analyzed to ascertain the exact alcoholic content, and a witness brought to whom he has sold the beverage? Could not laws be made by which the guilty could be more easily convicted without endangering the innocent? Are our law-makers interested in the nefarious business?

Let us carefully select our candidates for office and vote for no one who is not in sympathy with prohibition and who will not promise to do everything in his power to enforce the law. Let us insist that our judges award the maximum penalties with-

out fear or favor. And let us ask our legislators to so amend the laws that convictions may be more easily obtained.

*Stuart, Fla.,
June 15, 1924.*

REMINISCENCES OF THE SEMI-ANNUAL MEETINGS AT EXELAND, WIS., JUNE 14th, 1924

We had a fine journey to Exeland I'm sure, The air was so balmy, the water so pure. The beautiful scenery was delightfully grand; It reminded one oft, of the work of God's hand. All Nature was dressed in her garments of green. The Omnipotent power was in everything seen.

And then when we got to our long journey's end Was the gathering together of friend after friend. The fond words of welcome extended to all, So earnest, sincere, we oft shall recall. The dear little church opened wide all its doors And seemed to exclaim, "You are welcome by scores."

It is just round the corner, but not out of sight, Its uplifting influence seems a joy and delight. Tho' it cannot just boast of its dome or its spire, Its heavenly influence reaches higher and higher. The serene little village near which it has stood Seems to say through the silence, what it stands for is good.

The singing and speaking of those from abroad Was certainly worthy the heartfelt applaud; The wondrous *home talent* was certainly good And showed how the pastor and teachers had stood And taught the young people the wonderful need Of quoting the Scripture both in word and in deed.

And when we went down to the hall for our feed, The tables were loaded with good things, indeed. Then when we had emptied just part of the dishes, It brought to our memory, "The loaves and the fishes."

And when we returned from those dainties in store, We left with those donors, almost as much more.

But the best of the feast, was the utmost good will Which seemed to prevail and it clings to us still; The Christian good graces seemed to fill every heart

And lingered right there until time we must part. A meeting like that will not soon be forgot. It takes place in the heart as a hallowed spot.

O. L. B.

Dodge Center, Minn.

In the old days a ford was the place where you crossed the river. Now it's every place you try to cross the street.—*Lincoln Star.*

HOME NEWS

JACKSON CENTER.—As all readers of the RECORDER know, there is only one Seventh Day Baptist Church in Ohio, and that is in Jackson Center. Except the Milton Church, it is the oldest church in the Northwestern Association, having been organized in 1840, and the Milton Church in 1839. In the records of the early '70's, few names occur that are at present enrolled as resident members. For many years this church has stood fearless and alone. Other churches sprang up around her, but each and every other, Port Jefferson, Holgate, Stokes, Miami, one after the other became extinct. Many of the old warriors have passed to their reward.

Of the former pastors S. H. Babcock, Varnum Hull, Hamilton Hull, J. L. Hoffman, A. G. Crofoot, W. D. Burdick, J. G. Burdick, D. C. Lippincott, George W. Lewis, John Babcock, only five survive. Far and wide the members have scattered, east, west, north and south. Still our candlestick has not been removed. We are still urged to keep the light burning. The bell still rings to call the worshipers to prayer meeting on Sabbath eve and its solemn tones on Sabbath morning remind the people of the village and countryside that God's people are peculiar.

We need more of these peculiar people, men and women who revere God and his laws. An average congregation on Sabbath morning is something more than forty. We have an efficient Junior Christian Endeavor society. Although there are few members the leader keeps them interested. I believe she is especially qualified for this kind of work. Our Young People's Society of Christian Endeavor is composed of both old, middle aged, and young. They hold their meeting in the evening after the Sabbath.

The business men of the village have installed a moving picture machine and give free entertainments every Wednesday evening and in the evening after the Sabbath. At the last meeting the question of changing the time of the young people's meeting was considered so as to allow attendance at the "movies" and yet not neglect the devotional services. To the honor of our young people be it said that the motion to let the appointment remain unchanged was carried without a dissenting vote.

We have been much encouraged lately by receiving an invitation to attend the semi-annual meeting of the Michigan Seventh Day Baptist churches. This invitation was accepted and the pastor sent as representative. This invitation looked toward a union of this church with that organization. The session of the semi-annual meeting was held at Detroit May 30-June 1, inclusive. The Detroit Church certainly believes in showing their faith by their works.

Their lamp is not put under a bushel, as everyone will testify that attended that meeting. At the business session Sunday afternoon an amendment was proposed to the constitution, changing the name from the Semi-annual Meeting of the Michigan Seventh Day Baptist Churches, to the Semi-annual Meeting of the Michigan and Ohio Seventh Day Baptist Churches.

Jackson Center is situated in the midst of a vast fertile plain, an ideal location for a poultry center. In fact the farmers for miles around, as well as the villagers, have found poultry raising a profitable industry. Our young people want employment. That the poultry business is open to all old and young men and women alike need not be argued. That it is profitable has long since been acknowledged. Its relative importance with dairying, sheep raising, growing of grains, can easily be determined by corresponding with the agricultural department of any state university. Make a thorough study of the business, then begin business for yourself. Jackson Center invites you to investigate.

ONE OF THE CROWD.

NEW YORK CITY.—The absence of news from New York in this column is no indication of lack of life or interest. We always enjoy the notes from other places, and should remember that maybe others are glad to hear from us.

The Sabbath services of the church are always well attended. Young people from various places, located in this vicinity, are gladly welcomed to all our activities. Those who make us occasional visits when they are in or near the city cheer and inspire us.

Because of our people being widely scattered, social occasions are necessarily limited, and possibly more appreciated. The annual clam-bake on Columbus Day, which

is held at the home of Mr. and Mrs. Esle F. Randolph on Staten Island is always an enjoyable affair. In February a social was held at the home of the pastor's family. This was planned by the Social Committee of our Christian Endeavor society, Miss Ruth Randolph, chairman. There was a good attendance and all had a good time. The monthly meetings of the Woman's Auxiliary society are pleasant occasions for the ladies who are able to attend.

In addition to the regular contributions for church and denominational work the Chinese shoe has been filled four times by our Sabbath school, since we have no Junior society.

It has been our good fortune to have Brother H. Eugene Davis with us one Sabbath and Brother A. J. C. Bond another Sabbath.

There are many opportunities for making Seventh Day Baptists known and for telling what we stand for. This continual seed dropping, in the spirit of the Master is bound to have its effect, even though it may seem to be slow in germinating, and it may test the faith of some to view the growing grain and the harvest. But I believe we have the faith and our faithful ones in school, in office and in business places are building even better than they know.

To our encouragement we have a class of small boys growing, the youngest of whom is William Barber Cottrell, about two months of age.

We have been called upon to mourn the loss of one of our most estimable young ladies, Sarah Fitz Randolph, who passed away in March. Her's was a character of rare beauty and charm, and its lovely fragrance will ever be fresh in our memories. Our comfort is in the knowledge of a blessed reunion.

The New York Church is peculiarly situated; it has its peculiar difficulties and its peculiar opportunities. We need grace and wisdom and strength from on high, and for our needs we pray.

HAROLD R. CRANDALL.

ALBION, WIS.—An increased attendance at the Sabbath evening prayer and conference meeting is observed of late, mostly young people from the Christian Endeavor who remember their pledge to attend the regular services of the church. The older ones might imitate their example with profit to themselves and the church. The Brotherhood class of Pastor Seager has had two social gatherings this summer at D. L. Babcock's and Milton Babcock's. Subjects of interest are discussed or talked about. Riverside had a thorough talking up by such

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

as had been there and many questions asked by the natives here. We hope none will get the fever to leave here again.

Children's day was held Sabbath, June 21, and the young folks did finely, especially the singing parts. There are some most excellent singers growing up at Albion. Milton College will have some new students from here next fall.

A quarterly meeting is promised us in July and a good time is anticipated. A former beloved pastor will be here and preach, Pastor Adelbert Witter, now of Walworth. People look up to him just as they used to. He will never be less than six feet and about four inches; and his sermons are just as high.

Southern Wisconsin is having an abundance of rain.

It is rumored about here that Pastor Sutton, of the Junction, is making a deep impression all about this part of Wisconsin. He seems to be stirring up thought on several important questions both religious and patriotic.

Even the original M. G. Stillman, late of Lost Creek, W. Va., is being talked about, and people say he is very much younger than he was thirty-seven years ago. Surely some people are born to fame. Wisconsin has a lot of good folks who have influence.

A PERSONAL LETTER ON MATTERS OF PUBLIC INTEREST

DEAR BROTHER GARDINER:

As we are well into the sixth month of the year and my subscription to the RECORDER is out July 1, I will inclose \$2.50 for next year. And although I am enjoying good health and three meals a day I would rather go without them than the RECORDER. I am very sorry to see the interest of so many of our people waning in Sabbath observance and religious work. I think you are doing a good work and I hope to see a religious awakening among our people.

Pastor Jordan preached for us today in the absence of Pastor Fifield, who went to Milton to attend commencement and preach the baccalaureate sermon. We are glad to have Brother Jordan with us again as chaplain of the sanitarium. Pastor Fifield is giving us some wonderfully uplifting spiritual sermons from Sabbath to Sabbath. About twenty of us with Pastor Fifield

attended the semi-annual Seventh Day Baptist meeting of Michigan at the Detroit Church two weeks ago. The meetings were certainly of an uplifting character and the people treated us royally.

Sincerely your brother,

A CORRECTION

Inasmuch as the write-up of the Michigan Sabbath Keepers' Association was not very satisfactory I shall have to "fess up" that I was the writer and not Brother St. Clair. It seems that there were three important omissions made—all purely unintentional. The first one was my initials to the report which Brother St. Clair asked me to make. The second was the fact that Mr. Paul Spierling, president of the Detroit Christian Endeavor Union, gave a helpful address on Sabbath eve. The third was the failure to mention the very helpful sermon by Rev. G. E. Fifield delivered in his masterly way on Sabbath afternoon. The "Missionary Notes," Brother St. Clair, were sent with report of the Detroit meeting so as to their final destination I can hardly be held responsible.

EDGAR D. VAN HORN.

ONE HUNDRED YEARS OLD

On April 15, 1824, Robert Burnside, pastor of the Seventh Day Particular Baptist Church, of Devonshire Square, London, England, said:

"Sunday continues clinging to the fourth commandment as her support, and it is evident that this commandment is her mortal enemy; it can afford her no aid."

Pastor Burnside was correct. Now, in 1924, few people, comparatively, attempt to prove Sunday's authority by reference to the Sabbath of the Bible. They have learned, to their sorrow, that the Sabbath commandment is the mortal enemy of the Sunday; it can give Sunday no aid. It designates Sunday as a mere working day, and emphatically states that "the seventh day is the Sabbath." Unfortunately for Sunday, it is the first day and can therefore expect no aid from a seventh day commandment.—*The Voice*.

"Do good with that thou hast, or it will do thee no good."—*William Penn*.

MARRIAGES

FISHER-SCHAIBLE.—At the home of the bride, December 20, 1923, George W. Fisher and Charlotte D. Schaible by Rev. E. F. Loofboro. E. F. L.

DAVIS-ALLEN.—Therman C. Davis and Sarah J. Allen, both of Shiloh, by Rev. E. F. Loofboro at the Seventh Day Baptist church of Shiloh, N. J., June 16, 1924. E. F. L.

DEATHS

AYARS.—At the home of her parents near Roadstown, N. J., on May 20, 1924, Elizabeth M. Ayars, aged 9 months.

Elizabeth was born August 28, 1923, and was the daughter of Albert and Lavina Munro Ayars. She leaves besides her parents a little sister and brother—Rosalie and Charles—also many relatives, some of whom—the family of the mother who formerly lived in Arkansas,—had never seen the little one.

To the strong men and women who were moved to tears as they beheld the beautiful little form in the casket it seemed more real than ever before that "of such is the kingdom of heaven."

In the absence of the pastor of the Marlboro Church the service was conducted by Rev. Eli F. Loofboro of the Shiloh Seventh Day Baptist Church. E. F. D.

CONARROW.—Martha Jane Conarrow, widow of Luke Conarrow, was born in Smithport, Pa., February 4, 1849, and died at Detroit, Mich., December 9, 1923.

She was the daughter of Garrett and Lucy Adeline Van Sickle. At about 14 years of age, she removed, with her parents, to Saginaw County, Mich. In 1867, she was united in marriage to Luke Conarrow, formerly of Albany, N. Y. To this union three children were born—Joseph, Mary and George. Joseph died in infancy.

In 1912, the Conarrows removed to Detroit, Mich., to take up their residence with their

daughter, Mary, and son-in-law, Job J. Scott, (now Elder J. J. Scott of the Detroit Seventh Day Baptist Church). Mr. Conarrow predeceased his wife by about eleven years. Mrs. Conarrow continued to reside with Mr. and Mrs. Scott until the time of her death.

During her last illness, Mrs. Conarrow showed a lively interest in the Christian verities and requested Bible reading and prayer. She accepted the Sabbath as the true day of Christian rest and worship, and died in Christian resignation.

Services were held at her late residence, 6694 Fischer Avenue, Detroit, Mich., on Dec. 11, 1923, 10.30 a. m., and were conducted by Pastor R. B. St. Clair of the Detroit Seventh Day Baptist Church. The text chosen was 1 Thess. 4: 13-18; "That ye sorrow not, even as others which have no hope."

Interment was at Caro, Mich., December 12, 1923. R. B. ST. C.

FINES NEARLY PAY FOR DRY LAW ENFORCEMENT

During the fiscal year ending June 30, last, the prohibition bureau turned into the treasury \$5,142,526. The figures do not include fines assessed in state courts.

The appropriation for prohibition enforcement last year was only \$8,350,000. Statistics of the bureau also show that for the five-year period ending June 30 an actual profit of \$3,008,108 over and above the cost of administration of the Harrison narcotic law was returned to the government. The narcotic appropriation has been \$750,000 each year since it became effective.—*America's Great Decision*.

Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest! Matthew 9: 38.

Friend, accept your responsibility in this respect! Whatever else you do, you have not done all that he has said if this be undone. And those who think they can do nothing, can do more than all else in the power and opportunity to pray.—*Mark, Guy Pearse*.



SPECIAL NOTICES

Contributions to the work in Pangoengsen, Java, will be gladly received and forwarded by the American Sabbath Tract Society.

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

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

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in 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, 1427 W. Colvin St. Syracuse. Phone James 1082-W. Mrs. Edith Spaide, 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.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. Rev. C. A. Hansen, pastor, 1152 W. Sixtieth Street.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd 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. 42nd Street

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. E. S. Ballenger, Pastor, 438 Denton St., Riverside, Cal.

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 1810 West 49th Street, Phone "Walnut 1319," Superintendent of the Sabbath school; Mrs. William A. Saunders, Robbinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 3446 Mack Avenue, phone, Melrose 0414. A cordial welcome to all.

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

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

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road. 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.

THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor

L. H. North, Business Manager

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Sabbath School. Lesson III.—July 19, 1924

THE BAPTISM OF JESUS. Mark 1: 1-11.

Golden Text.—"Thou art my beloved Son, in thee am I well pleased." Mark 1: 11.

DAILY READINGS

July 13—The Baptism of Jesus. Mark 1: 1-11.

July 14—Fulfilling All Righteousness. Matt. 3: 13-17.

July 15—Confessing Christ. Phil. 2: 5-11.

July 16—Being in Christ. 1 John 5: 18-21.

July 17—The Baptism of Saul. Acts 9: 10-18.

July 18—Baptism to be Observed. Matt. 28: 16-20.

July 19—Jehovah's Chosen Servant. Isa. 42: 1-4.

(For Lesson Notes, see *Helping Hand*)

The place where two friends first met is sacred to them all through their friendship, all the more sacred as their friendship deepens and grows old.—*Phillips Brooks*.

It costs much to be capable of real friendship, but those who are capable would not be otherwise; but would rather suffer than be incapable.—*Ferrelon*.

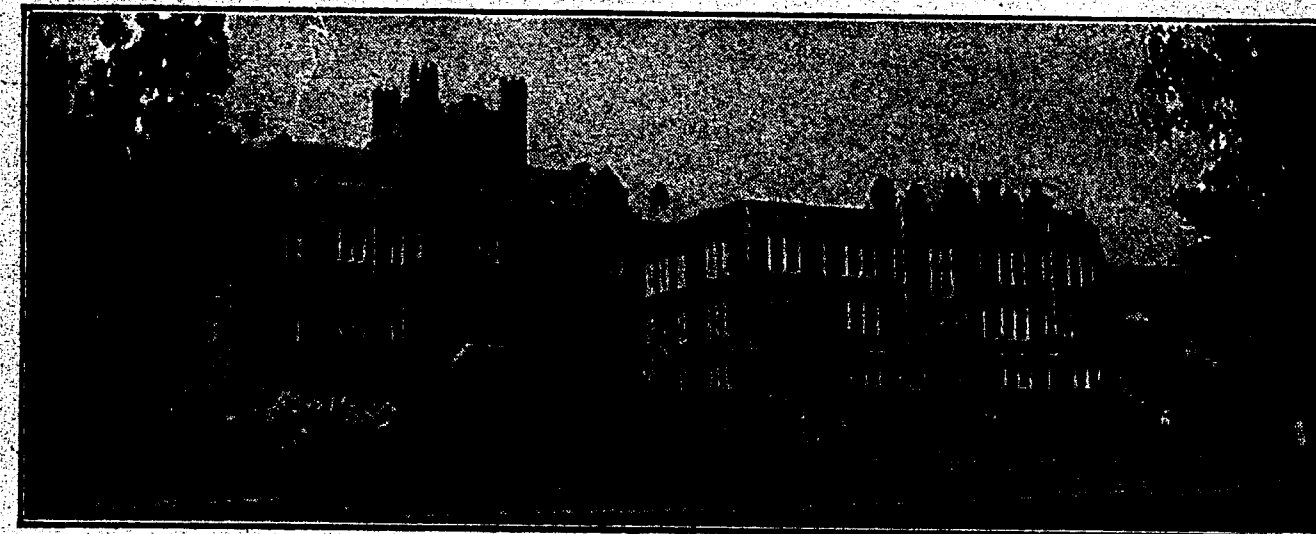
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Money for the Parallel Program will be received up to Conference time, and will be distributed according to the Parallel budget.

PARALLEL BUDGET

I. Deficits	
1. Tract Society	\$4,500.00
2. Missionary Society	7,850.00
3. Sabbath School Board	300.00
4. General Conference	2,100.00
	\$14,750.00
II. Building Funds	
1. Denominational Building	\$4,400.00
2. Boys' School in China	5,200.00
3. Girls' School in China	5,500.00
4. Georgetown Chapel	1,150.00
	16,250.00
	\$31,000.00
III. Contingent Fund	4,000.00
Total	\$35,000.00



FRIENDSHIP CHURCH, NILE, N. Y.—1824-1924

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