In ten weeks 130 people subscribed one-quarter the amount needed for the DENOMINATIONAL BUILDING.

There are ten weeks to CONFERENCE. Why not have more than half by that time?

WE STILL NEED—

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<tr>
<th>Subscriptions</th>
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and any number of smaller amounts

Come on you next 130. Do it now!
THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Alfred, N. Y., August 24-25, 1926.

President—Dr. George W. Post, Jr., 4148 Washington Blvd., Chicago, Ill.

First Vice-President—Paul E. Titusworth, Washington, N. J.

Vice-President—Frank E. Peet, Lockesport, New York, N. Y.

Treasurer—Willard D. Birckhead, Plainfield, N. J.

Secretary—Dr. Arthur Babcock, Milton, Wis.

General Secretary—Dr. Walter L. Hubbard, Plainfield, N. J.

COMMISSION OF THE GENERAL CONFERENCE


Term expiring in 1929—George W. Post, Jr., Dr. George W. Post, Jr., Milton, Wis.; Alexander G. Varis, Plainfield, N. J.; J. F. Clyde, III., Norwood, N. Y.

AMERICAN SABBATH TRACT SOCIETY

Board or Directors

President—Charles W. Clapp, M. D., Milford, N. J.

Recording Secretary—Arthur L. Titusworth, Plainfield, N. J.

Assistant Recording Secretary—Ann R. Randolph, Plainfield, N. J.

Corresponding Secretary—Rev. Willard D. Birckhead, Plainfield, N. J.

Treasurer—J. F. Hubbard, Plainfield, N. J.

The regular meetings of the Board of Managers are held the second Thursdays in January, April, July and October.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. C. M. Gage, Westley, R. I.

Recording Secretary—George E. Utter, Westley, R. I.

Corresponding Secretary—Rev. Willard D. Birckhead, Plainfield, N. J.

The regular meetings of the Board are held on the second Thursdays of January, April, July and October.

WOMAN’S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. Allen B. West, Milton, Wis.

Recording Secretary—Mrs. Edwin Shaw, Milton, Wis.

Corresponding Secretary—Mrs. Delo C. Steggles, Milton, Wis.

Treasurer—Mrs. Alfred E. Whitcomb, N. Y.

Editor Woman’s Page, SABBATH RECORD—Miss Emma C. Croy, Milton, Wis.

ASSOCIATIONAL SECRETARIES

Eastern—Willard D. Birckhead, Plainfield, N. J.

Southern—Mrs. W. M. Davis, Dallas, Texas, N. Y.


Southwestern—Mrs. J. H. Mills, Hammond, Ind.

Pacific—Mrs. C. D. Coo, Riverside, Calif.

ADDRESSES OF MISSIONARIES IN CHINA

Miss Viola M. Burton, Miss, and Mrs. H. E. Davis, New York, N. Y.; Mrs. M. L. Lee, Washington, D. C., and Mrs. George, I. L. Davis, Missionary to the West Indies.

Miss Anna M. West, Hong Kong, China; Miss Anna L. West, Guangzhou, China; Mrs. Charles E. Davis, Shanghai, China; Mrs. George, Thorngate, Grace Hospital, Lushan, China; Miss Anna, Missionary, 9 cents for every additional ounce or fraction.

SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Masson, Plainfield, N. J.

Vice-President—William C. Stull, Springfield, New Jersey, N. J.

Secretary—W. C. Hubbard, Plainfield, N. J.

Treasurer—Willard D. Birckhead, Plainfield, N. J.

Gifts or bequests for any denominational purpose are invited, and will receive the best of the interests of the Memorial Board will see that these funds are used for the benefit of the church work and the best interests of the denomination in accordance with the wishes of the donor.

The Memorial Board acts as the Financial Agent of the Denomination and we urgently need your help.

Write the Treasurer for information as to how in which the Board can be of service to you.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

Incorporated, 1916

President—Charles A. Holcomb, Milton, Wis.

Recording Secretary—Ann L. Randolph, Plainfield, N. J.

Secretary—P. E. Titusworth, Plainfield, N. J.

Corresponding Secretary—Rev. J. F. Hubbard, Plainfield, N. J.

Advisory Committee—W. L. Birckhead, Chairman, J. F. Hubbard, Milton, Wis.

SABBATH SCHOOL BOARD

President—D. Nelson Ingles, Milton, Wis.

Secretary—Dr. A. Lovelace Burdick, Janesville, Wis.

Treasurer—Louis A. Bladock, Milton, Wis.

Secretary of Religious Education—Dr. E. L. Suton, Milton, Wis.

Board meetings are held on the third First Day of the month of the months of May, July and October.

YOUNG PEOPLE’S EXECUTIVE BOARD

President—Benjamin F. Johnson, Battle Creek, Mich.

Recording Secretary—Marjorie Willits, Battle Creek, Mich.

Corresponding Secretary—Mrs. Frances F. Babcock, R. F. D. S., Battle Creek, Mich.


The Y. P. U. Board of Directors meet in Milton, Wis., on the first Sunday in July and October.

SABBATH SCHOOL AUXILIARY

General Field Secretary—Mrs. Angeline Allen Abbey, Fonse, Ark.

Treasurer—Field Secretary—Miss Lois R. Fay, Princeton, Mass.

President Bowden’s Address

DELEGATES AND FRIENDS:

Shiloh Church has long been the home of the Seventh Day Baptist Church. Men and women have left the fold of this church to enter the service of the Lord, to give their lives in mission work in far away lands. For one hundred eighty-nine years there has stood here a church symbolizing our beliefs and creeds, a bulwark to our ever-growing cause.

Today the church stands and is just as it was the faith of our fathers in bygone years. As people began to gather for the first meeting of this church we are glad to be the host of this annual meeting of the Eastern Association, and we are equally glad to have as our guests those who have come from sister churches of other associations.

A glance at the program assures you of a worthwhile time with worthwhile people. We are grateful especially for the opportunity that we have to welcome all of you to our brotherhood, to our church, and to our city, and we are glad to welcome you to this beautiful city in America.

There were fourteen ministers present in this first evening meeting: Rev. Theodore J. Van Horn of New Market Church; Rev. Alva J. C. Bond of Plainfield; Rev. William L. Burdick, missionary secretary; Rev. Willard D. Birckhead, Ordained Movement director and corresponding secretary of the Tract Society; Rev. Harold R. Crandall of the New York City Church; Rev. Rolla J. Severance of Marlboro; Rev. Duane Ogden, Canton, Conn.; Rev. L. A. Wing; Rev. Edgar D. Van Horn, delegate from the Western Association; Rev. C. B. Loofbourrow, from the Northwestern Association; Rev. Jay W. Crofoot of the China mission; Pastor Eli F. Loofbourrow of the local church; and the editor of the SABBATH RECORDER.

There was a good sized congregation at the very first meeting on Thursday evening, and the exercises began with a song service led by Pastor Loofbourrow and his male quartet of young men. Everybody enjoyed the dear old songs, "Rock of Ages," "Abide With Me," and "Holy, Holy, Holy," after prayer by Harold Crandall, President Joseph C. Bowden spoke as follows:

"Almighty God, we would consecrate ourselves to thy service! Teach us how we may do thy works! Speak to our hearts the word we need to know if we are to do thy work and fulfill thy purpose!

"Teach us patience! May we do our work believingly, and steadily bring to fruition the word of grace which we have uttered! May we have confidence in the worthwhileness of our work in the Lord!

"Help us to assume a right attitude toward others! If they offend us, may we forgive the same, not just toward us, may we overcome their evil by our good! For Christ's sake. Amen."
May this annual meeting be filled with the spirit of comradship and brotherhood, for in that way only can the best results be obtained—the results of broad-mindedness in all thinking and of closer co-operation in all our work together with a deeper Christian spirit.

Pastor Loofbourrow most fully welcome you as our guests, but, as president of the association and a member of his church, let me extend to you his hearty welcome, which Shiloh offers, the freedom of our homes, our cars, and our town.

Pastor Loofbourrow's words of welcome follow. He said in substance: "Some are probably here for the first time, and I hope these will like Shiloh so well that they will want to come again. All are cordially welcomed to our church and our homes. We are here for a good cause in the spirit of fellowship and good will, and we look for a religious feast. We are helped by seeing so many here from the other churches. May the Lord lead in all the services."

In response to the pastor's welcome Pastor Van Horn of New Market Church accepted the welcome thus given to the homes in Shiloh. He hoped that no such mistake would occur as happened in a home where a husband had invited company unexpectedly, and the good wife had told her husband not to ask anyone to have a second piece of pie, for if he did so there would not be enough to go round. This he forgot, to the dismay of his wife, and she tried to stop him by a kick under the table. But by mishap she kicked the wrong man, and that saved the day for he took the hint and declined the offer of a second piece.

Brother Van Horn's next thought was concerning the words of Christ, "Thou hast well done." He spoke of the different ways of coming to Shiloh since one hundred years ago, and referred to the many improvements. If all the prayers for this meeting are answered, we shall be filled with the Spirit and do a good work. If now we can pray that dear old song we used to sing, "Come Spirit Come," all will be well.

David Davis, one of Shiloh's young men, entertained us with a flute solo, to the tune, "Nearer My God to Thee," after which Rev. W. D. Burdick took charge of the woman's hour. He explained that he was a substitute for Mrs. Burdick, who could not attend on account of illness. After expressing the hope that full reports would soon be given in the Recorder, he made pleasant reference to the Mite society of Shiloh, now more than one hundred years old, and spoke of the missionary spirit of this church that had given up three pastors to go into foreign mission fields.

Mrs. Hannah Crofoot gave a very interesting description of conditions in China as to the home life there and the outlook for the schools. Higher ideals of home life in some cases are due to the schools, and she expressed the hope that greater improvements would come. The plan of moving the school to Liuhou, where more land and room for work would be secured is not yet decided, but if the plans could be carried out such a change would greatly improve the conditions.

Following her mother, Miss Anna Crofoot gave an interesting talk about Palestine, its fields of flowers, and its historic places, so full of interest to the Bible student. She also spoke of their visit to England and Holland and various incidents on their journey to the homeland.

This good hour was closed by singing "My faith looks up to thee," and a prayer by Rev. A. J. C. Bond.

DELEGATES WELCOMED

Friday morning was given to the delegates for words of greeting and reports of the interests in the other associations. After a praise service of familiar gospel songs, led by Rev. Wilbur Davis of Marlboro, Mr. Loofbourrow spoke of the good work in the associations to which he went last year as delegate from the Eastern. The South-eastern Association was represented by Rev. J. Babcock of the Ritchie Church. The congregation enjoyed his good sermon on the value of little things in life's great work. He spoke of the little things in home life that go to form the character of our young people, and made a strong plea for more careful attention to the things that build up the kingdom of God, and that make for better national life. We need the faith and works that will help our children for better Christians and better citizens.

How I wish we could see the future and realize more fully the need of more faithful living for today if we would have a good tomorrow.

Rev. Edgar D. Van Horn of the Western Association, referred to the letter written last year, and spoke of the eighty-five haphazard moves of one year ago. There have been twenty-five additions to his own church, and he is very happy in his work in Second Alford Church, with its large audiences every week. He read a good report from the other churches in the Western Association. He also represented the Central Association.

The Northwestern Association was represented by Rev. C. B. Loofbourrow. He read their letter and spoke for seventeen churches which were added to this year. There is a commendable spirit of loyalty to all denominational boards.

Secretary W. L. Burkard spoke for the small churches of the Southwest, situated hundreds of miles apart, yet trying to hold up the light of Sabbath truth.

A hearty welcome was given these delegates and all were made to feel at home.

TRACT SOCIETY'S HOUR

Secretary W. D. Burkard had charge of the Tract Society's hour. After referring to interesting matters in our early history, he made an appeal for loyalty to the faith of our fathers and called Rev. A. J. C. Bond to the platform to speak on Sabbath Conscience. Our valuable thought ought to make us strong in the faith. It should also hold our young people to the faith. He made a strong appeal for loyalty to the Sabbath. Our great need is a revival of genuine Sabbath conscience.

Brother Burkard read charts to show what we might easily do by systematic giving for the Lord's work. He will be likely to give you the figures in the Recorder. The Bible is our creed; and freedom of thought and liberty of belief, with independent churches, have characterized Seventh Day Baptists. For fifty-four years of worthy history. We are a small people but we have lived, and that is something wonderful, when we think of all the influences against us.

Now, as the light of the world, in Sabbath truth, we have to pass on for saving men, rather than a craze for discussions and arguments on human theories. There is need of consecration in our own churches. If we are to live and do the work God calls us to do as a people, we must stand together. Let there be no divisions. We have too many now. Unity is our only hope. Of course we need money. If all our people possessed the grace of giving, even at the rate of two dollars a day for all our members, our $50,000 budget would be easily raised.

Brother Burdick made a strong plea which ought to result in prompt action before this month is ended.

Friends, if we will be a burning shame if, with all the signs of prosperity around us, we should come to Conference with a deficit on our reasonable budget. Neglect in the little things will gradually weaken and ruin our life as a denomination. While the home altars are down and we live for the world, the young people will be likely to drift away from us.

MISSIONARY SOCIETY'S HOUR

Secretary William L. Burdick had charge of this hour. The congregation sang "How firm a foundation, when Hope is the Rock of our Salvation," and Rev. Jay W. Crofoot of our China mission gave a most interesting talk on present conditions in China and the outlook for our work there.

He began by repeating these words of Sir Walter Scott:

Breathe there the man with soul so dead, Who never to himself hath said, 'This is my own, my native land? Whose heart hath never within him burned, As from wandering on a foreign strand? If such there breathe, go, mark him well; For him a ministrel captures swell, High though his titles, proud his name, Boundless his wealth as wish can claim— Despite those titles, power, and pelf, The wreath of honor all in self, Living shall forfeit all renown, And, doubly dying shall go down To the vile dust from whence he sprang, Unwept, unhonored, and unsung.

After his long absence from the homeland, and after four months of travel through different countries, he was glad to look once more on the Statue of Liberty. His experience had strengthened his faith and hope in the God of all the earth.

The Chinese have long been self-sufficient in their ideas, and as a rule they have not cared to hear anything about improvements.
But there seems to be something of a change in this respect, and some of the leaders begin to look with favor upon the forward movements of other nations.

The younger China is coming to look upon Christians in a better light. Bolshevism is anti-Christian, and is getting quite a strong hold in China. It has not helped matters to send gunboats there for defense of missionaries. Such movements do not tend to overcome prejudice against foreign nations.

There is some feeling that Christian schools tend to denationalize the young people. Patriotism—love of country—is becoming popular in China. The Church is demanding more freedom. Missionaries can hardly tell how fast to press claims for improvement. The government is attempting to investigate the Christian schools, and there is a question as to how far the Christian schools shall control the students. Some prejudice was created by the regrettable action that caused some deaths in the anti-Christian student movement.

In the war our school and hospital were just between the firing lines and we suffered much.

The Missionary Society's hour was indeed one of the strongest. Secretary Burdick's address on the problems confronting the board, and his appeal for workers and money for service in the opening fields were listened to with great interest. The problems this year are especially difficult. Australia, Java, India, Jamaica, Holland are all pleading, and men for the work are needed. The government is attempting to improve. The hour was, "Is it not better to move the Sabbath day?"

The floral display was especially fine. Shiloh is the home of roses and laurels, and so many hands had a part in beautifying the house of worship this day.

The closing sermon in this great day of the Sabbath morning of the association at Shiloh, one on the evening after the Sabbath and the other at 2:45 on Sunday. In the first meeting Rev. Harold Crandall took charge in the absence of Miss Blanche Burdick, who could not attend. After an excellent praise service by the large company of young people, Frances Pearl Babcock, of Battle Creek, secretary of the Young People's Board, spoke of plans for special work at Conference in line of a contest and urged that many try to attend and participate.

Dr. Palmberg's industrial work for women is real mission work, and she is making Christian teaching a prominent part.

The Church is trying the things of the business world that work against the Sabbath, while we neglect to give them that.

The topic of the hour was, "Getting Things Done." Virginia Bond sang "Mind to Work" as follows:

To love someone more dearly every day.
To help a wandering child to find his way.
To燃烧 noble soul of a child and pray,
And smile when evening falls.
And smile when evening falls, That is the task.
To follow truth as blind men long for light,
To do my best from dawn of day till night,
To keep my heart fit for his holy sight,
And answer when he calls,
And answer when he calls. This is my task.
And then my Savior by and by to meet,
When faith hath made her task on earth complete,
And lay my homage at the Master's feet.
Within the Jaspert walls,
Within the Jaspert walls, This is my task.

Three excellent papers were read with subjects as follows: "How Does Prayer Help to Get Things Done?" "How Does cheerfulness Help to Get Things Done?" and "How Does Perseverance Help to Get Things Done?" These papers will appear in due time in the Young People's Work of the Recorder.

The second young people's meeting was on Sunday afternoon, as an open parliament led by Duane Ogden. This was a great meeting, with blackboard exercise to help. The two topics, "The Young People's Relation to the Church, and the Church's Relation to the Young People" were thoroughly discussed. What is the Church doing for its young people, and what are the young

Young People's Work Two sessions were in Eastern Association given this year. The young people in the association at Shiloh, one on the evening after the Sabbath and the other.

Bible schools in China are doing a good work for missions, and we are trying to co-operate in such service. This, too, is something to you.

The Missionary Society was in Shiloh, and a good report was made of the work done. The3rd volume was a real success. The Missionary Society's hour was in fact our sermon, and a Christian mission—Brother Crofoot put the question of his text with telling force, "Is it not better to move the Sabbath day?"

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people doing for the Church, were the two questions that brought out many good points.

In one of these meetings Mrs. Lizzie Fisher Davis led in singing her little song she wrote some years ago. It was such an inspiration that special request was made that just the young people stand up together and sing it again. So Mrs. Davis came forward, and more than seventy young people stood in a solid block and sang it as follows:

We young folks are Seventh Day Baptists,
And proud we are of the name.
We are scattered from Texas to "Rhody,"
The state whence our forefathers came.

CHORUS
We'll strive to be true to the Sabbath,
Who everywhere stand for the right.
We need to stand shoulder to shoulder
And weather the storm together.
We, the presidents of all that we do,
We'll strive to be true to the God,
Who everywhere stand for the right.
We'll strive to be true to the Sabbath,
And weather the storm together.

The report of the Committee on Resolutions has so much to say by way of approval of the thoughts of Mr. Van Horn, that we give the report here.

The Committee on Resolutions would present its report in two parts: one, a resolution for the consideration of the entire congregation; and second, a resolution which feel sure the delegates and visitors will want to pass by a unanimous vote.

1. Whereas, Rev. Edgar D. Van Horn has appeared on the program of the Eastern Association for the second time as president of the Seventh Day Baptist Education Society, and Moreover, he has given expression to his desire and purpose to do what he can to make the Education Society a more vital factor in promoting the cause of religious education throughout the denomination.

Resolved, That we promise him and the members of the society our prayers, and pledge him our support in carrying out a more effective program of religious education for our young people.

2. Resolved, That the delegates and visitors at these sessions of the Eastern Association have greatly enjoyed the charming hospitality of the homes of Shiloh, the warm Christian fellowship which has pervaded these days spent together, the inspiring music and splendid addresses which have thrilled every heart, and not least, the beauty and grace of the June blossoms which have lavished their glory for the delight of all.

Mrs. Wilbur Davis, Harriet C. Van Horn, A. J. C. Bond, Chairman.

There was no doubt about the deep interest taken in this matter, as was shown by several speakers and evident hearty approval of the large congregation.

"The Layman's Job in the Christian Church" was a live subject. It was treated under four heads:

1. His business training an asset of the church, by Albert A. Oland.
2. His leadership—its nature and value, Luther S. Davis.
3. His co-operation—its nature and value.
4. His devotional life—how developed and maintained.

This was a strong, helpful session.

The two sermons of Sunday afternoon and evening, one by Rev. Mr. Loofbourrow on The Abundant Life, and one by Brother Crofoot, on the subject, The True Meaning of the Life Christ Came to Give, and His Purpose to Destroy the Works of the Devil, were excellent sermons.

Just before dismissal Pastor Bond of Plainfield called each minister out to stand by him for a formal introduction to the people. This was a very pleasant thing to do and gave the people a chance to see all the ministers together.

Then after this introduction, Missionary Crofoot and his wife and daughter were called to the front, given an introduction by a few well chosen words, and the meeting closed by having the people file by and shake hands with the three.

Some one started "Blest be the tie that binds," and all joined in the song. It was a beautiful and impressive closing of a very good association.

Building Fund Report

This is report number thirteen. One week ago the sum total was $19,398.63. Since that time gifts from four persons have come in amounting to $350; this includes one annuity note for $200.

To the sum total of last report of $19,398.63 add the $350, and we now have $19,748.63 on June 15, 1926.

HOME NEWS

North Lorp, Neb.—The personal workers' meeting was held Tuesday evening at the home of Mr. and Mrs. R. O. Babcock.

The juniors met at the church Sunday afternoon for a business meeting which was followed by a social, at which ice cream and cake were served.

The Junior classes have been rearranged and there are some changes in teachers also, but all work is going along very well.

The Senior Christian Endeavors met at the church Sunday evening for the regular business meeting. The new corps of officers have taken their places, and several plans for the summer work were discussed.

It is the plan now to hold a church social in the church basement next Sunday evening, June 13, in honor of Mr. and Mrs. Orsen Davis and their family, who are to leave soon. All friends of Mr. and Mrs. Davis are cordially invited to come. The usual custom of bringing refreshments will be used.

Following the Children's day program tomorrow morning, an opportunity will be given for all who wish to offer themselves for baptism and church membership, to do so.

The fifth Vacation Day School will begin June 14, with Miss Elsie Van Horn as supervisor, and a sufficient number of teachers for all classes. It is hoped that there will be a demand for a high school class this year. The supervisor asks that insofar as possible she be given the names of pupils who will attend, as also any books which will not be used this year by those in families owning them, and which they would wish to loan or sell. She would like to have this information by Sunday, as some new supplies will probably be needed. The school will be held in the church as usual, with the same hours as in other years. All are welcome, and a large enrollment is desired.

The Children's day exercises will be given at the church tomorrow morning, June 12, at 10.30. It will be a mixed program and all are cordially invited. The committee requests that all the children be at the church by 10.15 at the latest, to find their places in the line of march.

The Woman's Missionary Society will entertain all the ladies of the church in the basement next Tuesday afternoon, June 15. A program has been arranged and light refreshments will be served. Every woman of the church is urged to come and enjoy the afternoon.—The Loyalist.

The morning is like a gate which opens upon a fresh field, where we may find work and bread and health. Ere the dew has gone up to the sun I would send my best thoughts of love to the throne of grace, the very spring and fount of life, and thus get firm hold of the whole day, and rule it by faith and hope. What then can harm me? What foe can smite me? What evil voice can tempt me?—Joseph Parker.
SEVENTH DAY BAPTIST
ONWARD MOVEMENT

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

OUR BULLETIN BOARD

One Sabbath more in this Conference year.

All money for the denominational budget for the present year should be sent to Rev. Harold R. Crandall, 3681 Broadway, New York City, before the end of June.

The quota of the North Loop Church is $2,500. They have sent Treasurer H. R. Crandall $2,500.

DEAN ARTHUR ELWIN MAIN HONORED

[We are delighted to see in the Alfred Sun the following account of the "Service of Appreciation" held by the two Alfred churches in honor of Brother Main, to commemorate his faithful services of twenty-five years as dean of the seminary. Many Sabbath Recorder readers will be glad to know that so many of his old students have written such hearty and loving words of appreciation. —T. L. G.]

The First Alfred and Second Alfred Seventh Day Baptist Churches united in a service of appreciation and congratulation in honor of Dr. A. E. Main in the church at Alfred, June 5.

The beautiful flowers, large congregation, the appropriate and inspiring music and the words of appreciation and love spoken and written by former students of Dr. Main, all were a sincere testimony to the desire of the churches and college to express to Dr. Main their love and esteem.

Pastor A. C. Ehret had charge of the opening services and Professor R. W. Wingeate of the university directed the large choir.

Invocation

A. C. Ehret

Responsive service—No 55

Prelude—The Grand Chorale, by Debuts

R. W. Wingate

Hymn—No. 491

Scripture lesson—First Psalm and the Beatitudes

A. C. Ehret

Vocal duet—Be Glad O Ye Righteous, by Home

Rev. H. E. Pieters, R. W. Wingate

Mrs. Leona Place Jones, accompanist

Prayer—Pastor A. Clyde Ehret

Anthem—Sing O Son of Zion and Hoeter

Choir; Soprano sung by Miss Eleanor Prentice

Hymn—No. 617

Rev. E. D. Van Horn, pastor at Alfred Station, and chairman of the committee composed of President B. C. Davis, Pastor A. C. Ehret, and himself, appointed to arrange for the service, took charge of the remainder of the service.

He read extracts from congratulatory letters received by Dean Main from Rev. Henry N. Jordan, chaplain at Bain Creek, Mich., Sanitarium; A. J. C. Bond, pastor of the church at Plainfield, N. J.; Miss Anna Davis; J. W. Crofoot, Grace High School, Shanghai, China; Walter L. Greene, pastor; Andover; H. C. Van Horn, pastor, Lost Creek, W. Va.; Albert E. Web- ster, editor of a magazine for the United States Steel Corporation, Chicago, Ill.; R. R. Thorrugate, editor, Cherry Creek; Erle E. Sutton, pastor, Milton Junction, Wis.; John F. Randolph, pastor, DeRuyter; Gar- rett F. Bakker, Sroatville, O.; Clifford A. Beebe, Woodhull; Rolla J. Severance, Bridgeport, N. J.; L. O. Greene, North Loop, Neb.; William Simpson, pastor, Brookfield; Herbert L. Cottrell, pastor, Nortonville, Kan.; Elizabeth F. Randolph, George Junior Republic, Freeville; and S. Duane Ogden, pastor, Waterford, Conn.

All expressed appreciation for the help received, gratitude for the life lived before them, and a continuing sense of inspiration and encouragement.

A few excerpts:

"I am happy to be included among the boys and girls who were your students. I am only one of the many who came to love and revere you for all the qualities of mind, heart and personality which made you a forceful and helpful factor in our seminary life."

"I recall just now a banquet arranged by the students with the help of their good wives, and I want to say that no honor that has come to me during the years since has been more keenly appreciated than was that of presiding as toastsmaster on that occasion. I appreciate most of all, however, the deepened religious experience, the broad Chris- tian viewpoint, and the spirit of charity which I breathed into my soul with such lasting satisfaction in the atmosphere of the seminary. Personally, therefore, I am happily thankful that you were at the head of the seminary faculty during my student years there."

"Eternity alone can tell the best results of your research and the ever willing and patient efforts to aid those that seek to learn of their relation to the world and its Creator God."

"Please accept my hearty congratulations on the completion of such a long term of valuable service to the kingdom of God and to your fellow men and especially to your students, of whom I am proud to count myself one."

"I have been very glad that I chose to study for four full years under your direction. Those of us who have had this privilege have been helped to a finer appreciation of the divine Word, the unity of all truth, and the fullness of the abundant life in Christ. You gave us a survey of the great field of theological and spiritual truth and a point of view which I have not found it necessary to change materially with the passing years. The delightful fellowship with you and your associates and the boys of those days are a very precious memory."

"Your boys saw in you not only scholarly learning and wisdom, but the Spirit of the Master whom you have loved and served so long. God bless you and continue to keep you.

"Your staunch character and gentle courtesy and unfailing patience with all those difficulties encountered by a young man during his transitional period can never be forgotten. Appreciation of such an attitude can not be put into words, but gratitude remains in the heart. Even though one has left the ministry of the classroom for differing views and a more keenly appreciated than that of Presiding at toasts."

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"I believe that your prayers to enlarge our souls, that those who love us may have more to love, have been abundantly fulfilled in the lives of many of those of us who have had the privilege of being taught by you."

"Long may have seemed the road and the difficult task, as you have tried to help prepare young men for the ministry, but your life and work is the feed in. Yes of those who have come under its influence, and eternity alone can reveal the good you have done and the lives you have helped.

"Very often I think of the statement which you occasionally made to the effect that it was your expectation that many of the young men of today would surpass you in their ministerial achievements, but that you would make them work some if they did. And indeed, in your broad comprehen- sion of divine truths, the fearlessness with which you have presented your views and stood for your convictions, even when they differed from others, and in your example and your eagerness to equip young people for genuine holy service in God's great universe, you have set a standard for all of us who have enjoyed the pleasure of asso- ciation and study with you, that very few, if any, can ever surpass."

"Most of us believe in giving bouquets to the living rather than reserving all of them for those who have contributed to the church's work. We too often give all too few flowers of appreci- ation and love to the living, even where we most intend to do so. How often I have expressed to others how glad I am that I had the privilege of two years spent in study- ing under your sympathetic direction. Yet I am certain that I have made sure you knew it, and if thus far I have failed to let you know just how truly great my apprecia- tion is, I am sorry. For this reason I am glad of the opportunity on the occasion of this appreciation service to try to express to you my love and deep gratitude for all that you have done for me, and to congratulate you upon your approaching eightieth anni- versary. That your birthday may be full of joy and that every remaining day of
your most useful life may be rich and full of happiness is my prayer.

Pastor A. C. Ehret was called on and spoke feelingly of the pleasure it gave him to take part in such a service. He said: "It is impossible for me to express what I feel at this time. My failure of us all to put in words the feelings of the heart. In a common thinking and a unifying method of thinking we are united as friends and as brothers. Not always were we engaged in the discussing of some theological problem, but the greater part and the greater love that we received was the practical help in living men. The kindly interest, the fatherly interest you have manifested and are continuing to manifest is greatly prized by both Mrs. Ehret and myself.

Rev. Edgar D. Van Horn then added his own tribute in honor of Dean Main. He said: "There is uniform testimony in these letters to your fine scholarship, your loyal appreciation of the deep and abiding principles of our Christian religion, and your undying faith in them as the ultimate solution of the great problems of life. There is also present in these messages a glowing testimony to that happy fraternal tie unto which the souls of your students were knit which renders them more sympathetic in their denominational outlook and ideals. In times of disintegrating influences among many of the larger denominations, the welding influence of our seminary life under your leadership stands out all the more clearly.

"The completion of twenty-five years as dean of the seminary is an achievement which only time can measure. Not only your students but many prominent laymen have a deep sense of the good you have accomplished in your ministry as teacher and friend. Dean Main is a link between the past and the present. In presenting these letters with others that have not yet come, the students and denominations will also be present formally as an offering to you."

Dr. Main responded briefly by saying: "In the words of Dr. J. E. Cornell to whom the Ministers' Association of Hornell and vicinity gave a like testimony two years ago, most sincerely I am not worthy of this token of appreciation, of thankfulness and gratitude. But I own I am glad to hear it. I am thankful. With H. Clay Trumbull I say 'Friendship is the master passion.' There are two or three doctrines or kinds of immortality. I know I shall live again in the lives of my students."

Hymn No. 622.

Benediction.

Processional March by Le Blanc, R. W. Wingate.

CHAUTAUQUA W. C. T. U. PROGRAM

WILL BE HIGH-LIGHT OF SUMMER

National W. C. T. U. officers—a big W. C. T. U. party and an inspiring educational program of important department work will feature the six weeks of W. C. T. U. activity at Chautauqua, N. Y., July 5-August 16, when Frances E. Willard house will be the mecca for white ribboners throughout the United States.

Mrs. Ida B. Wise Smith of Des Moines, Iowa, vice-president of the National W. C. T. U., will represent the national organization officially for the first three weeks. Mrs. Margaret C. Munns, treasurer of the World and also of the National W. C. T. U., will be official representative at Frances Willard house for the second three weeks. Mrs. Frances E. Fuller, of Madison, Ohio, is to serve as resident hostess throughout the six weeks' session.

Mrs. Ella A. Boole, National W. C. T. U. president, will give an address in the Chautauqua auditorium on W. C. T. U. day, July 19. Mr. and Mrs. Henry Horne, who are the leaders of several other women's organizations will, during the week of July 19, be official guests at Chautauqua and will there formulate plans for closer co-operation in solving mutual problems.

Special W. C. T. U. department work will be outlined, explained, and discussed by the following National W. C. T. U. department directors: Mrs. Edith F. Lee of Rome, N. Y., Child Welfare; Mrs. Anna Marden DeYo, San Francisco, Calif., Institutes: Miss Rose A. Davison, Americanization; Mrs. Smith will represent the director of the department of citizenship, and Mrs. Munns will present the work of the department of parliamentary usage.—Mrs. R. Scott Dunkin.

"Christ's moral law could cure even the world's economic distress."

MISSIONS

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

"IT IS A LAYMAN'S JOB"

"It is a layman's job" was the declaration of Albert A. Oland in an address at the recent session of the Eastern Association. Mr. Oland has recently become a Seventh Day Baptist, and he was speaking of church and denominational finances. It seemed strange to him that our people are failing to raise the budget for the Conference year now drawing to a close, and we must all feel chagrined that we are far behind on so small a budget in a year of great prosperity. The declaration that the raising of benevolence funds is a layman's job is supported by Scripture and common sense. The first deacons were called out especially for the purpose of looking after temporal things. Some of them, at least, went beyond this in their Christian service, and the church was greatly blessed in their broader activities; but the immediate occasion of their consecration was the need of men to administer temporal affairs. This plan relieved the apostles and gave them more time for the arduous duties of their office. It was also a great blessing to the laity to have this work to perform, for spiritual growth depends on, in some measure, upon Christian activity. Furthermore, laymen are, in many cases, better fitted to administer the temporal affairs of the church than are the ministers.

Laymen should recognize that the raising of church and denominational funds is their job, and they should undertake it with consecration and business sense, and gladness. They should not be satisfied when they have raised only about one half the appropriation any more than they should be satisfied when the pastor has done only one half of what he is expected to do.

Having said this, another thing should be noted, namely, that the financial side of the church's task is the layman's job does not mean that the pastor has no responsibility regarding this phase of the work. There are pastors who seem to think that they have no responsibility in these matters, and there are laymen who think that the pastor should keep his hands entirely off church and denominational finances, though the laymen fail miserably regarding them; both are wrong. The pastor is the overseer of every phase of church work, though he is not expected to do it all. If the laymen are negligent the pastor should spur them on; if they are faulty in their methods, he should kindly show them their weakness; if they will not do their duty in this respect, he may justify, with the approval of the church, do his work himself. A wise pastor will not meddle when laymen are doing well; but if they are neglectful, and the finances are falling down, he is duty bound to lead them and the church, in some way, to better things.

The financial side of Christ's kingdom is the layman's job, and laymen should brace up to it with love, devotion and efficiency.

A CALL FOR HELP

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

DEAR BROTHER BURDICK:

I see by the Recorder that you are the contributing editor for the Missions' Page, therefore I come to you for help.

There are four families—all lone Sabbath keepers—here, and a sister some forty miles away. All have growing children, therefore we greatly feel the need for help. What we would like to have is a minister who could visit us this summer, say in August, and hold a ten-day meeting.

I am writing you for information along this line, or at least to find where I can get this information.

I remember very distinctly that we have had ministers of the Seventh Day Baptists visit us before with a great deal of benefit to us.

I remember especially Brother J. H. Hurley, Brother W. D. Burdick, Brother Walter L. Greene, and others.

We are especially anxious to have someone this summer to conduct at least a week's meeting.

Please help us out if possible.

Yours in Christ,

A. T. BOTTOMS.

Athens, Ala., May 29, 1926.
MINUTES OF THE JAMAICA ASSOCIATION OF SEVENTH DAY BAPTIST ADVISORY BOARD

Meeting held Sunday, March 28, 1926.

Elder Mignott as chairman presided. The members of the board were as follows: Brethren Hunt, Brown, Small, Mignott, and Dunbar; Sisters Malvaney, Thompson, Richards, and Small.

At 10 a.m. our meeting was called to order by the chairman.

Prayer was offered by Brother Hamilton, one of our visiting brethren from Linstead.

Minutes of the last meeting were read and accepted.

Our first business was to choose a member for the board in place of Brother Samms, who withdrew from the association. Sister Small recommended Brother L. Dalhouse. Sister C. Malvaney seconded. All present agreed.

Next was the discussion of a church building for Kingston. A model was set before the board whereby we might raise funds for the building from 40/ 20/-15/ 10/-5/- 8/-7/- 5/- to 3/- and every member of the board was asked to impress his constituents to represent the importance of this matter, so that at the end of June all the churches combined might raise at least 50 pounds. The matter was thoroughly discussed and all present promised to do their best.

There were present with us Brethren White, Malvaney, and Smith from the Kingston Church; Brother J. Davis from Mile Gully; Brother Hamilton and Sister Whittaker from Linstead. They were invited to sit with the board. It was moved by Brother Hunt and seconded by Brother R. Mignott.

A letter was read from Brother Flynn in which he also planned a budget for his church.

Brother Davis, speaking on the subject of raising funds, said as his company is a new field, it would not be advisable to put financial matters before them. He told how the work started in St. Mary and its progress. Elder Mignott commented on this report.

Brother Davis' salary was next discussed. The matter was deferred until the financial report is read.

Two letters were read from Brother Kennedy asking for financial help to start him in the work as represented by Seventh Day Baptists. Elder Mignott promised to help him financially, and if there were others who would like to do so, they were free to follow their convictions.

Elder Mignott then addressed the board on the matter of his health. He said his health is much impaired and he needs some rest. He was counseled to take a rest, a month if necessary, to which all present agreed.

A letter from Rev. A. Dunnar of the African Methodist Episcopal Church was read and handed over to the church leader, Brother Hunt, to be dealt with.

Brother Hunt moved the adjournment of the meeting until 2 p.m., seconded by Brother R. Mignott.

Prayer by Brother White.

At 2 p.m. our meeting was called to order by the chairman. A letter was read from Brother Samms relative to his position with the Jamaica Association. It was moved by Brother Brown and seconded by Brother Mignott that we accept his withdrawal.

A letter was read from the Biglow and Main Company relative to the price of the hymn book that we have selected to be used in our association, in which we learned that the price is $1.50. All present concurred. Financial report for the first quarter was read and accepted. It was then agreed that Brother Davis be paid according to the funds that come into the treasury, for which reason no stated amount could be fixed.

It was agreed that the deliberations of the council should be communicated to every church leader that they might be set before the members of each church.

It was moved by Brother Hunt and seconded by Brother Dunbar that we adjourn sine die.

Prayer was offered by Brother L. Dalhouse.

JULIA SMALL, Secretary.
children of the soil—whether we run a farm or a college. Like Antaeus, we are all dependent upon and ultimately derive our strength of heart, from the Psalmist, often our strength of soul from nature. Most men have an instinctive sense of relationship to the soil whether they pass their days in an office at the top of a skyscraper or in a cottage in the fields.

When a city man spends a day on the golf links, where the club-factory builds his summer home among the mountains, when the college professor goes a-roughing it in the Canada woods—there are all responding to the lure of the soil.

My theme this morning is the joys and responsibilities of rural citizenship. I want to call the attention of these young friends of the graying class to the often little suspected opportunities for college trained men and women to invest their lives in the country and to realize on such investment all the desirable and highest satisfactions which life offers.

Every individual life roundly lived must be religious. So, too, every nation which lives abundantly must be spiritual-minded. Religion suffuses and shapes and completes every successful existence. The great drama of the world's life, without the role which religion plays in it, would be like the play of Jutlmet with Hamlet omitted.

For every smoky chimney that raises its dingy crest above the turmoil of the steel plant, for every proud ship that moves along a hundred miles of the ocean, for every smoking chimney that raises its harrowed spout to the sky, for every college trained man and woman to invest their lives in the country and to realize on such investment all the desirable and highest satisfactions which life offers, is a new country deepening, a new life problem in the end a religious problem.

"This is an urban age," writes one thinker.

"Nevertheless the fact that towns and cities are growing three times as fast as the country and villages leads one to wonder where it is all going to end. Our food and raw materials are even now being produced by scarcely one-third of the people. This farming population is receiving no additions and contributing two-thirds of its natural increase to the towns and cities. Moreover, nearly a third of the country population is young children—non-producers. The result is that despite virgin soils, on plentiful and cheap land, in an age of machinery, and with the highest grade farm populations in the world, production lags behind increase of population. One might well ask the question: Is there not to be a new country life?"

"For it is more plain every day that the twentieth century type of city can not be further developed nor maintained without a twentieth century form of country life. The modern city is particularly dependent on the country."

It is the story of Antaeus all over again. The ultimate source of American vitality is the country.

Without disarrayment to the city, which most certainly has its appropriate and rightful place in the scheme of things, or to the men and women who live and work in the great centers of population, I hold that a vigorous, happy, and serviceable life should be more easily achieved in the country than in the city and that the country must somehow soon challenge more of the strong men and women to devote themselves to rural life, not as folks who tolerate it but as people who love it. There ought to be more alert folks to choose the country way of life, who feel with David that God's unspoiled out-of-doors they can best keep mentally and physically and spiritually fit and there they can most easily glimpse his eternal hills from which will come to them help and inspiration.

Frankly, I want to appeal to you, graduates of Washington College of the class of 1926, to consider the country as a place to make a living and a life. Perhaps some of you should and will find your career in the city; others of you most certainly should invest your lives in the open country or in the small towns.

I do not need to remind you that all the conveniences of city life are becoming commonplace in the more progressive sections of rural America. Ease of communication has done away with the former isolation of the country dweller and has created in country people a new sociability and a new interest in the world at large. The gasoline engine, running water, and electricity, have relieved the rural housewife of the breaking drudgery of a generation ago.

The country as a place of abode enjoys the unsurpassed advantage, to men and women with eyes and ears, of being the most beautiful spot in the world. What sight is more restful to the eye than a fine field of wheat nodding in the breeze? What more enchanting than broad shadows cast by deep woods on a brilliant summer afternoon? Who can look into a newly opened rose garden wondering what the morning dew and sun might do for the beautiful flowers? Who can look into a newly opened garden wondering what the morn might do for the beautiful flowers? Who can look into a newly opened garden wondering what the morn might do for the beautiful flowers?
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all the还要 to the boundless main.
Therefore am I still a lover of the meadows and the woods
And mountains; and of all that we behold
From this great world of space and time.

The differing phases of Jesus-were
Of Galilee, and of Asia.
Religion—rural in its inception and long redolent
Had not just when they are puzzled by the kinks of life.
Worked out their philosophies which remain
Shore that earth's premier minds have
God's first temple—pacing by the sea
To become country dwellers that the country needs you.
I did not come here to read
You just a pleasant essay on country life.
I came to bring you a challenge.
Our boys went overseas in 1917 to answer to a challenge of humanity.
I am issuing one to you just as imperious as that they responded to.
They went to fight for humanity.
Challenge you to live for it.
When I look you over I take you to be equal to it.
Perhaps some of you have thought of the world into which you are going as already made.
It isn't. It's a very incomplete world.
It is in the process of making. You must help make it.
It is like a shipyard where a majestic ocean liner is being built.
You see the activity. You hear the sound of hammer, saw, and steel-river, possibly the songs of the men.
You must not, cannot, stand idly by in this yard.
You will be summered to work.
All the labor will be hard; some of it dangerous.
You can not falter and remain men and women.

A moment ago I told you of some of the joys and possible successes of country life.
I want now to turn the picture around for a minute to show you the seamy side, or, possibly better, the incompleteness of country life. I said it was growing more worth while. But it will not go on so growing without your help. Having grown up in the country and having lived in it all my life.
I am sure I shall not be misunderstood in what I am about to say regarding the shortcomings of the country.

If you members of the class of 1926 have caught the vision which your college trainings have given you, you know that the world progresses, that the man or the nation that does not recognize the fact and the laws and the necessity of orderly human advance is soon pushed aside.

Country folks sometimes fall into the habit of thinking that progress is for others, not for them. They draw back from the inconvenience and the pain of it. They are strong on the side of holding fast to that which has been good and short on reaching for the good that is to be.

I am saying to you that you need your energy and your vision to demonstrate that progress is also for them.

Perhaps the outstanding result of rural populations is complacency. They are sated with things as they are. The town they live in is the best town on earth.
They hold to this view sometimes with a blindness that keeps them from understanding other folks and realizing that this is a big world.
At their worst they are interested only in themselves. They become into sapping, suspicious of other men, easily believing the worst of them.
This state of mind forms a compost for harboring distrust and hatred which, when they bear fruit, result always in dissention and sometimes in war.

Closely allied to complacency is a frequently lukewarm interest in education.
Too often country people feel that the country boy does not need to go to school as long as he is a city comrade. They do not see and insist that the rural lad deserves as good education as the city lad.
They have not yet altogether learned that ignorance is the mother of disease, of strife, of human decay.

War has slain thousands but ignorance has not yet wholly learned that ignorance is the mother of disease, of strife, of human decay.

Our great country and a great nation that has been good and short on reaching for the good that is to be.

One of the greatest directive forces of the world is public opinion. It is to our community, to our state, and to our nation what the steering wheel is to the automobile. An ignorant, selfish, bigoted, one-sided public opinion will certainly run the Ship of State with its noxious canes on the rocks.
An enlightened thoughtful public opinion will guide the great craft to a safe harbor.

In the country, just as in the city, there are multitudes of folks who don't know and don't care a hoot about public matters.
Their indifference to matters in their school district to the settlement of the French debt.
The health of America depends upon people's knowing and caring and thinking right.

I want to say to you that no person can exercise a more beneficent and powerful influence in the creation of the public opinion of the next generation than the country and village school teacher.
He may be, should be, a key man in his community. A number of you, possibly most of you, are going into rural high schools.
I want to tell you that your jobs are of the highest importance.
You should fill them with dignity, quiet fortitude, and vision. Our country needs more wide-awake, alert teachers, trained mentally and spiritually, with a real heart for the job of fashioning influential citizens of a great country and a greater world.

I challenge you to undertake this exalted mission, not as one who draws his salary only, but as one who is molding the future of the world.
For success in training, but you must know how to read country life as an important chapter in God's great book of human destiny.
And by all means learn to look unto the God of the hills for help.

You must undertake your labors in the same spirit as the country shoemaker who hit the nail of my thought squarely on the head when he declared, "My business is serving God. I cobble shoes to pay expenses."

Again let us look at country life. The death rate in the country is higher than in the city.

More folks die from preventable diseases in America every year than were killed in the four years of the Great War.
Diphtheria, scarlet fever, tuberculosis are abroad in the land. Tonsils and adenoids are sapping the vitality of country boys and girls.

Cripples, whose defects could be corrected or overcome, must go through life partly or wholly useless, a burden to themselves and to their friends.

Impaired eyesight and bad teeth swell the list of preventable ills which country people must suffer, all because there are not yet doctors enough and nurses enough and education enough about the laws of right living and health.
I first came to the of a group of a-tians~ obscenity, and profanity. are growing a-pace as I have, often, the arts which the devil finds for idle hands; city, needs more great home makers. The country, like the lam -

bless your community and make its happi-

yourselves big and stop at your threshold but goes abroad to

But to the. You escape as soon and as often as they can. how happy and successful and serviceable places where

It-country homes are no worse off certainly mind of the boy who wants to live in the

Another mer e woman when-

must have more leaders. Possibly some of you are looking toward the Christian min-

ency instead as istry. I hope so. I challenge you to the
domestic life may become more

leader of us all,

truths; it is the

Church and the Church

as an organization, that he

in a fine, big family full of desire to see

old college recognized as the best little school in the country.

No doubt there is some value in all these manifestations of group spirit. But what is the value toward carrying out the real pur-

pose of a college—the intellectual training? The differentiation of two distinct types of "college spirit" has been suggested in the

title. The "spirit of the college," as we choose to call it, is the driving force which makes toward achievements in scholarship. It comes from inspiration to contribute some-

thing toward social welfare, toward scientific truth. The presence or absence of this kind of a soul is the measure of the worth of the college. The college which has the true soul is the one in which students dig about in the library for literary bits or for interesting arguments, or for scientific truths; it is the one in which the science departments have numbers of students work-
ing on original research problems rather than dogmatically through a course of cut-and-dried "education" with which they are done; one in which the students seek and find inspiration to seek and enjoy beauty in literature and art; the one in which sensi-

ble individualism is encouraged to seek out-

let in appreciation of a good; and the one which is lacking in bombastic attempts to lump all students together into a "collegiate" type and make them soulless automatons de-
signed chiefly for the purpose of screaming in unison to an athletic team playing with-

out the spirit of play.

The professor who gives inspiration and

leadership in his department is the first

requirement toward giving the college a spirit which amounts to something. Perhaps more of such inspiration and less of frozen "courses" and "studies" would make the college student a scholar rather than "col-

legiate."—Milton College Review.

PROHIBITION SUBCOMMITTEE WOULD

PUT TEETH IN LAW

Eighteen days of wet and dry evidence and argument before the special Subcom-

mittee in Washington came to an end last week with the announcement of the report which the Subcommittee will take back to the Senaté Judiciary Committee. The re-

port asks for no weakening of the law, but for a strengthening of its enforcement. This is the way the Subcommittee responds to the statement of General Andrews, head of prohibition enforcement, that he wanted teeth put in the law. The report takes the form of an approval of a carefully drawn bill which the Judiciary Committee is asked to present to the Senate for favorable action. It extends the right of search and seizure farther than has yet been done by any enforce-

ment legislation. The new bill makes it a crime to remove the denaturants from any denatured alcohol or denatured rum, or to redistill such denatured alcohol or rum for beverage purposes, and fixes a higher penalties in imprisonment and fine for violation. Severe penalties are also provided for counterfeiting withdrawal permits or physicians' prescriptions for liquor. More stringent provision is made for seizure of vehicles used in violations of the prohibition law. United States vessels can be searched anywhere on the high seas, and any vessels undertaking to smuggle liquor into this coun-

try can be seized (subject to treaty stipula-

tions in the case of foreign vessels) if this bill becomes law. The bill will be debated at length, no doubt, before the Judiciary

Committee, and it is not expected that it will come before the Senate before next winter. The net effect in public opinion of the long investigation is, as we sense it, no advantage to the wet cause. The sensational showing promised by the liquor interests did not materialize, and the insincerity of their claim that legalized wine and beer would satisfy the craving for hard liquor and cause its repression has been exposed beyond question. Now that the investigation is over, our chief regret is that Mr. Wayne B. Wheeler did not himself go on the stand and set at rest the suspicions and charges against

the Anti-Saloon League, which his failure to do so has made possible. The league's methods, its money affairs, and the sources of its income should be the common prop-

erty of the public; and the league's testi-

mony would, we can not doubt, have put to rout the critics. He should have volunteered to give it.—The Christian Century.

"Loyalty to Christ, to Christ's standards, Christ's work, and Christ's Church is a mark of genuine Christian Endeavor."
**YOUNG PEOPLE'S WORK**

**MIS. RUBY COON BABCOCK**
R. F. D. 8, Box 12, Battle Creek, Mich.
Contributing Editor

**JESUS AND HUMILITY**

Christian Endeavor Topic for Sabbath Day,
July 10, 1926

**DAILY READINGS**

Sunday—Its unpretentiousness (Matt. 18: 1-6)
Monday—Its kindness to the weak (Matt. 18: 7-14)
Tuesday—Its patience with offenders (Matt 18: 15-20)
Wednesday—Its forgiving love (Matt. 18: 21-35)
Thursday—Jesus illustrates humility (Matt. 17: 24-27)
Friday—Humility serves (John 13: 1-17)
Sabbath Day—Topic: What does Jesus teach about humility? (Matt. 18: 1-14)

**BEULAH COON**

"He that followeth me shall not walk in darkness, saith the Lord." These are the words of Christ and they teach us how far we must imitate his life and character, if we seek true illumination and deliverance from all blindness of mind. Let it be our most earnest study, therefore, to dwell upon the life of Jesus Christ." This is the introductory paragraph of The Imitation of Christ by Thomas à Kempis. In our study we are concerned with the imitation of the humility of Christ. Following are quotations from Thomas à Kempis:

"Be not thyself in thy riches if thou hast them, nor in thy friends if they be powerful, but in God, who giveth all things, and in addition to all things desireth to give even himself. Be not lifted up because of thy strength or beauty of body, for with only a slight sickness it will fail and wither away. Be not vain of thy skillfulness or ability, lest thou displease God, from whom cometh every good gift which we have."

"Count not thyself better than others, lest perchance thou appearst to be in the sight of God, who knoweth what is in man. Be not proud of thy good works, for God's judgments are of another sort than the judgments of man, and what pleaseth man is oft-times displeasing to him. If thou hast any good, believe that others have more, and so thou mayest preserve thy humility. It is not harm to thee if thou place thyself below all others; but it is great harm if thou place thyself above even one. Peace is ever with the humble man, but in the heart of the proud there is envy and continued wrath."

"Often times it is very profitable for keeping us in greater humility, that others know and rebuke our faults."

"For merits are not to be reckoned by this, that a man hath many visions or consolations, or that he is skilled in the Scriptures, or that he is placed in a high position; but that he is grounded upon true humility and filled with divine charity, that he always purely and uprightly seeketh the honor of God, that he setteth not by himself, but unfeignedly despiseth himself, and even rejoiceth to be despised and humbled by others more than to be honored."

"Strive, my son, to do another's will rather than thine own. Choose always to have less rather than more. Seek always after the lowest place, and to be subject to all. Wish always and pray that the will of God be fulfilled in thee. Behold, such a man as this entereth into the inheritance of peace and quietness."

"Crown protecteth and delivereth the humble man; he loveth and comforteth the humble man; to the humble man he beareth himself; on the humble he bestoweth great grace; and when he is cast down he raiseth him to himself. The humble man having received reproach, is yet in sufficient peace, because he resteth on God and not on the world."

**A THOUGHT FOR THE QUIET HOUR**

LYLE CRANDALL

"Except ye be converted and become as little children, ye can not enter into the kingdom of heaven." The little child has faith in those older than he. He does not fear even when he goes into the very presence of danger if his daddy is with him, for he knows that he will protect him. He believes in his daddy, and he also believes in Jesus when he gives his heart to him. Jesus said that unless we are converted and are like little children, we can not enter the kingdom of heaven. We must have the faith of a little child—that implicit trust in him which will enable us to endure hardship and danger for his sake. In order to do this we must become humble. We must forget self and think of our weakness, not our greatness. Then we can render a service to mankind which will be worth while. This is one lesson which Jesus teaches about humility."

**THE SABBATH RECORDER**

**MY COUNTRY**

Christian Endeavor Topic for Sabbath Day,
July 3, 1926

HAMILTON WHIPPLE

Excerpts from the "International Ideals of the Churches of Christ in America":

"We believe that nations no less than individuals are subject to God's immutable laws."

"We believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed, and race."

"We believe that all nations should associate themselves permanently for world peace and good will."

"We believe in a sweeping reduction of armaments by all nations."

"We believe in a warless world, and dedicate ourselves to its achievement."

"Sounds, doesn't it, like a repetition of the daily reading found in Revelations 22: 1-7?"

"And the leaves of the tree were for the healing of nations. And there shall be no more curse: but the throne of God and the Lamb shall be in it."

At the bottom of the page from which these excerpts are taken is written in italics, "How may young people assist in making these ideals the practice of the nations?"

First, young people must practice these ideals, each in his own life. Here it might be worth while for the Christian Endeavor society to stop and consider how well young people of this generation are living up to the ideals they want the nations to live up to.

This is not all. How can an individual, trying to apply the Ten Commandments and the Sermon on the Mount in his tiny sphere, help to make a warless, classless, crimeless world? This is an impasse that almost discourages individual effort to live up to an ideal. It is accumulative, regenerative influence which will—in the end lead young people towards the ideal and bring about the accomplishment of the international ideal. Whenever one does a kindness, he starts an influence for good, traveling around the world. Whenever one expects and demands right living of a friend or acquaintance, he starts another wave of influence amplified from a new source. When enough young people are expecting and demanding of our business men, our teachers, and our nations, conformity to Christian ideals then can nations disarm with safety and peace be assured.

Have faith that individuals do count by their influence in working out this end. Human individuals in this universe are a whole lot like molecules, those tiny particles of matter of which the air is made, speeding around aimlessly in the empty space surrounding them. The importance or the sphere of influence of an individual seems no greater than that of a molecule, one of the millions that occupy the space as large as a thimble. But have these molecules no significance?

There is a victoria record of "The Angelus," by Charles O'Connel, as it was played on a mammoth pipe organ in a great church. "The Angelus" is the call to prayer sung by the monk at noon and at night. The simple melody and the rich full chords bring a message of inspiration and peace to a warring spirit. And it is the condensation and rarefaction of these molecules, each influencing the one next to it, which brings those beautiful tones to our ears. Those infinitely small molecules certainly do have a significance.

Is it, then, unreasonable to believe that if every Christian endeavorer would set himself to the task of really living the Christian ideals and encouraging others to live them, there could be put in motion an influence which would spread and sprawl around the earth until there could be heard again the great lost chord of the angels' song—"Peace on earth, good will to men"?

**THE INTERMEDIATE CORNER**

REV. PAUL S. BURDICK
Intermediate Christian Endeavor Superintendent

Intermediate Christian Endeavor Recorder for Sabbath Day, July 10, 1926

HEROES OF THE BIBLE (Dan. 6:4-11)
WHO ARE HEROES?

It takes a greater man to show mercy to his foe, than to kill an enemy. David
was a hero on the day he killed Goliath, but he was a greater hero that night when he found his enemy, Saul, asleep in a cave, and spared his life.

A brave man is shown to be all the braver when he does an unselfish act. Abraham was a military leader who could with a small band of his household servants defeat four great kings and their armies. But he showed himself a brave man the time that he gave Lot the choice of the best of the land, and took what was left for himself.

There were other great soldiers in the world's history who might have defeated the British as Washington did, but there are very few of them who would have refused to take home king, as he did.

We see, then, that the qualities which make men truly great, are qualities which we all may possess. For we can all be merciful. We can all be unselfish. Each one of us can put the welfare of our country above our private ambitions.

We will notice, further, that in order to be a hero, it is not merely that a man shall be noted by the world. Indeed, some of the greatest heroes have been almost unknown. We honor Columbus, and rightly so, for his great work; and yet some hardy Norsemen, who are almost unknown to us, did something even more wonderful, when they came here five hundred years before Columbus.

I know a man who is truly a hero, although he himself would be the last one to think so. He is not widely known, and yet by his unselfish example he is helping to make people better. I would rather be that kind of a hero, even if I did not get my name in the newspapers.

For there are some people who get a great deal of praise and honor among men who are not heroes at all, in heart. A man may be able to clout a baseball over the fence for a home run, but unless he can be a "good sport" when the decision goes against him, he is lacking in the stuff that makes heroes.

A hero, then, is anyone who can accept defeat bravely and get up and try again. He rejoices when others succeed by worthy methods, and he will not cheat to win anything for himself. He can both give and take hard knocks in the battle of life, and can also show mercy when his enemy is within his power. He speaks the truth and does the right whether he receives praise or blame for it, and whether he becomes widely known, or remains in humble obscurity.

**JUNIOR WORK**

**ELISABETH KENYON**

**JUNIOR CHRISTIAN EDUCATION SUPERINTENDENT**

**SUGGESTIONS FOR JULY 10**

It often seems the hardest to hold the interest of the juniors during the summer months, and so special features should be introduced into these meetings as much as possible. This meeting might be held outdoors, and in place of the leader's talk a short pageant might be given. During the week ask six girls and two boys to come to your home and study the book of Ruth. After reading the book through to them assign one girl the part of Naomi—others, Ruth, Orpah, and three reapers; the boys to take the parts of Boaz and the overseer. Let them act out the story as best they can, giving the remarks of the characters which they represent in their own words. You will be surprised how readily they adapt themselves to the parts. Then at the Junior meeting ask these juniors to act the story out in pageant form for the rest of the juniors. This should be done in a quiet and reverent manner. After the pageant the superintendent can display the torch for this meeting with the words, Ruth and Love, on it. In a few words teach the juniors a lesson on love and the things a person with love in their hearts will do.

**MINUTES OF THE YOUNG PEOPLE'S BOARD MEETING**

The Young People's Board met in regular session at the home of Dr. Johnson.

The president called the meeting to order and Glee Ellis offered prayer.


The treasurer presented an informal report, which was received.

The following bills were allowed: editor, $2.84; supplies; corresponding secretary, $5, supplies and postage; total, $7.84.

The corresponding secretary presented a report which was received as follows:

**REPORT OF CORRESPONDING SECRETARY FOR APRIL 1925**

Number of letters written, 25.

Letters and maps mimeographed and sent out, 75.

Correspondence has been received from the following: Rev. R. J. Severance, Miss Hazel Langworthy, Miss Fucia F. Randolph, Mrs. Blanche Burdick, Miss Oma Pierce, Miss Elizabeth Kenyon, Rev. W. E. Simpson, Rev. E. E. Sutton, E. P. Gates, Rev. R. B. St. Clair, Mrs. Lena G. Crofoot, George Maine, Miss Mabel Gecover, Rev. W. L. Hill.

Several more semi-annual reports have been received.

The Conference Program Committee has met and nearly completed the pre-conference programs.

The program for the Semi-annual Meeting of the Michigan-Ohio Churches has been planned.

**FRANK FERRILL BARBOCK,**

**Corresponding Secretary.**


After much correspondence and careful consideration the Young People's Board has decided that, owing to the need of field work over the denomination, the money now being sent to the Founke School could be used to greater advantage elsewhere.

L. E. Babcock, superintendent of study courses, gave an informal report.

The Conference Program Committee reported progress.

The Recorder Reading Contest superintendent, Miss Glee Ellis, reported progress. Reading and correction of the minutes.

Adjournment.

Respectfully submitted,

THE SABBATH RECORDER

**MARJORIE WILLIS,**

**Recording Secretary.**

**ALFRED THEOLOGICAL SEMINARY**

The following is the substance of the last annual report of the seminary made to President Davis of the university:

**TEACHERS**

Arthur E. Main, dean, and professor of theology.

Dora Kenyon Degen, secretary, and professor of the English Bible.

We have also had valuable help from Professor Fraser, of the college, in Greek; from Professor Conroe in public speaking and interpretative reading; and from Professor Degen, who is also a college professor.

**FIRST SEMESTER**

Twelve students have studied the life and teachings of Jesus under Mrs. Degen. Under Dean Main two students studied theological survey; two, homiletics and pastoral theology; four, Bible doctrines and ethics; five, history of religions; thirteen, Christian ethics; and one, psychology of religion.

One seminary student took Greek and interpretative reading in college; and three, religious education, under Mrs. Degen.

**SECOND SEMESTER**

Seven students studied the Old Testament prophets, under Professor Degen. With Dean Main, four students studied Bible doctrines and ethics; two, homiletics and pastoral theology; fourteen, Christian sociology; and seven, psychology of religion.

Three seminary students studied methods of religious education, with Professor Degen, and one took New Testament Greek and interpretative reading in college.

Four persons in all have taken work in the seminary. Of these, thirty-two were college students.

Of the eight others, seven were college graduates; three were teachers in Alfred College, and at least three have the ministry in view.

**FINANCIAL**

For statements relating to receipts, expenditures, and endowment funds, see report of the treasurer in the university's annual report.

**IN MEMORIAM**

The following minute adopted by the Seventh Day Baptist Education Society, September 9, 1925, may well be given a place here.

**TO THE SEVENTH DAY BAPTIST EDUCATION SOCIETY:**

Your committee, appointed to prepare a minute relating to our friend and brother, William Calvin Whitford, who entered upon the life beyond August 12, 1925, would report the following:

For many years he was professor of the English Bible in Alfred College and of Biblical languages and literature in Alfred Theological Seminary, and the interested and efficient president of this society.

(Continued on page 799)
try the people had plenty. After the three women had traveled some distance Orpah kissed Naomi and returned to her mother's house, but Ruth did not want to return. Naomi insisted that she should go back to her mother's house, "But Ruth said, Entreat me not to leave thee, or to return from following after thee: for where thou goest, I will go: and where thou lodgest I will lodge. The people shall be thy people and thy God shall be my God." Ruth 1:16.

Ruth's love for Naomi was so great that she would not be separated from her. She was willing to give her life for the one she loved.

Jesus says, "Greater love hath no man than this, that he lay down his life for his friends." John 15:13.

Jesus is our friend for he gave his life for us. He will go with us and help us bear our burdens if we will only let him. "I wish you had a rich uncle," said Ned; I am off here. It is terribly wicked in the world."

"But what sort of a compass shall I take, Jack?" asked Guy, wonderingly.

"What sort of a compass? Why, lad, there's only one sort of a compass, and that is the only safe way. I know you are a good sort of a lad, but don't leave your compass behind." "That's old Jack preaching again," observed Ned. "How funny to call the Bible a compass!"

"Well, he may be right. Anyway, mother has bought me a brand-new Bible, and I shall take it with me. And what is more, I will read it. Why, old Jack preached a regular sermon, didn't he?" Whether Guy kept his promise and how valuable a compass his Bible proved to be we will let him tell himself in a letter that he wrote his young friend some six months after he had been in the city. "Dear Ned," it began, "do you remember old Jack's talk with us the day before I came here? Well, I do not know what I would have done without my Bible. It has, indeed, proved a compass to me—a lamp to my feet and a light to my path. You see, there was a fast set of clerks in the store. They gambled, they smoked, they drank, and they often asked me to join them. At first I did not know what to do. I was fond of games and I liked a good time. So I looked at my compass. It said, 'If sinners entice thee consent thou not.' I told them I could not spend my time or money in a foolish manner. For a while they laughed and jeered at me, and it was very hard to bear. But one day there was a change. One of the clerks was arrested for stealing from the money drawer. He had been gambling and spending money faster than he earned it, and had been tempted to pilfer from his employer. I began to see what my compass had saved me from. I talked with the other boys and asked them to read the Bible. Some of them promised to do so, and now nearly every one has a compass. And, Ned, I must tell you what my compass has done for me. I am a Christian and have joined the church. Dear Ned, I do hope that by this compass you, too, will find Christ. It will lead you to him if you will follow its right."

"Your friend,

—Christian Intelligencer.

HONORING FATHER AND MOTHER

Harold Davis was ten years old, and he liked a good time as well as any ten-year-old boy that ever lived. He was a leader among his playmates, because he could think of the best games and make the best plans of any of his friends. His eyes shone with pride and sparkle, and his laugh would ring out so clear, when he played, that the boys all liked him.

One winter afternoon, just as school closed, a crowd of boys waited on a corner. Harold was the hero of the company. Harold had waited a moment after dismissal, to ask the teacher to help him with a problem, and did not come out with the rest. As he saw the boys waiting, he wondered what they were talking about. They were standing close together and talking fast. Not waiting for one to finish another began, they seemed to be talking all at once. As Harold
The regular meeting of the Sabbath School Board was held in the Davis room of Milton College, Milton, Wis., Sunday afternoon, June 6, 1926, at 2 o'clock. President D. Nelson Inglis presided and the following trustees were present: D. N. Inglis, Edwin Sutton, J. B. Ellis, J. L. A. Daland, J. L. Skaggs, A. E. Whittford, H. W. Rood, and A. L. Burdick. Director of Religious Education Rev. E. E. Sutton was also present.

in its covers sixty-five maps and fifty pictures to illustrate the printed matter. Without these maps and pictures the book would be something like our American Geographic without its fine artistic illustrations. With them the Bible lessons we study should be alive with interest. To be sure they were not all made on a modern camera, yet those not so taken came from the constructive imagination of Bible students and artists. Is it not better to know more than just the words of a lesson—to know, so far as we are able, all around the subject; to get all the help we can from maps and illustrations?

I once heard a man—a Christian man—say that when he read the Bible he cared nothing about the geography—the locations of the different places mentioned, their direction one from another, how far they were apart, where Egypt or Rome or Mount Nebo were from Jerusalem, or the relation of the Sea of Galilee to the Dead Sea. He did not read the Bible for geography but the spiritual truths. But does he not have a fairly good knowledge of the location of Hebron and Shechem and Dothan as told in the story of Joseph’s being sold by his brethren to come away from the Sabbath school lesson about him? And does it take away from the story of the Christ child to know where from Nazareth his birthplace at Bethlehem was, and how far? It seems to me well to know as far as around our Sabbath school lessons as we are able to go.

All knowledge we can get about good things is a help to other related knowledge. I wish this principle might be taught to our young people, and that the older ones would not be satisfied with a hasty glance at the lesson, but study it in connection with its historic, geographic, and spiritual relations.

SABBATH SCHOOL

HOSBA W. ROOD, MILTON, WIS.
Contributing Editor

GEOGRAPHY AND SABBATH SCHOOL LESSONS

We have in our home the American Geographic Magazine. Wonderfully descriptive it is. In reading it one may get such knowledge of this world as groups of trained observers have traveled far and wide to secure for him. It costs a great deal of money to send these expeditions into all parts of the earth to find out more and more about the world in which we live—its mountains and plains; its oceans and seas and rivers; its climate, both torrid and frigid; its scenic beauty, both lovely and rugged; its people of the desert and the forest; its animals, fishes, and birds. And those far traveled observers make maps by means of which we may follow them in their explorations. In particular, they carry their cameras with them in order to make pictures of what they see; and these illustrations enable us to visualize what is found in those countries to which very few of us can ever go.

Now, how would it be if those explorers should leave their cameras at home, so could not give us the wonderful pictures of what they see—depended wholly upon written descriptions; could the magazine thus keep up its circulation? How many of us would continue to take it without which the magazine gives us?

Now I have before me this morning what I might properly call a geographic—and historic—magazine of Bible lands. It is in certain ways like our modern magazine. It has well written descriptions of that part of the world about which we read in the Bible—its geography, physical and political; its people of the desert, along the seashore, in the mountains, and the cities; its products of pasture, field, and garden; and beside all this the history of its development from the most primitive conditions into national governments. In particular does it tell about the evolution of the patriarchal government of Abraham and Isaac and Jacob into the Hebrew nationality. Moreover, it has withheld

MY GRANDMA USED TO SAY

"You can ride a horse to water but you can't make him drink."
Ask your grandma what she thinks my grandma meant.

"Christ is known only by them that love him and trust him for help in time of need. Then he becomes a divine force in the inner life, an uplifting inspiration to the soul.

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drew near, they turned eagerly to him; and he hurried a little, anxious to know what was so interesting.

"Say, Harold, want to have some fun?" asked one boy. And he knew what Harold's answer would be.

"Always ready for some fun. What's up?" Harold pushed his cap back on his forehead and looked on one to the other. The boys looked on one another and did not speak at first. Each seemed to be waiting for the other to talk.

"Jim has invited us to go out to his place for a time," one said, watching to see what Harold would say.

"That so? What's on?" Harold asked, looking at Jim Gain.

Jim was older than the rest of the boys, and he lived in the country. His father was rich, and Jim always had money to spend for whatever he wanted to get. He had a car that was all his own, and he drove to school and back every day. The most of the boys liked to ride around with Jim; and they all wished for a car.

"Oh, just for a time! Skating's good on the pond back in our pasture, and the north hill is good coating. Take your choice," Jim answered in a rather boastful tone of voice. He enjoyed having the boys look up to him, to feel that he was very much more fortunate than his playmates.

"You don't mean to go right away?" Harold asked.

"Why not? The sooner we get there the more time we'll have to play," the boys all said together.

"You're a coward, Harold. Anyway, you know your folks won't care if you get home in good time. We could play till dark, and Jim could bring us home," one boy suggested.

"Oh, do come with us, Harold! We always have more fun when you're along," another boy said.

Harold liked to skate and coast, and he really wanted to go. He was hard to be called a coward and to miss the fun, too. He stood still for a moment, looking away down the street. He knew that his parents trusted him and they would expect him to come home and ask permission before he went to the country. If it had been his own home, it would have been different.

"No, I couldn't do it, boys. It isn't because I wouldn't enjoy going. I haven't been to the country to skate or coast this winter," he added sorrowfully.

"Your father and mother must be awful hard on you. If they cared anything about you, they'd want to let you have some fun," Jim said.

Harold's face flushed quickly, and his eyes flashed.

"No, they are not hard on me," he defended.

"Why would they do it if you went just this once?" one boy asked curiously.

"Do? Why, they wouldn't do anything. I guess; but they are depending upon me to do what they want me to do, and it wouldn't be right to disappoint them." I know what Harold means. There's a verse that we had not long ago: 'Honour thy father and thy mother.' He's right, too. I'm going home.

The crowd broke up, and no one went out to skate at Jim's that evening. Harold hurried home; and there was a happy feeling in his heart, for he knew that he had done right.

As he opened the front door, he heard his mother say: "We are going out to Uncle Dave's farm this evening, Harold, and stay over tomorrow. Get your overcoat, dear, and do hurry."

Harold was very glad that he had honored his parents.—Assistant Pastor, DeRuyter Church.

"Christ is known only by them that love him and trust him for help in time of need. Then he becomes a divine force in the inner life, an uplifting inspiration to the soul.

"Christian Endeavor is in fact a synonym for imitation of Christ—always and all ways."
Prayer was offered by Professor Edwin Shaw.

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

The report of the Committee on Publications was presented by the chairman, Rev. J. L. Staggs, and adopted.

George M. Gill presented the report of the Committee on Finance, which was adopted, and the committee was instructed to prepare the budget of the board for the coming year.

The report of the Committee on Field Work was presented by the chairman, Rev. Edwin Shaw, and adopted.

The treasurer's quarterly report was presented and adopted as follows.

L. A. Barock, In account with the SABBATH SCHOOL BOARD Dr.

March 31, Balance .................................. $ 838.14
April 3, Interest on Cheesbrough Bond ................................ 15.00
4, Total ........................................ 853.14
3, Rev. Harold R. Crandall, Onward Movement .................. 151.20
5, Rev. Harold R. Crandall, Shiloh Sabbath school ............ 40.00
May 27, Interest on certificates of deposits .................. 36.86
2, Dr. A. L. Burdick, rebate on expenses to Birmingham .... 12.67
June 3, Rev. Harold R. Crandall, Onward Movement .......... 158.40

Total ........................................................................................................ $1,417.87

The report of the director of religious education was presented and adopted. The report is printed in full following these minutes.

It was reported that the annual report of the Sabbath School Board to the General Conference was accepted as a report of progress.

Correspondence was read from Rev. A. L. Davis and General Secretary Rev. Willard D. Burdick.

It was voted that when we adjourn, we adjourn to meet on Sunday, July 18, 1926. The secretary was instructed to prepare the minutes for the Annual Board of Directors.

The minutes were read and approved, and by after prayer by Dr. Ernest E. Sutton, the meeting adjourned.

D. N. Inglis, President.

A. L. Burdick, Secretary.

REPORT OF THE DIRECTOR OF RELIGIOUS EDUCATION

March 21, 1926, to June 6, 1926.

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A. L. Burdick, Secretary.

REPORT OF THE DIRECTOR OF RELIGIOUS EDUCATION

March 21, 1926, to June 6, 1926.

The first ten days of this period were occupied in completing the manuscript for the Helping Hand for the quarter beginning with July, and in writing letters to practically all the Bible schools of the denomination. With these were sent self-stamped addressed post cards, which were to be returned to the director. On these cards were a few simple questions relative to the holding of Vacation Religious Day Schools during the coming summer. While none of the letters were returned unclaimed, but twenty-five of the cards were ever returned, leaving twenty letters unanswered. As a result of these letters and other correspondence, arrangements have thus far been made for holding twenty-two vacation schools, but it is hoped others may yet fall in line.

As requested by the board, I visited the churches of the Southwestern Association, leaving home March 31, going directly to DeWitt and Little Prairie, Ark. Here a week was spent in visiting and in conducting public services over the week end. Between Friday evening and Sunday evening, seven public meetings were held in the church at which the director either spoke on some phase of religious education or preached a sermon.

From April 9 to 10, the director met with the International School Lesson Committee, chairman of which is a member of the committee. The committee met just before the opening of the great International Council of Religious Education Convention which was held in Birmingham, Ala., April 12-19. The headquarters of the Lesson Committee was the Tutwiler Hotel, which was also the convention headquarters. During the first few days of the convention, the Executive Committee of the International Council of Religious Education was in session, and he met with it as your denominational representative. He also attended, as far as possible, other meetings of the convention, especially the inspirational meetings held in the city auditorium.

Sabbath day of the convention, April 17, was spent with thirty-three of faithful Sabbath keepers at Attalla, Ala., fifty-six miles northeast of Birmingham. Not regular services were held here, but there was an informal meeting in the afternoon in the Wilson home, at which the work of the Sabbath School Board was discussed, as well as other work of the denomination.

April 21 to 27 was spent with the church at Hammond, La. Here the director not only spoke to the people on Sabbath day but each night while in the city, for Hammond is a beautiful little southern city of some six thousand souls and an excellent place for Seventh Day Baptists to spend the winter. The days were spent in calling and visiting (eating strawberries everywhere he dined) and in taking care of accumulated correspondence.

From Hammond the director went to Fouke, Ark., where he arrived on the afternoon of April 29. Here he remained until May 5, holding five public services and calling on the people in their homes. On Sunday evening while there, a union service of all the churches in the village was held, at which the director was asked to speak on the subject "Religious Education." This he did to a full house. During his stay he was also asked to speak to the students of our school as well as to the students of the public high school. This he was also glad to do.

On the way to Gentry, Ark., the next last church to be visited, a stop between trains was made at DeWitt, to look up a Sabbath-keeping Baptist minister. He was successful in finding the man and was well paid for the six-mile walk to his home. At Gentry services were held Friday evening, Sabbath morning, Sabbath afternoon, the evening following the Sabbath, and Sunday evening.

Leaving Gentry on Sunday night after the services, the director reached home on the morning of May 11. After spending part of one day and the night at home he attended, as your representative, the Annual Convention of the Christian Education Council, which was held in Oshkosh, May 12-14.

Since his return home, besides taking care of the usual correspondence, letters with return post cards have been written, and mailed to our Bible schools where it seemed probable Vacation Schools would be held. He has also begun the editorial work on the Helping Hand for the fourth quarter of 1926, four lessons having been prepared.

Since March 21, one hundred fifteen letters have been written and mailed, besides numerous copies of the syllabus and other supplies. During this time he has also delivered thirty-one sermons and addresses in connection with his work for the board, traveled 3,086 miles by rail, 300 miles by auto, or a total of 3,386 miles.
SABBATH School. Lesson 1.—July 3, 1926

Israel Enslaved in Egypt. Exodus 1: 8-14.

Golden Text:—"No man shall cast off his people." Psalm 94: 14.

Thus Senator Borah brought reinforcements to the defenders of the principle of prohibition.

The supreme test of free government is the right of the government to write and unwrite its constitution and its laws. The supreme test of good citizenship is the capacity to obey the constitution and the laws when written. To disregard our constitution, to evade it, to nullify it, while still refusing to change it, is to plant the seeds of destruction in the heart of the nation—is to conspire with the world that we have neither the moral courage nor the intellectual sturdiness for self-government.

EVADING THE CONSTITUTION

More important, however, than the liquor question itself is the Constitutional question, declared Senator Borah. He held that the effort now being made to modify the Volstead Law was an effort to evade the Eighteenth Amendment. There is no doubt about the intentions of the modificationists. Unable to secure the votes to revise the Constitution in the Constitutional way, they are resorting to specious schemes for nullifying it. This subjects our nation to the supreme test.

No more lucid characterization of the proposal for state referendums has been expressed than this:

If this referendum interrogatory has any meaning at all, it is that every state shall determine for itself, if it be inclined to do so, whether its own constitution of, and obligations to, the United States, and that construction is to bind the federal government. That doctrine was shot to death at the battle of the wilderness. . . . If this scheme could be put into effect, forty-eight states would be asked to accept the federal Constitution, and the federal authorities would have to accept the forty-eight constructions. We might have forty-eight different standards of intoxicating liquor and forty-eight different methods of determining intoxicating liquor. Each state would have a right to ship its brand of liquors into every other state . . . Although the federal government is the defender and interpreter of the federal Constitution, every program for this purpose should be called upon to abide, to submit, and leave all to the state. This is Constitutional anarchy.

So long as the Eighteenth Amendment stands, speaking for myself, I would kick out of the waste basket any referendum which would compromise either in letter or in spirit with its execution.

Every day is a little life, and our whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodi­gal; those that dare misspend it, despair.

—Bishop Hall,
SPECIAL NOTICES

THE SABBATH RECORDER

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

The Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, 105 W. C. A. Building, Syracuse, New York. Members of the church and all visitors are cordially invited. For information concerning prayer meeting held on Sabbath evening at 5 p.m., write Pastor William Clayton, 511 W. 42nd Street, New York City.

The First Seventh Day Baptist Church of Minneapolis, Minnesota, holds regular Sabbath services at 10:45 a.m. each Sabbath in the auditorium of the Conclusion Hall, 240 East Lake Street. Services are open to all who desire to attend. Rev. Harold R. Crandall, Pastor. 264 W. 42nd Street, New York City.

The Seventh Day Baptist Church of New York City holds regular services at the Judson Memorial Baptist Church, Washington Square, Saturday at 10 a.m. and Sunday at 2 o'clock. Everybody welcome. August R. Spalding, Pastor, 811 Water Street, New York City.

The Seventh Day Baptist Church of New York City, 4615 Broadway, New York City, holds regular services at 10:45 a.m. each Sabbath in the auditorium of the Conclusion Hall, 240 East Lake Street. Services are open to all who desire to attend. Rev. Harold R. Crandall, Pastor. 264 W. 42nd Street, New York City.

The Mill Yard Seventh Day Baptist Church of London, England, holds regular Sabbath service at 3 p.m., at Argyle Hall, 107 Mill Road, Bethnal Green, London, E. Strangers and visiting brethren are cordially invited to attend these services.

THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor
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It seems to me that if we get one look at Christ in his love and beauty, this world and its pleasures will look very small to us. What we want is to be out-and-out for Christ, so that there will be no compromise. I believe the cross of Christ is suffering more today from people trying to serve the god of this world and the God of this Bible at the same time than from anything else.

Get near to Christ and you will never want to go back to the world. People may call you narrow, but God uses a narrow man and a narrow woman.—D. L. Moody.

When a man forsakes God he is ready for all kind of wild adventure. The 'far country' in which he will finally find himself will have only husks to offer him when he is ravenous with hunger.

RECORER WANT ADVERTISEMENTS

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

DENOMINATIONAL CALENDARS may be obtained at this office if you cannot obtain them through your local Christian Endeavor Society. Denominational calendars, with a year's subscription, will be gladly received and forward for the work in Pangeanacea, Java.

COLLECTION ENVELOPES, Prayer Cards, and other supplies carried in stock. Collection envelopes, $1.99 per 100; denominational budget pledge cards, $1.00 per 100. Address orders to Sabbath Recorder, New York City.

JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Teacher's helps for Junior lessons, 15c each copy. For Intermediate, 25c each. For Sabbath Recorder, Plainfield, N. J.

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