

# The Sabbath Recorder

The Denominational Building  
will stand to the world as an  
evidence of the Sabbath truth.

Will you have part in it and  
so make known your faith?

F. J. HUBBARD, Treas.,  
PLAINFIELD, N. J.

## LET US BE KIND

"Let us be kind;  
The way is long and lonely,  
And human hearts are asking for this blessing only—  
That we be kind.  
We can not know the grief that man may borrow,  
We can not see the souls storm-swept by sorrow,  
But love can shine upon the way today, tomorrow—  
Let us be kind.

"Let us be kind.  
The sunset tints will soon be in the west,  
Too late the flowers are laid then on the quiet breast—  
Let us be kind.  
And when the angel guides have sought and found us,  
Their hands shall link the broken ties of earth that bound us,  
And heaven and home shall brighten all around us—  
Let us be kind."

## CONTENTS

Editorial.—A Distinction With a Difference.—Such Letters Are Cheering.—Ordination Service at DeRuyter . . . . .	801, 802	Woman's Work.—A Call to Prayer.—Pewter . . . . .	820
Seven Lessons on the Seventh Day . . . . .	802	Young People's Work.—Great Women.—A Thought for the Quiet Hour.—The Women of the Bible.—Intermediate Christian Endeavor.—Junior Work.—Let's Go to Conference.—Young People in Eastern Association.—"For Christ and the Church."—Our Pledge.—Christian Endeavor as a Training School . . . . .	822-826
Seventh Day Baptist Teen-age Conferences . . . . .	805	A Prayer . . . . .	826
Rev. Eugene Socwell Honored . . . . .	806	Children's Page.—Daniel.—On the Trail of Old Glory.—How Donald Became a Hero.—My Grandma Used to Say.—Mixed Shoes.—Fortune Number Thirteen . . . . .	827-829
Seventh Day Baptist Onward Movement.—Our Bulletin Board . . . . .	807	Sabbath School.—Boy Scouts.—Minutes of the Sabbath School Board Meeting.—Lesson for July 13, 1925 . . . . .	830
Home News . . . . .	807		
Commencement Week at Alfred . . . . .	808		
Clerks and Treasurers and Pastors . . . . .	815		
Massena.—A Conference at Northfield, Mass., and Some Things to Think About.—Letter From the Colorado Field . . . . .	816-818		
A Tribute . . . . .	818		
Early Fenner Family History . . . . .	818		

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 For the joint benefit of Salem and Milton Colleges and Alfred University.  
 The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

# The Sabbath Recorder

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*"We pray, O Lord, that we may learn in honor to prefer one another. When we meet in thy name may we display such dispositions as shall promote thy glory! Help us so to behave that our influence shall always be on the side of brotherliness and peace. May we make thy Church a home for humble souls! Forgive us if we have been thoughtless and have caused the poor and obscure to feel themselves slighted. For Christ's sake. Amen."*

**A Distinction with A Difference** A celebrated teacher once said, "I don't want a man to be interested in my soul; I want him to be interested in me."

These words are most suggestive. They contain the key to real success in the gospel ministry. I care not how well a man may preach, nor how good a manager of the organization called the church he may be; if he isolates himself from the members of his community, living like a thing apart from the common people and performing public duties in a perfunctory way, he will inevitably fall short of the usefulness and helpfulness which the Master expects from his servants.

The common people must be enabled to see that the pastor is not only a spiritual, professional minister, but that he also has a human and personal interest in them in their varied interests and activities. The one question which persists is, "Does the minister care anything for me in my relationship to life and its trials?"

The true minister, who is a friend of the friendless, teacher of the intellectually hungry, defender of the oppressed and the wronged ones of earth, and who offers the bread of life to the soul-hungry, has a chance to make something good out of the raw material of human life, which comes to no other man. If the common people are to receive much help from a minister of the gospel, they must be able to see in him something more than one whose sole business is to preach, baptize, marry, and bury people. They must see in him one who really loves men and who is ready to help and befriend every one he finds in trouble.

When a pastor loves the lost sheep enough

to endure privations and wearisome toil in efforts to befriend them, and to make lighter their burdens in daily life, there is no limit to his field of usefulness. The masses will hear him gladly, as did the common people of old when the Master went about doing good. When it can truly be said of a pastor, "His people love him," this fact will cover a multitude of short-comings in other respects, and the Lord can use him wonderfully in the work of saving men.

**Such Letters Are Cheering** Some good friend in Wisconsin sends ten dollars for the New Building Fund and writes that the gift is in memory of her grandfather, who was one of the strong Seventh Day Baptist ministers of other days.

The writer expresses the hope that success may crown the efforts for the completion of the new building.

It becomes more and more apparent every week that the interest is wide-spread in this movement started so long ago by our fathers. We shall not be surprised to receive a pledge for a large gift running into thousands, from some well-to-do son or grandson of the grand old men who signed for such a building seventy-two years ago, and who had to die without ever seeing it. Some of our readers will be surprised to learn how many of their own fathers and grandfathers are on that list of one hundred fifty-eight men.

**Ordination Service At DeRuyter** On the first evening of the Central Association occurred the ordination of two deacons for the DeRuyter Seventh Day Baptist Church. Some weeks ago at a church meeting Brother E. D. Lidell and Brother L. A. Coon were chosen to serve the church as deacons. This fact was reported to the association by Rev. Frank E. Peterson, chairman of the Ordination Committee, and that Thursday evening, June 18, was set apart for the ordination services.

Brother Peterson had charge; and after an interesting song service the two men were called forward and requested to relate their Christian experience, which they did

in a simple, sincere way which touched our hearts.

The council consisted of the association itself, which by unanimous vote authorized the ordination.

Rev. L. D. Seager gave the charge to the candidates, and Rev. W. D. Burdick the charge to the church.

Then the desk was set back and two chairs placed on the pulpit platform before which kneeled the two men; and all the brethren in the ministry and the deacons stood by with laying on of hands, while Rev. Theodore L. Gardiner offered the consecrating prayer. Deacon George W. Burdick then welcomed the new deacons to the work whereunto the church had called them, and to the fellowship of deacons.

After all had united in singing, "Be Ye Reconciled to God," Pastor John Randolph preached the ordination sermon. He spoke of the solemn feelings that had come as he contemplated this service and that the exercises thus far had served to deepen them. He spoke from Paul's words, "Walk worthy of the vocation wherein ye are called," and mentioned the "gifts" to which the apostle made reference in connection with the text. These were apostles, prophets, evangelists, pastors, and teachers. These words expressing Paul's idea of the gifts of God to his servants were explained, one by one, and the reasons why they were bestowed upon men were ably set forth—for the perfecting of saints, for the work of the ministry, and for the development and edifying of the body of Christ, which is the Church.

These admonitions are still applicable to us, and in whatever office we may be placed, we must use it for the glory of God. We must walk worthily and in meekness, keeping the unity of the spirit in the bonds of peace.

#### THEY JOIN A GOODLY COMPANY

The church in DeRuyter where these deacons are to serve has ten memorial windows on which appear the names of the old-time pastors and deacons that have served the people here for many years. I noticed the names of pastors, Rev. James R. Irish, Rev. James Bailey, Rev. Alexander Campbell, Rev. Joshua Clarke, Rev. George E. Tomlinson, Rev. Charles M. Lewis, Rev. L. R. Swinney. We also find the names of deacons, J. H. Babcock, A. T. Stillman (and

wife), Henry Crandall, W. Wilcox, John Maxson, Jason Wells, Delos Wells, Silas S. Clarke; also the names of Mr. and Mrs. Barton G. Stillman, Mrs. Sarah T. Johnson, and Dr. Ella F. Swinney.

The old meeting house, with its gallery on three sides, its modern pews and pulpit, shows that it still has those who love it and who are caring well for their dear old church home.

Near by is the public school building standing where once stood the old DeRuyter Institute. The old building has disappeared, but the fine lot is still used for school purposes, where children gather for instruction. The old maple trees are still there which the fathers brought on their shoulders years ago and planted around the institute. They have grown large and thrifty, furnishing grateful shade for the new generation of students.

My first recollections of DeRuyter are connected with the pastorate of Rev. Joshua Clarke, in the year 1873, when I was in this association on missionary work. In the following year General Conference was held here, and in the last session of that Conference I was ordained to the gospel ministry.

### SEVEN LESSONS ON THE SEVENTH DAY

(Continued)

GEORGE ARTHUR MAIN, B. S.

[Two or three years ago Mr. George A. Main, a loyal layman of Daytona, Fla., prepared with a prodigious amount of pains-taking labor a series of lessons on the Sabbath. These lessons were used with good results in a study group under the personal direction of the author.

I have had in my possession for some time a manuscript copy of this series of lessons, which I have read with a great deal of interest and to my spiritual profit. Mr. Main has used with culminative and telling effect the catechetical method of presenting truth. The result is not a series of dry-as-dust questions with matter-of-fact answers; but a series of stimulating questions with radiantly illuminating replies. The light is let in from so many angles that the subject is set out in arresting clearness. One does not have to agree with the author's viewpoint in every particular, or accept every conclusion unmodified by his own knowledge and judgment in order to be benefited by a study of these lessons. Any piece of literature of which this can not be said is not worth reading.

If others have under advisement the question of the publication in more usable form of this Sabbath study, its appearance in the columns of the Sabbath Recorder need not interfere with any plans that may be made in that direction. The lessons will be published, therefore, in succeeding numbers of the Recorder. All who read them will be amply rewarded.

The scripture references, which are numerous and which constitute an essential feature of the series, are omitted in this connection in order to conserve space.—A. J. C. B.]

### LESSON 3.—THE UNIVERSAL SABBATH ESTABLISHED BY GOD AND ISRAEL

#### Synopsis

What are the four most prominent Old Testament agencies through which God preserved the seventh-day Sabbath that it might continue as his day in the perfect religion of his Son, the Christian religion?

- (a) The Ten Commandments.
- (b) The ceremonial laws.
- (c) The prophets.
- (d) The Pharisaic laws.

#### The Ten Commandments

2. How does the presence of the Sabbath commandment in the Decalogue further establish its universality and permanence, and would the Sabbath have been any less universal or less permanent had it never existed prior to its being recorded at Sinai, and if it had then been given only to the Jews?

(a) The Decalogue is God's law, that is, God's will, which all Christians daily pray "shall be done on earth as it is in heaven."

(b) It is the law of which Christ said it was "made for man," that is for mankind, and of which he also said, "not one jot or one tittle" should ever pass away.

(c) These Ten Commandments are recognized by the world as the most perfect moral code ever written.

(d) They contain two forms of expression, only, affirmation and commands.

(e) Commands may be intended for only a limited number of people.

(f) Affirmations of general fact, however, such as "the seventh day is the Sabbath of the Lord," if true, are universally true; it being noteworthy that all the affirmations in the Decalogue pertain to either God or his Sabbath.

(g) One of the affirmations of the Decalogue is that the sacredness of the seventh-day of our week is based upon the sacredness of the seventh-day of Creation week.

(h) An all-wise God would not have delayed the thousands of years from Creation to Sinai the establishing of his Sabbath, the reasons for which, as he himself said, existed in the beginning.

(i) Indeed, the Creation story itself records what we see must have been true, that is that the Sabbath was instituted then, at Creation.

(j) The other two affirmations of the

Decalogue establish God as its author and the seventh-day as his Sabbath.

(k) We must, therefore, conclude that the seventh-day must stand as God's Sabbath, and hence as man's Sabbath, from Creation until Eternity, regardless of the particular people for whom the command was first written or the age in which we live who study its application.

(l) Again, the Sabbath command is the only one in which God asked that memory be used, the request to "Remember the Sabbath" plainly implying previous knowledge of it as well as emphasizing its future importance.

(m) Hence, with the patriarchs who lived centuries before there were any Jews, to walk with God and obey his laws must have included Sabbath-observance.

(n) However, the proof of God-intended world-wide observance of the seventh-day Sabbath does not rest solely on the fact of its establishment at Creation and its pre-Jewish observance. For

(o) If the seventh-day Sabbath had never been known prior to its being recorded at Sinai, and had it, then, been given to the Jews only, the sacredness of the seventh day must still have been an essential feature of the Christian religion; since

(p) According to the Bible the Decalogue is the one perfect law; and since

(q) The Decalogue was the very foundation of the religion of the Jews, from whom the Bible plainly says salvation was to come.

(r) So desirous was God that these Ten Commandments, the greatest instrument the world has ever known, should be preserved forever, that he provided his chosen people with minor legislation, the Jewish ceremonial laws, to help them in their God-appointed task of preserving and perpetuating it.

#### The Ceremonial Laws

3. What were the ceremonial laws and what were the chief characteristics which distinguished them from God's ten laws?

(a) The ceremonial, or Mosaic laws, were legislation written by Moses instead of by God as were the Ten Commandments, their foundation principle being that disobedience to the Decalogue was a sin.

(b) They were exclusively Jewish, consisting chiefly of sacrifices, feasts, new moons, and Jewish Sabbaths.

(c) Their temporary and limited application is proved, not only by God's Word, but also by the fact that many of them pertained only to the promised land and to local and climatic conditions.

(d) They were acceptable to God, who, although acknowledging that they were not good laws, permitted them as one means of bringing Israel to him and, therefore, useful until Christ should come.

(e) These ceremonial laws, in fulfillment of prophecy, were abolished by Christ, after which obedience to them, while not intrinsically harmful, might detract from more important obligations and was an unnecessary yoke of bondage upon Christians.

(f) Their carnal, temporary, and imperfect nature as compared with the spiritual, moral, righteous, and everlasting characteristics of the Decalogue was established by numerous Bible statements.

(g) Besides the ceremonial laws as a help to God's chosen people in establishing his religion and his Sabbath, God also raised up his many prophets, whose lives and writings were to be another tremendous factor in laying the foundations for Christianity.

#### *The Prophets*

4. What is meant by the word, "Prophets," and what tremendously significant lesson do they teach concerning the relation of true seventh-day Sabbath observance to the present welfare of mankind?

(a) The word "Prophets" was often applied to the great and good men of Bible history who were inspired of God to speak and write for him and to interpret his will.

(b) Our chief interest, however, is in another usage of the word, namely, its application to certain books of the Bible, more or less prophetic in their nature and written by some of the greatest of God's Prophets, the Old Testament being divided into the law, the prophets and the writings.

(c) The books of the Prophets were as truly God's words as the Ten Commandments and were revered by Christ as divine truth never to be destroyed.

(d) These books kept before Israel the very highest conceptions of God, his law, and his Sabbath; distinguished clearly between the Ten Commandments, God's laws, and the Jewish ceremonial laws, and repeatedly and reverently referred to the coming Messiah, the Christ.

(e) No Christian can, therefore, consistently reject any of the lessons taught in the Prophets.

(f) One of the striking characteristics of the books of the Prophets is their emphasis on the importance of proper observance of the seventh day, God's Sabbath.

(g) In fact, the Prophets established the most wonderful truth—a truth as real today as it was then—that loyalty to God's Sabbath leads directly to morality, happiness, and prosperity and that its dishonoring as surely brings sin, unhappiness, and disaster.

(h) The Babylonian captivity of the Hebrews illustrates this, that calamity being a direct result of dishonoring God's Sabbath as well as God, and was a punishment of which they had been previously warned by Jehovah himself, through his Prophets.

(i) Thus God used Israel's Sabbath desecration to teach all future mankind the importance of observing his seventh-day Sabbath; their extreme punishment for Sabbath breaking giving rise to the man-made, unscriptural Sabbath legislation, the Pharisaic laws.

#### *The Pharisaic Laws*

5. Discuss the origin, characteristics and Sabbath-preserving aspects of the Pharisaic laws.

(a) Israel's punishment through the Babylonian captivity was so severe, and they were so conscious that Sabbath desecration was its cause, that their Pharisaic rabbis devised still further Sabbath laws than the two groups we have already considered.

(b) The aim of these Pharisaic laws was to prevent any possibility of future Sabbath breaking, leading to further calamity.

(c) There were thirty-nine principal, prohibited Sabbath works, which were endlessly divided and sub-divided, forming an extremely complex legal system designed to cover even the minutest forms of Sabbath desecration.

(d) So determined were they to prevent Sabbath desecration that there was scarcely a moment from the beginning of the Sabbath until its close when something was not either required or prohibited.

(e) Nothing was to be left in one's pockets on the Sabbath; for that would be a burden.

(f) The distance of a Sabbath-day's

## SEVENTH DAY BAPTIST TEEN-AGE CONFERENCES

REV. AHVA J. C. BOND  
Leader in Sabbath Promotion

In a recent number of the SABBATH RECORDER, under the caption, "The Challenge of Seventh Day Baptist Youth," reference was made to our plans for a series of four one-day conferences of young people.

This is something never before attempted among Seventh Day Baptists. Every indication is for a largely attended and enthusiastic series of group meetings. The first meeting will be held Thursday, June 25, and will therefore be some days in the past when this issue of the RECORDER goes to press.

Perhaps no situation is more favorable for a large attendance than the Second Alfred Church, at Alfred Station, N. Y. All roads in the Western Association, and they are good roads, will lead to Alfred Station for this conference of young people. We set our face in that direction confidently expecting a wonderfully fine time with the young people of those churches.

The next meeting will be the one at Verona, N. Y., July 6, followed by the one at New Market, N. J., July 8.

At the Eastern Association recently held with the Plainfield Church the question of two group meetings for this association was discussed. Following the one held at New Market, July 8, a second one for the association will be held with the church at Ashaway, R. I., July 16. The latter group will include the New England churches and the church at Berlin, N. Y., which is near the Massachusetts line.

Last Sabbath we visited the churches of South Jersey in the interest of the meeting to be held at New Market. Sabbath eve we met with the people of the Marlboro Church. Members of this church who had been at the association were enthusiastic for the conference, and we received a hearty response to our suggestion that a "Booster Committee" be appointed. This committee consists of Luther F. Davis, chairman; Pastor Severance, William R. Lawrence, Mrs. Wilburt Davis, Thomas Davis, and Mrs. Leslie Tomlinson. The committee will interest itself in the work of getting their twenty, or so, young people of the teen age to New Market, July 8. We expect an attendance from Marlboro of one hundred per cent, plus.

journey from home was limited to about one mile.

(g) Walking on the grass on the Sabbath was prohibited, for that might involve threshing.

(h) Healing upon the Sabbath was prohibited, but not the relief of actual pain.

(i) Such extreme Sabbath regulations not only prevented the Sabbath from being its intended blessing to man, but also led to numerous permitted evasions.

(j) For example, though carrying of even a small article on the Sabbath was prohibited, to carry it in an unusual manner, such as in the mouth or on the back of the hand was permitted.

(k) It was permitted to extend a Sabbath's journey indefinitely, simply by saying, at the end of each "Sabbath-day's journey," "This is my home."

(l) But God sometimes uses sinful and misguided men and their errors for his own ends.

(m) Thus, by the Babylonian captivity, God used Israel's extreme neglect of his Sabbath to lay emphasis on the definite seventh day as being his Sabbath and to teach the fearful consequences of its desecration.

(n) Again, when we find the Pharisees, who were the molders of Jewish religious practice, teaching the other extreme of such exclusive attention to the Sabbath that all its blessings were lost, God used this error to show man, through Christ's teaching and example, how his Sabbath should be observed.

(o) Later, as we shall see, God used the Pharisees' disbelief in Christ to draw from him a sign that he was the promised Messiah; the one, and only sign being that he should be just three days and three nights in the tomb.

(p) And finally, God used the Pharisees' criticism of Christ's perfect Sabbath observance, as one means of bringing about his crucifixion in accordance with God's plan.

*(To be continued)*

John Bright said: "A nation rests on the cottage." The foundation of society is the home. The strength of a republic is the home. The glory of any civilization is the home. The stability of that civilization depends upon the home life of the nation. Rome went to pieces because her home life became corrupt.—*The Continent.*

At Shiloh we presented the matter to the church at the regular Sabbath morning service. The proposition seemed to be cordially received, and at the Sabbath school hour a "Booster Committee" was appointed. The Brotherhood class appointed seven members, and asked one of the woman's classes to appoint additional members. The latter class appointed two of their number on the committee. The committee of the Shiloh Church is constituted as follows: Joseph C. Bowden, chairman; Henry Bowen, A. C. Davis, Pastor Loofboro, Frank Harris, S. V. Davis, Joseph Fogg, Miss Eleanor Schaible, and Miss Emily Dickinson.

While we were at Shiloh and Marlboro the Central Association was in session at DeRuyter, N. Y., and Mr. Duane Ogden and Rev. Willard D. Burdick were enlisting the co-operation of the pastors and others of this association in the meeting at Verona, July 6.

Let us all boost for these meetings. There are many ways in which it can be done. All can help by their prayers, and that is the best way.

#### REV. EUGENE SOCWELL HONORED

We see by the Toledo, Iowa, *Chronicle-Democrat*, that our friend, Rev. Eugene H. Socwell, of Dodge Center, Minn., had been called to preach the baccalaureate sermon before the graduating class of the Garwin, Iowa, High School. Concerning Brother Socwell's message the *Chronicle-Democrat* has the following to say:

There was a large audience at the United Brethren church Sunday night to hear Rev. E. H. Socwell, of Dodge Center, Minn., deliver the baccalaureate sermon to the 1925 class of the Garwin High School.

Rev. Mr. Socwell's sermon was one full of inspiration for the graduates, and is recognized as one of the best given in Garwin on a baccalaureate occasion. The various essentials for a complete and successful life were presented in a manner which attracted the closest attention of his auditors. Special tribute was paid by the speaker to the young men and young women of noble character growing up in America today. It was an address abundant with words of counsel and of a nature to inspire the graduating class members with lofty ideals and noble resolutions.

#### ESSENTIAL QUALITIES

Mental culture, a good name, manliness of character, moral integrity and greatest of all, Christian living, were the essentials named by Mr. Socwell.

Speaking of mental culture he emphasized the importance of all young men and women acquiring an education through books and supplementing this throughout life by drawing to them the many good things always available. Concentration, observation, and mental application are necessities in mental or intellectual culture.

Speaking under the second classification, Mr. Socwell told of the importance of possessing a good name. There are many things money can buy, but not a good name. "Will it pay?" is not the chief question in selecting a vocation. The living of an aimless life was decried. The jewel of happiness, according to Mr. Socwell, is service to others.

#### TRIBUTE TO MOTHERS

Manliness of character is very important in the life of every successful person, Mr. Socwell told the graduates. True manliness is always charitable—it is always putting forth the very best interpretation of other people. It is never suspicious. Courtesy and politeness are many characteristics. A true index to manliness is the regard and affection for one's mother. Special tribute was paid to motherhood. Mother influence, the most important chapter in history, has never been written according to the speaker. There are few self-made men, but many mother-made men, he said.

Moral integrity is another important essential. When character is lost, everything is gone. It is possible to regain health. Most of the things lost can be replaced, but never moral integrity.

#### IMPORTANCE OF CHRISTIANITY

The last and greatest essential to be discussed by Rev. Mr. Socwell was Christianity, the importance of which to every life can not be overestimated.

"Anarchy is not born in great riots, outlawism is not born in street mobs. The question of obedience to law is settled in the home. And if there is any one thing more than another that the American home is failing in, it is in neglecting to teach the child respect for law: God's law, the nation's law, the home law."

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

#### OUR BULLETIN BOARD

July 1, Second year of Onward Movement begins.

July 6, Seventh Day Baptist Teen-age Conference, Verona, N. Y.

July 8, Seventh Day Baptist Teen-age Conference, New Market, N. J.

Let us begin the new Conference year with a firm faith in God, and a determination to do our part in carrying on his work in the world.

#### HOME NEWS

NEW YORK CITY.—A goodly number of our congregation and friends gathered for a social time and a beef-steak dinner the afternoon and evening of May 27, at the home of Mr. and Mrs. William Hillhouse, 425 Edgewood Place, Rutherford, N. J.

The weather was all that could be desired; the spacious back lawn was an ideal spot, with its magnificent ash, oak, and maple trees; and the dinner—well, here's the menu: delicious, juicy steaks and lamb chops, broiled on a grate over the coals in a trench and skillfully done by Mr. Maxson and Mr. Hillhouse; baked potatoes, peas, pepper relish, rolls, cookies, fried cakes, tea, coffee, cocoa, ice cream. After the dinner a good old-fashioned social time was enjoyed around the cheerful fireplace and some of the old songs that all of us love were sung.

Another enjoyable feature of the occasion was the presence of Dr. and Mrs. Sands Carr Maxson, of Utica. Mr. and Mrs. Hillhouse as host and hostess are unsurpassed. Those present were happy in being there, and each of us was sorry for those who were unable to attend.

The interest of the New York Church in denominational matters is always keen. It is our desire to see the kingdom of God increase. This fact is substantially evidenced by the payment, so far, of more than one hundred per cent of its quota of the

Onward Movement budget, and June is usually a fruitful month with regard to this.

The pastor recently attended a Pastors' Conference on Religious Education at Drew Theological Seminary, Madison, N. J. There were addresses on different phases of this important problem and full and free discussion at each session. The conference began Tuesday afternoon, May 12, and ended Friday afternoon, May 15. The discussions concerned week-day religious education during the school year rather than the vacation schools. The whole matter is in a process of experiment and evolution is necessary to a settled policy and plan. Many textbooks have been written, but not many are wholly satisfactory. One speaker told of preparing a textbook, and some time afterward when he used the book himself he concluded that it needed to be entirely rewritten.

We are dealing with immortal souls. According to the teaching of Jesus each one is worth more than the whole world. The biggest job, the most responsible, the most worth while is ours. Conversion is a fact, whether it be a gradual process or sudden. It is a result of education. The aim of the educational process is the same, whether it be in a school of religion or in evangelistic preaching. The aim is to lead boys and girls, men and women, to see their need and to bring them to conversion. Decision, gradual or sudden, is the first step; then comes growth. All great achievements come through growth. Education is the process. "God has arranged that we spend about half our life in immaturity."

"Young people's activities must be founded on denominational loyalty. Their program of the future must be centered around the kingdom of God."

"The church program for young people must be more democratic. The program must relate religion to all of life and so make life all religious. There are two layers of life, the fiber and the veneer. Religion has been made a veneer, unnatural, unsatisfying. Religion must be made the fiber of life."

H. R. C.

"He is a Christian who is loyal to Jesus Christ, and the Christian does not merely conform to the teachings of Jesus, but he is transformed by his life."

**COMMENCEMENT WEEK AT ALFRED**

[All the articles regarding commencement at Alfred University in this RECORDER are taken from the Alfred Sun.—EDITOR.]

**DIRECTOR BINNS HONORED**

THE TWENTY-FIFTH ANNIVERSARY OF HIS DIRECTORSHIP FITTINGLY RECOGNIZED

The glorious sorrow and inspiration that marked the Eighty-ninth Annual Commencement yesterday was deepened and strengthened by the personality which Dr. Charles Fergus Binns brought to the hearts of everyone by his doctor's oration, "E Concrematione Confirmatio," and the sincere honors that were conferred upon him who, for a quarter of a century, has been a loyal and faithful servant to Alfred.

It was a touching sight, indeed, and one that will never be forgotten, to see this grand old man vested with the hood of honor, Doctor of Science, and to hear Dean Norwood, Dr. E. Ward Tillotson, president of the American Ceramic Society, and former Professor George A. Bole pay their tributes to his achievements and his high personal character, all the more touching because they were true, all the more grand because they were big tributes. To say that this man is the foremost authority on the craft of the potter in the world today, is something that makes the name of Alfred and Charles Fergus Binns universal, a name to call admiration from all, and love from many. A token of the latter was announced yesterday in the form of an album containing unsolicited letters of praise for the work of "Daddy" Binns in all these years, from people all over the world who have followed his untiring efforts with faithful interest. Another one was the announcement of the inauguration of the medal to be named after him, to be designed by his daughter, Miss Elsie Binns, and awarded annually to some student, according to conditions yet to be worked out by the trustees, for excellence in some phase of ceramic work. This announcement was the crowning of the man's honors; and although he bore it bravely himself, the tears welled in many eyes around him at the sight of a grey head bowed in appreciation before them.

Two other men also received honorary degrees yesterday. Professor O. L. Warren, of the Mansfield State Normal School

at Mansfield, Pa., was vested with the degree of Doctor of Pedagogy, and Dr. George O'Hanlon, superintendent of the Bellevue and Allied Hospitals, New York City, was honored with the Doctor of Laws degree. Dr. O'Hanlon was a classmate of President Davis at Alfred, and he has ever been a life-long friend of Alfred's president.

Altogether sixty-eight course degrees were given at this year's commencement, nine more than the number last year and sixteen more than the number two years ago.

The pleasures of the day were greatly enhanced by the attendance of E. Ward Tillotson, president of the American Ceramic Society and Ross C. Purdy, general secretary of this society, as well as by a large number of ceramic alumni coming from all over the country to help pay honor to the beloved director.

Bachelor degrees were conferred upon sixty-six persons; and three master degrees were conferred. *Magna cum laude* honors were awarded to four persons, and *cum laude* honors upon seven.

The annual address of President Davis showed a total enrollment for the year of six hundred forty-eight.

In regard to changes for next year the president said:

T. C. Kasper, professor of physical education and coach of athletics, after two years of highly successful service, tendered his resignation early in May. Ernest R. Miller, director of athletics at Defiance College, Ohio, has been appointed to succeed him. Following the death of Mrs. Binns, who was appointed acting dean of women for this year, Miss Marion L. Fosdick consented to serve temporarily in that position for the remainder of the year. I am now pleased to announce that Mrs. Dora K. Degen has been appointed dean of women for next year with professorial rank. Dr. Charles J. Adamec, William C., and Ida F. Kenyon professor of Latin and William B. Maxson professor of Greek, has tendered his resignation after four years of able, loyal, and enthusiastic service in the professorship in order to accept a position at Knox College. The trustees have accepted this resignation with great reluctance. Also Professor Lawrence Clark of the department of economics and Miss Josephine Hardy, assistant professor of modern languages, have indicated their intention not to

continue their connection at Alfred, but are accepting positions elsewhere. These resignations have all occurred too recently for appointments to be announced at the present time.

The president is happy to announce that by vote of the trustees at their meeting yesterday, Doctor Paul C. Saunders, professor of chemistry, has been promoted to the rank of Major Professor; and Assistant Professor Clifford M. Potter of the department of industrial mechanics has been promoted to the rank of Professor and made the George B. Rogers Professor of Industrial Mechanics. Also Mr. Fritjof Hildebrand, instructor in industrial mechanics, has been promoted to the rank of Assistant Professor.

The gift of \$25,000 from Mrs. Meta Heins Wallander, announced last year, for the erection of the Ernest Heins Memorial Grand Stand has been received, and the grand stand has been erected. Due to the efforts of Honorable John J. Merrill of the Alumni Advisory Board, an excellent new field house has been constructed and further grading and improvement of the athletic field are in progress and will be completed during the summer vacation. By unanimous vote of the Board of Trustees the athletic field has been named and will in the future be known as Merrill Field.

Under the coaching of Dr. Ferguson, cross country and track teams in Alfred University have won high distinction for Alfred.

The president again calls attention of the public to the urgent need of a new, modern gymnasium in Alfred University which must be supplied at the earliest possible date, and should cost at least \$100,000; also to the need of an auditorium or assembly hall which will accommodate eight hundred or a thousand people and should cost at least \$100,000.

During the past summer about \$12,000 was expended in the installation of electric lights in six of the university buildings. This has greatly lessened the fire hazard in these buildings and increased their comfort and convenience.

**GOOD BYE**

We of the graduating class who yesterday went from here carry with us many memories of the past four years of our college life. The athletic field, class room, social hall, the Brick, Pine Hill, registration, com-

mencement, and other places and occasions will loom before our eyes again and again as the stars of time shine on from that great eternal depth. We shall cherish these memories as jewels of a sweetness that was all too short, and keep them locked in the heart vault to be opened only when we have occasion to talk of the days gone by.

But choicest among the memory jewels will be the golden chain of friendship that the townspeople of Alfred have given us. God grant it may always remain unbroken, and that ever its links become stronger with age, for this is one of the worth while things that has bound us ever to the little village. As freshmen, perhaps in our moving up pranks, and at other times, we soiled the chain for a while, but as we have grown older and realized more fully how sincere the interest of you folks was, and is in us, we hope that the other things have worn away, and that you will remember us as we remember you, friends. Some of you have been more than a friend even, or if it seems wrong to say that any one could be more than a friend, let not the name of friendship be jealous if we say that some of you older people have been as mothers and fathers to us in your advice and helpfulness, and we will not forget the goodness that has been yours to us. We wish the blessing of God upon you along with these few words of thanks for what you have done for us and Alfred. Good bye.

**THE DOCTOR'S ORATION—ALFRED UNIVERSITY**

DIRECTOR CHARLES F. BINNS

A well known preacher recently said that he had abandoned the use of a text because he found that when this was announced, the congregation usually composed themselves for sleep. I am not sure that it is fair to hold the text alone responsible for such a result, and I think that on an occasion such as this it is justifiable to take a chance. A suitable text is found in the book of the Prophet Jeremiah, chapter 18, verses 3 and 4: "I went down to the potter's house; and, behold he wrought a work upon the wheels. And the vessel that he made of clay was marred in the hand of the potter; and he made it again another vessel." The text can be divided into six heads, the potter, the clay, the wheel, the making, the marring and the remaking. A brief survey

of this material should convince anyone that sermons in stones may be less important and searching than would be sermons in clay.

The idea of a special training for the ceramic industries must be credited to Edward Orton, Jr., of Columbus, Ohio, who in 1895 had persuaded the clay workers of his state that trained men were needed in their business. The idea was novel because from the beginning of human industry in clay, the potter had worked by the method known as trial and error. The composition of his material was nothing to him nor did he understand the physics of fire. The thought of subduing the waywardness of clays to his own will was as far away as the fixed stars, and technical education had no place in his life.

The field of ceramics is very large and has been extended in recent years to include all the substances which are produced from earthly materials and made permanent by fire, but in order that this address may not exceed the proper limit the discussion will be confined to the origin and development of the clay wares commonly known as pottery with an ultimate arrival at the production of stoneware and porcelain, a consummation involving the attainment of the highest skill in ceramic art and engineering.

Clay is not an original constituent of the earth. It is the product of the breaking down of rocks and minerals by both chemical and mechanical means. Hence the variety in the composition and properties of clays is very great. There are, however, certain general characteristics in the clays belonging to well defined groups which cause them to be adapted to specific uses. For example, a variety of clay which accompanies deposits of coal is likely to include the fire clays which are able to resist very high temperatures; or another group, such as that which is found in the valley of the Hudson, will contain the clays from which common building brick is made.

It is not a matter for surprise that the primitive potter used clays which were easily obtained. In fact, it is certain that the clay itself suggested its own use. Tracks made by the feet of beasts and men must have revealed the impressionable quality of moist clay, and from the suggestion thus provided it is not a great distance to the shaping of a jar. The discovery that clay

could be hardened by fire was another and equally important step. In the semi-tropical lands to which are traced the beginnings of civilization, sun dried clay may have achieved some practical importance; but with the exception of bricks no remnant of this can be found. A phrase used in connection with the building of the Tower of Babel suggests that sun dried bricks were known but were not esteemed, "They said one to another, go to, let us make brick and burn them thoroughly."

Charles Lamb relates the legend of the discovery of the virtues of roast pork by the burning of a pig-pen or, perhaps, of the humble home of which the pig was an honored tenant because, as in Ireland, he paid the rent. Mud daubed walls have been known from remote antiquity and so has fire. We may visualize a hut on fire and a fire department arriving too late, with the result that the ashes of the wattle supports were found to be imbedded in red tiles. Here, literally, "behold how great a matter a little fire kindleth."

There are three reasons for the supremacy of pottery as a document in the study of ancient records. First, pottery, being made of plastic clay, is easily impressed both as to form and decoration with the personality of the producer. Clay is unique in this regard. Two other arts are of primitive practice, basketry and stitched bark; but these have to be learned and involve to some extent the use of tools. For the shaping of clay nothing was needed but the human fingers. It, of course, is true that a high degree of skill was gradually developed and simple tools were used, but in the elemental condition clay was shaped by hand alone. It, therefore, becomes evident that clay readily recorded the personality of the worker and through him, or probably her, the manners and customs of the tribe.

In the second place, pottery is fragile. Especially was this true of the ancient wares where the firing was carried on in the open, and therefore it was not possible to reach a very high temperature. A busy people needed large numbers of jars and utensils. Then, as now, these were thrown away when broken, and layer upon layer of fragments marks the sites of the encampments and villages of the distant past.

Third, pottery, even though fragile, is indestructible. It is truly said that burned

clay is more lasting than marble. The great majority of the examples now installed in museums were found in broken pieces to be carefully restored and enshrined with the value of their record unimpaired. One is tempted to wonder what the city refuse of today will reveal to the investigating archaeologist three thousand years hence.

With the knowledge of metal working, which characterized the age of iron, the potter's wheel was invented and a new type of clay ware appeared. This form was true and often beautiful, the surface of the clay was polished, and the decorations were founded upon the principle that a rotating jar can be overlaid by lines and bands by simply holding against it a brush or tube charged with color. Incised lines were produced in a similar way by holding a sharp tool against the surface of the moving jar. The spaces between these lines were afterwards filled in by patterns of different forms.

The discovery that pottery could be glazed and thus be made impervious to water, marks an epoch in the development of the art. The peoples who never emerged from the stone age, such as the ancient Britons, did not glaze their pottery. The use of glaze is found only in those nations which outgrew this stage very long ago. Notably the Egyptians, the Chinese, and the Greeks. The forerunners of the last named people were glazing their wares in great perfection fifteen hundred years before Christ; and though the art declined and was apparently lost, some fine examples remain. Doubtless the beginnings were similar to those of other lands and nations, but during centuries of progress these had been left behind. Documentary evidence in the Chinese empire is said to date back to 2,500 B. C., and many centuries before that there was a Chinese people. We find then a living nation which has a continuous history of at least 4,500 years; and as this nation has from the beginning been a producer of pottery, it affords an unexampled field for the study of the art. We may pass by the very early stages, such as those already illustrated and deal especially with the characteristic feature of Chinese work, which consists in the use of a high temperature in the firing of the wares.

At the risk of being somewhat technical,

though I promise you that it will not be hard to understand, I must say a word first about the significance of high temperature and second, about the difficulties which attend its use. The essential principle, or what may be called the philosophy of the fire, lies in the parallel facts that practicable clay must be so composed, either naturally or artificially, as to be at once compliant and resistant. Compliant in that the effect of temperature must be strongly evident, resistant in that the pieces shall, notwithstanding the compliance, retain their individuality and form. If the former were lacking, the wares would acquire no quality; if the latter, the quality would be lost in an ultimate collapse.

The difficulties which attend the production of high temperatures lie not so much in the heating of the furnace as in building a furnace which will hold the heat. There is a limit to the resistant powers of all materials; and, of course, because of supply and cost, only certain materials are available. Manufacturers of refractory wares are always searching for supplies of this nature, and consequently they command a high price. But in addition to the material of construction, the control of the fire itself is a matter of training. A kiln which is filled with earthenware is a very tame creature while being fired compared to the fierce intensity of a kiln of porcelain; and the man who is acquainted only with the former is almost impotent in the presence of the latter. Careful experiments have shown that the firing of pottery in ancient times was at about the melting point of silver (960 degrees C). So uniformly is this found to be the case that it is even conjectured that a silver wire was used as a test. Now this temperature produces only a mild redness in the kiln, and while it protects the clay from disintegration, it leaves it soft enough to be cut with steel; and until this condition could be changed there was no possibility of an improvement in quality. The composition of the clay and the intensity of the fire are, as we have seen, closely related; and in the process of evolution which we are considering, it came to pass that certain clays were found to be almost unaffected by the degree of firing which was then usual. What was more natural than to try the effect of an increase in temperature? The result must have been a revelation to the potter. It did not come all at once. Probably cen-

turies passed as the gradual use of hotter fires rendered possible the employment of wider and wider varieties of clay. It also became evident that the clays thus made available were of purer quality, and hence produced pottery of clearer color and more attractive appearance, until ultimately there emerged a stoneware, hard, resonant, and durable. It was about the beginning of the Christian era that this result was achieved by the Chinese, and from that time the progress was steady and sure. The point is, and upon this I wish to lay stress, that the necessary high temperature had been subdued to the use of the ceramist and that upon this fact the whole success of ceramic practice depends.

Everything is now ready for the principal act in the play. The curtain rises upon a stage set for the appearance of the heroine. The master potter is waiting with wheel and tools, his is the skill to fashion in graceful shape and of tenuous substance. The master fireman too, old and wrinkled from many years and long night vigils. Enter a maiden dressed in snowy white. It is she for whom the ages have worked and waited, she for whom the arts of the wheel and the fire had been perfected. They welcome her as queen and they name her Kaolin after her mountain home. She is wedded to the waiting glaze, and together they enter the marriage chamber which is the furnace heated now seven times more than was wont. Nights and days pass as the fires roar and die away, and now the pair emerge one and inseparable. Porcelain has arrived. The heir of all the ages has come into its own and stands unrivaled as the perfection of ceramic skill.

The production of porcelain revolutionized the ceramic ideals of the world. Among primitive peoples nothing was at first thought of but the abundant clay of lake and stream bed. This, being highly charged with compounds of iron, always became red or brown upon firing. But the open fires of primeval workers gave rise to strange and often interesting variations in tone and hue. Perhaps these led to preference and choice, and the endeavor was made to produce them at will. It was found that bark and brushwood fed freely to the flames darkened the pottery even to occasional blackness. This seems to have been highly valued, and when

the building of permanent kilns made possible a closer control, a dark gray or black ware became an established product. The well known Buccero pottery is black throughout its substance, and the Greeks developed from this idea their beautiful black glaze. The descent of the barbarians upon the Roman Empire destroyed practically all knowledge of the arts in Europe, but the rise of the Mohammedan power saw a revival in metal work, in glass, and in pottery.

Now there appeared a new ideal. Not black, but white was sought for and the reason is to be found in the fact that the Chinese wares had begun to appear in the markets of the Near East. In the fourteenth century the Mohammedan potters had found means to clothe their dark clay with a white surface, and this corresponds exactly to the period when the Chinese porcelain makers had reached the summit of their art. During the great dynasty of the Ming emperors, which began in 1368, the finest examples of porcelain were produced; and the supremacy then gained is still secure. It is not difficult to account for this success. The Chinese craftsmen possessed all the qualities necessary for the production of fine work, skill, patience, and a well balanced critical sense; and they labored in an atmosphere of appreciation. It is not to be supposed that they made money. Probably the urge of wealth was as yet unborn, at least in the ranks of the artisan; and if we are to believe the tales of Chinese coinage, much money would have been a heavy burden. The fine works of that time were produced by the peasant for the prince, and the prince often paid for them in appreciation and promise. It may be worth while to note here that this is true of the great productions in art of all time. From the pyramids of Egypt to the cathedrals of France, from the porcelain of China to those of Sevres, to say nothing of painting and sculpture, at no time nor anywhere has a great work of art been produced for pay. Of course artists must earn in order to live, but the money is a by product and not a promoting power.

As long as we are endeavoring to clear up some of the technical problems as we proceed, it may be well here to tell something of the English practice, especially as this has a profound influence upon our own.

Chinese porcelain or, as it is sometimes called, hard porcelain, is the prototype and the standard of all white wares which are either porcelain or an imitation of it. The modern wares of the continent of Europe are technically the same as those of the Chinese, but England is different. Not porcelain but china is the white translucent ware made there. Here I must warn the audience that this distinction is of my own making, and is not in accordance with the opinions of some authorities. Nevertheless, I maintain that I can give a good reason for my judgment and if you will bear with me for a moment I will state it. The original Chinese porcelain in common with almost all ancient wares was fired in the kiln but once. The glaze was painted or poured on the piece while in the clay state and one fire vitrified the body, fused the glaze, and united them into one complete work. All true porcelain is made thus to this day, except that the modern methods of manufacture demand a gentle heating of the clay ware before the glaze is applied, in order to avoid breakage. This is merely a concession to factory methods and has no effect whatever upon the finished piece. When the French potters evolved their translucent wares from the fine earthenware of their regular practice, they perpetuated the earthenware methods which consisted in a double firing, once for the clay ware and a second time for the glaze. These two fires were rendered necessary by the fact that the glaze in use was exceedingly fusible and needed only a low temperature to produce a brilliant surface. If a one fire process had been practiced, either the temperature must have been high enough to harden the clay, in which case the glaze would have been spoiled, or it must have been low enough to suit the glaze, in which event the clay would not have been strong enough to endure. Possessing ready to hand a brilliant glaze, all that was necessary was to sufficiently improve the clay mixture so that it would become white and translucent at the temperature which then served. This was accomplished by the introduction of artificial compounds, and the super-addition of the glaze completed the work and produced the ware which was called "pate tendre" or soft paste. The so-called soft porcelains of France, therefore, are porcelains only in appearance. The technique of their manufacture is quite different; and, therefore, I

for one, prefer to withhold the name porcelain, reserving it exclusively for the once fired ware.

Not until about the year 1885 was the characteristic American ware known as hotel china manufactured by the Greenwood Pottery Company. For a long time this held the field against all comers, but at the present time a ware even better is being made in several factories. This ware was especially designed to withstand the hard usage of hotel and restaurant service. The body is vitrified and translucent, but the color is not as good as that of porcelain or English china. Hard porcelain is not made here for table use. The same ware, of course in different form, serves for spark plugs and electrical insulators; and these we make in great perfection; but we have never learned the art of producing porcelain tableware. The reason is that American potters learned their art from the English, who make, as we have seen, not porcelain but china; and the technique of manufacture of these two wares is widely different.

In Alfred we are especially interested in the necessary training to be given to those who expect to engage in the production of ceramic wares; and perhaps enough has been said to convince you of the complicated nature of the processes employed, as well as the intricate constitution of the materials. No one who has not acquired a fairly accurate knowledge of the science of chemistry can expect to comprehend the fundamental relations of substances to each other under conditions of high temperature, especially when these substances are themselves of complex composition. A ceramic engineer is not necessarily an analytical chemist, but he must be familiar with the nature of chemical reactions so that he can accurately articulate cause and effect and confidently predict results. But chemistry is only a beginning. Physical reactions are of equal and often of greater importance. For instance, the drying of clay wares rapidly and safely may seem to be a simple thing, but an error in this may cause disaster. At the present time there are probably more inventions relating to drying than to any other single process. Fortunately this problem is not confined to clay, and much has been learned from the industries devoted to lumber, tex-



tiles, and even candy making. The processes of firing are largely physical. Combustion is a chemical reaction but draft, pressure, and vacuum are in the field of physics. Nor must we ignore mechanics, the production and transmission of power, economical grinding and sifting, wheels for shaping and turning, and the application of heavy pressure to steel dies; all of these are part of the day's work in some phase of the industry.

We demand then, that one who enters a sphere of industry as complicated as this shall have not only a wide comprehension of, and a close acquaintance with, established facts but a certain initiative and adaptability which will enable new situations to be met with a reasonable prospect of success. The field is too large for anyone to be familiar with all its paths and by ways, and yet a general acquaintance with these is possible. Just as an experienced explorer entering an unknown land instinctly grasps the general topography, so the college trained man or woman can confidently follow a trail which would be invisible to those who are untrained.

The quality of clay wares is shown either by durability or by beauty. In almost every product both of these are evident, though one or the other may predominate in each case. Sometimes a piece is sold because its appearance is pleasing, sometimes because it is strong and useful. Even a brick should play its part in a beautiful structure, and an ornamental vase should be capable of use. May I hope that you have discerned the point which I have been trying to emphasize, namely, that the qualities of strength and beauty in ceramic products are in every case dependent upon the fire.

Preachers have often used the words of St. John, "Gold tried in the fire," as an illustration of the uses of adversity in the development of character; but I venture to think that the analogy of porcelain would be more apt. Gold is not changed in the crucible. It is and always was gold. The fire separates the dross, but the gold remains unaltered. Porcelain, on the other hand, is the result of a drastic treatment and a process of change. The clay possesses certain potential properties; it has a complicated nature upon which the fire can operate, but without the fire it remains mere earth. In this, as in other ways, the analogy to human nature is evident. Emergencies

are the test of character. The path to quality, strength, and beauty in life leads through the furnace, and there is no other.

Upon an occasion such as this we can not fail to be impressed with the significance of this thought. The members of this graduating class are exponents of its truth. Four years ago they came here filled with hope and enthusiasm, believing, perhaps, that the campus walks were strewn with flowers and that their way would be easy. They found themselves confronted by the discipline of the class room and the athletic field. They were advised and tested and even admonished; and now, having passed through the fire, they come before us robed as graduates to receive the approval of their Alma Mater.

They now realize the truth of our motto, "E Concrematione Confirmatio," "out of the fire comes firmness," through stress we pass to strength. This, while it expresses the pride of the potter, contains, as we have seen, the philosophy of life. Some fall by the way because they can not endure the furnace or because they can not meet its demands.

In the ceramic industry, the great criterion is the test of fire. However beautifully a piece may be formed, whatever costly decoration it may bear, if it will not stand the fire it is ruthlessly condemned and cast out.

Let me repeat, therefore, that the path to strength and beauty leads through the furnace—one may avoid it and may seek the easy way, but by no other can a man arrive at the haven of satisfaction.

#### MANTLE ORATION

RUTH DARE WHITFORD

Friends, students and alumni, we, the graduating class of 1925, mark the end of the first quarter of the twentieth century. It has been a most successful quarter of a century, and we are proud to bring it to a close. We realize now how much we have received in our four years and how little we have given, and it is our sincere wish to repay in some measure this debt to our Alma Mater through years of loyalty and service.

To the class of 1926 we bequeath our mantle as a symbol of your senior year.

With it we extend to you our congratulations, knowing that in you our hopes and ambitions will approach fulfillment. We

pass on to you the ideals which were our inheritance, and may you cherish them as we have tried to.

May the graduating class of 1926 introduce the second quarter of the century, which will be even more successful for our Alma Mater than the one we are bringing to a close.

#### IVY ORATION

HAROLD GARNHART

The chief claim of the class of 1925 to distinction has been personality and originality. Yet at this critical period of our existence as a class, we realize that there is one line of procedure in which we can introduce no new or bizarre custom. We must follow dutifully in the steps that classes for the past eighty odd years have trod. In other words we must make our farewells to our Alfred friends, and graduate.

Graduation is not entirely a time of festivities and smiles. In spite of the penalties inflicted upon us in the dim past, of our conflicts with unappreciative pedagogy, our more personal contacts with the business end of paddles wielded by thoughtful and paternal-like superiors, we have come to love this place and to regret the necessity of our leaving, whatever our natures.

To some, perhaps, Alfred has the fascinations of the South Sea, a sort of dreamy, soothing appeal to the troubled spirit, a place to escape the cares of life and sink into coma-like complacence, at peace with the remote world, but not all. Some few of us have found inspiration and ideals here; we have discovered qualities within ourselves, latent capacities that, without the stimulation of intellectual probings and professional proddings, might have forever lain dormant beneath an indifferent exterior.

Today, the placing of this sprig of ivy in the comforting influence of mother earth should symbolize more than the observance of an ancient custom.

May its growth and expansion parallel that of Alfred, ever building and extending its sphere of influence, cementing with love and gratitude her sons and daughters into a compact group and a sturdy foundation for a yet greater Alfred.

As this vine finds root and strength, may our lives and characters grow strong and deep into the helping influences of our Alma Mater.

#### SENIOR BREAKFAST AT PRESIDENT DAVIS'

The members of the class of 1925 assembled in President Davis' home Thursday morning, June 4, for the annual senior breakfast; the girls in their dainty gowns, the men in their smart suits.

After a little social conversation the people scattered to various places throughout the house, the porch included. Then the buffet breakfast was served. The menu was as follows:

Jellied Chicken	
Creamed Potatoes	Green Peas
Cottage Cheese	Vegetable Salad
Ice Cream	Cake
Coffee	

Succeeding this delightful repast the guests re-assembled and listened to an explanatory speech by President Davis concerning the commencement exercises. His various reminiscences concerning the growth of the college in numbers were interesting. He closed with a final appeal to the class as alumni to never forget their Alma Mater and to always return. The seniors then responded through their president, Stephen Swain.

The guests left with a feeling of loyalty, that over-shadowed all other feelings they have ever had, to their Alma Mater.

#### CLERKS AND TREASURERS AND PASTORS

Blanks have been sent to the clerks of the churches of the General Conference for the annual reports. There seems to be a tendency for the clerks and treasurers to take this matter of making reports too lightly, and make but little effort to secure the information asked for in the reports. The answers to all the questions should be easily secured from the books of the clerk, the treasurer, and the pastor. The reports should *not* be made out till July 1, and should be returned to the corresponding secretary within the *first* half of the month. It will be greatly appreciated if the pastors, treasurers and clerks will take this matter seriously and earnestly, and give whatever time is needed to secure the information which is desired in these reports. This is especially important as to list of official delegates.

EDWIN SHAW.

## MISSIONS

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

### A CONFERENCE AT NORTHFIELD, MASS., AND SOME THINGS TO THINK ABOUT

If there is any subject that is worthy of a conference on the part of denominations calling themselves Christians, it is that of evangelism; and no place seems more appropriate to hold such a conference than Northfield, Mass., the home of Moody, one of the world's greatest evangelists, and a place also made famous by one of the schools which Moody founded. Such a conference has come to be an annual event at Northfield, Mass., and this year it was held between the time of the Eastern and Central Associations, June 16 to 18. This conference is under the auspices of the Commission on Evangelism and Life Service of the Federal Council. It is an effort to bring together the missionary secretaries of the various denominations and others for the purpose of considering problems connected with evangelism. Dr. Charles L. Goodell, a man with a great evangelistic enthusiasm, wide experience, and gratifying success, is at the head of the movement.

This article does not undertake to give a detailed account of this conference with its six long and interesting sessions; it is an attempt to mention some things brought out in the conference which are worthy of thought as well as interesting.

#### THE EFFICIENCY OF CHURCH MEMBERS

It was brought out during the conference that it many times happens that the membership of a church is largely increased while the attendance at the Sabbath morning service is not. This is a queer phenomenon. It is somewhat like increasing the number of men in an army without increasing the number who are willing to appear on the battle front.

One can not help wondering why this thing happens in some churches. Is it because those who are leaders do not give new members a place to work in the church and kingdom? Is it because many who come into the church are not converted—have not surrendered their wills to Christ? What is the matter anyway?

Another interesting item regarding the efficiency of church members is that in a certain city it takes, on the average, twenty-eight church members to win one soul to Christ, while in the Christian Endeavor it takes only three. It may be this indicates the solution to the problems connected with the inefficiency of the church.

#### PARISH HOUSES

During the last twenty years many of us have sighed and longed for a parish house with all modern equipment to make it a community center for athletics and other amusements. Many of the churches in the country have built and equipped such establishments at no small cost, and great things have been expected of them; but it was the testimony of the pastors attending this conference that these parish houses have been a disappointment. They said that while the idea is good, in actual practice they proved very little help to the work the church has in hand. One pastor said that in a series of years only three people had been reached through the parish house in connection with his church, and that these three cared very little for the church and its work. The conclusion of the men who have made the experiment is that they are good and wholesome in their place, but that they have shown no power to grip men's lives for Christ, his service, and the character that can alone come for Christ and his service.

#### CODDLING

Though I did not agree with it all, I was much interested in, and set to thinking by, what was said about coddling people, especially young people, to get them to accept Christ. The conclusion of the man who discussed this point was that it is ineffective and injurious to either young or old, and in the end does not increase respect for those who coddle. It was also pointed out that, according to the Sermon on the Mount, what both sinner and professor must be made to feel is their need of Christ's cleansing, help, and guidance, rather than that they are already sufficient. As one speaker put it, "There is danger that they think they are hard boiled when they are only half-baked."

#### WHERE SHOULD WE PUT THE EMPHASIS IN THE BIBLE SCHOOL?

The Bible school is an important factor in studying the problems of evangelism. We point to Robert Rakes' "Sunday school" as

the beginning of this great movement, and those who are familiar with that beginning know that the teaching in those first schools was largely secular and that the Bible had a very small place. Scientists point out that there is a tendency in nature toward degeneration. There is the same tendency in morals and religion. There has been an inclination on the part of those who do not know the riches of God's Word to displace the Bible in the Bible school. This dangerous drift was recognized by the conference at Northfield, and may well be considered by many schools as well as by conferences on evangelism. Shall we study the Bible or about it in our Sabbath schools? Shall we turn our Bible classes into organizations for the study of the writings of some modern religious teacher or the teaching of the "Teaching of Teachers"? If we turn the Bible class into a class for the study of modern religious teachers hunting for a sensation, is it consistent to call it a Bible class? Shall we, in the study of the Bible, put the emphasis on the geography or upon the great life-giving principles of the Christ of God?

#### QUOTATIONS GLEANED FROM THE DISCUSSIONS

To invite a dead world to come into a dead church is to get nowhere.

I know nothing that comes nearer being Christlike than to get a view of the other man's problems.

We must not write church with a big C and Christ with a small c.

One thing to work for God and another thing to work with him.

A Japanese said, "He set his face steadfastly to go to Jerusalem," is the most impressive in the New Testament.

When a Chinese read the Sermon on the Mount for the first time he said, "Most beautiful! but who can do it?"

No spirituality in many of the religious phrases we use.

A young man (Jesus) set himself to save a world by love.

The Cross is a way of life which he chose freely and followed consistently.

The Cross is no benefit to us unless we follow the way of the Cross.

Never saw minister or layman who got down on his knees before God for his fellow men but he succeeded.

Men do not stick unless there is a surrendered will.

World going to be saved through the personal efforts of saved souls.

Laity asleep at the switch. We must get this great sleeping army awake.

The master passion must be to speak for Christ.

### LETTER FROM THE COLORADO FIELD

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

DEAR BROTHER BURDICK:

Enclosed find statistical report of my work under the directions of the Missionary Society during the last quarter. Mrs. Coon and I spent the month of May in missionary work on this field. We traveled with our car 1,540 miles, visiting our scattered interests from near the northern part to near the southern part of Colorado, east of the Rocky Mountains. We also spent one week with our people in Elkhart, Kan. We had hoped to spend more time in Elkhart. But conditions did not seem to be right for a continued stay there. There are heavy hearted mothers in this place because their children are getting into the world and away from God and his commandments. They need our sympathies and our prayers—and more. They need a rousing revival of real religion that will touch and warm up hearts and lives. But they are not unlike many of the rest of us in this respect. We all need it or we may all be lost.

We spent a Sabbath and a Sunday in Matheson, where we spent some time last September. The Methodist people there received us most cordially. I preached for them Sunday morning and evening. They wanted us to stay for further meetings, but other matters prevented. Learning this they urged that we save the first date possible for a series of meetings there. We may return there for more meetings later on.

We spent three Sabbaths with our people in Denver, preaching Sabbath afternoons in a private home to congregations of about thirty people. A number of these people frequently attend our Sabbath morning services in Boulder.

While on our travels we slept the most of the nights in our car. We learned of a man and his wife who have come in recent months to the observance of the Sab-

bath. We found another family that is seriously studying the Sabbath question. The wife and mother is the superintendent of a Sunday school in their neighborhood. Four families we visited are hoping they can make business arrangements so that they can move to Boulder. Some of these people are looking toward membership in our Boulder Church in the near future.

The long distance traveled made the expenses of the month unusually high. It did us good to find so many in the midst of adverse circumstances standing steady and true to the teachings of God's Word. We trust that the labors of the month were not in vain.

Sincerely yours,  
D. BURDETT COON.

Boulder, Colo.,  
June 18, 1925.

### A TRIBUTE

Again the Ladies' Aid society of the Nile Seventh Day Baptist Church has been called to mourn the passing of a loved and loyal member, Sarah California Crandall.

Mrs. Crandall was a charter member of the society. She was ever ready to work where her service was needed, and this willingness to help has been realized by many outside, as well as within, her immediate circle of friends. Her quiet disposition, faithfulness, pleasant manner, and consecrated life lent a gentle influence that will be greatly missed.

She was with us on May twenty-first, to enjoy the social gathering. This was the last regular meeting before her illness. We shall greatly miss her presence at our meetings, her untiring zeal, her interest in the cause that was dear to her, and her anxiety for more and better work to be done.

As an organization let us strive for those qualities that made her respected and loved by all. Let us ask for strength to say, "Thy will be done," at all times and under all conditions.

To her family, far and near, we extend our heartfelt sympathy.

It is voted that this tribute be sent to her family, to the SABBATH RECORDER, and placed on our minutes.

ELLA A. CANFIELD,  
MAUD F. TURNER,  
Committee.

Nile, N. Y.

### EARLY FENNER FAMILY HISTORY

EDITOR ALFRED SUN:

Having slept recently in the house built in 1677 by Arthur Fenner, captain of the king's guard in Providence Plantations, for his son, Major Thomas Fenner, the oldest house in Rhode Island but one, and having heard many traditions of Alfred families other than Fenners from our relatives away down east, I am transmitting to you some of the interesting details from the hundred pages of genealogical notes which I gathered.

Part of this material must be credited to Mrs. Emily Fenner Maxson Allyn, of Mystic, Conn., and the rest I dug out of books in genealogical libraries and original records, while taking a vacation for my health. My idea in sending this material to you is its bearing on the wish of many of your readers to join patriotic societies. The people of Alfred and many of your readers elsewhere throughout the United States are descended largely from Rhode Islanders. After this little trip of discovery, I can assure them that they are eligible to nearly all of the patriotic societies of Colonial and Revolutionary times. If their direct line does not produce an ancestor who was tomahawked, for instance, they are almost certain to find a progenitor who was, by following the maternal side.

In this article I shall tell some details of the Fenner family which have never been known to the descendants of the Alfred pioneer, Isaac Fenner. Isaac had married the daughter of Colonel Nathan Potter, of Potter Hill, R. I., and so it happened that when he moved with the Potters to Allegany County, his family traditions were nearly all left behind.

All of the Fenners in America are descended from Captain Arthur whom I mentioned, whose home was burned by Indians in King Philip's War; and nearly all of them from his son, Major Thomas, whose home still stands four and a half miles from the center of Providence.

This large residence maintains much of its original appearance, especially from the front. It now has electric lights, a furnace, and modern plumbing, and the huge rough-hewn beams in the ceiling of the kitchen have been incased with planed boards, machine-made nails, and paint. But in the concrete walls of the cellar can be seen the portholes, at the height of a man's shoulder,

where it is supposed, guns were fired at Indians; and in the cellar ceiling are great beams supporting the first floor, which will preserve this house after the suburban homes now being erected around it are fallen to dust. And underneath the woodwork of the rooms above, may be found hand-made nails which were driven into the great timbers which the pioneers wrung from the forest. On bedroom doors are Colonial latches.

For nearly two hundred fifty years this property remained in the families of Fenners, Joys, and Hazzards, by a sort of English tradition of descent; and considerable technical difficulty was experienced by the new owner in getting a deed, recently, because none had been made since the days of the Indian fighters and Roger Williams. In "ye olden tyme," an Indian village stood between this home and Providence, but now that territory is cut up with streets, factories, and residences inhabited largely by Italians. This Fenner house stands with its huge stone chimney toward the Plainfield road, exhibiting its date 1677 (but not in the original stone) as it has always done, the first farm house on the outskirts. There the new hospitable owner, Charles H. Stone, conducts a dairy, and has named the brook the "Fenner Brook" and the ice from his ice house and pond "Fenner Brook ice."

Half a mile back toward the city, surrounded by residences of Italians and near a woolen factory, is a small, young orchard with a small brook running on two sides of it, along two streets. The Italians could carry off and sell every timber and stone of the famous old Fenner garrison house or "castle," built by Captain Arthur after his home was burned, and could make firewood of the ancient trees that used to be described by writers in Providence newspapers; but they could not stop or carry away the brook, which always served in lieu of a well and which afforded excellent water to the soldiers who were invested there by Indians.

The second Arthur Fenner, brother of Thomas, lived there, and the Fenners of Alfred are descended from this Arthur, too; for a hundred years afterwards, at the time of the Revolution, another Captain Arthur Fenner had a daughter Mary who was married to her third cousin, Stephen Fenner, from the Thomas Fenner line. Stephen was the father of Isaac of Alfred, who was

born in the town of Cranston, close to these original houses.

There were two governors Fenner in the first quarter of the nineteenth century, one of whom signed a commission as colonel for Nathan Potter, which original paper is in the possession of Albert Potter of Five Corners. There was a United States senator, James Fenner. And years before these, was Deputy Governor Abbott, a double uncle to Stephen Fenner just mentioned, who was very rich in lands but not in children, and his will left much property to Stephen and others. The deed in Scituate shows that Stephen received fifteen hundred pounds for this land inherited from his uncle; and the will of Stephen's father, William, shows that Stephen received the home farm in Cranston.

Now, Captain William and Captain Arthur fought in the old French and Indian War, and this Arthur and his son-in-law Stephen in the Revolution; and it becomes an interesting family question which of them saw Washington and Lafayette dance in the old Garrison house, their swords dancing by their sides; which Fenners were under Lafayette in the investment of Newport; which saw Washington's army march past on their way to Yorktown; and who were the Fenners whom Lafayette considered his bosom friends in the Revolution, as testified by his kissing Polly Fenner in 1824, when he last visited America and was welcomed to the Rhode Island statehouse by Governor Fenner.—*Alfred Fenner Isham, in Alfred Sun.*

"The greatest religious picture ever painted is 'The Angelus' by Millet. Three things stand out in that picture—the potato patch in the middle of the field, a country lad and lassie, the lad with his hat off and the girl with her hands clasped, and both with heads bowed; and on the horizon, the spire of the village church."

"The greatest blow the church ever sustained was the devil's being able to so organize the home life of the church membership as to eliminate the family altar; for nothing can take its place in the economy of Christian training. The family altar has made missionaries and preachers and Christian workers."

## WOMAN'S WORK

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

### A CALL TO PRAYER

*Realising that the success of our Onward Movement is imperiled by lack of funds and believing in the efficacy of prayer, we, the members of the Woman's Board, pledge ourselves during the remainder of the Conference year to remember in prayer, at the noon hour, our denominational interests; and we call upon all who are like minded to join us in this service.*

### BROTHERHOOD

The crest and crowning of all good, life's final star is brotherhood;  
For it will bring again to Earth her long-lost Poesy and Mirth;  
Will send new light on every face, a Kingly Power upon the race.  
And till it come, we men are slaves, and travel downward to dust of graves.

Come, clear the way, then, clear the way; blind creeds and kings have had their day.  
Break the dead branches from the path; our hope is in the aftermath.  
Our hope is in heroic men, star-led to build the world again.  
To this event the ages ran; make way for Brotherhood—make way for man.  
—Edwin Markham.

### PEWTER

THE SOFT SHINE OF IT IS BORROWED FROM A GRACIOUS YESTERDAY

Often when the hours seem long and there isn't anything of more importance to do, we go out through the city, searching for pewter. We go happily, for pewter-hunting is fun! There isn't very much of it to be had, you see, and when one searches for something rather rare, the romance of the hunt is intensified.

We don't go, boldly, into the smart shops along the avenue, nor into the quaint and expensive antique stores; even though on the avenue and in the antique stores there is plenty of pewter to be had—at a price—plenty of pewter, nicely burnished and well cared for, pewter displayed against a background of dark velvet, or behind the glass of a show-case. There is plenty of it, but

just buying it, somehow, isn't at all amusing or interesting. It's locating it, in an unexpected corner, that has charm. It's finding a bit of it, covered with dust upon a junk-shop shelf, that lends magic to a hunting expedition.

And so, when we go searching after pewter, we go along untraveled ways. We go down dark side streets and through dingy alleys. We peer into pawn shops and curiosity shops and shops where old metal is bought and sold. And sometimes we come swiftly upon the object of our search. A battered plate, perhaps, or a tea-pot, or a tray, a pair of twisted old candlesticks, or a porringer that has been scratched and dented by the busy spoon of some child of long ago. We find them blackened by age, scarcely recognizable, often. And we take them home and clean them and scour them and bring back the dull, gracious shine of them and place them among the other treasures in our homes.

There are days when we find no pewter. Many days there are of this sort. There are days when we don't even see any pewter. And never—even on the most successful of our hunting expeditions—have we located more than two pieces. But that just heightens the pleasure. It's like finding arbutus in the springtime woods—shy arbutus, hiding away under leaves. Arbutus that cuddles down close to the brown earth and refuses to show its winsome face. Arbutus that is hard to find—and that, because it is hard to find, is so thrilling—so much more thrilling than the daisies that may be picked from a meadow crowded with their whiteness!

There's a romance about pewter—some quality that is lacking from other metals. Gold and silver—they are the wealth of the world. Brass and copper are warmth and good cheer, within the reach of everyone. But pewter has a softness, a tenderness that is borrowed from a gracious yesterday, from an unhurried past. Pewter recalls lovely vanished things—the music of a harpischord, the stately measures of a minuet, the ghostly glimmer of a sun-dial in a garden made gentle with moonlight, powdered hair and slim white hands in black lace gloves, stiff brocades and buckled slippers and candle light slanting across the dull polish of mahogany and walnut furniture, old-time formality, and courtesy—lovely, vanished things!

There's a romance about pewter! I can hold an old cup fashioned of it in my two hands, and, holding it so, I can see visions of a dear past. And I find myself wondering whether the pewter is lonely for the years gone by—for other hands that have touched it. It isn't hard to imagine that pewter has feelings and emotions and sensations. For pewter, more than almost any other metal, has personality, and sensitiveness, and imagination—the charm that clings close to every antique, the charm of age and honor and fineness—the gift of faithfulness to a trust. For anything that is enduring—even though it be but a plate or a tray or a battered porringer—has that gift of faithfulness.

One likes to build stories around the bits of pewter that drift through the turmoil of the city into the quiet of a home that loves and appreciates beauty. One likes to create an atmosphere of friendliness about them, to let them know, in subtle ways, that they are appreciated—even in this day of engine-turned silver, and machine-made, efficient tableware, even in this day of things that are bought, not inherited or made.

One likes to let the pewter feel, too, a spirit of comradeship, so that it does not shrink from the sound of traffic on the streets, from the mutter of the subway and the clang of the surface cars, and the shrill whine of motor-horn and klaxon. One likes to put a cluster of pansies—for thoughts—in the embrace of a shallow pewter saucer. One likes to fill a glimmering bowl with the rosemary of remembrance. One likes to place candles—bayberry candles, irregular and hand-dipped—in the lonely pewter candlesticks, just so that they may know the contentment that comes with usefulness, just so that they may feel again the vanished importance of the place that they once created, and securely held, just so that they can fill again a pleasant niche in a pleasant scheme of things.

For pewter, I am sure, misses the usefulness that it one time knew—misses the happy place that it held in the calm households of the past. Pewter is too simple, too lovely, to be content with being just a curiosity, an antique. I think that it finds a real joy in being put to some purpose—some common, home-spun sort of duty. Pewter is a sturdy metal, for all its quaint spirit of a leisurely time. It was created for wear, for service. It liked to have hands

touch it, liked to grace a bountifully laden table. It enjoyed the distinction of being a part of the procession of life—that is why being found, by folk who will love and use it, brings it happiness.

Often when the hours seem long and there isn't anything of real importance to be accomplished, we go out through the hurry of the city, searching after pewter. We go happily and into odd places, sometimes finding nothing at all, sometimes bringing back with us, tenderly, the ghost of a vanished yesterday.

Perhaps we may find our pewter—who knows?—upon the cart of a Jewish peddler in the ghetto, perhaps it may be in a barrel in a tinsmith's store; perhaps it may be staying in that shop that I have often told you of—the shop that has given me so many treasures from the past—perhaps, black with age and neglected, it is waiting under the shadow of the elevated train that roars down Third Avenue. But, wherever it is, it has the air of mystery about it that comes even with the smallest of life's adventures, and that rare quality that is like a hand—reaching across the chasm of the years—to touch our hearts with the memory of a dream gone by.—Margaret Sangster, in the *Christian Herald*.

Some definitions of home: "A world of strife shut out; a world of love shut in." "The place where the small are great, and the great all." "The father's kingdom, the mother's world, the child's paradise." "The place where we grumble the most and are treated the best." "The place where our stomachs get three square meals a day and our hearts a thousand."

"Out yonder on the mountainside God told Moses to take off his shoes, for the place where he was standing was holy ground—God was there. I never stand before a young couple to marry them without feeling that I, too, am standing on holy ground. A minister is never called upon to perform a more important act than that of marrying a young couple. Oh, the far reaching possibilities of such an event, the starting of a new home! The most far reaching work, in my opinion, that any two young hearts in this world can do is to create, to establish a real home."—*The Continent*.

## YOUNG PEOPLE'S WORK

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

### GREAT WOMEN

Christian Endeavor Topic for Sabbath Day,  
July 18, 1925

#### DAILY READINGS

Sunday—Sarah (I Pet. 3: 1-6)  
Monday—Rebekah (Gen. 27: 1-17)  
Tuesday—Mary of Nazareth (Luke 1: 46-56)  
Wednesday—Dorcas (Acts 9: 32-43)  
Thursday—Ruth (Ruth 1: 6-18)  
Friday—Miriam (Exod. 2: 1-10)  
Sabbath Day—Topic: Great women of the Bible  
(Luke 19: 38-42; Esth. 4: 1-17)

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

One of my favorite women characters in the Bible is Dorcas, for she "was full of good works and alms-deeds which she did." What a wonderful statement that is, and how proud we may be if it can be said that we are "full of good works." No better testimony can be given of any one. We are told that Dorcas was a disciple, and we may infer that she was a true disciple of Christ in every way. Her life showed this to be true. She evidently loved her Master and tried to live close to him. She showed her Christianity in her daily life, by deeds of kindness. What a great sorrow must have come to the hearts of her friends when she became sick and died. But then sorrow became joy when she was raised by Peter. Let us try to imitate her and live lives "full of good works."

Battle Creek, Mich.

### THE WOMEN OF THE BIBLE

(Selections from an article by Winnifred Kirkland in "The Country Gentleman.")

We are familiar with the deeds and the words of Bible men, but of the women who fashioned those men to be the instruments of inspiration, we know little. Yet they were mighty women, powerful enough to create out of the bareness of a desert tent an ideal of home life that still dominates the world; powerful enough to hold their sons

and daughters pure from the glamorous temptations of heathendom all about them, so that the acknowledged gift of the Jewish race to civilization is the gift of spirituality.

These women did not know they were making a book or making a future; perhaps they did not even clearly know they were making men. I do not suppose that the tree knows that the pulsing sap is releasing forces that create the endless procession of seeds. All that the tree does is to lift its head to the sun and run its roots into the earth, so that force flows through it.

I do not suppose that Ruth, gleaning scattered gold stalks from an abundant harvest; I do not suppose that Naomi, steadfastly performing the household ritual of a holy home, ever thought of a little dreaming shepherd boy. But I think that young David thought of them so that the souls of the women of his lineage went into his songs.

I do not suppose that Hannah, spending a whole year on a small boy's coat, ever dreamed that boy would contribute two great books to the greatest Book; but I do think that Samuel the year round kept thinking of that mother, wondering what power made her, loving him with such passion, still love another enough to give him up.

I do not think that a bowed slave woman, ignorant of everything but the stars, ever thought she was bearing the emancipator of her race; but I do think that Moses, the young deliverer, was bold because he had witnessed the indomitable hopes of a shackled mother.

None of these women knew what they were doing. So much went into the making of the Bible before it was made, for there could have been no inspired word if there had been no man's soul, fashioned through long generations of reverent women, to receive and to write that inspiration. A thousand women had sat at tent doors silently pondering the march of stars across the black before one of their sons could write:

"Where was thou when I laid the foundations of the earth? declare, if thou hast understanding.

"Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

"Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof?

"When the morning stars sang together, and all the sons of God shouted for joy?"

A thousand women had watched the mysterious instincts that govern animals, that lead flocks to hidden springs and upland pastures; a thousand women had tended little lambs with a sacred patience before one of their sons could write:

"The Lord is my shepherd, I shall not want."

A thousand women had sanctified home drudgery until it became a divine art; had dignified simple neighborliness until it became a holy privilege; had exalted their duty to husband and to child until it made the home a temple, before one of their sons could write:

"She openeth her mouth with wisdom, and in her tongue is the law of kindness.

"She looketh well to the ways of her household, and eateth not the bread of idleness.

"Her children arise up and call her blessed; her husband also, and he praiseth her."

### INTERMEDIATE CHRISTIAN ENDEAVOR

S. DUANE OGDEN

Intermediate Christian Endeavor Superintendent

Topic for Sabbath Day, July 18, 1925

WHAT ARE THE DANGERS OF JEALOUSY? GEN.  
37: 1-11

### JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR JULY 18

This is a good time to drive home the thoughts of temperance, for every boy thrills with the courageous story of Daniel and will pay far more attention to a temperance lesson today than on a regular temperance topic. Stress not only the ideas on tobacco, liquor, etc., but bring out the lesson that no one should over-indulge in anything—eating, talking, playing, reading, etc. For Daniel not only abstained from liquor but from rich foods as well.

Borrow a toy train from some boy if possible (if not, the same idea can be carried out on the blackboard). Set the signal for danger, put something on the track just around a corner, and point out what would happen if the engineer of a real train neglected the danger signal. Speak of the lives that would probably be lost.

Then point out how we hurt and sometimes ruin our lives by over-work, over-eating, over-playing, over-reading, drinking harmful liquids, and smoking harmful substances.

### LET'S GO TO CONFERENCE

DEAR ENDEAVORERS:

We are nearing the end of another Conference year and then Conference will soon follow, August 18-23, at Salem, W. Va. It is the hope of the Young People's Board that many of you will be there. We are to have a pre-Conference meeting for young people, Monday, August 17. Good speakers have been procured for this meeting. The first one will be at three o'clock in the afternoon and the second at eight o'clock in the evening. Don't miss either meeting.

Daily meetings during Conference will be held again this year for the young people—tentative program as follows:

Tuesday—Get acquainted social.

Wednesday—Glimpses of Portland International C. E. Convention.

Thursday—Presentation of banners.

Friday—Fellowship breakfast.

Sabbath—Christian Endeavor and evening program.

Sunday—Clarence C. Hamilton.

Mr. Hamilton is an officer of the United Society of Christian Endeavor and comes to us very highly recommended and will have a fine message for us.

Plans for the evening program are under way.

Endeavorers, the Salem young people are planning for a large attendance; we must have a large delegation and not disappoint them. Spend your vacation at Conference. Come on, let's meet at Conference.

Yours in Christian Endeavor,

FRANCES FERRILL BABCOCK.

### YOUNG PEOPLE IN EASTERN ASSOCIATION

[In this number we give the papers read in young people's hour of the Eastern Association, at Plainfield, N. J.—T. L. G.]

GREETINGS

MRS. BLANCHE BURDICK, ASSOCIATIONAL

SECRETARY

I am glad to welcome the young people and all others who are present this afternoon. It is indeed a great pleasure to be with you, as this is my first experience at—

tending an association away from my own home section, also the first time serving as a member of the Young People's Board; so in behalf of the board, I greet you, for if it had not been for the work the board has placed upon me, no doubt I would not be here.

When I accepted the office of associational secretary, I hoped when this association convened I would be able to report a Christian Endeavor society in each church. I have striven for that end, but as yet have not accomplished it, although there are but three churches in the Eastern Association without Christian Endeavor societies. But I trust before the association meets again, these churches will see the way open for them to have a society.

Perhaps the way may seem hard and discouraging because there are few to make the start, but I feel sure you would find it worth while. Ashaway started with only a few members and had many trials and discouragements and still has many problems and discouraging things to face, but I trust Ashaway society will stand firm and fast and yet prove a blessing to Christ and the Church.

Let each one strive to do his part to make his society the best society in the association; and those of you who haven't yet started a society, won't you try to help organize one, even if only a few start? Make your meeting interesting, also your socials, so that other young people will be attracted by your enthusiasm and influence and want to be one with you. The professor of my home school used to say, "It is better to try and fail than not to try at all."

I have tried to have each active society in the association represented on the program this afternoon, and I want to thank each one who has helped on this program as it is only through your co-operation that I have been able to carry on the program for the afternoon.

### "FOR CHRIST AND THE CHURCH"

ALEXANDER AUSTIN

We as young people have grave responsibilities resting upon us in our Christian lives. Soon, too soon, the men and women now carrying on, "For Christ and the Church," will have gone on, leaving us a sacred charge to keep, the Church of God, for Christ.

Now just what does this mean? How can we keep this trust as we ought? What can we do now as young people? The thing to do now is to become better acquainted with Christ and the Church, and the only way to become so, is to pray and read God's holy Word for strength and guidance through our daily walks in life. We must read and pray understandingly, for we know that God does answer prayer and that out of his Word come the issues of life.

We must as young people take a vital interest in church affairs, for the Christian Church is now passing through a crisis, and it behooves us young people to take a decided stand upon the side of Christ and the right. Some churches are torn with dissensions and controversies which little become them as Christian organizations. We will become the future church, so let us profit by the mistakes of the churches today and eliminate them from the churches of tomorrow.

The big trouble with many of today is that the church comes first and Christ afterward. In other words, they forget that their mission primarily, is to save human souls. Too many have become so wrapped up in criticisms of the Word of God and denunciations of other denominations and creeds, that they have forgotten the more humble, yet glorious task of saving souls. Some persons are more interested in new and more liberal veins of religion that will allow them more so-called freedom in their own lives, than they are about the real religion of Jesus Christ.

There is always a silver lining to every cloud, however; all churches are not this way and there are already signs of a reformation of churches which point toward a higher plane of Christian life.

So, trusting in the Lord for strength, let us strive "For Christ and the Church."

### OUR PLEDGE

HELEN KENYON

Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sabbath and mid-week services, unless prevented by some reason which I can con-

scientiously give to my Savior; and that just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life. As an active member, I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every Christian Endeavor prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the society, I will, if possible, send at least a verse of scripture to be read in response to my name at the roll call.

In first taking this pledge we place our trust in God. This means that we are placing our faith in our heavenly Father for the guidance of our lives in our society and in upholding the pledge. All things may be accomplished through faith in Jesus Christ.

In accepting this pledge we are not only promising ourselves or our society that we are going to live a right life and act the part of an active member, but we are promising our Father. If we make a promise to a friend, do we not feel impelled to keep it? How much more, then, ought we to keep a promise to our heavenly Father. He has promised us, and we know that he will keep his promises.

How can we learn about Christ and his teachings if we do not study his Word? If we do not have a special time to study his Word we are apt to neglect it. But if we do make it the rule of our lives to turn to God in prayer, to read the Bible every day, to support our own church, and to live a life which we think our Father would have us live, we will be living nearer to the standard set for us.

In testifying for Christ we help ourselves to become better followers of him. Also a testimony from one may encourage and strengthen another to testify for his Master.

At the monthly consecration meeting it is the purpose for every active member to take part. How often do consecration meetings take place where there is no response to the names of active members! We promise in our pledge if we are obliged to be absent from the consecration meeting that we will, if possible, send at least a verse of Scripture to be read in response to our name. How many forget this promise! This is just as much a part of our pledge or promise as that we will read the Bible and pray every day.

How many of us try to keep this pledge in the very best way we know? May we not all try harder to accomplish the ends for which it was constituted.

### CHRISTIAN ENDEAVOR AS A TRAINING SCHOOL

ELLA J. TOMLINSON

Is Christian Endeavor worth while? Have the Christian Endeavor meetings in your society been inspirational? Yes! by all means Christian Endeavor is worth while.

In the past, different substitutes for the Christian Endeavor have been proposed, but none of these threw the young people on their own resources. All members should have and develop a feeling of responsibility for others and recognize their own obligations to serve Christ and the Church. When they have found the key to which the universe is attuned, they will have learned that the keynote is love. For God is Love! Love was the ancient law given by the Almighty unto man—love of God first, and love of thy neighbor next. The present Christian Endeavor members will be the officers for the Church in the future.

The training begins when in Junior. Committees make reports, the secretary and treasurer keep accurate accounts, and the meeting is conducted by a junior. They learn business management. Bible memory work is done. Christian Endeavor leads one to confess Christ, pledges one to strive. It is a training school for the learning of actual church work. It provides scope for talent, enlarges Christian fellowship, leads one to study God's Word, enlightens our ideas about missions and their need of God. Christian Endeavor teaches honesty, cheerfulness, courage, and it stands for purity, uprightness, faithfulness, and all other virtues that go to make life beautiful.

Daily and faithful practice in sports, such as baseball, basketball, tennis, etc., trains one to be a skillful athlete for the final race. Let our goal for the great race be Christ, the great Athlete. We can win this great race only by our daily faithful living. Can't we through prayer cultivate higher ideals in Christian living, taking Jesus as our perfect example? Let each of us pray for more patience, more humbleness, and more loyalty in our daily lives. We each have a goal to make. Let us attend Christian Endeavor meetings and get

as much help from them as possible, because it establishes a relationship with Christ by "trusting in his strength." It develops initiative and gives us training in expression, and thus builds character. "Christian Endeavor affords an opportunity for leadership. It exercises the endeavor in the gift of testimony, of witness bearing for Christ. It aids in the financial support of the church by training in systematic giving. It makes the best friends for us, and we can always rely upon the quality of these friendships." Results are seen in the churches and denominations which have consistently favored Christian Endeavor. They do not lack for leaders possessing wisdom, originality, and courage. These leaders will be found to have had Christian Endeavor training, for the Bible says, "Train up a child in the way he should go and when he is old he will not depart from it."

"Not what we have, but what we use;  
Not what we see, but what we choose—  
These are the things that mar or bless  
The sum of human happiness.

"Not as we take, but as we give;  
Not as we pray, but as we live—  
These are the things that make for peace  
Both now and after time shall cease."

### FOR EVERY IDLE WORD

"How could it have happened, Uncle Turner?" inquired Bob Hampton in a puzzled tone.

"Meaning the affair of Clay Powers, I suppose?" responded old Turner Gill.

"Yes. Clay's parents are the finest people who ever breathed, and Clay was one of the most promising young men I have ever known. Yet, now we learn almost overnight that he has been secretly leading an evil life for months and that he has committed a cold-blooded and cowardly murder in an attempt to hide the evidence of one of his many misdeeds. How could it have happened?"

"In the first place, Bob, it didn't happen," his uncle replied, "It grew just as the weeds grow in the field or the cancer grows in the body. Sometime, somehow, the germ of moral turpitude entered into the being of Clay Powers and, secretly nourished, grew until it gained the mastery over him."

"Would you say that his parents are to blame that they didn't bring him up properly?"

"It is not for us to fix the blame in such cases, Bob; the question has so many angles with which we are not familiar. Knowing Clay's parents as I do, I find it impossible to believe otherwise than they tried to bring him up faithfully, conscientiously, and prayerfully. Their failure is in the hands of God, who gave them their talents and fixed their limitations. They will be severely criticized, of course, by many who are their inferiors. Beyond question the chief responsibility for bringing up children is with the parents, but many things over which they have no control enter into the problem.

"You and I, Bob, have been more or less intimate with young Clay Powers. I wonder whether it is possible that one of us may at some time or other have let fall some careless word—a cynical expression perhaps that we did not really mean—that helped to lower the boy's standard of ethics? There is more meaning than we commonly suppose in the Biblical saying that for every idle word God will bring us to judgment." —*Youth's Companion.*

### A PRAYER

ELMER AKERS

Great God, how good is life!  
Give me to live and love for aye.  
Among the creatures thou hast made  
Great joy I feel;  
From every nook and summit of the earth  
I feel thy goodness come.  
Oh, may I live and love and serve  
Full many days.

Thy hand on me was laid;  
My footsteps thou hast turned;  
I've learned thy way is best,

Lead thou me on.  
Oh, grant me life, I pray,  
To carry on;  
I'll do thy will, O Lord,  
On my way home.  
I've heard thy loving call,  
I feel thy righteous hand;  
Lead me, O Lord, I pray,  
Far through this land.

I know there's work for me,  
Oh, may I serve!  
Thy creatures here I see  
Like me have erred.  
The love, the joy I know,  
To them I'll give;  
My heart shall overflow  
If I may live.  
I'll teach my fellow men  
Thy will to do;  
I'll give thy hope to them,  
I will be true. Amen.

## CHILDREN'S PAGE

RUTH MARION CARPENTER, ALFRED, N. Y.,  
Co-Editor

### DANIEL

ELISABETH KENYON  
Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
July 18, 1925

#### DAILY READINGS

Sunday—Build up self-control (2 Pet. 1: 5-7)  
Monday—Temperate in eating (Prov. 25: 16)  
Tuesday—Temperate in speaking (Jas. 1: 19)  
Wednesday—Abstinence in drinking (Prov. 23: 31, 32)  
Thursday—Temperate in pleasure (Eccl. 7: 14)  
Friday—Temperate in all things (1 Cor. 9: 25-27)  
Sabbath Day—Topic: Daniel, the temperate, and Daniels of later times (Dan. 1: 8-21)

WHY IS DANIEL CALLED "THE TEMPERATE"?

MRS. VERA SHAW  
A Friend of the Juniors

Many, many years ago several boys were ordered to live with the heathen king of Babylon for three years. The boys were to have a share of the king's meat and wine. Daniel was one of these boys, and he made up his mind that it would not be right for him to eat the portion of the king's meat and wine. He believed that he should eat plainer and more healthful foods, so he influenced three of his friends to refuse the king's food. After ten days these four boys proved to be stronger, more healthy and robust than any of the others. Daniel believed he should be temperate in his eating and he lived up to his belief. What was his reward? God gave him much knowledge and wisdom; he gave him the power to interpret the king's dream, when none of the wisemen or prophets could understand it.

Daniel spent several hours every day in his room talking and praying to God. When he became a man, some people who were jealous of him and wanted to make trouble for him, arranged with the king to make a law which would inflict severe punishment on anyone who should worship God. Daniel, however, did not refrain from doing what he thought was right and continued to commune with God every day. As a result he was cast into the lions' den. God was with him and quieted the lions. God was

always with Daniel and blessed him, because he was temperate in all things and did what he believed to be right.

The boy that refuses to smoke a cigarette when one is offered him, or refuses an intoxicating drink, is a Daniel of the present time. We can all be Daniels in our every day lives by being careful about what and how much we eat and drink. We also must be careful about our speech and not let the careless, unpleasant words slip out. I believe we are all Daniels in standing by the Sabbath and keeping it the best that we know how. If we believe it is right, let us stand by it as Daniel did when he prayed to God, and we'll be blessed.

"Dare to be a Daniel,  
Dare to stand alone,  
Dare to have a purpose firm,  
Dare to make it known."

Milton, Wis.

### ON THE TRAIL OF OLD GLORY

"Look again! Look everywhere! Alice Hardy, if you forgot to pack that flag—"

"If I forgot!" echoed Alice with snapping eyes. "It was just as much your place as mine to pack it, Don Hardy. It was to go in the trunk with the games and camping things. And you had it for your drill the last thing, you know you did!"

"Well, rather sheepishly, 'I'll help look.'" But a careful, anxious search made it perfectly plain that the Hardys had come to their summer cottage without the chief part of their Fourth of July celebration.

"What's a Fourth without the flag?" demanded Don gloomily, sitting down on the top step to think it over. "Here we are miles from a town or neighbors. Daddy won't get here till tomorrow evening when there's nothing left but fireworks."

Hal, the quiet older brother came around the trail with his field glasses and flower "samples" as Alice called them. He had heard part of Don's complaint, for he said, "We have neighbors all right. Just over two hills and a creek there's a camp. Silver mine, I guess—"

"Huh! Foreigners!" sniffed Don. "They won't know the Fourth of July from April fool!"

Hal looked queer. "Ever hear of making brand-new Americans out of foreigners?" he asked with interest. "Uncle Sam is a wizard, remember, and seems to me we

learned at school that it's our business as good citizens to help the good work along when we have a chance."

It was Don's turn to look queer. Hal went on inside with the careless remark, "At least those folks know what the flag is. I saw a beauty floating from a pole near a shack where some boys were having a real American game of baseball—"

"Baseball! Flag!" The words went off like firecrackers and Don was hitting the trail before you could say "capering caterpillars," and Alice after him as usual. Don didn't mind her tagging for she was a good playmate, and she had a way of making friends on sight.

Sure enough it was Alice who found the key to a celebration after Don had found the way to camp. He was half way up the last steep trail, his mind on that flag. Alice had stopped below to get her breath. An unhappy muffled sound came from some brier bushes near the path.

"Why, what's that?" wondered Alice, all ears and eyes as the sound came again. "Oh, it's a weenty puppy! You poor little lost baby! I'll help you out of that sticky place this minute," she comforted. Then gently she held aside the thorny bushes and rescued a tiny tan collie who thanked her with eager little licks of a wee tongue.

"I just know some boy or girl is hunting it this very minute," Alice told Don who waited when he saw her surprising armful. Topping the hill, the children saw rude scattered shacks of a camp. The fair folds of Old Glory floated over one cabin. The sight of it took away the feeling of shyness that seemed to tie Don's feet and tongue for a minute.

"Come ahead! I guess they're all right if they have a flag," he told Alice who was cuddling the puppy. "We have a good excuse now—to find the owner of this dog."

A dark-eyed boy came suddenly around a turn in the trail, and at first sight cried happily, "Oh, you got him! My Yankee Doodle dog!"

Don grinned as Alice restored the truant to its eager master.

"I'm John Pavoni," the camp boy said timidly. "You came up for the summer maybe?"

That loosened Don's tongue at once and in five minutes the boys were chatting away like the bluejays in the pines. John's sister,

Rosie, was making a playhouse near a brook. She and Alice found out that they were in the same grade, and after that it was easy to make friends.

"We're having a big time tomorrow," John was telling Don. "Speeches and singing and a baseball game. You'll come with us maybe?"

"No maybe about it!" shouted Don. "Thanks for the chance. Mind if I bring my bugle?"

"There are some Italian boys and Mexicans and I don't know what else," Don told Hal at supper. "But they're regular Americans like us, I tell you! Dads all naturalized and everything. Come on up and celebrate with us tomorrow. And say, that Pavoni fellow surely can pitch ball!"—*Storyland.*

### HOW DONALD BECAME A HERO

A STORY FOR "THE FOURTH"

Donald was six years old when Fourth of July came, but he was delicate and timid and he did not care for firecrackers, in fact, he was a little afraid of them.

"Mama," he said, "Cousin Bill says I can't be a hero unless I fire off crackers like the other boys. Can I, mama?"

"I am glad you don't like gunpowder," said mama, "and I never heard that it made a hero of anybody."

Still Donald could not help wishing, as he went down the street to Aunt Ann's a while later, that he could be a real hero.

He saw a boy come out of a yard and put a bunch of firecrackers close by the walk, where he must pass. "I hope he won't light them till I get by," thought Donald.

But he did, and then he ran into the house, leaving the door open. As he looked back he saw a tiny little girl come dancing out, and spying the bright-colored crackers in the gutter, she made a rush for them.

"Oh!" gasped Donald, expecting to see them go off in the little one's hand.

There was no time to stop to think about it, and the next instant Donald was at the child's side, telling her that the crackers would burn and trying to take them from her. But she held them fast. Donald was stronger, and just as he forced them away one of them exploded, some of the powder burning Donald's cheek. By this time the people in the house rushed out, and Donald was thanked and praised until he almost

wanted to cry. As soon as he could get away he ran straight home.

His mother bathed the spot that the powder had hurt while she heard the story. She said, "If being burned with powder makes a hero, I think we must say you were one, after all."—*Millie Bock-Jacobson.*

### MY GRANDMA USED TO SAY

"It's a poor foot that can't shape its own stocking."

Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

### MIXED SHOES

Pussy-cat, with velvet toes,  
See how quietly she goes!  
Till she sees you pull a string;  
Then she jumps like anything.

Two feet are as black as night,  
But her other ones are white.  
Would you think that she would choose  
Such a mixy kind of shoes?

—Selected.

### FORTUNE NUMBER THIRTEEN

You'll jingle, jingle, and rhyme  
But you'll never, never have the time  
To wash a dish  
Or clean a fish  
Or even earn a dime.

### THE GIFT OF PEACE

"My peace I give unto you." But a soul may possess the peace of Christ, and yet know no end of trouble. Indeed, round about these words of our Lord there are other words which look like unfriendly presences, frowning in apparent contradiction. "The world hateth you"; "They shall put you out of the synagogue"; "Ye shall weep and lament!" These are very strange ingredients in a life which is supposed to be possessed by peace. The peace of Jesus is evidently not synonymous with the quietness of settled circumstance.

It is not the peace of plenty. It is something which is independent of these. It can coexist with turbulence. It can go hand in hand with want. The circumference of life can be the realm of storm, while its center is the home of a profound serenity. The peace of Jesus is the harmony of a central and spiritual relation. It is union and communion with God.

If peace were only a matter of quieted circumstances we might win it for ourselves. We could seek and find it in social reconstructions, in more just laws, in more enlightened economy, in ampler comforts. But if vital peace is supremely a matter of spiritual relations, how is it to be found? And, especially, if it is the restoration of a broken relation, who can reset the disjointed limb and put it right again? This peace is not the work of the will. It is not an acquisition of human ingenuity. It is a gift, and it is the gift of the Lord Jesus Christ. "My peace I give unto you." He came to bring the wanderer home. He came to change our shifting, rickety tent for a settled abode. He came to put us right with God, and to transform a sinful and restless vagrancy into a holy peace.

And if we receive the Savior's gift of peace, our life will have two distinctions. First, we shall see things tranquilly, see things as they are; they will not be out of proportion; nor shall we be deceived by any borrowed plumes. "The eyes of them that see shall not be dim." And, for a second thing, if we have the peace of Jesus, we shall do things tranquilly. This central peace will affect our activities on the circumference. There will be no fuss, no feverishness, no panic. No energy will lead away in fretfulness and wasteful care. For God's peace, that surpasses all our dreams, shall keep guard over our hearts and minds in Jesus Christ.—*J. H. Jowett.*

### THE THREEFOLD DELIVERANCE

Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us.—2 Cor. 1: 10.

God *hath* delivered me,  
His Son on Calvary  
Bore my iniquity,  
And I am free!

God *doth* deliver me,  
Giving me victory  
And blest security,  
Keeping me free!

God *will* deliver me,  
And through eternity  
Serving him joyfully,  
I shall be free!

Glory and praise shall be,  
Adorable Trinity,  
Now and continually,  
Offered to thee!  
—James M. Gray, D. D.



# SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

## BOY SCOUTS

There will not be about Sabbath school, yet something very close to it. I have just returned from a three-day encampment of our state department of the Grand Army of the Republic and its six allied patriotic societies. There was a large attendance, and the people of Sheboygan undertook to do everything practicable for the comfort, convenience and pleasure of their guests—free street car fares, a large number of free automobiles, free excursion on Lake Michigan, and general good will. What pleased me most of all was the spirit and activity of the Boy Scouts, of which there were in the city eighteen troops of nearly thirty-five young fellows in every troop. Many who read this page have seen Boy Scouts in action. I am writing this in particular for those who have not. The Scouts wear a neat khaki—pronounced *cocky*—uniform by which they may well be known.

On the arrival of our long train the boys stood at the steps of every car ready to aid all who needed any kind of help. Among Grand Army men, whose ages now average about eighty-two years, there are sure to be many rather feeble old comrades—some with canes and a few with crutches. Those blessed boys were eager to be of service. As the comrades came carefully down the steps they were met by the boys who took from them their traveling bags and carefully led them to the cars awaiting all who were not able to march. The Scouts took possession of the bags of those who fell in behind the band and marched with them up town. Also the women received careful and courteous attention, especially the silver-haired old ladies of the Woman's Relief Corps. All the boys seemed happy to render such service. And all the time during the continuance of the meetings, even until the last train moved away with their visitors, they were here and there, everywhere, watching eagerly for some opportunity to help somebody in some way. They would run on every errand, answer all ques-

tions for information and be cheerful and gentlemanly guides to any place in the city. I could go more into detail concerning their helpful, ready, eager service, but will not take the space to do so.

If a person offers to pay a Scout for his service, or to give him a "tip," he responds, "No, sir, we do not take tips." In these days when there is such a tendency to profit by every means possible, this Boy Scout spirit is indeed refreshing. It is an example that must have an influence for good over other boys, and even men. Though the Boy Scouts is not essentially a Christian organization, their creed is exactly in harmony with what Christ taught; it is practical Christianity—Christianity in action. I asked some of the boys if Scouts smoke, and they told me no; that though there is no specific command, "Thou shalt not smoke," it is understood to be contrary to their creed.

I wish that in every Seventh Day Baptist community there were organized Boy Scouts. I think there would be if there could be found one or more young men of spirit willing to enter into the matter with as eager desire for service as the boys whom I saw at Sheboygan—and have seen elsewhere. Boy Scouts and the Sabbath school may well work together.

A nine-year-old boy visited at our house yesterday. He is eagerly counting the years when he will be old enough to join the Scouts. I am sure that among our people there are many more such boys who would be glad to put themselves into practical and pleasant training for clean and manly and unselfish service.

Read about the Scout's oath and law of service on page 763 of the RECORDER of last June 15.

## MINUTES OF THE SABBATH SCHOOL BOARD MEETING

The regular meeting of the Sabbath School Board was held in the Davis Room of Milton College, Sunday afternoon, June 7, at two-thirty o'clock.

President A. E. Whitford presided and the following trustees were present: A. E. Whitford, H. W. Rood, Edwin Shaw, J. L. Skaggs, Mrs. J. H. Babcock, L. A. Babcock, Mrs. L. A. Babcock, E. E. Sutton, J. N. Daland, G. M. Ellis and A. L. Burdick. Pastor E. E. Sutton offered prayer.

The minutes of the last meeting were read and the secretary reported that notices of this meeting had been given to all trustees.

The report of the Committee on Publications was presented by the chairman, Rev. J. L. Skaggs, and was adopted. The report recommended that the series of "Sabbath Lessons" being prepared by Rev. A. J. C. Bond to be published in the *Helping Hand* the first quarter of 1926, be bound in book form with paper covers and with pages five and one-half by seven inches, and that a few copies for filing and binding purposes, be printed with paper the size of the *Helping Hand*.

Chairman Ellis of the Committee on Finance made an informal report which was accepted.

The Committee on Field Work reported not having found a field representative as yet, but that special work is being done this summer in the Southwestern Association by Rev. Leslie O. Greene, of North Loup, Neb., who has been secured to spend his vacation in that way.

The report was supplemented by a report of the secretary of the plans for Vacation Religious Day Schools to be held during the summer vacation.

It was voted that the board approve the action of the secretary in employing Rev. L. O. Greene to supervise vacation schools in Arkansas, and to do other field work in the Southwestern Association, for the Sabbath School Board during the months of June, July and August, 1925, and that his salary be placed at \$100 per month and necessary expenses.

The treasurer's report was read and adopted as follows:

L. A. BABCOCK,	
In account with the SABBATH SCHOOL BOARD,	
<i>Dr.</i>	
March 15, to balance on hand .....	\$1,241.61
Wm. C. Whitford, treasurer—	
April 2, Onward Movement .....	166.36
" Forward Movement .....	.57
" Parallel budget .....	.24
" Rockville Sabbath school..	5.00
May 2 Onward Movement .....	177.94
" Forward Movement .....	2.90
" Parallel budget .....	.03
" Detroit Sabbath school ...	5.00
June 3 Onward Movement .....	146.50
" Forward Movement .....	.36
" Shiloh Sabbath school ....	40.00
" Second Alfred Sabbath school .....	20.00
Total .....	\$1,806.51

<i>Cr.</i>	
May 27 The American Sabbath Tract Society for Year Book \$	104.43
" Rev. Wm. C. Whitford, salary as editor of the <i>Helping Hand</i> .....	25.00
" Miss Marion Carpenter for Children's Page in the RECORDER .....	25.00
Total .....	\$ 154.43
June 7, balance on hand .....	\$1,652.08
Milton, Wis., June 7, 1925.	

It was voted that the treasurer be instructed to transfer from the General Fund, \$1,000, as a reserve fund for the expenses connected with the Vacation Religious Day Schools, and for the work of Rev. Leslie O. Greene during the summer of 1925.

Bills for \$40 from the Davis Printing Company for printing the revised *Syllabus*, for \$22.42, from W. C. Whitford for expenses in attending a meeting of the International Lesson Committee, and for \$10 from the secretary for postage and supplies, were allowed and ordered paid.

It was voted that the president and secretary constitute a committee to arrange the program of the Sabbath School Board's hour at the coming session of the General Conference.

Voted that when we adjourn we adjourn to the call of the chair.

Upon motion it was voted that Pastor J. L. Skaggs and Pastor E. E. Sutton arrange the program for the Sabbath School Board's hour at the coming session of the Northwestern Association.

The secretary was instructed to prepare the annual report of the Sabbath School Board to the Seventh Day Baptist General Conference.

The minutes were read and approved. Adjourned.

A. L. BURDICK, Secretary.

## LESSON III.—JULY 14, 1925

THE GOSPEL IN LYSTRA. Acts 14: 1-28.  
*Golden Text.*—"Blessed are they that have been persecuted for righteousness' sake; for theirs is the kingdom of heaven." Matt. 5: 10.

- DAILY READINGS
- July 12—The Gospel in Iconium. Acts 14: 1-7.
  - July 13—The Gospel in Lystra. Acts 14: 8-18.
  - July 14—Triumphing over Tribulation. Acts 14: 19-28.
  - July 15—A Persecuted Prophet. Dan. 6: 10-18.
  - July 16—Persecution Predicted. 2 Tim. 3: 10-17.
  - July 17—God Our Deliverer. 2 Cor. 1: 3-11.
  - July 18—Our Help in Trouble. Psalm 46: 1-7.
- (For Lesson Notes, see *Helping Hand*)

## SPECIAL NOTICES

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

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

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

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1427 W. Colvin St. Syracuse. Phone James 1082-W. Mrs. Edith Spaide, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 3681 Broadway, New York City.

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

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath afternoon. Preaching at 2 o'clock; followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42nd Street

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. C. A. Hansen, Pastor, 162 East Date Street, Riverside, Cal.

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

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

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

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

Services are held each Sabbath in Daytona, Fla., in the Christian church, Palmetto Avenue. All visitors gladly welcomed. R. W. Wing, Pastor.

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

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Theodore L. Gardner, D. D., Editor  
L. H. North, Business Manager

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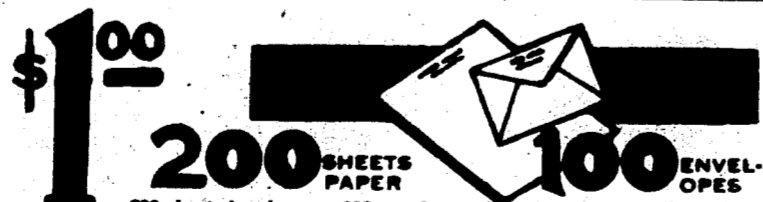
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