

The Sabbath Recorder

Important Meetings

for

Seventh Day Baptists

THE COMMISSION

Lake Geneva, Wisconsin

August 12-14

MINISTERS

Milton Junction, Wisconsin

August 15-17

GENERAL CONFERENCE

Milton, Wisconsin

August 19-24

THE MORNING HOUR

"I must needs often draw near unto thee and receive thee, lest haply I faint by the way if I be deprived of this heavenly food."

"My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up."

"My voice shalt thou hear in the morning, O Lord." The Psalmist's prayer is offered in the morning. It is not wrung out by the exigencies of the day. It does not come from the burden and the heat. It is not wakened by the cares of the world. It is not a cry called forth by personal pain. It comes from the heart as yet unburdened, from the spirit as yet free.—George Matheson.

Grant us, O Lord, to pass this day in gladness and peace, without stumbling and without stain; that, reaching the eventide victorious over all temptation, we may praise thee, the eternal God, who art blessed, and dost govern all things, world without end.

Eternal God, who hast neither dawn nor evening, yet sendest us alternate mercies of the darkness and the day, there is no light but thine, without or within. As thou liftest the curtains of night from our abode, take also the veil from all our hearts. Rise with thy morning upon our souls; quicken all our labor and our prayer; and, though all else declines, let the noontide of thy grace and peace remain. May we walk, while it is yet day, in the steps of him who, with fewest hours, finished thy divinest work.—A. E. M.

CONTENTS

EDITORIAL.—What Is Heaven to Me?—Heaven to Satisfy Our Highest Longings.—Recent Questions About Modern Preaching.—A Foreigner's Impression of American Preaching.—Blind, Yet Seeing.—Outlook for Enforcement Grows Better.—An Ever-present Picture	193-197	Our Strength is the Companionship of the Abiding God	207
Letter From Holland	197	WOMAN'S WORK.—One Word.—A Parable of the Good American.—Minutes of the Woman's Board Meeting	210
Meditations	199	The Beautiful Flower	211
MISSIONS.—The Japanese View.—The Immigration Act of 1924 as Seen by the National Council of Japan.—A Message From the Christians of Sendai, Japan.—Letters From the Colorado Field.—Monthly Statement	200-202	Beginning With the Babies	212
Annual Meeting of Sabbath School Board	202	Home News	213
Tract Society: July Meeting of Board of Trustees; August Meeting Board of Trustees	203-205	YOUNG PEOPLE'S WORK.—How Jesus Helped Sinners.—A Thought for the Quiet Hour.—Intermediate Christian Endeavor Topic for Sabbath Day, September 6, 1924.—Junior Work.—Report of Adams Center Christian Endeavor Society.—Meeting of the Young People's Society	214-217
Miss Mary Andrews — Recorder's "Aunt Mary"	205	CHILDREN'S PAGE.—Jesus' Kindness.—The Boy Who Was Missed.—Our Bankers	218-220
EDUCATION SOCIETY'S PAGE.—College Activities.—The Religious Impulse	206	The Local Church in the Crusade for Peace	221
		LONE SABBATH KEEPER'S PAGE.—Letter From a Lone Sabbath Keeper in the South to One in the North.—Reply From the North	222
		Sabbath School Lesson for August 30, 1924	224

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Next Session will be held with the Seventh Day Baptist Church at Milton, Wis., Aug. 19-24, 1924.

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

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What Is Heaven To Me? One evening as Mr. Moody was going to preach, a friend asked him what he was going to preach about. He replied: "Heaven." "Oh," said his friend, "I did hope you would preach about something practical."

Is it not strange that so many Christians fail to see anything practical in the Bible teaching about heaven? I sometimes fear that many fail to understand the strong symbolical language of apocalyptic writers, because they see only the letter of the description of our future abode, and so miss the deep spiritual meaning.

There is no straight language for pure, spiritual things. We can not even describe a *mental* condition without using some figure of speech. This may be a faded metaphor or a live figure; but spiritual things can be described only by using something with which we are familiar—something to illustrate them, something to impress their real meaning upon our minds.

Every description of the future life must be given by the use of real things belonging to earth—things with which we are familiar. In regard to heaven the symbols are taken from things dear to human hearts, deeply cherished and longed for.

Take for instance the idea of the new Jerusalem in which heaven is described as a city with walls of jasper, gates of pearl and streets of gold, being let down from heaven to earth. It is a wonderful word-picture of a glorious city of God. Such a golden and pearly city would seem very extravagant located anywhere on earth; and if we accept it *literally* as a description of our future abode in heaven, we are likely to miss the real spiritual meaning of heaven for immortal spirits.

I love to think of the new Jerusalem in this way: There was no place on earth so dear to God's ancient children as Jerusalem. It was the home of Solomon's Temple. There was the holy of holies, with the cherubim hovering over the skekinah, the visible representative of Jehovah. There was the altar of holy offerings; there was the mercy seat. There the people of Israel went up

to the passover and to other annual feasts. From every land they came, with great joy every year, in great multitudes, singing as they came: "Our feet shall stand within thy gates, O Jerusalem."

When her towers came in sight the pilgrims sang with joy: "I will lift up mine eyes unto the hills, from whence cometh my help." Again: "Jerusalem is builded as a city that is compact together, whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto to name of the Lord."

Many, indeed, were the songs of gladness; many were the shouts of joy as weary pilgrims came in sight of the holy city on Mount Moriah. It was like a heaven on earth to them to gather thus in the city of their God and their temple, to commune with Jehovah and with one another. And no words can express the sorrow of the Israelites when their holy city was destroyed.

Now tell me, when the seer of the apocalypse had his vision of the future, where in all the realms of earth could he find any physical thing to represent the glory of heaven to his people, one half so good and effective as was the beloved city of their most glorious religious experiences? He took Jerusalem with all its blessed memories; with its precious hold on their heart-strings—indeed, the city that was to enter into the songs of God's people in all ages; the city at whose ruins Israel came to weep, and where even to this day they are still coming to wail over its ruin—and made it his instrument to convey comfort and to revive hope and to strengthen faith in the future life for the people of God.

To me his message means just this: The heavenly home—the new Jerusalem—shall be as much more beautiful and desirable as a city with gates of pearl, walls of jasper, and streets of gold would be better than a city with walls of stone, gates of brass, and streets of dirt.

After every symbolism to describe heaven has been exhausted, it will still be true that eye hath not seen, nor ear heard, nor has it

entered into the heart of man, the things God has prepared for them that love him.

I do not expect to see any such solid city with walls let down out of heaven to earth; but I do hope for the glorious spiritual existence and communion with Christ suggested by the vision of the new Jerusalem.

Heaven to Satisfy Our Highest Longings There seems to be an instinctive longing in men of every nation and kindred and tribe for a future life in which the deepest yearnings of human hearts shall be satisfied. Each class has cherished the hope that the troubles and sorrows of earth that have made life here, one of suffering, will all be removed over there, and that the future life will bring peace and rest from all the woes of earth. The Indian, whose life here has been one of anxiety for the food he can secure in the hunt, longs for the fair hunting grounds of the spirit land where game is plenty. The Esquimau, who has all his earth-life suffered from the pinching cold of his home-land, yearns for a land of perpetual summer, where food is always plenty.

So it comes about that people of every clime and of all conditions where pain and sorrow make life here unhappy and burdensome, have, in all generations, longed for a heaven where none of their troubles can ever come. This natural born instinct—God-given, it must be—has been manifested in the songs and hymns of the Christian from the beginning of the Church of Christ. The people of God love to sing of the "land that is fairer than day." Devout souls have always regarded themselves as pilgrims through this vale of tears, and ten thousand times ten thousand hearts have sung: "Danger and sorrow stand 'round me on every hand; heaven is my home."

This all comes from the spiritual cultivation through the Bible, of that heaven-born instinct implanted in the human race.

With these thoughts in mind, we turn to our Bible and find that almost everything that men and women of all conditions have yearned for and loved, have been used to impress the glory and the beauty of the heavenly land. To the poor and underfed, the Bible offers a home where hunger is never known. To those who loved the earthly festivals in the holy city of old, the heavenly state is offered as a place where

they can sit down with Abraham, Isaac, and Jacob, in the feasts of heaven. To those who longed for the promised king to come and reign over Israel, the future is spoken of as a kingdom where Christ shall reign forever, and the saints shall wear an incorruptible crown of glory. For the dwellers in a lonely country, heaven is pictured as a magnificent city, and to the city dweller, who has yearned for the green fields and running brooks, the future is represented as a "better country which is an heavenly." To earth's mourners whose homes have been broken up by the death angel, and whose tears have been their portion day and night, the blessed assurance of a heaven where death never can come, where home ties can never be broken, and where crying shall never be known, comes as a blessed boon to give peace and hope to the bereaved. To the tired and weary burden bearers, heaven is spoken of as a land where the wicked cease from troubling and the weary be at rest.

Thus we might go through the Bible and see how the sacred writers have used everything that human hearts have cherished here, to illustrate the glories, and peace, and rest, of the heavenly home. So it seems to me that God's children while on earth may think of heaven as the place where every worthy desire, every true heart-yearning, every cause of sorrow, every prayer for relief and for peace, shall be met. There we shall be satisfied. It will be a spiritual world, a spiritual life of which all these earthly things are but symbols. And do our very best by use of these we shall find when the reality comes, that the half had never been told.

Recent Questions About Modern Preaching There is a leading article in the *Baptist*, entitled the "Lost Chord in Preaching," in which some pertinent questions are asked regarding the preaching of today as compared with that of the strong men of previous generations.

The article begins with this question:

In the great symphony of sermons that reverberates from countless pulpits every Sunday there seems to be a lost chord. The music on the whole is excellent, the technic of the musicians is of a high order, the themes are full of human interest; and yet there is something lacking. The gospel preached is comforting and soothing, or, as the case may be, polemic and militant; but

after all one listens in vain for the sound of the lost chord. There are sermons on all kinds of subjects and the music of them runs all the way from jazz to oratorio; but where is the lost chord?

The *Baptist* thinks that modern preaching fails to lift up, strong and clear, a warning voice against sin. It does not call men to repentance; it fails to warn men against wickedness as did the prophets, or the mighty men of God two or three generations ago.

The churches do not seem to care for old-fashioned revivals, and there seems to be a reaction against preaching that disturbs the consciences of men. If there seems to be a lost chord in modern preaching it may be that the pew is quite as much to blame as the pulpit. In an easy-going age when worldliness predominates and consciences slumber in the pews; when the people feel so respectable that they resent any preaching that lays bare their real sins and calls upon them to repent, it takes a mighty strong man in the pulpit to bravely face the crucifixion which his hearers are deliberately preparing for him.

It costs a great effort for the pulpit to face the present self-complaisant world without losing the chord that should convict the world of sin, and bring guilty souls to the foot of the cross. It is still true that a prophet is not without honor save in his own country—or church.

On the other hand, when the preachers become more intent on bombarding one another over mere theories, than they are over preaching the living, warm gospel of salvation—regular heresy hunters fighting each other with pens dipped in gall—what else could be expected than that there should be a lost chord in their preaching?

The *RECORDER* is glad that people are beginning to plead for the return of the lost chord in preaching. It is one of the best signs we have noticed in recent writings.

A Foreigner's Impression Of American Preaching Almost the next paper I took up after writing the preceding editorial, was an excellent paper of one of America's largest denominations, with a leading article on, "Preaching Today in America." It was based upon the "impressions of a foreigner regarding the pulpit oratory in the land of the free."

After stating his impressions regarding New York's fine churches, and acknowledging that audiences were rather larger than he expected to see, especially in churches where popular preachers held sway, owing to their resourcefulness and vigor in the pulpit, he went on to say:

And yet in spite of these things the churches in America appear to be failing in their ministry of the Word. In this country, more perhaps than in any other, the churches have yielded unconsciously to the spirit of the times. They have accepted, unknowingly perhaps, the ideals of the world and have sought to impose them on Christianity.

After some remarks about the splendidly organized work of American churches in which machinery is made much of, until "machinery ideals" have hypnotized them, the writer refers to the fact that "organization can not take the place of life."

The second thing in our American preaching that impressed this foreigner is the "political factor." He says:

Naturally one great problem which confronts a republic such as this is the molding of the heterogeneous mass of humanity into a homogeneous whole. There must of necessity be some common point around which these must be gathered. That point is the national flag. The focusing of all eyes on that flag and giving to it its full need of reverence is a vital work and at the same time a noble work. But it is not primarily the church's work. The function of the church is to focus the eyes of all on the *cross of Christ*. In this respect I must confess that I have found it a difficult matter in the American churches at times to see the cross of Christ for the Stars and Stripes. Whether the churches recognize this or not a stranger attending many of the church services will gather this impression that the churches have been captured by the State ideal. I am well aware of the fact that in making good American citizens—citizens of enlightenment, politically and socially—the churches are doing a noble work. But while the church through its ministrations will always make good citizens they will become so simply because they have been made Christians.

In one great church that writer listened to a sermon in which a well-known preacher tickled the ears of his cultured, fashionable hearers with quite a description of the reasons why a certain actress was better than a certain other woman in theater work, until the listener's very soul seemed to exclaim: "My God, is this the gospel ministers are expected to proclaim?"

In another church there was a memorial service in honor of some friendly society.

Concerning the preaching, I will let our foreign brother speak in his own words:

The music was all pitched in a minor key as befitted so solemn an occasion. The address of the minister, however, was in a class by itself. The whole domain of domestic and foreign politics was his playground. Boodling editors, boodling politicians, grafters, bolsheviki, all called forth the fiercest invective. Running through this wonderful speech was a rich vein of humor. The audience was in a fever of delight from its beginning to its close. And then in order that the occasion for which that audience of over two thousand people might be fittingly commemorated, the memory of the sacred dead was appended to that amazing address like the wart on Cromwell's nose. For certain reasons I abstain from mentioning the church. It will be sufficient for my purpose to state that the preacher has an international reputation.

In closing, the writer referred to the indifference with which a very well-dressed and fashionable audience treated a graphic description of a needy missionary family's distress when an appeal was made for second-hand clothing to supply their needs.

Blind, Yet Seeing On another page we give our readers another of M. E. H. Everett's touching poems, concerning the flowers in her neighbor's garden across the way. Though blind and unable to write, she is able to see beautiful things with the mind's eye, which she dictates for another to write. Her address is: Mrs. M. E. H. Everett, care of the County Home, Coudersport, Pa. It may be that some of her old friends of fifty years ago would like to write her a word of good cheer.

Outlook for Enforcement Grows Better We were impressed with the words of a United States attorney in Chicago: "It is preposterous to say that the Eighteenth Amendment can not be enforced. Any law passed by the majority of the citizens can be enforced. Crimes against the government have decreased fully one third during the past year."

This good authority urges that we clean up the jury boxes and see that loyal, honest officials are elected to office. It is hard to secure a dry verdict from a wet jury. It is a good sign when Uncle Sam begins to send jury-fixers to Leavenworth for a term of years.

It might be a good thing if some such check could be put upon the disloyal newspapers who improve every opportunity to

fix the jury of public sentiment against the Constitution, and to encourage outlaws in their anarchistic work.

The very fact that prohibition is difficult to enforce is one of the best and strongest reasons why it is needed. The persistent effort to override the enforcement law reveals the widespread outlaw spirit among liquor drinkers, and should warn every loyal citizen against the dangers awaiting the nation if the wets are allowed to have their way. Persistent efforts to violate any good law should arouse the American people to stand together for its enforcement at any cost.

An Ever-present Picture In these sultry August days, with burning sun that heats the office walls until my work shop seems like an oven; when to walk the burning pavements of pent-up city streets seems like walking on a furnace top with heat scalding down and heat blazing up, one can not help longing for the haunts of other days, in open country with its fresh open fields, its shady forests, and its refreshing breezes.

With me there is an ever-present picture of a humble home on the hillside, far above the sultry valley, always fanned by the pure winds from heaven, laden with the sweet perfume of clover blossoms and the fragrance of new-mown hay; while robins in the pear trees and cuckoos in the shady woodland make heaven ring with cheering melody.

What a contrast from the pent-up city air, and the deafening rattle-to-bang of rushing autos and shrieking locomotives! I pity the one who has never known the free open life of a country boy. And I am sorry for the one who, after once having known the wholesome charms of life in nature's open paradise, must languish in the city; even when the ever-present picture of other days fills his soul with rapture, and thoughts of Nature's magic make him long to be a boy again.

Thankful am I that, now and then, my duties have called me out into the country, to mingle with country folk; and to feast upon the scenes of farm and woodland, of mountain and plain, of hill and valley; and to listen to the music of birds and brooks and breezes in the early morning and in evening's restful hour.

To me there is a wondrous charm in:

"The rustling of the branches and the whispering of the trees" and in Nature's many voices that find responsive chords in my soul. Some unknown poet has put it this way:

Oh! I hear them in the morning, at the noon and quiet night,
And I close my eyes and listen while my heart throbs with delight,
And I bless these myriad voices that would call the soul apart,
Here to rest with Nature's children, near her tender, healing heart.

LETTER FROM HOLLAND

DEAR BROTHER HUBBARD:

With very many thanks to you and the Tract Board, I received last week the check for the third quarter of the *Boodschapper* (f398.95). I do not know if it is your intention to attend the Conference at Milton, but I trust it will be welcome to you and the board to hear something of the work in Holland and Java. So I asked my youngest daughter to copy part of my last letter to Rev. Edwin Shaw, a report to the Conference, and send it to you.

She has had to leave her biological studies at the university here, because of a pulmonary affection. She was treated for several months last year at the sanitarium at Beekbergen. Meanwhile her eldest sister, Mrs. Grulleman, returned from Soerabaia in Java to recover her health in a cool climate. She took her with her to Switzerland, where both found a perfect restoration.

My youngest daughter is now helping me timely in my work at my office. She intends to marry in the beginning of next year with Mr. Lylstra at Rotterdam, a loyal Seventh Day Baptist and member of the council of our churches in Holland.

You will remember that I have had here a great deal of serious trouble in my work for the Midnight Mission, caused by the behavior of the local leader in Amsterdam. He was dismissed; but part of the members clung to him and condemned his dismissal. For this reason my personal responsibility for the course of the work here has greatly increased; this costs me a considerable part of my time. Moreover, I greatly miss the help of such a talented man as Mr. Vroegop and of Monsma, too, in the editing of the *Boodschapper* and the general work of

the churches in common. Still, we have every reason to be thankful to the Lord, who sustains us.

To my profound conviction, the work in Holland, as well as in Java, has grown in true importance. Apparently it may seem otherwise. Many expectations have been frustrated (I need only mention such names as Boersma and Monsma), still the original character of our churches here and of our testimony as Seventh Day Baptists have been maintained, firm as a rock.

When our thoughts go back to the time of the planting of our Seventh Day Baptist church in Holland, almost fifty years ago, by my father, and when we ponder on her history we can not but realize that the works of the Lord have been great among us; but only in the eyes of those who have learned to seek out his works, not to the standard of the world, wonted to despise small things. As I showed to the Conference at Alfred, ten years ago, works of great and universal importance have resulted from our small Haarlem Church. A denomination so small as ours is far too insignificant in the eyes of the world to draw its attention. Still, in the kingdom of God one ought not to number but to weigh. God continually pulls down our human considerations and computations and completes those works only which his own hand began. Our little Seventh Day Baptist church in Holland has been called into existence to stand by an immovable trust in God and his infallible Word. A living, childlike faith, working by love, overcomes all the powers of the world and Satan and moves the biggest mountains of difficulties and hardships. The Lord has graciously preserved us by that old spirit of unshakable clinging to his Word and trusting in his promises. So our churches stand today, as well as in my father's time, a witness to those precious truths, trampled down by so many people, but considered by us as our choicest treasures. My father, who was the first to plant the truth of the Lord's Sabbath in Holland, and of scriptural baptism in these parts of our country, was at the same time a man who believed with all his heart the gospel of full and free redemption in Christ without works by grace alone. He was a pioneer in temperance and other good works, as were many of our people who walked in his footsteps. We rejoice

this foundation has been left untouched and remains vital. We think it more needful than ever to build on this foundation alone in our days. The Adventists, having recovered from the blows inflicted on them during and immediately after the war (when they violently disagreed among each other), are displaying again great activity and do their utmost to regain those of their former members who joined us. Let us pray they may not succeed, but even if they do it may be according to God's intention in order that we may preserve our original character, purely.

As to our mission in Java, you know the origin and history of the work at Pangoengsen, initiated and continued for many years by Sister Jansz. Cornelia Slagter has been managing the colony these last two years. But she can do so only in a material way, by caring for crops and cattle and the financial administration, because she does neither understand nor speak the native language. At intervals Brother Viszak comes to Pangoengsen for a week or so to take care of the spiritual side of the work, but this of course is a very imperfect solution. The natives love and respect him; they understand each other, but as he has married Sister Keil and the latter can not be spared in the work for the feeble minded at Temangoeng, it was not possible for him to comply with their desire to come over to Pangoengsen and be their pastor.

Our friends in Java urged us to send a helper for the work among the feeble minded. To our great joy Sister Helen Stuit, member of the Haarlem Church, a graduated nurse, who just passed her examination in the care for neuro-pathics, declared to the church she was perfectly willing to go to Java and devote her life to the care for the feeble minded at Temangoeng in order to enable Brother and Sister Viszak to go to Pangoengsen. None of them ask any fixed salary. The only regular income of Pangoengsen is the small government grant of f75 (or \$30) a month. (We used the contribution of the Missionary Society also for Pangoengsen last year.)

It is a hard time in Holland. Several brothers are unemployed by the general stagnancy in trade. (Brother Munch also is in a bad condition, because common people have no money to buy books.) However, we are sure the Lord will provide,

seeing this young sister so willing to offer her life to this work of charity. Brother and Sister Viszak answered they were very glad Sister Stuit was willing to come over and join them in their work. They hope to introduce her, Brother Viszak will be enabled then to go more often to Pangoengsen; but they think it unadvisable to leave their present work and to move to Pangoengsen.

We hope everything will be settled and Pangoengsen be preserved to our Seventh Day Baptist mission in Java. The Sabbath is the weekly day of rest for all of them there. I hope the churches in America will not forget us in this important period. We have now an opportunity better than ever before, the present local authorities being well disposed toward us. We have an open door there, this mission field being prepared for many years. Brother Viszak is well acquainted with the natives and their ideas. We have Sister Stuit willing to do part of the work of the Viszaks. So I hope this opportunity will be appreciated by all our people, here and in America, to help joyfully and generously in this mission.

Margaret Alt continues her mission work among the natives at Gambong Waloh. She forsook the Sabbath under the influence of the Pentecost people, but still loves our folks heartily. We hope and pray she will be convicted of her error.

In the ten years since the Conference at Alfred, which I had the privilege to attend—a period so eventful for the whole world—our cause as Seventh Day Baptists in Holland and Java, by the grace of God, has held its ground. We now number four churches and one hundred sixteen members (see the statistics I sent to Rev. Edwin Shaw). The Haarlem mother church lost in this last period several of its old members; last year Brother A. Bakker, an old sea captain, member of the council of our churches. He was one of the first Baptists in Holland who embraced the Sabbath and was a pioneer in the temperance movement in Holland. In Amsterdam we also lost by death an old and steadfast member in Mrs. West Boersma at the age of 73.

The Groningen Church steadily grows under the careful pastoral care of Rev. P. Taekema and his excellent wife, who is a great help to him in all his work, notwithstanding her frail constitution. They

MEDITATIONS

II

REV. W. D. TICKNER

Elihu Root said, at the anniversary of the signing of the Constitution: "We can not maintain this Constitution without insisting upon its being followed. We can not maintain it by laughing at those who try to make a joke of it. We can not maintain it by being tolerant and liberal toward those who attack it." No sane person would think of questioning the wisdom of those words.

Their application, however, is more far-reaching than the Constitution of the United States. No nation or government could long be effective if it were tolerant of those who seek to undermine its authority. The kingdom of God is just as important as the government of the United States, and many of us think it is even more so. This kingdom has its constitution and laws. Its constitution is:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself."

The Constitution of the United States is the fundamental law of the nation. All other laws are based upon, or made in harmony with it. So in like manner the laws of the kingdom of God are framed in harmony with its Constitution. To give aid and comfort to the enemy, is defined by our Constitution as "treason." Who shall say that it is any less treasonable to give aid and comfort to those who seek to undermine the authority of God in the world, by teaching disloyalty to his laws? A government without definite, positive laws is a government only in name. It can not exist even in imagination. Who shall say that God has not ordained definite laws in accordance with which the affairs of his kingdom are administered?

To teach that these laws are not divinely ordained is a blow at the government of God. Banishment is the punishment for treason against the government of the United States.

Who shall say that the punishment for treason against the kingdom of heaven should be less severe?

Jackson Center, Ohio.

now hold their regular meetings every Sabbath on a quiet spot in the Mennonite church. It is a rejoicing fact that several young people have joined the Groningen Church in the last two years. Part of them were children of our own people, part of them were gained for our principles by contact with our people.

Brother Munch is faithfully canvassing with the *Boodschapper* and other literature and evangelizing in the villages surrounding the city of Arnheim and at intervals in other parts of our country. In former years when old Mr. Ouwerkerk had a big business and Brother Bloem had his good years in cranberry culture, we could spend a good deal more for propagating our cause in Holland than during these last years. Still I trust we have not lost in real spiritual power neither here nor in Java.

At my office I had a good and faithful help in a young sister of our church, a Roman Catholic by birth. I am very sorry she had to be admitted into a sanitarium for sufferers from tuberculosis.

When I remember how my father was radiant with happiness every time when he spoke of his visits to the Milton Church, the mother of our Seventh Day Baptist church in Holland and of Dr. Wardner, our father in the Sabbath, I regret my visit to America in 1914 was so very short. I had hoped to see many of the churches, but was only in Ashaway and Alfred, and for a few hours in Plainfield. May God strengthen the tie that binds our people on both sides of the ocean. I trust you will rejoice when you realize that the Lord has not forsaken the work that his own hand began fifty years ago by you, as we are sure we shall not be put to shame. Let us continue to remember each other at the throne of grace.

With fraternal greetings,

Very truly yours in Christ,

G. VELTHUYSEN.

The man who will share his purse with you in the days of poverty and distress, and, like the Good Samaritan, be surety for your support to the landlord, you may admit to your confidence, incorporate into the very core of your heart, and call him friend; misfortunes can not shake him from you; a prison will not conceal you from his sight.
J. Bartlett.

MISSIONS

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

THE JAPANESE VIEW

We have no mission in Japan, and the Immigration Act passed by Congress last spring has not concerned our work as directly as it has that of some other denominations; but it is more than a denominational question. It is one that concerns every one interested in the elevation of the races of earth and every institution that is working to establish a brotherhood of all men completely good.

Mr. Fennell P. Turner, secretary of the Foreign Missions Conference of North America, sends, in the name of that body, the following resolutions which have been adopted by native Christians in Japan, and asks that the papers of denominations interested in world-wide missions publish them. The questions involved in these resolutions are great and very difficult. One of the prime factors in the solution of any problem over which men differ is to know how the best people on the other side view it. With this thought in mind the resolutions are sent for publication and consideration by thoughtful people.

THE IMMIGRATION ACT OF 1924 AS SEEN BY THE NATIONAL COUNCIL OF JAPAN

The National Christian Council of Japan, in June, adopted and published the following resolutions in regard to the Immigration Act of 1924 recently enacted by the Congress of the United States:

The Fatherhood of God and the brotherhood of mankind is fundamental to the spirit of Christianity. Therefore, for the perfecting of the highest civilization, individuals and nations should work together. There should be no discriminatory treatment which would engender strife and ill will on account of differences of race and nationality.

In regard to present international relations, it is recognized by all nations that the limitation of immigration belongs to the sovereign right of each nation. Nevertheless, the standard by which such limitation is determined should be based upon common intellectual, physical, political, and moral qualifications, and upon no other ground.

The Immigration Act of 1924, in the United States, in its present form is neither in accord with the spirit of Christianity nor with the standards mentioned above. Furthermore at the time of the enactment of this law, international amenities were not duly considered, nor was there ample opportunity for mutual conference and friendly negotiations. And this we feel, is an additional matter for regret.

The majority of Christians in the United States, through their representatives, as a matter of fact, condemned this legislation, and exerted themselves to the utmost to defeat it, and no doubt will continue to work against it in order to restore the friendly relations historically existing between Japan and the United States. This council desires to co-operate with the Christians in the United States with a view to solving satisfactorily this difficult racial question in the spirit essential to Christianity, and to this end we appeal to the public opinion of the world.

The purpose foreign missionaries have in coming to this country is solely the preaching of the gospel of Jesus Christ, and they have no other purpose in mind. Therefore, though there may be rumors against foreign missionaries, no credence should be given such reports. We desire that the missionaries should remain at their posts unperturbed, continuing their evangelistic work until their mission is fulfilled.

Finally, with all Christians everywhere throughout the world, this council prays for the speedy realization of the kingdom of God upon the earth.

A MESSAGE FROM THE CHRISTIANS OF SENDAI, JAPAN

At a meeting of the Christians of Sendai, Japan, which was held on June 26, 1924, the resolution given below was adopted. It was sent to the secretary of the Foreign Missions Conference of North America by Pastor Hagiwara, who served as the chairman of the meeting with the request that the resolution be brought to the attention of the Christians of the United States. Pastor Hagiwara says that the sentiment expressed in the resolution represents the views of the Japanese Christians:

In the immigration bill recently enacted by the United States of America, the clauses which particularly discriminate against immigrants from our country are deeply to be regretted, because they disparage the great principle of the brotherhood of mankind, which is fundamental to the spirit of Christianity and hinder the establishment of the highest civilization and of international peace.

This meeting pledged itself that, in union with the tens of millions of Christians in America and in our country who are of like principles and faith with us, in accordance with the fundamental principles of Christianity and for the sake of the name of our Lord Jesus Christ, we shall exert ourselves to the utmost for the abolition of these discriminatory clauses.

LETTERS FROM THE COLORADO FIELD

Rev. William L. Burdick, Corresponding Secretary,
Ashaway, R. I.

DEAR BROTHER BURDICK:

Perhaps in addition to the statistical report for the month of May, which I spent during the last quarter in the employ of the Missionary Society, that I am sending you, I should state that Mrs. Coon and I visited our Sabbath keeping families in Colorado Springs, Canon City, Pueblo, and Mathe-son, besides our people in Denver, and four or five families of Seventh Day Church of God people whose postoffice is Shaw, Colo., one hundred twenty miles east and south of Denver.

It strengthened our hearts to find scattered Sabbath keepers like the Perkins, Stantons, Bonwells, Stillmans, Maxsons, and Van Horns holding up the banner of truth in the midst of adverse circumstances. We spent two Sabbaths with the people at Shaw, preaching eight times there. They want us to "come again" with the gospel message. We may write you more of these good people at another time.

We spent two Sabbaths in Denver, preaching each Sabbath in the home of William Jeffrey. Once, upon a cordial invitation from the pastor, I spoke briefly to a Seventh Day Adventist congregation in Denver. We are hoping and praying that at length funds will be forthcoming for the hiring of a church building or hall in Denver, and the employment of another preacher, and a good leader of the song service, so that we may in a good reasonable way conduct a real, warm, practical, evangelistic campaign in that city.

The field there is big, and the need is great. We ought to have a good Seventh Day Baptist church organization there. But we can not expect it without much prayer, consecrated means, and long, hard work dedicated to God in the way of saving souls. The promise of reward for such service is great. Who will help in the great cause?

We traveled by automobile for this work one thousand fifty-one miles at an expense to the Missionary Board of \$24. I hope to write you some other time of the additional camping equipment furnished us this year by our Boulder and Denver people, and of money sent by a good woman in Massachu-

setts that we have used for the purchase of song books for our work on this great field. We thank God for those who are so deeply interested in his work here. Please all earnestly pray that we may do a worth-while work. We want to see souls saved and the cause of God established everywhere. May the love of God fill every heart of every member of the Missionary Society.

Your brother in Christ,
D. BURDETT COON.

Boulder, Colo.,
June 30, 1924.

Mr. Erfort Sweet,
Boulder, Colo.

DEAR BROTHER SWEET:

The few lines I write here will be of interest to you and the church. Will you see that they are read at the church service next Sabbath morning?

We reached here in good season last Friday afternoon. Had our tents up ready for house keeping before Sabbath. After Sabbath school of the Church of God people Sabbath afternoon I preached to twenty-one people. Preached to the same number of people that night, and have preached each night since. We had a pretty good audience Sunday night. Expected we would not have as many again before next Sunday night. But last night we had much the largest congregation we have had. Every seat was full. We brought in one of our cot beds from the tent, and that was soon filled. People are talking about the meetings. They are giving the best of attention and seem eager to hear the message. Tacy presides at the organ. Mrs. Coon leads the song service. Gladys and Beulah assist all along the line. They sang a duet last night. The people are taking hold of the song service in a splendid way. *Awakening Songs* are just the kind of books for this work.

We are camped at what is known as the "Bobtail schoolhouse." There is a good barn here in which I keep the car when it is not in use. I back the car into the barn, and we use the car lights for the tents when we need them. Weather is hot during the day, too hot for remaining in the tents much of the day. But we can come into the schoolhouse for cooler weather when it is so hot in the tents.

Nights are cool and delightful for sleeping in the tents. We are visiting among the people, who are very cordial. We are invited out for dinner today, and at another home seven miles from this one for supper.

We have spent \$11 for "eats" since we came here. But the folks are voluntarily bringing in a lot of "eats" now, such as bread, butter, cottage cheese, milk and cream, eggs, radishes, etc. A woman told us last night that she had a couple of chickens for us.

There is a mixture of representatives of various denominations here but no organized church in the community. The need for gospel service here is very great. They will be in the midst of grain harvest in a few days. Brother Taylor, one of the leading men in the community, is billed to harvest with his header six hundred acres of wheat. Everybody will be more than full of business by the first of next week. Whether we shall think it wise to stay longer than till next Sunday night in the face of these conditions we do not know now.

Oh, that we might see a harvest of souls as well as a harvest of wheat! Let the church pray earnestly that this may be.

With love to one and all, I am,
Yours affectionate pastor,

D. BURDETTE COON.

Shaw, Colo., July 16, 1924.

MONTHLY STATEMENT

SAMUEL H. DAVIS
In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY
July 1, 1924-August 1, 1924

<i>Dr.</i>	
Balance on hand July 1, 1924.....	\$15,536 69
Washington Trust company, interest credit.....	2 34
Woman's Board, evangelistic work in South-western field	100 00
Memorial Board:	
Charity L. Burdick Bequest	8 84
Utica Church, Wis.	13 63
Delos C. Burdick Bequest	279 23
Delos C. Burdick farm	12 79
Eugenia L. Babcock Bequest	129 28
E. K. and F. Burdick	9 99
Hornell Seventh Day Baptist Church.....	54 33
Mary E. Rich Fund	30 73
Missionary Society	30 74
Penelope R. Harbert Bequest	28 47
Sarah P. Potter Bequest	22 05
Dr. W. H. Tassell, Debt Fund	10 00
One-third collection Central Association, Mis-sionary Society	18 33
Mrs. George F. Annas, Missionary Society....	10 00
One-third collection Eastern Association, Mis-sionary Society	46 41
Income Permanent Fund, General Fund.....	1,000 00
Income Permanent Fund, General Fund.....	500 00
Circle No. 3, Milton, moving Georgetown Church	25 00

Conference Treasurer:	
Georgetown Chapel	36 46
Boys' School	128 54
Girls' School	128 54
Missionary Society	1,081 19
Parallel Budget:	
Georgetown Chapel	70 57
Boys' School	357 87
Girls' School	406 28
Missionary Society	481 75

\$20,560 05

Cr.

Canadian Pacific Railway Company, 25 per cent fare of Davis and Thorngate families to Shanghai	\$ 331 83
T. L. M. Spencer, July salary	83 34
R. J. Severance, June salary	83 34
William L. Burdick, June salary, traveling expenses, postage, etc.	193 34
L. J. Branch, June salary	25 00
C. C. Van Horn, June salary	41 67
R. B. St. Clair, June salary	50 00
George W. Hills, June salary	41 67
G. H. F. Randolph, June salary	25 00
H. Eugene Davis, salary and children's allowance	125 00
H. Louie Mignott, June salary	35 00
G. Velthuysen, April-June salary	175 00
Charles W. Thorngate, April-June salary	50 00
Ellis R. Lewis, April-June salary	50 00
Lena G. Crofoot, April-June salary	25 00
William Clayton, April-June salary	25 00
Angeline P. Allen, June salary	25 00
Mrs. H. E. Samms, Santa Cruz Chapel.....	175 00
Treasurer's expenses	28 00

\$ 1,588 19

Balance on hand

18,971 86

\$20,560 05

Bills payable in August, about.....\$1,500 00

Special funds referred to in last month's report now amount to \$18,482.64; total balance \$18,971.86; net balance in hand \$489.22.

S. H. DAVIS,
Treasurer.

E. & O. E.

ANNUAL MEETING OF SABBATH SCHOOL BOARD

Notice of annual meeting of the Sabbath School Board of the Seventh Day Baptist General Conference.

The annual meeting of the Corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the "Gothic," at Alfred, N. Y., Wednesday night, September 10, 1924, at 7.30 o'clock.

A. LOVELLE BURDICK,
Secretary.

Milton, Wis.,
August 21, 1924.

Guard within yourself the treasure, kindness. Know how to give without hesitation, know how to lose without regret, how to acquire without meanness. Know how to replace in your heart the happiness that may be wanted in yourself.—F. W. Faber.

TRACT SOCIETY—JULY MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, July 13, 1924, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Willard D. Burdick, William M. Stillman, Theodore L. Gardiner, Orra S. Rogers, Jesse G. Burdick, Irving A. Hunting, Jacob Bakker, James L. Skaggs, Frank A. Langworthy, Ahva J. C. Bond, Arthur L. Titsworth and Business Manager L. H. North.

Visitors: Mrs. Willard D. Burdick, Mrs. David E. Titsworth.

Prayer was offered by Rev. Theodore L. Gardiner, D. D.

Minutes of last meeting were read.

CORRESPONDING SECRETARY'S REPORT

I attended the meetings of the Eastern Association at Ashaway, R. I., June 12-15, and the Western Association at Nile, N. Y., June 26-29, having places on each of the programs.

Word has been received of the arrival of the literature sent by freight to Jamaica and Trinidad.

Elder Mignott writes from Jamaica that he is visiting the churches, and reports interest at other points. He organized another Seventh Day Baptist church, known as the Ballemony Church, at Pedro, P. O., with ten members and fifteen children in their families. C. M. Flynn is leader.

In the mountains above Bath he held two meetings where "a wonderful interest prevails, which will be followed up by the Bath Church, with the help of Brother Shadrach Finn," leader of the Bath Church.

The president of the Tract Society has received a letter from John Manoah, evangelist, of Kandal, South India, which he asks me to read. In this letter Mr. Manoah tells of the building of their church at a cost of about \$3,000, and that they have paid all but \$400 of this. He pleads for help to pay this indebtedness. He has six children, and cares also for seven orphan children.

A letter from Elder Wm. Talback, Reval, Esthonia, tells of the great needs of the people in "those formerly Russian provinces," and that the mission needs a motorcycle to reach these people who are away from the railroads. He also asks for help to the extent of \$100 quarterly, to help two missionaries carry on this work.

In accord with your request at the last meeting, of the Tract Board I have secured from Elder R. B. St. Clair a fuller statement of his ideas about a joint work with the Missionary and the Tract Societies and the General Conference that he would like to be engaged in. (Here the secretary read from Elder St. Clair's letters).

Charles R. Cust has sent me "News and Notes" for May, in which he tells of the organization of the Seventh Day Baptist Sabbath school at Mile End Junction, Trinidad, with a membership of thirty adults and fourteen children. At this place they are very anxious for Seventh Day Baptists to start a religious day school, seventy-five children being pledged to attend. A lady has given land for the school building that they at once began to plan to erect. A Miss Pierre, for some time a Roman Catholic teacher, but who has become a Seventh Day Baptist, would teach this school if provision could be made for salary.

The people at Mayaro and Mile End Junction were anxiously looking for the coming of Elder T. L. M. Spencer to baptize those who are awaiting baptism and to organize the Seventh Day Baptist church.

Brother Cust writes that he feels that he must return to his work as a pharmacist, in order to secure his living; but his heart is very tender towards those who are asking for meetings. Among the recent inquirers were two East Indian women who asked for salvation.

Brother Cust has splendid helpers at Mayaro and Mile End Junction.

Correspondence presented by Secretary Burdick was referred to the Advisory Committee for consideration.

Director Bond reported on his attendance at the Central Association.

Voted to approve the action of Director Bond in the publishing of two thousand copies of a pamphlet by R. B. St. Clair, entitled, "Lost in the Maze of a Great City," for the Vocational Committee's plan of co-operation.

The report of the treasurer for the fourth quarter and the annual report were presented, duly audited.

Reports approved and adopted.

The Supervisory Committee presented a profit and loss statement of the publishing house for the year closing June 30, 1924, and Business Manager L. H. North presented his report for the same period.

Report adopted.

Subject to the approval of the treasurer it was voted that the \$1,247.94 profit for the year, be applied to the reduction of the principal of the equipment notes.

The Committee on Distribution of Literature would recommend:

1. That the board supply tracts asked for by Mr. Victor A. Nelson for general distribution, as follows:

- Not Under Law But Under Grace—3,000
- Following Jesus—1,000, on hand
- Sanctification—1,000, on hand
- The Birth From Above—3,000, on hand
- Pro and Con—10,000

2. That the policy of distribution of the Sab-

bath Catechism be changed and that hereafter a charge of ten cents per copy be made.

The committee would further report that in accordance with authority given by the board to republish needed tracts, orders are being placed as follows:

Her Wedding Ring—2,000
Not Under Law But Under Grace—5,000
Pro and Con—10,000
 The Sabbath Post Card—3,000
Why Sunday Is Observed As The Sabbath—2,000

The Sabbath and Seventh Day Baptists—2,000
 Respectfully submitted,

JAMES L. SKAGGS,
 Secretary of Committee.

Recommendations adopted.

Voted that fifty copies of the *Sabbath Catechism* be placed at the disposal of the corresponding secretary.

The Committee on RECORDER Drive reported progress. The following were presented by Editor Gardiner.

We deem it important that our publishing house shall be represented in the General Conference by the business manager as heretofore; therefore we request the Supervisory Committee to arrange for Mr. North to attend Conference at Milton and to have a headquarters there for all our publications and to receive subscriptions for the *SABBATH RECORDER* and our Sabbath school helps.

Request approved and adopted.

We regret that this is Pastor Skaggs' last meeting with this board before leaving Plainfield for his new field of labor, and we hereby express our deep appreciation of his faithful services in various committees, and of his work as a loyal counselor in the deliberations of the board for the last seven years.

We extend to him our best wishes for his success in days to come as a pastor and leader in our denominational problems.

Unanimously adopted by a rising vote.

The corresponding secretary presented in outline his annual statement to the General Conference.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
 Recording Secretary.

TRACT SOCIETY—AUGUST MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, August 13, 1924, at 2 o'clock p. m., Vice President Alexander W. Vars in the chair.

Members present: Alexander W. Vars, Asa F. Randolph, Frank J. Hubbard, Theodore L. Gardiner, Irving A. Hunting, Jacob Bakker, Frank A. Langworthy, Ahva J. C. Bond, Arthur L. Titsworth, Business Manager L. H. North.

Visitor: Mrs. David E. Titsworth.

Prayer was offered by Rev. Ahva J. C. Bond, D. D.

Minutes of last meeting were read.

Director Bond reported that two thousand copies of a tract by Rev. L. F. Hurley, entitled, "Preserving the Idea of Stewardship," have been published.

The Budget Committee presented the following report:

SUGGESTED BUDGET FOR THE YEAR 1924-25

Expenses:	
<i>Sabbath Reform Work:</i>	
Holland, <i>De Boodschapper</i> , Rev. G. Velthuysen	\$ 600 00
Mill Yard Church England.	100 00
British Guiana, <i>The Gospel Herald</i> , Rev. T. L. M. Spencer	100 00
Pacific Coast Association, traveling expenses	50 00
Committee on Revision of Literature, books, supplies, etc.	300 00
Special Sabbath Reform Work	600 00
Advertising	200 00
	<u>\$ 1,950 00</u>
<i>Appropriations for Publications (in excess of income):</i>	
SABBATH RECORDER	\$6,500 00
Magazine for Young People	
<i>Helping Hand</i>	275 00
<i>Intermediate Graded Les- sons</i>	450 00
Sabbath Lessons	450 00
Tracts and General Printing	1,000 00
	<u>8,675 00</u>
<i>Interest on Equipment Notes</i>	690 00
<i>Miscellaneous:</i>	
Payment on indebtedness ..	\$3,000 00
Traveling expenses of repre- sentatives to Conference and associations, and inci- dental expenses	400 00
President's expenses	200 00
Legal expenses, treasurer's expenses, etc.	200 00
Secretary—salary and expen- ses	700 00
Denominational Files Com- mittee	250 00
Life annuity payments	1,000 00
Interest on loan	180 00
	<u>5,930 00</u>
	<u>\$17,245 00</u>

Sources of Income

Income from Permanent Funds, Memorial Board.	\$4,000 00
Income from Permanent Funds, treasurer	3,700 00
Collections—General Confer- ence, associations, etc. ...	150 00
Woman's Executive Board ..	400 00
Forward Movement	7,695 00
Publishing house earnings and payment of interest on equipment notes	1,300 00
	<u>\$17,245 00</u>

Report adopted.

Item "four" in the report of the Committee on Distribution of Literature presented at the June meeting was considered, and the following action was taken, viz., that the question be referred to the commission, the board feeling that revising and publishing the *Seventh Day Baptist Manual* is a denominational work which the Tract Society will publish if the commission desires and will insert the necessary item in the budget.

Treasurer Hubbard read a very interesting letter from Rev. G. Velthuysen of Holland.

Voted that we register our disapproval of a "supplementary budget" apart from the budgets as originally submitted.

Voted that we suggest to the commission for their approval the appointment of a committee by this board to arrange for raising funds for the completion of the denominational building.

Voted that we request Director Bond to submit the suggestions made at this meeting to the commission at its coming meeting.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
 Recording Secretary.

MISS MARY ANDREWS—RECORDER'S "AUNT MARY"

[Our young people will remember some poems and the excellent nature stories—of birds and small animals—by one who always signed herself "Aunt Mary," in the RECORDER, a few years ago. When her mother's illness made it necessary for her to give up her writing, she expressed regret that her articles must cease to appear for a time at least; and we, too, were sorry when she had to stop. The article below from

the *Farina News*, tells the story of "Aunt Mary's" life, and gives the sad news of her home-going.—Ed.]

Mary Shepard Andrews, daughter of Towner P. and Eleanor V. Andrews, was born near Farina and lived her entire life in this vicinity, about fifty-five years.

She united with the Seventh Day Baptist church at twelve years of age and served the church faithfully and actively until her death, which occurred May 21, 1924. She became interested in Christian Endeavor work, and through her efforts caused a Young People's Society of Christian Endeavor to be formed in her church and held the office of president for several terms as well as other offices. She was also interested in the Junior Endeavor and held the office of superintendent for several years. She served as church treasurer for a number of years, president of the Aid society, and also taught a class in Sabbath school several years. Until sickness in her family compelled her absence, she was a constant attendant at every church activity.

In 1912 she organized a class with twenty-three members, of the Daughters of the American Revolution, and by her interest and knowledge made a good record for the chapter. She was the first "regent" and last; and never regent served a chapter better. She made an exhaustive study of genealogy and was always glad to serve others from her large store of information.

She possessed a brilliant mind, and never ceased studying. She loved all forms of nature and had acquired a great fund of knowledge to which it was her pleasure to add. She was a devoted daughter and sacrificed her health by her care for two years of her invalid mother who passed away six weeks before her daughter.

She leaves two brothers and many friends who will sadly miss her.

Funeral service was held at the Seventh Day Baptist church Thursday, May 22, conducted by Rev. Mr. Phillips, and interment at the Farina cemetery.—*Farina News*.

My Father! what am I, that all
 Thy mercies sweet like sunlight fall
 So constant o'er my way?
 That thy great love should shelter me,
 And guide my steps so tenderly
 Through every changing day?

—Author Unknown.

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.

COLLEGE ACTIVITIES

The glory of the modern American co-educational college lies perhaps most in this, that it substitutes "college activities," with its training in human affairs, for the wasteful leisure-time excesses whereby too many European students still fail to get anything but a degree, sometimes not even a degree, from a college career.

In college activities powers for social responsibility are quickened and ripened. In coeducational colleges these college activities give both sexes the additional advantage of training in straightforward relations with each other. Strengthened by the new outlook on life gained daily in laboratory, library, and classroom, young men and women together organize committees on journalism, the drama, music, athletics, debate, politics, charitable endeavor, club life, devious relations with alumni and with the outside world. Any campus of a great co-educational college is an intricate web of associations claiming brain-power and loyalty from each member of many groups. So is life. The pressing social need is for men and for women thus trained and trained together.—*Jessica B. Peixotto, in the November, 1923, Forum.*

You can not make the university a substitute for the discipline of life; and in all our educational schemes it must never be forgotten that you can not by the study of books obtain the equivalent of contact with men. But you can create an attitude that favors understanding and disseminate the

knowledge of conditions that leads to an exact appreciation.—*Secretary Charles E. Hughes, in School Life.*

THE RELIGIOUS IMPULSE

In the educational system of any nation, account must be taken somewhere of the religious impulse and the need for its training.

A perfectly free and universal discussion of the controversial points at issue between science and some interpretations of religious teachings is the thing of first importance toward harmonizing those two, science and religion, in the mind of the student.

The demand is more insistent today than it has ever been before that scientists make their case in language understandable to the common man, and that preachers make their case in language understandable to the common man. And for this reason those who are bringing the controversy into the broad arena of newspaper discussion today are rendering the greatest possible service toward a satisfactory and probably, an early settlement.—*Dean Kelly, University of Michigan.*

The younger generation of today is not irreligious beyond the wont of youth in other time, but it is radically reconceiving what being religious means; it is not hostile to the established ways and means of religion, as it frequently was a generation ago; but it is more or less dissatisfied therewith, and is, to a large extent, giving these things the "go-by," much the same as it is doing in regard to traditional ideas of education, mid-Victorian standards of propriety, time-honored conceptions of the literature one should read, party-led loyalty in politics, and so on.

The outcome? There seems to be preponderant confidence that the gain will, in time, be greater than the loss, obvious as the latter now is; that the churches must reset their sails to be filled with the wind of the spirit, now blowing, as often before, "where it listeth,"—are, indeed, doing so in not a few instances with notable skill, though many are still in the doldrums; that the younger generation is seeking, however brashly in this as in other matters, new outworkings of that instinctive urge, which is the age-long demonstration that religion

is inherent in human nature.—*The Boston Herald.*

It was Wellington who said that the Battle of Waterloo was won upon the cricket fields, of Eton and Rugby. We believe that the Battle of Chateau-Thierry and the Argonne were won, in part, on the athletic fields of America.

When two teams, equally matched physically, meet, it is the inspired team that emerges victor. The lad or the team fired by a mental idealism is hard to beat. Colleges and universities are institutions of ideals. The pages of athletic history teem with names of men who have gone on the varsity field inspired, their finer selves fired by their duty to their school, and players who have been carried off the field when the game was through by masses of worshiping students—heroes in the school's annals.

It does not take a fast man or a star player to make an outstanding athlete; but rather a quick and agile man fired by ideals. The morality is especially high with the arrogant and self-important athlete. These men do not make the really great players.—*Dr. F. C. Allen, Director of Athletics, University of Kansas.*

OUR STRENGTH IS THE COMPANIONSHIP OF THE ABIDING GOD

REV. E. ADELBERT WITTER

(Sermon in Quarterly Meeting at Albion, Wis., July 19, 1924)

Text: Zechariah 4:6, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

Throughout the history of Israel there is revealed the fact that the children of Israel followed in the ways of the other nations of the earth to such an extent that there was a forgetting that the Lord, Jehovah, had been their cloud by day and their pillar of fire by night. In this forgetfulness they had gone farther and farther away from God. The shadows and troubles natural to such a forgetfulness gathered thick about them. At a time of special deep depression, when the fortunes of Jerusalem were at their lowest ebb, the prophet Zechariah raised the question as to how the nation was to be saved from utter ruin. "With one of those flashes of deep spiritual insight, so characteristic of the prophets

of old; he saw that the only hope for deliverance was to be found in reliance upon spiritual forces." The illustration by which this truth is set forth is to be found in the revelation which the angel made to him in the golden candlestick with the seven lamps supplied with oil from two olive trees, one on the right side and one on the left. The essential meaning here set forth is that spiritual life is fed from an unseen source, that it is through the ministration of the Spirit that the flame of devotion is kept burning within the Church as well as in an individual life.

I think the tendency to trust in outward things for spiritual success has been common in every age. At the present time this tendency exists in a very seductive form. There has been, and is, a strong temptation to trust to the power of organization, wealth, and learning, and to forget that while all these things have an important place in the development of all national and church life, they can not be made substitutes for the ministry of the Spirit upon which we must depend for ultimate success. The victory is not to great battalions, as Napoleon declared. The kingdom of God is not established in the hearts of men by pomp and show; it cometh secretly and silently. Jesus said: "It is like leaven which a woman took and hid in three measures of meal till the whole lump was leavened."

At all times when the children of Israel put their dependence upon the lead and teachings of Jehovah, at all times when they followed the promptings of the Holy Spirit, they were made victorious and enjoyed the fruits of their success. Disaster, disappointment, and decay came to them only when they put their trust in the arm of flesh and followed after the worldly spirit.

Christianity was born in weakness. All the forces of the social and political world were arrayed against it. "Its dependence was put entirely upon something unseen by mortal eyes. So long as its dependence continued in that secret source of help it prospered. Its mighty victories were all gained while adhering to such a dependence. But when Constantine gave to the Church the support of the State and it began to lean upon the arm of flesh, then there was injected into the life of the Church that which caused its spiritual decay and plunged it

into an age-long darkness, there to molder till aroused by a new Spirit awakening."

In the present day there is need to put emphasis upon the ministry of the Spirit, and to rely more completely upon spiritual forces for the accomplishment of spiritual ends. Too many, in these days, seem to measure their worth to the Church and to the cause of Christ in the world by the financial support they give, rather than by the fervency of their spirit of devotion, manifest in prayer and testimony and warmth of personal work for, and with, those who may be led to the feet of the Master. While financial support is needed, I believe that those who put under the Church the prayer of faith and the support of warm earnest souls, give a larger measure of support to the real work of the Church than do those who pour into its treasury from their abundance. Let us bless God for the larger financial support, but let us seek with all the earnestness of souls aflame with the Holy Spirit to hasten that time when all shall be so filled with the Spirit that gifts and service shall be prompted and attended by prayer and appreciation of God's love for the world. I do not give expression to this thought because I in any way underestimate the value or the necessity of the larger giving of our means, but that I may emphasize the need and the value of the support which is sure to come from the quickened and more active spiritual life and service.

There is one thing which the angel said to Zechariah in his vision that should always be kept in mind. Listen! "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit saith the Lord of Hosts." Rev. T. Randda Williams said: "I believe that is just what the angel is saying to all the nations of the earth. We have tried the way of might, we have tried the way of power. It is time now to try the way of the Spirit of God. Zerubbabel had to build the temple. He saw great difficulty, but the angel said, 'Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with great shoutings crying, Grace, grace, unto it!' That is to say, when the people see the last stone put upon the building they will say: 'How beautiful! How beautiful!'"

Our forefathers left their ancestral homes and pushed into these western plains and forests. They came not in pomp and power, but in weakness, with their teams and with their few belongings. They came by twos and threes to face the privations and hardships that must always attend the subduing and building up of a new country into homes surrounded with comfort in which the children may grow up in the midst of education and refinement. They came in weakness so far as the arm of flesh is concerned, but they came possessed of a mighty power for conquering, because they came in the power of the Spirit of the most high God. It was in him they put their dependence for guidance and for sustenance. A Bethel of prayer and devotion was erected wherever they settled. The house of worship with its spire pointing heavenward in every hamlet and in the open country testified to their thought of, and confidence in, their heavenly Father. Is it too much for us to believe that in the midst of their struggles, in the midst of the great work that was theirs, they enjoyed angel visitations again and again? Is it too much to believe that by these visitations they were strengthened in heart as they pursued their task of home building?

To the individual, to the Church, and to the nation, the angel returns again and again to create new opportunities and make new starts possible and to initiate new beginnings of life on higher plains. Let us remember that all this is because the love of God persists. The abiding love of God is the background of it all. We may change; God is ever the same. The Old Testament reveals the striving of God with man. Through all their wanderings and hardness of heart God was still the shepherd of their souls. He returned to them again and again when they had turned away from him. Again and again did he call after them and plead with them to return from their wanderings that they might be saved from ruin. The parables of Jesus reveal the same truth. The shepherd leaves the ninety and nine and goeth into the wilderness after the one that is lost. Through all history is revealed the fact that God is calling after men to come back into the security of the Spirit. Is it not possible for us all to see that in the midst of present day conditions God is calling anew to

us, as a people, to come back into the faith of the fathers, into the spiritual warmth of their devotions, into the power of their confidence in, and dependence upon, the Lord, Jehovah?

Brother A. L. Davis was not so far afield in his address of welcome to the Eastern Association when he said, "Let us go back to Bethel, and make there an altar unto God: back to an abiding faith in his Word. We have wandered far from God, 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 turning, I think I see evidences of a return to Bethel—a return to the faith of our fathers. In these days of money-getting, of pleasure-seeking, I think I read evidences that we are not satisfied with these things. 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 do not believe that Brother Davis would ignore the value of a faith that has ripened with the development of our life. But I do believe that he wished all to consider the value of the simple, childlike faith that makes it possible to see God as a companion without the questionings that some present-day thinking has aroused in the minds of men.

It is my conviction that Mr. Davis had a sensitive finger upon the pulse of the world when he penned that vision. I believe that the world is beginning to recognize anew its source of strength and its need of companionship with the abiding God.

The day is fraught with great possibilities for growth in spiritual power, and growth in all that heart can desire in the Lord if there is an entering into, and a cultivating of, this companionship with Jehovah, our God. God wants live wires, real teachers of spiritual truths, in every community, in every hamlet, in every city throughout the wide world. The world is crying for those, who, through the power of the Spirit, shall lead them out of the galling bondage of a real worldliness into the promised land of spiritual freedom in companionship with God.

I am coming to feel very strongly that the aged woman from whom I receive an occasional letter was right when she said:

"If we as a denomination would let the Holy Spirit have the right of way with us, if we would get the baptism of the Holy Ghost, there would be no trouble about getting the money needed for the denominational work; there would be money and workers enough to meet the needs of the present hour." Let us believe that under such conditions the work would continue to enlarge and means and workers would increase as rapidly. Beloved of the Lord, God help us to realize that the crying need of the hour is for that sense of divine leadership that will open the heart of the individual to the needs of the hour, making it so sensitive to the cry of the world's need that it may hear the voice of the Master, and hearing, be willing to go in the way directed.

The calls of the world for gospel light and truth are many. The opportunities for Seventh Day Baptists to go forth in the name of Jehovah with Sabbath truth seem to be multiplying in all parts of the world. Time was we had to hunt for inviting fields, for opening doors to spread Sabbath truth. If God is opening these doors then there is a duty that is ours and we shall be sufficient for these things if we receive first the endowment with power from on high in the baptism of the Holy Ghost. With this we shall never fail to be possessed with the power of companionship with the abiding God.

God help us all to make the poet's thought our prayer.

Come, Holy Spirit, Heavenly Dove,
With all Thy quickening powers;
Kindle a flame of sacred love
In these cold hearts of ours.

Come, Holy Spirit, Heavenly Dove,
With all Thy quickening powers;
Come, shed abroad a Savior's love.
And that shall kindle ours.

In the house of commons at Ottawa, speakers bitterly denounced Chicago's tapping the waters of Lake Michigan with its drainage canal. This "modern bucaneeing," it was charged, was depriving the Great Lakes of more water than flowed over Niagara Falls, and would in time make a duck pond of Lake Erie and the St. Lawrence River. Government action was demanded to protect Canada's rights under treaties.—*Bible Advocate*.

WOMAN'S WORK

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

ONE WORD

One bitter speech sank in a heart
And there it grew and grew,
Till, like cold ice in crystal pent,
It rent that heart in two.

One tender word reached to a soul
Famished for love—far spent;
With faith revived, that soul shed light
Along each path it went.

—*Clinical Medicine.*

A PARABLE OF THE GOOD AMERICAN

Mrs. Augustus Bell Silvertone stepped lightly out of her car and was soon expounding the best methods of Americanization to a select group of club-women. She was warmly applauded as with felicitous phrases and levelling logic she showed that aliens, especially Jews, must be brought out of their shell of exclusiveness, and be led to imbibe the ideals and free spirit of America.

Mrs. Silvertone felt that she had made a decided hit, but on her return to her pretty home, called "Altruista," at 101 Freedom Avenue, she was shocked when she arrived, by the dreadful news that "Ivygreen," the adjoining cottage, had been bought by Moses Goldberg, who was preparing to move in next day with his large family. Mrs. Silvertone was so upset that she went at once to her room to plan measures of protection for herself and her two boys. A wall of exclusion must be built at once. She telephoned her husband to have a contractor come early next morning.

Mr. Goldberg and his family came, saw and understood. That wall kept the two families as far apart as Palestine and California, but it enabled Mrs. Silvertone to "pursue the even tenor of her way" and prepare speeches on Americanization, for which she was highly esteemed in three states. Occasional glances which Mrs. Goldberg shot at her when they met unavoidably on the street convinced Mrs. Silvertone that her new neighbor was lacking in Christian spirit.

A fortnight later, Mr. John B. Friendly, a business man who owned the house next to Mr. Goldberg on the other side, arrived home from his holiday with his wife and children. Seeing his new neighbor cutting his lawn one evening, he crossed over, shook hands, and told Mr. Goldberg about the best way to make grass grow on that ungrateful soil. John was a home man, accustomed to spend his evenings with his family, and when he brought home any new Victrola records, he often invited the Goldberg family to hear them. When Mrs. Friendly was ill, Mrs. Goldberg sent fragrant roses.

A month later, Moses was amazed and pleased when John invited him to accompany him to church. "No, dat iss not for me!" he replied. "Well," responded Mr. Friendly, "you know we who come from the East and the West are to sit down in the kingdom of God some day with the children of Abraham, Isaac and Jacob, and we might as well begin now."

"I vill tink about it," said Moses, for he wished to consult his wife. She did not manifest the opposition he had expected, for she secretly longed for human society, and had a mother's desire to see her boys brought under good influences. At one time she had a leaning towards Christian Science, but ever since Mrs. Levi Cohen's baby died without a doctor, she had turned against it. "I would not go to a mission," said Moses to his wife; "but you see, Rebecca, this is not a mission, it's a proper church where the folks go."

So it came to pass that a few weeks later, one Sabbath morning, when his boy of eight was recovering from a fever, Moses Goldberg put on his best suit, crossed the lawn to the Friendly's door and rejoiced his neighbor's heart by saying, "I vill go to church today."

The two men sat in the same pew and Moses, to whom, like most Jews, the synagogue was but a piece of antiquated boredom, felt instinctively drawn to the kindly atmosphere of the place, and the heartfelt, tuneful singing. Moses' soul responded as he joined in the reverent, dignified worship of the Almighty. What he and Rebecca and the boys lacked, these happy worshippers seemed to have, namely, an intangible, indispensable something which glorifies existence, relates man to his Maker and draws him closer to his fellow man.

The minister's sympathetic prayer "for those who are passing through sickness or bereavement" touched him deeply. Moses continued to attend, and in due time recognized Jesus of Nazareth as the Messiah. Like Zacchæus, he immediately began to plan for restoration to those whom he had wronged. "I'll have those repairs made on that tenement right away. I must lower the rent of the rooms these two widows have in my house on Cheap Street; for Christ's sake I'll see if I can't give people better homes."

Time passed. The Goldberg family now miss few Sabbaths in church. Last May one of the boys received a prize in a Bible school competition and Mrs. Goldberg takes pride in decorating the church with flowers for the communion services. If anyone should question Moses about the date of his conversion, he would say unhesitatingly, "De day Mr. John B. Friendly shake hands and help me with de lawnmower."—*The Missionary Review of the World.*

MINUTES OF THE WOMAN'S BOARD MEETING

The Woman's Board met August 4, 1924, with Mrs. J. W. Morton, at the call of the president.

Present were Mesdames A. B. West, W. C. Daland, J. W. Morton, J. H. Babcock, L. M. Babcock, G. E. Crosley, A. E. Whitford, Edwin Shaw, members, and Mesdames A. B. Landphere, H. E. Davis and H. L. Polan, visitors.

Mrs. West read a portion of Scripture and Mrs. Eugene Davis led in prayer.

Minutes of the July meeting were read. The treasurer presented her report for July and the board voted to adopt it.

The corresponding secretary read letters from Mrs. C. D. Coon, Riverside; Mrs. Jay Brown, Brookfield; Mrs. R. J. Mills, Hammond; Mrs. Nancy Smith, Fouke; Mrs. Margaret Hummel, Boulder; F. P. Turner, of the Committee of Reference and Counsel, New York City, and the National Christian Council of Japan.

The president brought correspondence from Mrs. W. M. Simpson, Alfred Station; Mrs. E. M. Holston, Dodge Center; Rev. A. J. C. Bond, Plainfield; the Near East Relief; Mrs. Peabody, of the Committee for Law Enforcement, and Miss Susie Burdick, Shanghai.

Mrs. Babcock read her annual report and it was adopted.

The Conference program was discussed at length.

Voted that the president appoint a committee to prepare for a reception for the women attending Conference, Wednesday afternoon, following the women's program. She accordingly appointed Mrs. Daland, Mrs. M. G. Stillman and Mrs. Shaw.

Mrs. Davis and Mrs. Polan were called on for remarks. The former told of important missionary meetings she had been privileged to attend, and the latter told of work in the North Loup society.

Adjourned to meet at the call of the chair in September.

THE BEAUTIFUL FLOWER

M. E. H. EVERETT

My dear friend's garden lies over the way;
Last year, in the sunset's glow,
He led his wife down the winding path,
They paused to rest 'neath the silver birch
Where the stately lilies grow,
And the zephyr played its silent chimes
On the swaying bells of snow.

I saw one delicate bloom
In a green and sheltering bower
All silvery-white with a rose-tint
And I called it "The Beautiful Flower."
They always sought it and from its side
They turned with footsteps slow,
I prayed, "God shield that lovely flower,"
Their hearts clung to it so.

One night a messenger came in haste
And knocked at their cottage gate.
"The Great King sendeth me," loud he cried,
"And biddeth me not to wait.
Bring hither to me yonder flower;
I have marked it for my own;
It shall bloom for aye in my tender care
In the garden by my throne."

My friend sank down in his speechless grief,
But his brave wife raised her head,
"The will of the Great King is our will;
Do even as thou hast said."
They watched together the long, long night.
But rose with the early dawn,
And took up their tasks with patient hands
With their dearest treasure gone.

They are standing at eve as they stood of old
Where the stately lilies bloom,
Their white bells tolling a silent knell
For the bright days lost in gloom.
They walk in the path with roses sweet,
Fresh with the gathering dew;
But longest they stand by a silent place
Where the beautiful flower once grew.

Coudersport, Pa.

BEGINNING WITH THE BABIES

FRANCES L. GARSIDE

Chinese babies do not often cry. And when on a tram car they are so old-age interested in all about them, they do not cry at all. They are dressed in every color of the rainbow, and look like little posies. They are so beautifully kept, even when the families are very poor, that every American secretary for the Young Women's Christian Association in China "falls" for them, and begins to plan kindergartens, baby clinics, baby health weeks, baby fairs, etc.

But, when still a baby, these serious little mites are put to work to help to earn the family living. Every home in China, no matter how small, is a shop or factory. If the former, there is a small display of wares at the front; the baby plays on the floor in the rear, and the mother is shop-keeper, house-wife, nurse, etc., all in one. If the little house is a factory, the dolls that should be in the child's hands are replaced by matches, and it works with them all day, making a few pennies a week. If the mother is employed in a factory, the child is taken there, to lie on the floor between the huge machines all day, and when a little older to become a "hand."

The Chinese girl is married when still a child. When she turns the corner near her home and sees a red curtain over the door it signifies that a marriage has been arranged for her during her absence, and if her husband be twenty or seventy is not taken into consideration.

Mildred Hand, secretary for the Young Women's Christian Association in Shanghai, tells of a street scene that made an unhappy picture on her memory.

"Now comes a line of the familiar red and gold gift boxes, with shelf upon shelf filled with gifts of silver or silk or flowers or food from the bride's family to the groom's and always there is a gay pile of folded silk puffs, and a surprised white goose that squawks a protest at regular intervals. Sometimes one sees the ornate bride's chair that is carrying a frightened child to the home of a new family that will henceforth claim her allegiance."

"A frightened child!" Is it any wonder that all the Christian agencies in China are working so hard to combat this giving of children in marriage?

When the child reaches the home of her groom, she finds there his mother, his father, his grandparents, his uncles, his aunts and cousins, and perhaps, alas, there are other wives. It is impossible, under the circumstances to have any home life. Usually, this large gathering of relatives are living within four rooms. Once upon a time a Chinese bridegroom saw the injustice of this to his wife, and did the most unprecedented thing of taking her to a home of his own, a home for just the two. An aunt followed them, then came a worthless brother who thought living with his relatives more desirable than earning his living, and other relatives followed until the family became as large as the one he had left behind him.

The percentage of Chinese women who can read and write is so small as to be incalculable, and when, in order to throw their influence on the side of a popular education movement that is sweeping China, the Young Women's Christian Association opened classes for women, it found that in many instances the desire for learning could not be gratified.

They had never had their brains trained for study, and found the path to knowledge incredibly hard traveling; their husbands and brothers objected, on the ground that a woman does not need to know how to read and write, and many had to drop out of class because they were too tired after the twelve-hour day in the factory. If the number that held on seemed small to the Westerner, it was large enough to be very encouraging to the secretaries who had the classes in charge.

In many instances, the husband is educated and the wife is not. Having no meeting ground of interest, this also militates against a happy home life. In a few, but rare, instances, the girl had been sent to this country for a college education and was married on her return to a man who could neither read nor write. Unhappiness there, too.

The Chinese woman is eager to learn all she can about the Bible. She has seen so little of love in her life that it is beyond her comprehension that a secretary for the Young Women's Christian Association is really interested in her, and concerned over her happiness. And that Christ loves her is almost unbelievable. The story of

Christ's love is a story that never loses interest in the hearing.

Beginning with the babies is beginning with today, and today sees the dawn of better days for the babies and the girls and the women of China.

HOME NEWS

ALFRED, N. Y.—Granted that there are those who read the SABBATH RECORDER who sometimes turn with fondness to Alfred and are interested in her women workers.

A goodly company they are, and keenly alive to the interests of village and church; several of whom are members not only of one organization, but of the three following: the Ladies' Evangelical society, the Alfred Ladies' Aid society, and the Woman's Temperance Union.

The Evangelical society, organized and nourished by prayer, at present is aiming to bring into its charmed circle those who later must learn the lesson of world-wide evangelism. What the great Webster, with faltering voice, once said of his Alma Mater, "She is small, but there are those who love her," can be repeated with solicitude.

The Aid society is indeed an "aid" that church officials and town and school and outlying districts must honor. Ready in hand and heart to bear burdens in the secrecy of its own hearthstones, and standing the test in ever broadening outlook. Should figures be furnished, not encomiums alone? Pledges made to the village church have been fulfilled and more.

From the Evangelical society for the Forward Movement, \$100; Parallel budget, \$25; Woman's Board, \$8; Church expenses, \$10; Flowers, \$11.50; Doctor and Mrs. Thorngate's outfit, \$25.

The Aid society, having finished paying for the parish house, have now added for Sabbath school room \$400; Forward Movement \$200, besides numerous gifts in community service.

And what of the W. C. T. U.? Its president is sympathetically keeping in touch with the fighting ground of county, state and nation, abreast of world leaders in the light of the great moral issues at stake.

H. G. Wells says, "It is not only human nature that you can not change. You can not change the nature of anything."

There is a certain committee called "Sunshine" in this village. Anybody remember its personnel? It is the nature of this committee to be and to give out sunshine.

Read Luke 9:62. Several somebodies have.

A. D.

INDEPENDENCE, N. Y.—The Independence Ladies' Aid society is very much alive, although nothing has been sent for the RECORDER readers to know what we have been doing the past year.

The society serves suppers and has a social time each month. We have raised \$168 in that way. At our annual meeting a committee was appointed to plan ways for helping boost the Parallel budget. We sold home-made candy and held afternoon teas. One member entertained as many others as she could, served tea and some other food, and each guest left five cents. Another very enjoyable and profitable event was a parcel post sale. Each member received a post card and in rhyme was asked to provide four or five parcels worth ten cents or more, camouflaged so no one would know what was inside. They were all sold for ten cents each. So in a very short time the committee had raised more than twenty-five dollars. The society wished to help decorate the inside of our church, so we are giving a penny for each year of our life, when our birthday comes.

We have twenty-six active members in our society and have raised about \$200. Every one looks forward to our social gatherings to which the whole community come for a good time.

MRS. FLOYD CLARKE.

August 1, 1924.

A few years ago there was found far in the interior of Brazil a Christian church that had been formed by its members without the knowledge that there was any other such organization. This was the result of a New Testament which had somehow come into the hands of a young man who could repeat the Acts, the Beatitudes, and 1 Corinthians 13 word for word, himself having selected those passages for memorizing. He taught others to learn and repeat them also, and many of the choicest sayings of Christ. —Record of Christian Work.

YOUNG PEOPLE'S WORK

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

HOW JESUS HELPED SINNERS

Christian Endeavor Topic for Sabbath Day,
September 6, 1924

DAILY READINGS

Sunday—Forgiving sinners (Matt. 9: 1-8)
Monday—Loving sinners. (Matt. 23: 37-39)
Tuesday—Saving sinners (Acts 4: 1-12)
Wednesday—Dying for sinners (Gal. 2: 20, 21)
Thursday—Living for sinners (Heb. 7: 19-28)
Friday—Patient with sinners (Mark 5: 1-17)
Sabbath Day—Topic: In his steps. 1. How Jesus helped sinners (Luke 15: 1-7; 19: 1-10) (Consecration Meeting)

SUGGESTIVE THOUGHTS

FROM THE ENDEAVORER'S DAILY COMPANION,
1924

"Jesus' teaching helped men. It revealed God to them and showed them his mercy. That drew them to him.

"Jesus' personality helped men. When Peter met him he said, 'I am a sinful man, O Lord,' Measured by him, how far short we feel we are!

"Jesus' gentleness helped men. It melted Peter when he had betrayed him. It won the thief on the cross and the centurion that saw the Master die (Luke 23: 47).

"Jesus' offer of a better life helped sinners. The woman at the well (John 4) desired the water of life of which he spoke. No one is satisfied with sin."

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

There is hope for even the worst of sinners. A man may go down to the very lowest depths of sin, yet, if he truly repents, confesses his sin before God, and "brings forth fruits meet for repentance," he will be pardoned, and God will blot out his sins. What a merciful Father we have!

Jesus came to save the sinner, for he says he "came to seek and save that which was lost." In order to do this, he associated with sinners, and in this way he came to know them and understand their condition. He loved them, and he showed them his

love. Yet because he did this he was severely criticised by the so-called pious people who thought they were too good to mingle with sinners. We can never help a sinner by condemning him and holding ourselves aloof from him. We must show him that we are his friend, his brother, that we love him, and wish to lift him up to a higher plane of life. In this way only, can we help him.

Battle Creek, Mich.

INTERMEDIATE CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, SEPTEMBER 6, 1924

IX. Grow Up: Development. 1 Pet. 2: 1-3; Acts 9: 22; Heb. 5: 12-14. (Consecration meeting.)

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent
If the interest has been low during the summer months let's revive it with a thermometer contest to last two or three months. Divide the society into two sides with a captain for each, call one "winter" and the other "summer." Draw a long thermometer on the blackboard or on a long piece of cardboard, put a zero in the center and number the sections on both sides, beginning with 5, 10, 15, 20, etc. Let the upper portion represent the summer points and the lower the winter points. The marking on the thermometer should only show the *difference of gain* each week; thus if winter got 103 points and summer 99, the first week, credit winter with 4 points; then next week winter gets 82 and summer 87, credit summer this week with 1 point, the difference between winter's credit of 4 last week and summer's of 5 this week, etc.

Credit can be taken for the following points: 1—Reading daily readings on Junior topic each week, 1 point each day for each member; 2—Reading story on Junior topic in RECORDER, 3 points each member; 3—Attendance at Junior meeting, 2 points each member; 4—Participation, 3 points each member; 5—Sentence prayers, 5 points each member; 6—Visitors, 1 point each member; 7—Behavior, less 5 points each member.

Canonchet, R. I.

REPORT OF ADAMS CENTER CHRISTIAN ENDEAVOR SOCIETY

In our village, Adams Center, in the surrounding country, and in the mission fields, many opportunities for Christian missionary work have presented themselves to our little Christian Endeavor society which we have gladly accepted, and we have tried to do our best to accomplish whatever we have undertaken.

Last summer we made two quilts for the missionaries at Fouke, which nearly all the societies in the denomination helped us make. However two of the missionaries were gone when we had finished them so they were both sent to the North Loup Conference, where probably some of you saw them. Then they were forwarded to their owners, Mr. and Mrs. Clifford Beebe and Miss Fucia Randolph.

Because there is no church there and several young people, last fall the Christian endeavorers held missionary meetings in the Rice's schoolhouse, which is located a few miles above Adams Center on a country road. The older members of the Christian Endeavor led the meetings, each taking turns, while our pastor had charge of the music. The meetings were conducted in almost the same manner as our Christian Endeavor prayer meetings, picking out and developing our own topics. Although there was not a very large attendance from Rice's, averaging between ten and fifteen, it was training for the members. We introduced Christian Endeavor, and enjoyed the work, besides making the acquaintance of both young and old people.

During the past winter and spring, we have been having socials, suppers and food sales, using the money for a motion picture machine. We now have our machine which is a combination of motion pictures and slides, and have already presented three entertainments. A free will offering is taken at each entertainment, and the money used for the films. We have so far more than cleared expenses and have some left in the treasury. However the purchase of the machine is not to obtain money, but to furnish clean, uplifting and educational amusements for the young people of our community and the surrounding country; and we are beginning to feel that our plan will be a success with God's guidance and help.

For several times in the absence of our

pastor, the Christian Endeavor has had charge of the services of the morning, and once or twice of the evening meeting.

The society as a whole has made and kept pledges to the County Christian Endeavor organization.

The greater part of our active Christian endeavorers are members of the church choir, one is assistant superintendent of the Sabbath school, and the secretary and treasurer of the Sabbath school both came from our society.

Two years ago when the Central Association meeting was held at Adams Center, Miss Burdick told us girls something about the conditions in the Girls' School in China. So upon her return to that country we had our president write and ask for a girl for whom we might pray. She sent us Miss Koch Wee-ling's name, and something about the life she was living. When Rev. H. Eugene Davis was here he showed us her picture and told us that she was going to teach in one of our schools this year for a very small salary.

We all feel that we owe much to the Christian Endeavor and the denomination for our training, not excluding our pastor and his wife, Mr. and Mrs. L. F. Hurley, whom we love very dearly.

NELLIE PARKER.

MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met in regular session in the college building of the sanitarium.

The president called the meeting to order and asked Lyle Crandall to offer prayer.

Members present: Doctor B. F. Johanson, Mrs. Frances Babcock, Lyle Crandall, Aden Clark, Mrs. Ruby Babcock, Doctor L. S. Hurley, E. H. Clarke, L. E. Babcock, I. O. Tappan, Marjorie Willis.

Visitors present: Mrs. L. S. Hurley, Mr. A. H. Hill, Miss Libby, Ellis Johanson.

The corresponding secretary's report was given and ordered placed on file. It follows:

REPORT OF CORRESPONDING SECRETARY—JUNE 19, TO
JULY 10, 1924

Number of letters written, 45.

Correspondence has been received from Duane Ogden, Miss Maybelle Sutton, Miss Fucia F. Randolph, O. T. Babcock, Miss Hazel Langworthy, Miss Elisabeth Kenyon, Miss Gladys Hu-

lett, Rev. A. L. Davis, Lester Randolph, Mrs. G. H. F. Randolph, Mrs. Edna Sanford, L. H. North, Mrs. Edna Burdick, Miss Lotta Bond, Miss Josephine Maxson, Miss Jessie Mitchell, W. R. Frink, Mrs. Mae Bishop, Mrs. Blanche Burdick, Miss Elisabeth Hiscox, Miss Vida F. Randolph, Claude Grant.

Yearly report blanks have been received from the following societies: Waterford, Fouke, Welton, Ashaway.

RECORDER Reading Contest reports have been received from the following: Plainfield, Waterford, Little Genesee, Fouke, Ashaway, Westerly, Welton.

Our Conference program as completed to date has been forwarded to Rev. A. L. Davis.

All non-resident superintendents and associational secretaries were asked for yearly reports. The following has been taken from the reports received:

Social Fellowship superintendent—Mrs. Edna Sanford

New social arranged (with suggestions from Ashaway, Shiloh and North Loup), 4; other socials sent out upon request, 26; social reported, 45. Cards have been forwarded to each society asking for social reports.

Junior superintendent—Miss Elisabeth Kenyon

Number of letters written, 116; number of letters received, 106; number of circular letters sent out, 43; number of answers received, 19; number of cards about Meling's shoe, 58; number of "Rally Songs" sent out, 46; 1923-1924 "Goals" were sent out. 28 promotion certificates were sent out to Battle Creek and Fouke. 36 of the articles for juniors were written by superintendents and friends of juniors, the rest by the superintendent. Suggestions were sent to several societies. Suggestive list of mission work was sent to L. E. Babcock. Received money from Meling's shoes from 17 societies. Amount, \$231.30.

Intermediate superintendent—Duane Ogden

Ten societies which have reported are: Plainfield, Second Alfred, Milton, Battle Creek, Farina, Alfred, Petrolia, Fouke, Nile, Boulder.

Nile, Fouke and Boulder were organized during the year. Ashaway has disbanded, merging with the Senior Christian Endeavor.

Statistics compiled from the 10 societies' reports are:

Membership	183
Tenth Legioners	12
Life Work Recruits	1
Average rating on the efficiency chart	175
Mission study classes	2
Church members reported	115
Quiet Hour Comrades	40
Christian Endeavor experts	12
Money raised	\$185.89

CENTRAL ASSOCIATION

Miss Hazel Langworthy

(Taken from papers given at the Central Association).

Adams Center made quilts for Miss Fucia F. Randolph and Mr. and Mrs. Clifford Beebe, bought a motion picture machine, held services

in a country schoolhouse, in absence of pastor, took charge of morning services and prayer meeting.

NELLIE PARKER.

Verona speaks in the highest terms of benefits received from the RECORDER Reading Contest and how interesting the different departments of the RECORDER are. Verona has gone "over the top" with their Forward Movement quota.

EULA WARNER.

DeRuyter Christian Endeavor was organized December, 1923, has filled one of the Chinese shoes, entered the RECORDER Reading Contest, studied the Sabbath Catechism and holds its meetings Sabbath afternoon at three o'clock.

CAROLYN RANDOLPH.

Brookfield Junior—Attendance ranges from six to sixteen, has regular officers and committees, meetings are conducted by the members, has given \$2 to the Near East Relief, filled a Chinese shoe, packed a Christmas box, helped buy Sabbath school song books for children.

RUTH DAVIS, Superintendent.

SOUTHWESTERN ASSOCIATION

Miss Fucia F. Randolph

There are only two societies in this association. Fouke has a Junior, Intermediate and Senior Christian Endeavor. The Senior Christian Endeavor has held several socials during the year and also entered the RECORDER Reading Contest.

Hammond—not reported.

SOUTHEASTERN ASSOCIATION

Miss Maybelle Sutton

Lost Creek has organized during the year; planning to send exhibit to Conference.

Middle Island has reorganized during the year. Roads were so bad that it was nearly impossible to hold meetings. So many of the members were away to school or were teaching during the winter that the society cannot do much.

Salemville has been disbanded for quite a while but plans to reorganize again soon.

Ritchie is not organized.

A joint meeting of Salem, Lost Creek and Middle Island has been planned, as a pre-associational rally.

Officers of all societies were given.

Salem Christian Endeavor is very much alive. Had very interesting mission study, entered RECORDER Reading Contest, efficiency rating of two hundred thirty-five, nine Life Work Recruits, sixteen Christian Endeavor experts, eight Comrades of Quiet Hour and have held one standard social.

WESTERN ASSOCIATION

Miss Vida F. Randolph

Little Genesee. Very much alive. Received the most new subscriptions and renewals of any Christian Endeavor in the RECORDER Reading Contest.

Hebron is a live and interesting society. Has membership between twenty and thirty.

Petrolia is an Intermediate society but has several members of senior age, five of which attended the State Christian Endeavor Convention. This society is partly made up of first day people.

Nile was organized as an Intermediate society during the year. It is a live society. It was a great help in the centennial meeting which was held recently with the Nile Church.

Alfred Station is an Intermediate society. It and the Junior society are both very active.

Alfred—Due to so many of the young people being away for the summer, the Senior and Intermediate societies have united, but in the fall they will meet separately again. The Senior Christian Endeavor and the prayer meeting united this winter and was led by the endeavorers. Separate meetings will be held again this fall.

Independence has not held regular meetings as not many of the young people are there during the winter. Money has been raised, nevertheless. They have a large number of Quiet Hour Comrades.

Portville has not been holding meetings. They miss their former pastor in this work very much.

FRANCES FERRILL BABCOCK.

Yearly reports were read from the following: Mrs. Edna Sanford, Miss Elisabeth Kenyon, Duane Ogden, Frances E. Babcock, Hazel Langworthy, Fucia F. Randolph, Vida F. Randolph, Lyle Crandall, L. E. Babcock.

Communications were read from Josephine Maxson, Fucia F. Randolph.

The treasurer's quarterly and yearly reports were read and received.

FOR QUARTER ENDING JUNE 30, 1924

Dr.

Amount on hand April 1, 1924	\$213 95
Conference treasurer	338 78
Conference treasurer from Adams Center	40 00
Conference treasurer from Detroit	21 12
Riverside Christian Endeavor	10 00
Riverside Christian Endeavor for Fouke	10 00
Conference treasurer for Shiloh	63 75
	<u>\$697 60</u>

Cr.

Corresponding secretary, supplies and mimeographing	\$ 30 00
Corresponding secretary, salary and expense	24 00
Fouke School	200 00
Conference printing	9 00
Miss Elisabeth Kenyon, supplies	4 00
Balance on hand	430 60
	<u>\$697 60</u>

TREASURER'S YEARLY REPORT

Dr.

Amount on hand July 1, 1923	\$ 380 89
One third collection at Conference	23 13
Eastern Association collection	7 30
For Fouke from Riverside	10 00
From Conference treasurer	857 78
From churches, societies, Junior Christian Endeavor societies, etc.	185 75
	<u>\$1,464 85</u>

Cr.

Expense representative to Des Moines Convention	\$ 28 97
Board expense	304 60
E. M. Holston, salary and expense	400 68
Fouke School	300 00
Balance on hand	430 60
	<u>\$1,464 85</u>

A bill for the amount of \$5.75, supplies, for Miss Elisabeth Kenyon, was allowed.

The chairman of the Nominating Committee made a report of progress. The report is not quite complete.

The editor of the Young People's department of the RECORDER made a report of the material received during the year.

Good and welfare discussion.
Reading of minutes.
Adjournment.

Respectfully submitted,
MISS MARJORIE WILLIS,
Recording Secretary.
Battle Creek, Mich., July 10, 1924.

PHARISEE AND SADDUCEE

Prayed one: "I am conservative, O Lord!
I thank thee for my creed, from error free;
For my pure faith which knows no dross of doubt,
No turning from the path the fathers trod.
I thank thee I am not as yonder man,
Whose feet lay hold on hell, whose subtle words
Of modern wisdom devastate thy truth
And lead thy church astray in devious ways.
Preserve me from such soul-destroying lies!
I thank thee, Lord, I am conservative."

Another prayed: "I am a liberal!
I thank thee I am free from curse of creed,
And from that darkened bondage of the mind
Which chains mankind's bold spirit to the past.
I thank thee I am not as yonder man,
A serf to systems and to creeds outworn;
A blatant bigot, blind to all new truth,
Whose arrant mouthings lead thy church astray.
Preserve me from such slavish shibboleths!
I thank thee, Lord, I am a liberal."

In sorrow spake the Christ: "If ye had faith
As mustard seed, this mountain 'twixt you twain,
Which cleaves your brotherhood, would at your word

Of loving understanding be removed.
War not with one another, but with sin;
Talk not of 'creeds' or 'creedless,' but of faith.
Your greatest heresies are pride of heart
And loveless scorn that wounds and cannot heal.
Your scourge of bitter words falls on my back
And by your strife again I'm crucified."

—Elliot Field in The Continent.

"The best gift that a man can make to mankind is his best self."

CHILDREN'S PAGE

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

JESUS' KINDNESS

ELISABETH KENYON

Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
September 6, 1924

DAILY READINGS

Sunday—Christ spared his enemies (Matt. 26: 52, 53)

Monday—Gentleness when attacked (Matt. 22: 16-22)

Tuesday—Meeting evil reports (Mark 3: 22-26)

Wednesday—Died for enemies (Rom. 5: 6-8)

Thursday—Praying for enemies (Luke 23: 34)

Friday—Jesus wins his enemies (1 Tim. 1: 13-15)

Sabbath Day—Topic: Jesus' kindness to his enemies (Matt. 5: 43-48)

THE LOVING HEART

MRS. T. J. VAN HORN

A friend of the juniors

Jesus once told a man that the first great commandment is that we should *love God*. That is not hard to do, is it, when we think how our heavenly Father is so good to us all.

Jesus loved his Father so much that he was willing to do the very hardest thing for his sake. Jesus was willing to say, "Not my will, but thine be done," when obedience to his Father meant that he must even die on the cruel cross.

Jesus also said that we should *love our neighbor*. That is easy, too, when our neighbors are pleasant and friendly, and they love us back.

Jesus loved his "neighbor" and he said that his neighbor was anybody, anywhere, whom he could help. And he did not stop "going about doing good" even when those whom he helped didn't so much as thank him.

Jesus told the disciples that he wanted them to *love* one another. I think that would not be hard, either, if all our friends are loving and kind and loyal to us.

Jesus loved his friends, even Judas who betrayed him, and Peter who three times denied that he even knew him. "Having loved his own, he loved them to the end."

But Jesus said one more thing about loving that makes us stop and think very

seriously. It was one day when he was just beginning the three years of teaching his disciples. He said that it is easy enough to love those who love us. Anybody can do that. But a *Christian* must do more than that. He must *love his enemies*.

Do you think Jesus practiced what he preached? Yes indeed. You see Jesus did not ask his followers to do a single thing that he was not willing to do himself. And by his splendid example he showed how to do these hard things that a Christian should do. Jesus had the *loving heart*. Each of his true followers will find that he must have a *loving heart* and then these hard things will be possible. Let us all pray earnestly. "Dear Jesus, give me a loving heart, that I may love others, even my enemies."

TO TALK ABOUT IN THE MEETING

When Jesus' enemies tried to play a wicked trick on him, Jesus was gentle and kind (Matt. 22: 16-22).

When Jesus' enemies told wicked lies about him, Jesus was patient (Mark 3: 22-26). When Jesus' enemies came with swords and staves and tried to arrest him, Jesus would not let the disciples defend him, but showed gentleness and kindness to his enemies (Matt. 26: 47-53) (Luke 22: 50, 51).

When Jesus' enemies cruelly nailed him to the cross, Jesus prayed for them, asking God to forgive them for treating him so awfully (Luke 23: 33, 34).

Now read carefully, once more, the words of Jesus in Matthew 5: 43-48, and check off each thing that you have found that Jesus did, by his enemies.

Remember, Jesus says that each Christian is to have *the same kind of a "Loving Heart"* and to treat our enemies as Jesus treated his. And may God bless every Junior endeavorer as they try to watch for chances to be kind to their enemies.

Verona, N. Y.

THE BOY WHO WAS MISSED

"Now we'll get him, sure," said Tom Andrews in a most excited tone to his companion, and in a moment both boys were down on their knees and their hands were burrowing into the soft warm earth at the root of the tree.

"Are you sure he went into this hole?" asked Neil Moore.

"Certain. I can see his eyes shining. Look in."

Neil peered down into the dark burrow and the eyes of the frightened rabbit shone in its depths.

Again the boys scratched away the dirt. It certainly looked as if everything was going against the poor frightened bunny that was crouching inside. Tom put his arm into the hole. He could almost reach the furry little animal. Again they worked. A little more. Just a few inches more and—

"Oh Tom! What you let him get away for?" Neil looked in disgust at Tom and the younger boy was about to answer somewhat angrily but thought better of it and gave a hearty laugh.

"What did I do it for? What about yourself? Where did he go?"

Neil did not try to answer all the questions. The frightened little rabbit probably was far into the neighboring corn field and still running. He was quickly forgotten by the two boys for they had heard the distant call of a motor horn.

A great deal depended on that call. They realized too late that they had strayed further from the main road than they had supposed.

Could they get back before the cars rolled away? Early that morning Tom and Neil had left the big city for a camping trip. There was a large party of the boys. Almost the whole Junior Club was present and the forty-five boys had set out in three large trucks for the Camp at Willow Springs.

It was while they stopped for breakfast at Piney Woods that the little rabbit had led these two away.

Breakfast was over and Mr. Warren had given them half an hour for a ramble about the valley.

Perhaps the little rabbit's mother had given him permission for a ramble also. He had run out of the bushes just as Neil and Tom crossed the little creek and like a flash they were after him.

On and on they ran. Further and further from the breakfast camp fire and then they had become so interested in trying to dig out the poor little bunny that the half hour was quite forgotten.

That auto horn meant that the cars were ready to leave. There was no time to think. If that rabbit had thought that the boys

ran quickly when they were behind him he would have thought that pace slow as compared with their speed now.

Tom was all out of breath and Neil, who stumbled along up the rocky little hill, was gasping.

"Call them, Tom. Let 'em know we are on the way. Make them wait!"

All of which was quite out of the question to the panting Tom. He shook his head to let Neil know that he had heard and would do his best, which he did.

At the top of the hill he stopped for a moment to regain his breath and to wave first at the boy following and then at the loaded truck.

The first two filled with boys had gone, but there was still a hope that these two boys could climb in aboard the camping outfit. If only Tom could make the driver hear him or see him.

But of course the engine was making too much noise for the young man to hear anything. Tom pulled off his cap and waved as he ran but just as he reached the road the horn gave a final "Honk" and started.

Tom stood gazing down the dusty road at the fast disappearing truck. It certainly looked like the end of the trip for him.

Tom did not speak as Neil came toward him. He was too unhappy to say a word. All during that hot summer he had been looking forward to this trip and here he was left behind after the first twenty miles. Twenty miles from the city and forty miles from camp.

"Don't look so sick about it, Tom. They'll come back for us."

"Wish I thought so. Why we'll never be missed in that big crowd. I guess Mr. Warren thinks we got in the back car and Tony thinks we got in the front and there you are."

"But they'll miss us when they get to camp. Tony Bell is a half cousin of mine. He will be looking for me and—"

"Well, I'm glad of that for no one will be looking for me. What do you plan to do? Just sit here?"

There was just a touch of impatience in the younger boy's tone as he interrupted Neil. They had been friends and neighbors for many months and Neil had never let a chance pass to tell that he was a half cousin of Tony Bell.

Tom admired Tony too. Every one liked the well known high school football star but it was so tiresome to have Neil constantly bragging about that relationship.

Tom turned away and started down the road.

"Where are you going?" Neil called after him.

"Over to the farm house. You better wait here," Tom replied.

He was not at all sure that they would be missed at the camp. Forty-five ten year old boys all look pretty much alike. There would be much to do to get the tents up and prepare a lunch and supper. Mr. Warren would suppose that he and Neil were with the others and Tony would be far too busy working to notice that Neil was absent.

It was very likely, Tom thought, that he would be stranded here with Neil for a few days. They even might have to return to the city on foot and the best thing to do would be to find out the quickest route.

He hurried toward the farmer, who with his son was walking away from the house, and was soon telling him of his trouble.

The farmer laughed. "Well that's just luck for me. I need a couple of boys to hoe corn. S'pose you stay and help until your folks find you."

"Sure, Mister. I'll be glad to. I never lived in the country and don't know much about how to hoe but I'm willing to try."

The farmer looked again at the boy then shook his head.

"That's the right idea, young feller. You won't be lost very long though. They'll soon miss a boy like you."

Tom took the hoe from the farmer's son and followed him into the field and for more than an hour he worked along. It was not hard to learn to tell the corn from the weeds and Tom was not afraid of work.

Neil kept watch over the road near by and occasionally came to report to Tom. Two hours, three hours passed but no one returned to find them.

"Seems funny they haven't missed me," Neil remarked each time he came to talk to Tom.

"Why should they miss you any more than Tom here?" the farmer asked.

"Oh well, Tom is such a new member of the club. He joined only two weeks ago. I have been in it ever since I can

remember. Why this is the third time I've been on camp with them and then Tony is my second cousin he—"

Honk. Hoooooonk Honk! There was a familiar sound about that auto horn and both boys looked up with a happy smile.

The car had stopped on the roadside near by and all four in the field were hurrying toward it.

After Tom and Neil had told about how they had been left behind and Mr. Warren had explained that he supposed them to be in the second truck, Neil asked,

"Was Tony worried much when he found I was lost?"

"Why I don't know as he missed you yet, boy. I was the one who missed you and it was on account of Tom."

Tom looked surprised. He had not supposed that Mr. Warren knew him by name let alone thought of missing him.

"Yes I missed Tom. He is always so willing and ready to help and I knew I could call on him to run down to the village for me. Sent one of the boys to find him and when I heard that no one had seen Tom since breakfast I knew there was something wrong."

"Just as I said, my boy." The old farmer nodded and smiled at Tom. "Just as I said. A boy like you is always sure to be missed. I'm going to miss you myself."

Tom felt somewhat proud and very happy as he climbed up beside Mr. Warren.

"Sorry, Mr. Farmer," he laughed. But I'm surely glad I won't have to miss the camp.—*Junior World.*

OUR BANKERS

Twenty-eight of the thirty-four biggest bankers in Greater New York were born in small towns or villages or on the farm. Out of six who came from large cities only two were born in New York. Fourteen of the thirty-four had a college education. Three were born in foreign countries. These facts have been gathered by a committee of the American Bankers' Association.—*Kind Words.*

CAUGHT YOU THAT TIME

"It asks no questions, but you have to answer it frequently."

"What is it?"

"A door-bell."

THE LOCAL CHURCH IN THE CRUSADE FOR PEACE

REV. SIDNEY L. GULICK

Secretary, Commission on International Justice and Goodwill, Federal Council of the Churches

The recent declarations of denominational assemblies and general conferences on the subject of war form a most significant body of evidence of an aroused sentiment in the churches. These pronouncements, however, will have little value unless they are followed by active programs of churches. The eloquent words uttered during recent months must be followed by even more convincing deeds in the months to come.

In the carrying out of any practical program it is the local church rather than any national assembly, conference or convention that is the real test of the churches' concern for peace. It is the pastor and members of the church in the local community who will answer the question as to whether the declarations of the churches on the subject of war and peace are of any positive value.

As a means of assisting the local churches to carry out a more effective program in behalf of peace, as outlined in the denominational gatherings held this spring, the Federal Council of the Churches has prepared a new pamphlet entitled, "What Pastors and Churches Can Do in the Crusade for a Warless World." This document undertakes to make concrete, practical suggestions of specific ways in which pastors and church members can make their influence definitely felt. It is proposed, first of all, that in the local church there should be a special standing committee or peace cabinet, to be responsible for the peace program of the church. The following brief quotations from the pamphlet indicate the character of the suggestions offered:

Different types of activities and educational programs will be needed for the different types and ages of the people. All of the suggestions herewith offered have been tried out with success in one or more churches.

An occasional sermon will, of course, be essential. The Sabbath nearest Armistice Day (November 11) each year would be one of the fitting days on which to turn the attention of all the people to the task of outlawing war and of bringing in a Christian world-order.

The cabinet might, as one of its first undertakings, prepare, for adoption by the church after due study and revision, a brief declaration of its ideals, policy and program and its resolve to do its part in abolishing war.

Once each year, as the culmination of the annual peace service of the church, the entire congregation might be invited to repeat together the "International Creed." Immediately following that self-dedication, a brief period of silent prayer, closed by a sentence or two by the pastor, could hardly fail to deepen the impression and strengthen the resolve.

A pageant once or twice a year, if well done and properly advertised, would interest and arouse both the church and the community. Several pageants and plays are now available, and some member of the church might perhaps prepare an original pageant. Local talent should be developed just as far as possible. An admittance charge might be made, which would defray expenses and provide a fund for the budget of the "Peace Cabinet."

Among possible plays and pageants we suggest: "Good Will, the Magician," for children from six to twelve years old, (National Child Welfare Association, 70 Fifth Avenue, New York) and "Religious Dramas" (The Century Company, New York)—A collection of ten plays and pageants for adults, young people and children.

In co-operation with other churches or the local church federation, distinguished speakers might be secured for lectures or addresses several times a year. A forum, bi-weekly or monthly, might be instituted for the discussion of many topics of vital interest, international questions being chosen every few weeks.

A study course on Christian Internationalism might be used by adult Bible classes and young people's groups. It might be made the basis of the usual mid-week prayer meeting topics for six or eight weeks during the year. Two study courses are available:

For young people—"The Christian Crusade for a Warless World" (Federal Council of Churches).

For adult groups—"International Problems and the Christian Way of Life" (Association Press, New York).

Christian International Ideals should be taught to the children in the Bible school. At the Bible school teachers' preparatory class the superintendent or pastor could suggest simple ways of educating children on international goodwill. An important aid for this type of work is the volume by Rev. J. L. Lobingier on "World Friendship through the Church School" (University of Chicago Press).

Help in the training of young children will be found in striking placards picturing in pleasing forms the children of many races (a dozen cards issued by the National Council for Prevention of War, 532 Seventeenth Street, Washington, D. C.) Appreciation of the good qualities of other nations and races should always be emphasized in discussing international relations.

An optimist is a man who can scent the coming harvest while the snow is on the ground; a man who can live in the sunny days of June, even while he is in the dingy days of December; a man who can believe in the best even in the arrogant and aggressive presence of the worst.—*J. H. Jowett.*

Lone Sabbath Keeper's Page

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

DEAR FRIEND:

The storms that visited the southern states some weeks ago passed us by, but last night we had a big rain. The water as it ran near the house looked more like a creek than anything of the kind lately, and the lightning just flashed and the thunders boomed along the skies with a deafening roar. One boom caused our house to shake.

I have already received from friends of the hymnal I have been working on, six dollars toward the cost of publishing, and promises of more. I am hoping to send it to the Advisory Committee within the coming fortnight. A few more hours will finish my work on it. Sickness and lack of eyesight have caused me to be much slower in getting it done than I had expected.

I went not long ago to get glasses fitted but was advised to wait until the first of next August when a new specialist would be in the city, and he would tell me whether my case is hopeless or not. So I must wait awhile longer for treatment for my eyes.

This hymnal, which of late has occupied a large place in my heart and a portion of my time and strength, has occasioned some criticism from those who urge the use of only the Psalms in worship. One wrote that "all hymns and songs are carnal and mixed with error."

My answer is that only those which teach false unscriptural doctrines are mixed with error and therefore carnal. And Psalm 33: 14 contains a command to sing unto Jehovah "a new song," the same to be accompanied with instrumental music. Jesus sang with his disciples a hymn before they went out to the Mount of Olives. The Greek word shows plainly it was a hymn and not a psalm. And then in Eph. 5: 19 we have four words, psalms, hymns, songs and melody, the Greek for which are the words *psalmos*, *hymnos*, *odos*, and *psallo*. The meaning of this last word *psallo*, as given in Green's Lexicon, is to touch, or strike the chords of an instrument, to play a stringed instrument, to sing to music; in

the New Testament, to sing praises, Rom. 15: 9; 1 Cor. 14: 15; James 5: 13; whence *psalmos*, touch the chords of a stringed instrument; in the New Testament, a sacred song, 1 Cor. 14: 26. And so the more new sacred songs we have, the more evidence that the salvation of Christ is causing joy and gladness to new believers in him. So I am trying to give the best possible services I am capable of, in arranging these hymns and tunes, for the benefit of Sabbath keepers everywhere.

During the few years that passed while I was serving apprenticeship as secretary for Lone Sabbath keepers, I could not realize the utter loneliness that must, at times, come to everyone who is alone in his faith. I tried often, in those days, to think what it would be to me to live in a place where no church services hallow the seventh day of the week, and not even a dear familiar voice to unite with mine in Sabbath worship on God's holy day, and with only an occasional letter to remind me that I was not an "alien from the commonwealth of Israel." Now you and I both realize that loneliness.

I must close now and say good-bye till next time, hoping you enjoyed the association equal to your expectation.

YOUR FRIEND IN THE SOUTH.

REPLY FROM THE NORTH

DEAR FRIEND:

Your discussion of hymns and psalms I enjoyed heartily and I am sure you are right in your desire to "sing a new song." It is beautiful when in some such song there come to us sweet fragments of strains that seem celestial; and I believe in our efforts to cultivate celestial notes and check the bestial and degrading, we are helping fulfill that noble prayer, "Thy kingdom come, Our Father." In music as in dress and conduct our aim should be, "Let the beauty of the Lord our God be upon us."

You expressed a hope that I would enjoy the association as much as I anticipated, and I did, even more than I anticipated. It was by no means a short-lived pleasure, for in memory I live those hours over again, when occupied in various ways. The Sabbath evening service seemed most precious—so many faces and testimonials radiant with the love of Christ and his Sabbath. It was an event such I had never before wit-

nessed, especially the ten ministers standing in a row facing the audience, singing most admirably and then giving unhesitating testimony to the redeeming power of Christ. I am sure I shall never forget it. You will not know by experience the pleasure such an occasion can be until your lone position has extended a score and more of years, as mine has. It gave me great satisfaction to meet men and women who keep the Sabbath of Jehovah because they love it, and aim to perpetuate its sacredness. When in the centuries to come history records how the Christian Church was led out of its veneration for Sunday into devotion to Jehovah's own day through the faithful daily sacrifice of the comparatively few Sabbath keepers, then we shall be glad we helped. It is a nobler aim, I believe, to observe the day because we love it and its Creator, and seek to perpetuate that love, than to observe it because we fear the end of the world is coming, and we can not get into heaven if we keep Sunday, as some maintain.

My rare attendance at public gatherings was another factor in my enjoyment of that association. The grange and other entertainments in our town are generally held on Friday eve. Picnics, ball games, field days, and weddings often are appointed for Saturday. I do not think an enlightened

Sabbath conscience enjoys attending these things on God's holy day.

I do not know just what you are thinking because of my failure to reply earlier to your welcome letter, but I believe in the spring I told you my correspondence would be less frequent during the busy summertime, so I hope you have not been unduly anxious because of my silence. Perhaps later I can tell you more particularly what some of my work has been. I often think of those who live in warmer climates during the summer, especially those who can not get ice. They must have to manage so differently, in their home-keeping arrangements. I hope you have been well during these warm weeks; I also hope I shall not have to wait as long for my next letter as I have made you wait for this one.

As ever,

YOUR FRIEND IN THE NORTH.

By the faith that the flowers show when they bloom unbidden,
By the calm of a river's flow to a goal that is hidden,
By the trust of the tree that clings to its deep foundation,
By the courage of wild birds' wings of the long migration,
(Wonderful secret of peace that abideth in nature's breast!)
Teach me how to confide, and live my life, and rest.
—Henry Van Dyke.

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MARRIAGES

LYNCH-KAGARISE.—Mr. Elias P. Lynch of Big Cove Tanery, Pa., and Miss Elmira B. Kagarse of New Enterprise, Pa., were united in marriage in the Salemville Seventh Day Baptist church, on June 25, 1924, at 11.30 a. m., by Pastor W. L. Davis. W. L. D.

DEATHS

TITSWORTH.—Georgiana Alberti Titworth was born in Plainfield, N. J., on October 20, 1858, and died July 22, 1924, at her home in New Brunswick, N. J.

She was married to Alfred A. Titworth September 11, 1878, by Rev. L. E. Livermore, assisted by Rev. L. A. Platts at the home of her parents, Thomas S. Alberti and Asenath Randolph Alberti, New Market, N. J.

She early professed faith in Christ under the pastorate of Doctor Platts and joined the Seventh Day Baptist Church of Piscataway, of which she was a member at the time of her death.

She leaves a husband and two children, Professor Waldo A. Titworth of Alfred University and Mrs. Elmina T. De Witt who, with her two little girls, has been making her home with her parents.

Farewell services were held at the home on the afternoon of July 25. W. D. B.

I will this day try to live a simple, sincere and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity and self seeking, cultivating cheerfulness, magnanimity, charity and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God.—*Bishop Vincent.*

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Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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Sabbath School. Lesson IX.—August 30, 1924

JESUS TALKS WITH A SAMARITAN WOMAN. John 4: 4-42.

Golden Text.—"God is a Spirit: and they that worship him must worship in spirit and truth." John 4: 24.

DAILY READINGS

Aug. 24—Jesus Talks with a Samaritan Woman. John 4: 4-14.

Aug. 25—White Harvest Fields. John 4: 24-38.

Aug. 26—The Spirit Promised. Isa. 44: 3-8.

Aug. 27—The Satisfying Christ. John 7: 37-44.

Aug. 28—God's Gracious Provision. Isa. 41: 17-20.

Aug. 29—Earth Filled with the Truth. Hab. 2: 9-14.

Aug. 30—"The God of my salvation." Psalm 25: 1-7.

(For Lesson Notes, see *Helping Hand*)

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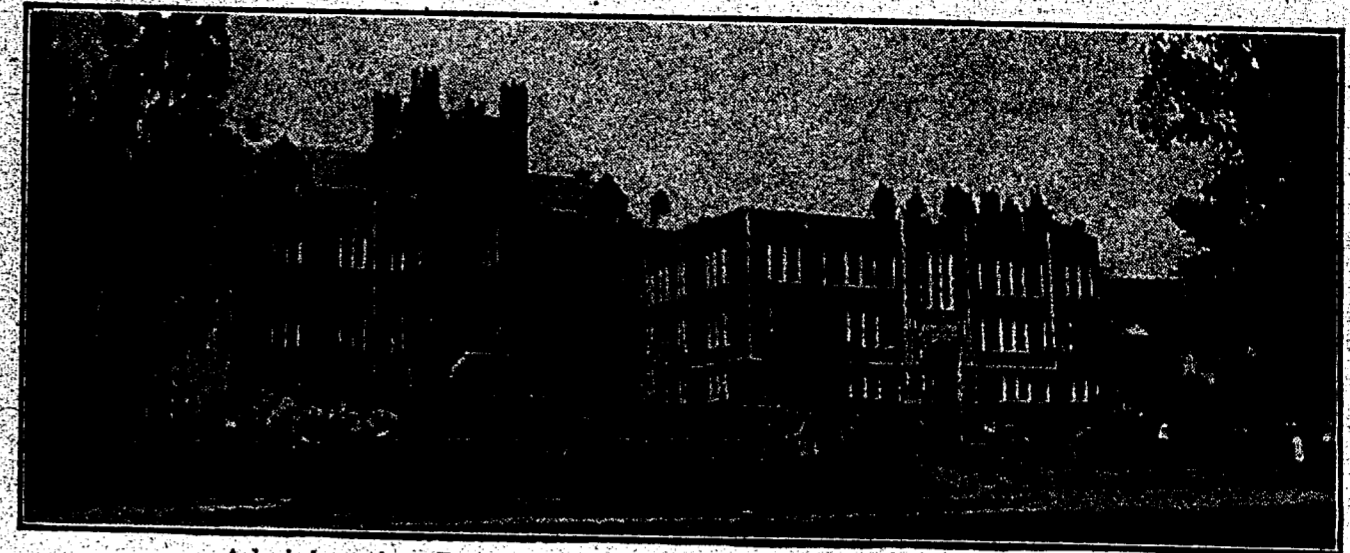
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