INVEST

Your Religious and Material
Dividends for July

in the

Denominational Building
(A Vision in Material Form)

P.J. HENRY, Treasurer
PLAINFIELD, N. J.

Truth and Love no swords and guns employ,
Nor on the sting of venomed words depend.
They wait and serve till Lies and Hate destroy
Themselves; and when the bitter struggles end,
They stand as victors of the hard-fought day
To bless the vanquished with benignant sway.

Rev. John Calvin McCoy.

CONTENTS

Editorial—The Spirit of Intolerance
Never Wins Men to God.—Lest We
Forget Some Interesting Facts; They
Should Stir Us.—Some Copies
Must Walk—Report of Building.
Fund Receipts for the Week........... 46-47
The Michigan-Ohio Seventh Day Bap-
tist Convention ....................... 67
Seventh Day Baptist General Move-
ment.—Our Bulletin Board.—Climb-
ing Our Financial Hill ................. 70
Milestones.—An Important Meeting.—
Rev. Ellis R. Lewis, General Mis-
sionary in the Southwest, Visits
Stonefort, Ill.—The Colorado Field.76-77
Hello! Listen! Come!.................... 77
Education Society's Page.—Commence-
ment at Milton ....................... 78-80

Young People's Work.—Books Worth
While.—A Thought for the Quiet
Hour.—A Plan for the Meeting.—
The Intermediate Corner.—Junior
Work . ..................................... 82
Home News ................................ 84
Children's Page.—John the Baptist... 87
Rainbow Bridges ......................... 87
Sabbath School.—Report of the Sec-
retary-Treasurer, Milton Sabbath
Church.—Musical Quotation From
Sermon by Henry Ward Beecher.
—The Seventh Day Baptist Sabbath
School, Battle Creek, Mich.—Lesson
for July 26, 1926 ....................... 89
Japanese Characteristics and Customs 91
Marriages ................................ 96
Deaths .................................. 96
The Sabbath Recorder

Vol. 101, No. 3
Plainfield, N. J., July 19, 1926
WHOLE NO. 4,246

The Spirit of Intolerance

"Almighty God, we beseech thee to put forth thy power on behalf of our distressed world! Thou knowest the injustice, the hatred, the vice which exist among the nations of the world. Condemn to our aid, O Lord, and establish thy throne on earth! Make all in authority wise and discerning, lovers of justice and of mercy!"

"Encourage us with the consciousness of thy nearness! May we learn to be patient, self-controlled, deliberate, as we face the hard things of life! Teach us to say we can do all things in Christ who strengtheneth us! Amen."

The Seventh Day Baptist General Conference was held at Plainfield, N. J. on July 19, 1926.

The General Conference of the Seventh Day Baptist Church is held annually to discuss the affairs of the church and to elect officers for the coming year. The conference is a meeting of the church's highest level of governance, where decisions are made on matters of policy, direction, and leadership. It is attended by delegates from various church districts, who bring their concerns and recommendations to the assembly.

The conference typically includes reports from the various departments of the church, such as the Sabbath School, Young People's Department, and the Missionary Society. It also includes elections for officers, such as the President, Vice-President, and Secretary, who will lead the church in the upcoming year.

The closing of the conference is marked with a benediction, a prayer for the church and its members, and a declaration of peace and unity among all people. The conference often concludes with a call to action, urging the church to remain united and to spread the message of peace and love.
print shop of our own. More than seventy years ago our fathers felt the need of a publishing house and made the plea for one, until considerable enthusiasm was aroused and one hundred fifty-eight persons pledged several thousand dollars toward a denominational building.

About this time the move for a Palestine mission interfered, and when complete failure resulted in that, our people were too distracted to renew the move for a denominational building.

After several experiments by different men, the denomination bought the paper, but things were not very satisfactory with no printing house home of our own. For some fifty years the SABBATH RECORDER was printed in crowded and poorly equipped rooms, with editorial room rented outside or furnished free in the editor's own apartment, until finally our plant was compelled to move.

Then began a new movement for a denominational building of our own. Valuable historic documents, books, and papers were stored in a room in Potter's shop; many other things were in a dark cellar in the Babcock Building; and finally to meet the loss of valuable papers, many of which are stored in a rented room in a storehouse elsewhere in town.

Thus in 1916 we made a new start for a building in which to house all our printing plant and to furnish editorial and office rooms for the workers and a meeting place for our boards.

Thus you see the distress we were in when we were forced to move, and why we began the new start for a building some ten years ago. At that time a fine large lot in a very desirable part of the city of Plainfield was bought, and the work began.

Before we were done the World War interfered so that the shop part only was completed, and an editorial room for work and for board meetings was partitioned off in the front end of this shop. When the main building is completed, this room will go into the shop where it is needed.

The precious things of historical value and the books and tracts are now stored in dark, low, dusty rooms in our basement, while the denominational library of the Historical Society still lies in storage at Newark.

When the World War interfered we decided to complete only the shop part and wait for better times for the main building. The beautiful lot for this, all paid for, stands empty next to the new Y. M. C. A. building and opposite the city hall park. When it did seem best to go slow and complete only the shop part while the war was on, our General Conference advising us to keep the movement alive until war matters were disposed of and times were better. So in harmony with these good counsels we have let the matter rest, to pay for the shop and the splendid equipment as it now stands, until this year 1926, when we are now seeking the funds to complete the work. People are expecting it to go on, and about $22,000 has already been freely pledged for this work without our having to make any special canvas. It will require about $73,000 to complete the work, but we have a system of pledges by which the larger amounts needed to make up the fund can be given in some five installments six months apart, to make it as easy as possible for our people to complete the good work.

People are expecting it to go on, but pledges are now slackening somewhat, and we do trust that there is hope. The hundreds of our readers will quickly come to the rescue. It would be a disgrace for Seventh Day Baptists to stop now and leave this open lot opposite city hall as a testimony against our loyalty to the cause we claim to hold dear. A fine denominational home will show our faith in our good cause and stand as a testimony to our children's children for the loyalty of their fathers.

But this empty lot and unfinished front will, if we stop now, bear testimony to our indifference to the work God has commissioned us to do. Denominational homes count for much with the world in its estimation of the people to which they belong. Such headquarters always give standing for the people who build them. This one of ours will speak for our faith and loyalty to the generations that shall come after we are gone.

We need a few more $1,000 pledges and several $500 gifts before we begin to plead for the little gifts from the loyal multitudes. What better can a loyal Seventh Day Baptist do than to devote some of his money, which really stands for him, to so much needed, permanent denominational building?
"I know that your meeting will be successful because you come in the name of Christ, and knowing that the inspiration to be such that you will all be better fitted to carry on work in your individual churches and communities."

Miss Jean Currie, of Highland Park, Mich., secretary of the Michigan State C. M. S., said that the inspiration to be such that you will all be better fitted to carry on work in your individual churches and communities. Miss Currie brought a very kindly and appropriate message to those present and urged attendance upon the sessions of the forthcoming state convention.

The sermon of the afternoon, "Understanding the Present Age," by Pastor J. P. Klotzbach of the White Cloud Church. It was a very helpful and inspiring discourse.

A rather lengthy, but very profitable afternoon's program concluded with the sermon, and shortly after the delegates were entertained for dinner at the Y. M. C. A. cafeteria.

At 7:30 p.m., a missionary vespers service was held, followed by an address by Pastor St. Clair on "Inviting Openings in Far-Off Lands." Reference was made to the great progress of our good cause in the empire of India. Dr. Willard D. Burdick then followed with a nearly inspiring address, and Dr. G. E. Fife led an excellent sermon based on the Scripture found in St. John 12:23.

First day morning found out forty delegates and Detroiters at beautiful Belle Isle Park. The Young People's Board program was carried out and a fellowship breakfast served. I have left this for others to report.

Dinner was served the delegates at the Famous Restaurant, Broadway, Detroit, and the service here was all that could be desired judging by the satisfaction expressed by the visitors.

Sunday afternoon found President Norris L. Maltby in the chair. Interesting reports of churches were presented. In the business session which followed the following officers were elected:

President, Nathan Branch, White Cloud; first vice-president, Adelbert Branch, White Cloud; second vice-president, Dr. B. F. Johnson, Battle Creek; third vice-president, J. L. Lawhead, Jackson Center, Ohio; fourth vice-president, M. B. Beers, Halfway, Mich.; secretary, Miss Naomi Babcock, White Cloud; treasurer, Brother Dawson, Mt. Pleasant, Mich.

Voted to meet at White Cloud, autumn of 1926.

The Resolutions Committee reported the following:

Resolved, 1. That we express our gratitude to Almighty God for his goodness in giving us such an opportunity to visit the famous famous Restaurant, Detroit, and to have been present in our good communities. Reference was made to the great alrer'ti' boot1eggers and known good angels, that you will all be better prepared to meet the disciples of Christ.

First day morning found out forty delegates and Detroiters at beautiful Belle Isle Park. The Young People's Board program was carried out and a fellowship breakfast served. I have left this for others to report.

Dinner was served the delegates at the Famous Restaurant, Broadway, Detroit, and the service here was all that could be desired judging by the satisfaction expressed by the visitors.

Sunday afternoon found President Norris L. Maltby in the chair. Interesting reports of churches were presented. In the business session which followed the following officers were elected:

President, Nathan Branch, White Cloud; first vice-president, Adelbert Branch, White Cloud; second vice-president, Dr. B. F. Johnson, Battle Creek; third vice-president, J. L. Lawhead, Jackson Center, Ohio; fourth vice-president, M. B. Beers, Halfway, Mich.; secretary, Miss Naomi Babcock, White Cloud; treasurer, Brother Dawson, Mt. Pleasant, Mich.

Voted to meet at White Cloud, autumn of 1926.

The Resolutions Committee reported the following:

Resolved, 1. That we express our gratitude to Almighty God for his goodness in giving us such an opportunity to visit the famous Restaurant, Detroit, and to have been present in our good communities. Reference was made to the great alrer'ti' boot1eggers and known good angels, that you will all be better prepared to meet the disciples of Christ.

A rather lengthy, but very profitable afternoon's program concluded with the sermon, and shortly after the delegates were entertained for dinner at the Y. M. C. A. cafeteria.

At 7:30 p.m., a missionary vespers service was held, followed by an address by Pastor St. Clair on "Inviting Openings in Far-Off Lands." Reference was made to the great progress of our good cause in the empire of India. Dr. Willard D. Burdick then followed with a nearly inspiring address, and Dr. G. E. Fife led an excellent sermon based on the Scripture found in St. John 12:23.

First day morning found out forty delegates and Detroiters at beautiful Belle Isle Park. The Young People's Board program was carried out and a fellowship breakfast served. I have left this for others to report.

Dinner was served the delegates at the Famous Restaurant, Broadway, Detroit, and the service here was all that could be desired judging by the satisfaction expressed by the visitors.
OUR BULLETIN BOARD

Rev. Harold R. Crandall and family are spending their summer vacation with the Jackson Center, Ohio, Church.

The Onward Movement treasurer received $34,405.70 last Conference year.
Church Treasurers, please notice. Send your Onward Movement collections for July to Rev. Harold R. Crandall, treasurer, Jackson Center, Ohio.

CLIMBING OUR FINANCIAL HILL

At the Western Association a pastor suggested that I send to the churches again this year the picture that I sent last year about climbing the financial hill, and so I am sending a revised edition of the picture, asking that it be placed in the churches and filled out by the pastor and the church treasurer month by month.

When you see the picture you will realize that its value will largely consist in filling it out according to the directions and watching the way the church is climbing the hill—and doing better the next month.

I could not place the quotas of the churches on the picture nor the amount of the denominational budget, for these will be determined at the General Conference in August, and then they will have to be filled in by the pastor or the church treasurer.

But this can be done before the amounts of the quota and the denominational budget are written in the picture. Place the amount that the church treasurer sends in for July on the quota for the picture, above the date, August 1 (or at the right, if you are going to climb the hill on that side).

Judging from what I learn of the feeling in the churches and in our boards, I believe that the people do not wish the denominational budget reduced below what it was last year—in fact some of the boards are calling for larger appropriations for their work than they did last year, because of the urgency of the work in this and other lands.

I have no doubt but that we ought to adopt a larger budget than we did last year, and I am equally confident that we can raise the larger budget if the people join in regular and systematic giving.

But in order to realize such a desired result there must be concerted action on the part of pastors and other workers in the churches as well as by the board representatives and the general secretary, to give needed information to the people about the work and the need of workers and funds to carry on our various activities.

Then, too, we must begin climbing the "Financial Hill" early in the year, sending to Treasurer Crandall the money collected each month, beginning with July.

In the year 1924-1925 twelve of the churches paid their quotas, and last year ten of those churches again paid their quotas, and four others—making fourteen last year. Several other churches nearly paid their quotas. I hope that twenty-five or more will go over the top this Conference year.

Watch the picture and see how your church is climbing the hill.

SUCCESSFUL LIVES

MRS. WALTER L. GREECE

(Original story written for the Western Association and read in the Woman's Board.)

Lewis Enright was a musician to his finger tips. From childhood he had studied music, thought music, dreamed music. It had ruled him body and soul. He was ranked, when but a youth, as one of the greatest musicians of his day; but still he was not satisfied. His attainments seemed meager to him, for he was ever reaching higher. His soul longed for perfection and he was cast into the depths of despair because the nearer he climbed the farther away seemed the goal for which he aimed. Orphaned at an early age, with no one to restrain him, and greedy for greater achievement, he never spared himself. One by one he broke the laws of health, until even his naturally robust constitution could no longer endure the strain, and though, but a young man, he was in a fair way to become a physical and mental wreck. His physician prescribed a complete change of environment and occupation.

"Go into the western mountains," he said. "Live in the open air. Engage in healthy physical exercise! Rough it for a year or more."

"But that is impossible," groaned the musician. "Think of my career."

"Your career be hanged!" growled the doctor. "Use common sense, man, or your career will end in a madhouse or an untimely grave."

Then it was that on a certain gloomy day in early November, a haggard looking man left the train at a station some ten miles from the little village of Blackstone, in the foothills of the Rockies.

What had led him to choose Blackstone as the spot, "in which to bury himself," as he expressed it, Lewis could hardly have told himself. It was a sudden impulse which came over him as he glanced moodyly out over the rugged mountains and close at hand the rough, ungracing looking station. Several ragged, rough-looking men, evidently lumbermen, stood about the door, and all stared at the stranger with curiosity, not unmixed with suspicion, as he hesitatingly approached them.

At that moment their attention was turned from him to a light but strongly built cart, drawn by a sturdy bronco, which came rattling down the stony hillside road.

"Sure it's the preacher," sneered a heavy-browed, sullen-looking Irishman. "And who's he after stringin' now?"

"Have a care how you speak of the minister!" wrathfully shouted a tall Scotchman. "Twill ye mayhap be the hangman that will be stringin' you."

The Irishman sprang forward with flashing eyes and a fight seemed imminent, but with the approach of another man in their midst, hostilities were discontinued for the present, although the Irishman's fierce looks boded no good.

Lewis watched the minister as he greeted first one and then another with a pleasant smile, and led each to a cart. At last some one drew him from the first. He was a man of perhaps sixty years of age, well built and slightly over the average height. His fine dark eyes looked as though they could be soft with tenderness or flash with righteous indignation. His face was strong, his bearing marked by gentleness and dignity.

Seeing the stranger he extended his hand with a welcoming smile. "I am Robert Allen, missionary pastor," he said. "Can I be of service to you?"

Briefly Lewis explained his presence there and his heart was cheered and his waning courage strengthened by the minister's ready sympathy and encouraging words.

"Cheer up, my young friend," he said heartily, pleased with the young fellow's manly bearing and steady blue eyes. "You are welcome to make my home yours just as long as you wish. Our bracing mountain air will do wonders for you. My daughter, too, will gladly welcome you."

"Thank you," said Lewis huskily. "I accept your kind offer, if you are willing to put up with me," and Pastor Allen's only response was a cheery smile and a hearty handshake which warmed the heart of the weary man.

One by one the men had departed and the station was almost deserted as the minister led his companion to the cart, and soon the faithful bronco was carrying them steadily towards what was to Lewis an untried experience, which had at least promised rest and pleasant companionship.

Lewis Enright will never forget that drive. He talked but little himself, but listened with an interest that did not flag to the earnest, inspiring words of this servant of God. He talked of the wild beauty of the rough, rugged country through which they passed, of the rough people for whom he labored, of the little children growing up among these surroundings, of his noble young daughter, of his longings and his hopes. Through it all ran such an undercurrent of hopefulness and dauntless courage that Lewis almost forgot his weariness, his bitterness, and his futile longings and disappointments in a newborn desire to be of service to his fellow men.

At length an abrupt turn in the road brought them to the midst of the little village. They drove up almost to the missionary's home, an unpretentious house of rough logs, but looking cheery and homelike, for everything around it was very neat and the square windows on either side of the wide door were bright with thrifty flowering plants.

On the right side the noble mountains, glorious under the rays of the setting sun;
night bring them strength and courage for the Sabbath service of the morrow?" Too weary, however, for close thought, he excused himself at the close of the meal and returned to his room. In a very few minutes he crept between the snowy sheets. Soothed by the mountain breezes, and lulled by the tinkling spring beneath his window, he soon drifted off into a dreamless sleep, the first of the kind he had taken in many a weary day.

When he opened his eyes the next morning, the day was already well begun. With little of the languor and exhaustion that had characterized his movements the day before, he hastily made his toilet and found his way to the pleasant dining room. One no one was in sight as he entered, but the subdued clutter of dishes came from the kitchen, and presently Alda gave him a cheery greeting from the open door.

"Father wanted more time to prepare for our church service this morning," she said, "so we breakfasted some time ago. Your breakfast will soon be ready. Your rest has certainly done you good for you are looking much better this morning.

"I feel like myself," declared Lewis. "I believe I have already found that fountain of health and its magic has begun to work. But please do not allow my natural laziness to add to your work."

The girl laughingly pressed her lips together and touched them with the tip of a slender finger. "Hush! You have only taken the first dose of my medicine and I am proud of the result. Consider that I am pampering, not your laziness, but my own self-esteem."

His breakfast was soon set before him and he did it full justice. At his words of appreciation Alda answered, "Dose number two. My vanity is again rewarded. Please prepare for your next portion," and she motioned him to a large easy chair in the sunny front window.

"Your father is very industrious," said Lewis as he sank gratefully into the cozy little dining room and Lewis was struck with the radiance that filled the room. "He must be a woman's own lack of energy. Does he devote the day to preparation for tomorrow?"

"Oh, no," said the girl with a sunny smile. "Our church service is at ten-thirty this morning. We are Seventh Day Baptists and rest and worship on the Bible Sabbath, the seventh day of the week. This is a Sabbath-keeping community and there is no Sunday keeping church for miles around. Have you never heard of Seventh Day Baptists before? We are well known in England, in Holland, in several other countries, and in America."

"Why yes," stammered Lewis flushing with embarrassment, "but I thought they were some queer little known sect; and you."

He paused uncertainly.

Alda laughed merrily. "Then father and I don't seem being queer?"

"Indeed no," said the young man earnestly. "On the contrary I have found you charming."

It was now Alda's turn to flush, but her eyes sparkled with amusement as she said, "Well, Mr. Enright, we are fair samples of the average Seventh Day Baptist. Perhaps there are a few queer ones among us, but can you show me any people that is without its odd characters? For that matter, it is very easy to think that those who do not agree with us are queer. Perhaps you have heard of the dear old Quaker who remarked to his wife, 'Now, my dear, a woman's quirk except thee and me, Louisa, and sometimes I think that even thee is a little mite peculiar.'"

Alda's merriment was contagious, and Lewis found himself laughing away his embarrassment. Then Alda turned the conversation to other matters, and as she finished her morning duties they chatted like old friends, and Lewis felt his heart going out to this charming, capable girl. What a shame he was, he said to himself, that this fragrant blossom should bloom only in this rough place. She would shine in any position in life. It was not right that her talents should be wasted here. What a noble helpermate and the maker she would make. He was strangely forgetting his oft repeated remark when he was chasing that will o' the wisp, a musical career—"Women are all very well, in their way. Many men need them; but when a man is striving to make his life count for the most in the world, to climb to the top, 'Heaven, his heart goes only in the presence of God. Surely these new friends of his had something that was lacking in most of the people in the world from which he had come."

"Sit still," said Alda brightly, as almost unconsciously he started to his feet. "I know you must be nearly famished. We were a little late in coming. Dinner will be ready in short order."
"Has the time been long?" asked Pastor Allen, as he took a chair beside him.

"Oh, no! I have been day dreaming, and the time has passed very quickly. Your face shows that your labor of the morning has been a pleasure to you."

"The pleasantest task in the world is that of service for God and his people," was the minister's quiet response.

In a few moments they were doing full justice to an excellent dinner, and Lewis soon began on the subject that was uppermost in his thoughts.

"I have been reading and studying your Bible this morning, Miss Allen," he said, "especially some of the passages relating to the Sabbath, and I have come to the conclusion that you have overlooked a very important fact. It is true that the fourth commandment can not possibly refer to Sunday, but on the other hand, the seventh day is Jewish and is thus not binding upon Christians.

"To be sure the Sabbath was observed by the Jews," said the minister, with a little amused smile, "but I do not agree with you that it is not also the Christian Sabbath. Would you deny Christ because he was a Jew? Do you think it allowable for you to actually do so, and to base your decisions on it, because they were also given to the Jews? Then why except the fourth? Have you read the first chapter of Genesis, that record of beginnings? Can you not see that the Sabbath goes back to the very beginning of things, long before the giving of the Ten Commandments? We know that every known source of sacred history and by profane history as well. Why, my dear boy! the Sabbath was given to the world, not alone to the Jews, although the purity of the Sabbath has been preserved by the Jews in the same way and for the same reason that they kept the worship of God who made them his chosen people. Is he any less our God because he is the God of the Jews? Is the Sabbath any less ours because it is the Sabbath of the Jews?"

"I see I'll have to think and study more before I can change your views on this subject." "Every man is free to conformed to the Bible as he chooses, "he replied. "It is hard to believe that the great and noble all over the land can be so mistaken and only a handful of people keep the true Sabbath."

"The army of Gideon numbered thirty-two thousand men, but God said, 'By three hundred men will I save you," said the minister quietly.

"Resting quietly in his room that afternoon, Lewis pondered over these new thoughts that had been brought to him. "Surely," he thought, "I can yet prove to these good people that they have been misled." And all the rest of that quiet Sabbath day, although he did not speak of the Sabbath, the subject was not often out of his mind. That the others were thinking, too, was shown by the fact that beside the Bible, on the little table had been placed several small leaflets. He read the titles one by one. "The Sabbath and Seventh Day Baptists," "Why We are Seventh Day Baptists," "Pro and Con, the Sabbath Question in a Nutshell," etc.

The next morning Lewis came down bright and early with other arguments ready, only to find that his host had again breakfasted before him.

"Father wanted to get an early start for the woods," said Alma, smiling at his look of astonishment. "You'll have to be a very early bird indeed to get the start of him."

The morning mist lying softly and Lewis in his enjoyment of the stimulating companionship of this lovely young girl, let the Sabbath question rest for the present.

When Robert Allen came in from his labor in the woods, for the minister worked as diligently as any man in the camp, his greeting to Alma, "Good morning, my dear," and his expressed pleasure at Lewis' improved appearance; but his daughter quickly discerned an anxious look in his eyes.

"What is the matter, father dear?" she said, placing her hand on his shoulder with a gentle, caressing touch. "Has there been trouble among the men this morning?"

"Dan Moody and Sandy Burton have been fighting again," he said sadly, "and as usual Dan got the worst of it, but they are both pretty well bruised up. Sandy is ashamed of himself, but Dan is in a terrible passion. He has been drinking heavily and is almost unrecognizable. God pity his poor little wife..."

Seeing Lewis' shocked and inquiring look, he went on to explain the causes which led to the hostility between the two men.

(Continued on page 84)
VISITATION EVANGELISM

Dr. A. E. Kernahan has been directing a series of successful "visitation evangelism" campaigns in Providence, Pawtucket, and Central Falls, R. I., and Pittsfield, Mass. Since September 20, laymen under his direction won 3,592 people to a profession of faith in Christ and church membership. In addition, workers from churches won 154 people for Christ and the Church in one hour and thirty minutes on Sunday afternoon, December 13. Dr. Kernahan has in his date-book: New Bedford, Mass.; Philadelphia, Washington, Hartford, Amsterdam, N. Y.; New York City; and several southern California cities. His method is not only leading thousands of people into church membership, but it is arousing the interest and replenishing the spiritual life of those who do the work.

Having seen this account of Dr. Kernahan's work and the things others are bringing to pass by the same methods, it was an especial favor to meet him and hear him present this form of evangelist endeavor.

The pastor of the First Methodist Episcopal Church of Pittsfield, who was attending the conference, more than justified what is said in the clipping above as to the work done in that city. The Missions' Department of the Sabbath Recorder for two years has been commending this form of evangelism to pastors and churches, but no reports have come to hand showing that any church has tried it, though it is to be hoped this can not be said much longer.

The conference was greatly blessed in having Dr. George C. Pidgeon, president of the United Church of Canada, deliver three or four addresses. Dr. Pidgeon is modest and at first appearance does not impress one as being one of the foremost scholars and workers of the English speaking world, at least he did not when he came to our table, unknown and unannounced. Perhaps more than one asked himself, "What clean, bright, and bashful fellow is that?" But when we heard him an hour or two later, we hung on his words as he with simple sentences, conversational voice, accurate scholarship, and profound learning, used the Scriptures in unfolding his theme. When he was through he left us with the desire of wanting to hear him again. Not since the days of President William R. Harper has the writer heard anything like it from pulpit or platform. For thirty or more years men have been exhorting us to preach the Bible and to preach expository sermons; but they have scarcely known what they were talking about, as has been shown by the fact that their own attempts at this difficult task have turned out to be a number of passages strung together to prove some theory, and their expository sermons have neither position nor sermons. If Dr. Pidgeon could go up and down this continent showing us preachers and Sabbath school teachers how to use our Bible in public address and before our classes, he would render a service to the Christian Church which would have no measure. The Bible, like a musical instrument, has measureless power in the hands of a master with his soul under control of the Holy Spirit.

Another impressive thing brought out at this conference was what may be done for evangelism by the radio. Dr. Massey, pastor of the Tremont Temple Baptist Church, Boston, Mass., brought this to us. He has a church numbering thirty-six hundred members and has thirteen workers, visiting in fifty-five cities, suburbs of Boston. Three times a week, Friday night and twice Sunday, he broadcasts; and it is estimated that he has a radio audience of three hundred thousand in ten cities; three hundred thousand from Boston to Seattle, and from Florida to Newfoundland. The result is that many in his radio audience are converted, some while listening and others are influenced to come to Dr. Massey's office where they are led to give themselves to Christ. Among those who come are a marked number of Jews and Catholics, as well as the fallen and the outcasts.

There were many good and helpful things said, and this little account of the conference (little when its magnitude is considered) should not close without some of these: "Every Christian a witness; every church evangelist; every minister an evangelist; every converted conserves." "God be thanked for the shy man." "Far more important than anything for which we pray is the fact that we pray." "One who is a friend can reach another better than any one else." "Many people who never minister can reach." "Let God reflect himself through the workers without any affectation!" "Evangelism is in the air. There is a feeling abroad generally that our country has tried everything else and failed and must now try evangelism." "We may be passing to a different type of evangelism, but not to a different message." "We will never have unity till we get onto the high plane of evangelizing the world." "Unity with God is the first condition of Christian life; unity with man is the second condition; and the first must be maintained." "The ability to put ourselves where God can use us to lead men to Christ is the test of our call to the ministry."

REV. ELLIS R. LEWIS, GENERAL MISSIONARY IN THE SOUTHWEST, VISITS STONEFORT, ILL.

DEAR BROTHER BURDICK:

Just a brief report of the Stonefort work:
On May 14 I arrived there and spoke Sabbath morning and Sunday morning and evening. Spent from Monday morning till Friday afternoon visiting the homes, and called on practically every one in the field. The Sabbath following we held an all-day session. Sunday I spoke in the forenoon at the church and in the afternoon at the water side, where two of our young people were baptized, and closed the effort Sunday night. My total expense in making the trip from Gentry, Ark., was $32.10; of this Stonefort paid all except $14.97.

Next results: two baptisms, two people publicly accepted Christ and made confession, and one was reclaimed. Rather a poor showing, but may his name be praised, who is able to work in spite of the inefficiency of his servant. The outlook is hopeful for Stonefort.

Respectfully submitted,
ELLI S R. LEWIS.
Stonefort, I11.
May 28, 1926.

THE COLORADO FIELD

(Taken from the Quarterly Report of Rev. D. B. Coon)

Our Denver congregation takes up an offering for the Lord's work each Sabbath I meet with them now. They have just sent fifteen dollars to the Missionary Society.

In the six weeks I have worked for the board during this quarter I have preached five times for our people in Denver; once for a Methodist congregation in Denver; conducted a funeral service of one of our members in Loveland, Colo.; baptized five people who united with our Boulder Church; and conducted the annual roll call of the Boulder Church, going to Denver for a service the same afternoon; and upon invitation gave a short address to a Seventh Day Adventist congregation of eighty people in Denver.

Besides the work above referred to I have visited our people in Loveland, Black Forest, Simla, Matheson, Canon City, Denver, and Wheat Ridge. During the six weeks I have traveled with the car 2,034 miles. The Colorado field is altogether too big for one man. We need another man here all the time. Our interests in Denver are increasing. I preached to forty people there last Sabbath, our own congregation. We have a good place of meeting there now in a Methodist church. A man is greatly needed to help take care of that congregation and other parts of the field. One man should have headquarters in Boulder and another in Denver. The two men might frequently hold special evangelistic meetings together in various parts of this big field. They could do much more than one man working alone. We ought to have an organized church-in-Denver. The Missionary Society and the denomination should stand squarely behind a move for doubling our force on the Colorado field.

June 30, 1926.

HELLO! LISTEN! COME!

It is proposed to have a reunion of all persons now living who have studied theology at Alfred. The invitation to this reunion includes both husbands and wives.

Time: August 24, 1926, between the afternoon and evening sessions of Conference.

Place: The parish house of the First Seventh Day Baptist Church of Alfred.

The Ladies' Aid society will provide a supper for the moderate price of fifty cents a plate. It is important that the ladies know, very soon, how many plates, approximately, should be reserved. All therefore, who expect to come, are urged to write to the undersigned, and tell how many plates will be wanted. It is hoped that there will be a large attendance, and a good time is confidently expected.

ARTHUR E. MAIN.

Alfred, N. Y.
Commencement at Milton
Oscar T. Babcock

In the absence of any write-up regarding Milton's commencement week, the Recorder used the report published June 9 in Milton College Review, which appeared two weeks ago in our columns. On July 2 the following articles came to hand, written by Brother Babcock, the college registrar, in a very interesting way, accompanied by an explanation that certain unpreventable things made an earlier write-up impossible.

What one article left out the other has put in, and the repetitions are not conspicuous enough to make it seem wise to withhold this one; so with the exception of the formal programs which were inserted in full, we give here the entire story as told by Mr. Babcock.—t. g.

Commencement this year at Milton was somewhat more important in certain respects than others have been. The largest number of visitors at commencement in several years was noticed, due partly perhaps to the emphasis put upon a new feature, alumni day. With one exception, this year's class was the largest in the history of the college, twenty-eight young people receiving their bachelor degrees, one member also being graduated from two courses in the school of music. The new vice-president of the college was present and outlined his plans for the development campaign.

The new feature of commencement week was the alumni stunts and senior class exercises held on the campus Tuesday afternoon. The classes at ten year intervals, beginning with the 1896 class of which President and Mrs. Whitford were members, and followed by the classes of 1906, 1916, and 1926, each degree, member also being graduated from two courses in the school of music. The new vice-president of the college was present and outlined his plans for the development campaign.

The two women's lycæums held their annual reunions as usual, the Idunas in Burdick's woods and the Miltonians at Clear Lake. After eating their lunches each lycæum held a short but humorous program.

Rev. Robert A. MacMullen of Janesville preached the annual sermon before the Christian associations on Friday evening, using as a theme "Inspiration."

It is becoming one of the traditions of Milton College to have Dr. Edwin Shaw preach the baccalaureate sermon. His theme this year was "The Task of the True Scholar," and his text was "First the blade, then the ear, after that the full corn in the ear." Mark 4:28. He spoke of the relation of education and religion, saying that both are characterized by a process of growth and development; that they are not an imposition of a system of knowledge, not an indoctrination, but the unfolding of capacities.

The alumni baseball team went down to defeat at the hands of the somewhat depleted varsity nine in the annual alumni baseball game, after "Coach" Crandall, pitching left handed, Professor Aldley, and H. P. Kakuske had all tried their hand at pitching. Milton's score was fourteen to eight.

The music school presented its annual program on Monday evening, at which time, Miss Elva Belle Clement of Ord, Neb., was graduated in both pianoforte and voice culture courses. It is rather unusual for a student to complete a full college course and receive a bachelor's degree and also two courses in the school of music in four years as Miss Clement did. Miss Clement is an accomplished musician on the piano and one of the best soprano solists Milton has.

At the commencement exercises Wednesday morning, Hylton T. Plumb of Salt Lake City was one of the famous class of 1896, delivered the commencement address, his subject being "Education Fundamentals."

At this time the twenty-eight graduates were granted the degree of Bachelor of Arts, and two of Milton's former students were granted honorary degrees. Mr. Hylton T. Plumb, an electrical engineer, and prominent citizen of Salt Lake City, Utah, and member of the class of '96, was given the honorary degree of Doctor of Science. Mr. Francis Marion Smith of Oakland, Calif., a student in the academy in 1863, and organizer of the famous Twenty-Mile-Team Borax Company, received the honorary degree of Doctor of Laws.

Certain awards and scholarships were announced at this time also. Mr. Albert E. Whitford was awarded the annual University of Wisconsin Graduate Scholarship. Mr. Clarence W. Buending was awarded the award as the Senior Scholar. The class honors for the year, first place in the three lower classes carrying a scholarship for the next year, were announced as follows:

Seniors:
First—Albert E. Whitford
Second—Paul L. Ewing
Junior:
First—Ralph P. Winch
Second—Dorothy Scheback

Sophomores:
First—Ira Remer
Second—Dorothy Whitford
Freshmen:
First—A. Prentice Kenyon
Second—Robert G. Dunbar

There were two hundred sixty-nine people at the alumni luncheon Wednesday afternoon, of which one hundred twenty were out-of-town guests. There were thirty-three graduating classes represented, of which the class of 1925 furnished the largest number. Seventeen members of that class of thirty-one were present. The classes ran back well into the seventies. Dr. W. B. Wells of Riverside, Calif., president of the Alumni Association was toastmaster. The Glee Club and Treble Choir furnished several numbers of music. Mrs. Adelaide Bartholomew Burdick, '17, of Chicago who was elected president of the association for next year, and Leland C. Shaw, '19, of Milton was re-elected secretary-treasurer.

Of the twenty-eight graduates one, Albert E. Whitford, received the degree of Bachelor of Arts, magna cum laude. Seven others: Norman A. Buending, Elva Belle Clement, Raymond W. Croesley, Aurel Blythe Denson, Paul L. Ewing, Vine I. Randolph, D. Theodore Stillman, received the degree, cum laude.

Three important changes in the faculty were announced. Professor G. H. Crandall resigned as professor of physical education and coach of athletics, after five years of service. His successor was announced as Mr. Norris Rowbotham of Walworth, Wis. Dr. F. G. Hall, professor of biology, has given an indefinite leave of absence to go to Africa. His successor has been announced as Mr. Warren N. Keck of Stockport, Iowa, who will be associate professor of biology. Professor W. D. Burdick, who has been on a leave of absence for two years, has just received his master's degree from the University of Wisconsin and after the next fall. Mr. H. R. Shepard, who has been instructor of chemistry during Professor Burdick's absence, will leave, of course.

The work of the year and the plans and hopes of the future were outlined in the annual statement of the president, which is read at commencement. It is as follows:

The School of Music presented its annual program on which the class of 1925 furnished the arrangements.
ANNUAL STATEMENT OF THE PRESIDENT OF MILTON COLLEGE

These exercises mark the close of the fifty-ninth scholastic year in Milton College since it was chartered early in 1867, and the eighty-second year since the first private school in Milton was organized in 1844. Instruction has been given continuously from the earliest beginning. In all these years Milton has had its full share of other schools in sending out the strong men and women who have been leaders in their several professions and who have contributed much to the bettering of society. There has been on the average steady progress during this long period in the number of buildings and material equipment, in the number of persons in the several classes, and in their professional attainment, in the grade of work in class room and laboratory, in the number and the intellectual achievements of the graduates, and in the influence and value of the college in the surrounding territory. It is a remarkable record of growth and development. In recent years Milton has grown to one of the finer sections of the United States, but it is very limited means available. It certainly is a striking record of devotion and sacrifice on the part of many who have made this significant day possible.

During these years a gradual rise in the grade of work done in Milton has come about. Milton was organized as a small school of an elementary character, then the school became a chartered academy, later instruction in strictly college work was given resulting in the chartering of Milton as a college in 1867. From that time for fifty years Milton offered studies both in preparatory or high school work and in the more advanced subjects of college grade. But the majority of the students during this period were of the preparatory grade. To illustrate my point, let me say that in 1902 when Dr. Exland came to Milton as president, the student body numbered about one hundred, of which thirty-five were college students and sixty-five were academy students. This proportion changed perceptibly until 1918, when Milton discontinued its preparatory department and devoted itself exclusively to instruction of students of college grade. The student body numbered then one hundred fifteen. Today, eight years later, we have an enrollment of one hundred seventy-three in the four college classes.

In order to set forth more vividly in your minds raising of standards and growth during the past year, I point out the facts that Milton College has granted as many bachelor's degrees in the last fifteen years as in all the forty-four years previous, and has graduated as many young people from this platform in the last six years as in the previous fifteen years. Today we are presenting for graduation a proportion of twenty-eight young people, the second largest class in the history of the school.

These statements are made to establish in your minds the fact that Milton's usefulness has ever been increasing and is now the greatest, measured by the number of students it is training and graduating. The curve of interest in Milton as a rising curve, for this curve has reached a maximum. This is true not only in the number of students but is also true in the quality of scholarship and attainment of our students and our graduates. An increasing spirit of independent thinking and investigation is evident among the students and the greatest interest in the project method of learning and in research is developing. This is particularly true of the seniors in the preparation of their theses. Without question the thesis work of the seniors has grown year by year in thoroughness, in time spent, and in accuracy. For this work and in this has its influence on the work of all the students, so that the better students are not satisfied merely with textbook reading for gaining knowledge, but are making a larger use of the library for special reading, and are giving freely much time to laboratory investigations for gaining scientific knowledge.

References have been made in previous years to the outstanding points in the work of the several departments of instruction and to the various student activities. Perhaps it will be sufficient to say that all these departments and activities have been carried on during the past year with unusual strength. About a year ago Dr. F. G. Hall, head of our biology department, has completed arrangements for a year's leave of absence from Milton to take a trip with Dr. A. S. Pease of the University of Wisconsin for zoological research in the islands of the Pacific Ocean. The plan failed of realization because of failure of expected financial support for the project. Recently Dr. Pease has accepted the chair of graduate professor of zoology at Duke University and has asked Dr. Hall to join him in that institution partly for the purpose of carrying on certain joint research work which they have in mind. Dr. Hall has therefore asked for a somewhat indefinite leave of absence from Milton College to take up this special work. The leave of absence has been granted reluctantly, and Dr. Hall goes to Duke University for next year. Our biology department has maintained a high standard of excellence and achievement and the leaving of Dr. Hall, even though temporary, is deeply regretted by the entire college community and particularly by the students.

It is the desire of the trustees that the ecologically high standard of our biology department shall be maintained. In following this policy the trustees have been careful in selecting a suitable professor to carry on Dr. Hall's work during his absence. I am happy to announce that Mr. Warren N. Keck of the State University of Iowa has been called up to do this work with the title of associate professor of biology, and that he has accepted the position. Mr. Keck has both his bachelor's degree and master's degree from Iowa. For the past two years he has been research assistant in zoology under Professor C. C. Nutting, head of the zoology department of the University of Iowa. He has specialized in ornithology and has given much attention to geology. I am confident the work in our biology department will go forward with unabated interest.

Two years ago Professor W. D. Burdick, head of the chemistry department, was granted a leave of absence to pursue his graduate studies at the University of Wisconsin. During this two-year period Mr. H. Richard Sheard has ably and acceptably conducted the classes in chemistry under the general supervision of the head of the department. Last year he will resume his work and his master's degree in chemistry this month and will return to active work in the college next autumn. We are sorry to lose Mr. Sheard, for he has given valuable service not only in the class room and the laboratory but also in musical lines as well, but we are glad to welcome Professor Burdick back to a larger work in his chosen field of study.

Announcement has already been made that Professor George H. Crandall, as head of the department of physical education and coach of athletics, Professor Crandall came to us five years ago and created his own department. There was nothing before that time. In these five years he has built up a first class piece of constructive work. Besides developing a system of physical training which all freshmen and sophomores are required to take, he has built up creditable teams in all the major sports and has established for Milton an enviable reputation for clean playing and good sportsmanship. He has formed friendly relations with the surrounding high schools and has helped organize the Rock River Valley League of high schools. Moreover his high character, great industry, and persistent determination to overcome difficulties have been a valuable asset to Milton College. We are sorry to have him go.

It is my pleasure to announce that his successor will be Mr. Norris Rowbotham, at the present time an instructor of physical training in the Sheboygan High School. Mr. Rowbotham is a graduate of Beloit College in 1925. While in college he was a consistent, outstanding athlete, especially in football, and enjoyed exceptional opportunities for instruction in coaching under "Tommy" Mills, who is recognized as one of the leading coaches in the colleges of the mid-West. Mr. Rowbothom's home is Walworth, Wis.

For the last five years it has been my privilege to present to you at the commencement exercises the resume of the year's work and to point out the greatest needs of Milton College necessary for its continued growth and widest usefulness. In each of these annual statements the events of the preceding year have furnished evidences of just pride in our achievements and well-founded hope for a greater Milton College. Growth, expansion, increase of interest. In the permanence of our work, greater respect for the institution and the quality of the instruction given here, have been marked features of development in this period. I think we have demonstrated beyond a doubt that Milton College has a place to fill in our
modern scheme of education that is much larger than anything we have realized. Our country is growing rapidly in population and people are looking to the small college for their training.

The future of Milton College is, therefore, most promising if we can secure adequate financial resources to carry on our work and to meet increasing needs. It has been evident to many of us that Milton would soon face a definite crisis in its finances. Announcements have been made that a sum of money, not less than $500,000—$300,000 for increased endowment to provide adequate income for natural growth and desperately needed increased in salary, and $201,000 for new buildings—must be raised in order to enable the college to carry on its present program and retain the prestige which it now has.

During the past year definite plans have been made to press our campaign for funds to a conclusion. The trustees have employed Mr. Royle, the husband of the late Mrs. Royle, as director of this campaign and have given him the title of vice-president. Mr. Royle has already entered upon his work and is giving his attention to publicity and the cultivation of our widely scattered field in preparation for the intensive part of the campaign in the spring. Our campaign has been determined that the campaign shall close on May 31, 1927.

Since increased income is our first and greatest need, it is proposed that the first $300,000 raised shall be for endowment and that the next $200,000 shall be used for buildings and equipment. Some of us have in recent weeks given considerable study to the sort of new buildings most needed on the campus and their most appropriate sites. It is definitely agreed that a new library is the first and most needed building, and after that a new dormitory for girls should be erected. A central heating plant and a new chapel are more remote considerations. In order to have our ideas concerning new buildings and improvements on the campus crystallized in some definite form, the trustees arranged with a firm of architects to furnish us sketches and preliminary drawings for the library and the dormitory. These considerations are very attractive for we have a beautiful campus and excellent sites for new buildings.

But I want to make it very clear that these physical improvements, greatly needed and desired as they are, can come only after we have made adequate provision for income in the form of endowment. The endowment must come first. Why? Because we must furnish income to meet deficits, to increase salaries, and to meet ever growing expenses.

Now, friend of Milton College, the issue is clearly before us. The crisis in the development of Milton College is on us now. The next twelve months will be the crucial year in Milton College. The success or failure of this campaign will determine whether Milton shall continue as a college. The trustees ought not, can not, longer continue to incur deficits, as they have for three years, in order to support our work.

We all believe in the worth-whileness of Milton College. We take pride in her glorious past, we know her ideals and traditions are wholesome and constructive. We know that Milton has had a building and educating men and women of character who become leaders in their communities; we believe that colleges of our type are vital to the best sort of training for citizenship; we have faith in a larger and more glorious future for Milton College; then let me tell you something generally put this acid test for our faith during this next year. I speak advisedly, deliberately, conservatively. Milton College is doomed if this campaign fails.

But the campaign will not, can not fail. All our alumni, former students, citizens of Rock County, numerous friends and supporters from the Atlantic to the Pacific will unite to bring success to our efforts. Then let us all put our shoulders to the wheel; let us perfect our organizations for the carrying to success this supreme effort; let each one act as if on him alone depended the victory.

Milton’s greatest opportunity lies in the future. "Milton’s best days are yet to come." We believe it. Then let us make it possible.

"Thus far all the 'back-to-the-farm' movements evidently have failed. For the first time in our history the urban population exceeds the rural."
HOME NEWS

WATERFORD, CONN.—A program of organized visitation, cottage prayer meetings, and special Sabbath services with an evangelistic emphasis, was carried out during the last of March and throughout the month of April. Upon consideration the church thought the usual type of evangelistic effort with an extra series of meetings suited to the present need nor advisable since the pastor had to be absent during the week for his studies in Yale Divinity School. This special program resulted in genuine spiritual refreshment to the church and gave a new impetus in the work that is still strongly felt.

According to the pastor's record, the average attendance at the Friday evening prayer meetings since April 1 has been twenty-one. During the special series of meetings the average attendance at the prayer meetings was twenty-seven, and the average since May 1 has been seventeen. This is about two thirds of the number of adults in the morning congregation. The church is to be congratulated for its splendid showing at the prayer meetings.

The church was represented at the annual meeting of the Eastern Association at Shiloh, N. J., June 10-13, by the pastor, who brought back reports of a splendid, harmonious, and uplifting gathering of the churches.

It was learned recently by the church that Waterford had gone well "over the top" in its giving to the Onward Movement again, as usual. It is likely that the gifts of the church by the end of the Conference year will be nearly a fourth over our quota. The church may well be proud of this record, for it has meant an increase in giving over the years past since this year is the first since the Forward Movement that a pastor's salary has been included in the budget of the church.

The attendance at the regular Sabbath morning worship is good and getting better steadily, while interest in all the activities of the church is generally excellent.

The church has sustained heavy losses through the death during the month of May of two active members, Herbert M. Swinney and Miss Jennie Rogers, and one of its regular supporters and friends, Dr. Thomas W. Rogers. The great loss is keenly felt.

SUCCESSFUL LIVES

(Continued from page 74)

"Sandy is one of the best hearted men living and will go through fire and water for his friends, but he is hasty and hot-tempered and not always wise or just in his treatment of those who anger him. Slander or abuse of those he loves is sure to throw him into a passion. Nellie, Dan's patient little wife, is an adopted sister of Sandy's and he has been devoted to her from childhood. Dan is fond of his wife and when sober is kind to her, but when he is under the influence of drink her very life is in danger. This disease has nearly frantie, but his furious attacks on Dan only make matters worse, for Dan has become violently jealous of his wife's protector and, in his drunken rage, there is no telling what he may do. God only knows how it will end."

"Yes," said his daughter softly, "God does know and all will come out right in his own good time."

Her father stroked her hair almost reverently, saying tenderly, "God bless you, my child. You make me ashamed of my lack of faith."

Lewis spent a profitable afternoon in the woods. The rough cordiality of the lumbermen pleased and surprised him. Among them he found men of various types and nationalities, but one and all seemed to regard the minister with love and respect.

Lewis singled out Sandy and Dan and recalled their quarrel at the station. The Scot's manner seemed to have his temper under control, but a sudden tightening of the lips every time he glanced in the direction of his late antagonist showed that it would not take much to arouse it again. Dan looked sullen and ugly and regarded Sandy from under his heavy brows with many a threatening look; but even he was outwardly respectful in the presence of the minister.

Lewis was touched as he realized what an influence for good this man of God over the lives of these men. What was the career he had planned for himself in comparison with that of Robert Allen, away out here in this almost wilderness? Truly his ideas of what constituted the values of life were rapidly undergoing an upheaval.

That evening he stood long at his window gazing out upon the falling shadows with eyes that saw them not. Dreamily he reviewed his experiences since he stepped off the train, ago, a gloomy, broken-spirited man, and marveled at the change that had come over him in these few short hours. Where before he had been concerned chiefly with self and selfish interests, now life was beginning to take on a richer and deeper meaning.

He thought reverently of the minister, but it was on Alda that his thoughts were centered. What a true good woman she was with all her girlishness, living her helpful, unselfish life from day to day. She inspired others with the desire to do something worth while. Oh, if he could only take her into the great world where his influence could reach far and wide.

He felt that he must change some of the views held by these good friends of his, especially those relating to the Sabbath. He must study more over the question. Surely they were right in their stand.

After spending a good share of the next forenoon in careful study, he asked the Allen's if they would spend a little time with him that afternoon in discussing the Sabbath.

"Gladly," replied the minister earnestly: and Alda remarked, "If you can show that you are right and we wrong, we shall be willing to acknowledge it, and we are sure that you too are open minded."

For more than an hour Lewis asked leading questions, receiving ready and convincing answers.

"What rose from the dead on Sunday? Should we not reverence it for that reason?"

"There is no real proof that he did rise on the first day of the week, but even so, would he not have requested his disciples to honor him if that was God's will? On the contrary, he taught by example and precedent that the seventh day should be observed as did his disciples and later the Apostle Paul. He taught, preached, and did good deeds on the Sabbath. He removed from it needless restrictions and gave it new and deeper meaning. He taught them that he came not to destroy, but to fulfill and help them to see that the law of God is even more binding when kept in faith and love, rather than by command. Christ taught no other Sabbath, and no other Sabbath is mentioned in the Bible. Sunday is spoken of eight times, but nowhere in the Bible do we find, "Remember, Sabbath." Although such a command is in the Catechism of the Catholic Church, and even that says distinctly that the 'seventh day is the Sabbath.' The early Christian Church kept the Sabbath for nearly three hundred years, and at no time since the institution of the Church, about nine years ago, have there failed to be those who kept the seventh day."

"Then why do so many Christian people keep Sunday?"

"Sunday was brought into the Church by the Roman emperor as a compromise between Christianity and paganism. To tell the truth, Sunday is a Roman Catholic institution. Do you not begin to feel, my dear young friend, that it is you who have been misled? But do not give your decision now. Study the Bible and everything you can find on the subject, consider it thoughtfully and prayerfully, God will surely make the truth known to you."

Following this good advice, Lewis spent many days in going over the question from every angle, and at length he confessed to these true friends of his, 'I see but three alternatives for any reasoning person; either to have no Sabbath; let the Church decide,
as does the Roman Catholic; or keep the one true Sabbath, the seventh day. As a fervent believer in Christ and the Bible, I can conscientiously do no less than become a loyal Seventh Day Baptist, as a follower of Jesus, the first Seventh Day Baptist. But, dear friends, I can not give up the thought that you should seek a larger field of usefulness where your unusual abilities could reach and mold more lives.

The only response he received to this was a smile and a hearty handclasp which meant more than words, while his last words met with a quiet shake of the head.

As the days passed swiftly and Lewis found himself growing in health, strength, and nerve power in this bracing mountain air, still stronger grew his love for sweet Alida Allen, and with its growth was the constant striving toward a better, higher life than he had ever known before. Love for a woman like this is ennobling, and a true man carries it with him through the length of life and takes it into the life beyond. Thank God for such men and women.

Alida would laugh heartily when told that she was doing a great work in the world. "I am only trying to do the little things," she would say, "only trying to hold up my father's hands. I do nothing great." But she was ever ready to help and encourage all who called upon her, and they were many; she never turned away a single needy, seeking soul; she inspired all to nobler living; she gathered the little children around her and taught them, not only from books, but from God's storehouse of love; she sang her sweet, low songs at the bedside of the sick and the dying; and each Sabbath, in the little church in the very heart of the village where her father loved and labored, she poured forth her whole soul in song. "Little things," do you say? Then where are the great?

Lewis and Alida often sang together while he played a soft accompaniment on her worn piano. He was charmed by the beauty of her voice. It was a rich contralto, even and true, full of strength and power, but sweet and melodious to every tone; and as it blended with his musical tenor, the little house was filled with a flood of melody. The minister would listen with his soul in his eyes, and the passers-by would pause to hear and oftentimes forget the errands on which they were going.

It was on a balmy June evening, as they sat together in the gloaming resting after an hour spent in song, that Lewis told Alida of his love. She raised her pure sweet face to his and answered softly, "Yes, Lewis, I love you. It seems as if I had loved you all my life."

But when he spoke of taking her with him into the great outside world, where together they could bless the world with their music, she said, "No, dear, my work is here in Blackstone. Much as I love you, my duty to my father and my God must keep me here."

Long he pleaded with her that a greater work awaited her in the busy East; that there she could influence hundreds to her one, here; he even begged her to go for love's sweet sake, but her answer was ever the same, "For love's sake, I must do what I feel to be right."

He left her and mounted sadly to his room. He loved her, but he could not give up the plans and dreams of a lifetime yet.

During all these months there had been no serious trouble between Dan and Sandy. Dan worked more steadily and was rarely under the influence of drink; and his poor little wife was almost happy.

But one Sunday night, just before the evening service, a company of half intoxicated miners from a distant village drove into town. Many of them were old cronies of Dan's, and they soon had him as drunk as themselves. Then they came into the church with the idea of breaking up the meeting. Some sharp words from Sandy as they entered threw Dan into a rage, and the minister's heart sank as he noted the expression on his face.

The outbreak was not long in coming. Before the closing prayer the visitors had begun to be noisy, and with Dan were soon in an uproar. The minister could not make himself heard above the din. Sandy grabbed Dan by the shoulders and shook him like a dog. With a shout of rage the Irishman wrenched himself loose and raised a knife to his breast, but there he suddenly stopped. For a moment the minister was quite as quiet as the grave. At the front of the platform stood the minister's daughter, looking straight at Dan with her whole soul in her glorious eyes. Then she began to sing:

"Nearer My God to Thee." Her melodious

(Continued on page 90)
It isn't raining to me,
Its raining daffodils;
In every dimple I see
Wild flowers on the hills!
A glow of grey engulfs the day
And overwhelms the town—
It isn't raining to me—
It's raining roses down!

A health then to the happy!
A fig to him who fêtes!
It isn't raining to me—
It's raining violets.

—Robert Loveman.

That is one way then to build a rainbow bridge. If the day is dark and gloomy, and you are down in the dumps, just build a little rainbow bridge and walk right out over the clouds into the sunshine.

Before there were men on the earth at all there was rain, and there was sunshine; and before Noah's day many men had seen a rainbow. But when Noah saw the lovely thing in the midst of the dark clouds he saw in it a token of God's mercy. It was a promise of God's kindness forever.

How wonderful it is that God has made such a beautiful rainbow bridge over which he comes to be with his children. He will meet us there if we will only go out to meet him as Noah did. The way to meet God on this rainbow bridge is to think of him. God says, "And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." So if God looks upon the rainbow and we look upon it as well, we are together. Then he will meet us on the rainbow bridge.

And this is true not only with respect to the rainbow, but is just as true of every little flower that blows, of every fleecy cloud, and of every glowing sunbeam. All about us there are materials out of which we may build a rainbow bridge, where others may walk and be happy, and where God will come and walk with us.

Be thou the rainbow to the storms of life
And the bow shall be in the cloud.

—Byron.

When all is said it is the mother and the mother only, who is a better citizen than the soldier who fights for his country. The successful mother, the mother who does her part in rearing and training aright the boys and girls who are to be men and women of the next generation, is yet greater use to the community, and occupies, if the only would realize it, a more honorable as well as a more important position than any man in it. The mother is the one supreme asset of national life; she is more important by far than the successful statesman, or business man, or artist, or scientist.—Theodore Roosevelt.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS. Contributing Editor

REPORT OF SECRETARY-TREASURER,
MILTON SABBATH SCHOOL

The Sabbath school held its annual meeting June 20, 1926, instead of the first Sunday in July, as heretofore, so that the officers for the coming year might begin their work the first Sabbath in July. The newly elected officers are as follows: 

Adult Department—superintendent, Professor D. N. Inglis; assistant, Guy W. Polan; secretary-treasurer, G. M. Burdick; chorister, Mrs. Ruby Todd. Intermediate—superintendent, Professor Edwin Shaw; chorister, Byron Roord. Primary—superintendent, Mrs. L. A. Babcock. Home Department—superintendent, Mrs. H. E. Thomas. Cradle Roll—Mrs. S. N. Lottwer.

The Sabbath school, by vote, recommended that the superintendent of the adult department be considered hereafter as a church official, and so be elected by the church instead of the school. The church approved this action and the superintendent just chosen will so serve until the first of January when a new one will be elected by the church.

The secretary's report shows that there are in the school twenty-four classes—eight in the adult department, ten in the intermediate and six in the primary; number of officers ten.

There have been during the year about three hundred names on the membership roll. The largest attendance on any Sabbath was two hundred three, the smallest ninety-eight.

There has been a good attendance in the primary and intermediate departments. The intermediate department, which was organized at the beginning of the second quarter, had, except for one Sabbath, a perfect attendance. Four young people of the intermediate department attended the Older Boys' and Girls' Conference in Janesville and brought back interesting reports. Two members of the adult department attended the Wisconsin Christian Education Council in Oshkosh, in May. Dr. A. L. Burdick brought a good report of the International Council of Religious Education at Birmingham, Ala.

Promotion was held last October, when several members of the cradle roll were transferred to the primary department, and some others from the primary department to the intermediate.

Under the leadership of the pastor and the three superintendents a Christmas program was presented, when an offering amounting to $68.86 was made by classes for various worthy objects. A gift of nine dollars had been sent by the primary department to Dr. Grace Crandall's little girl in China.

The Religious Vacation Day School for the community, under supervision of Professor J. Fred Whittford, is now in session with an enrollment of over one hundred.

The treasurer's report shows $398 to have been taken in and $379 paid out, $75 of which went to the Onward Movement. The average Sabbath collection has been $6.30; the largest, November 21, $9.30; the smallest, August 15, $4.33.

MUSICAL QUOTATION FROM SERMON
BY HENRY WARD BEECHER

Sing upon the sea. Sing in the wilderness. Sing always and everywhere. Pray by singing: Rejoice truths by chanting songs. Sing more in the sanctuary. All of you sing. Sing from city to city, from state to state, from nation to nation. Let your songs be like deep answering unto deep until that day shall come when the heaven and the earth shall join together, and the grand kaleidoscope of the universe; when "the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever."

THE SEVENTH DAY BAPTIST SABBATH SCHOOL, BATTLE CREEK, MICH.

SUMMARY OF THE YEAR'S WORK ENDING JUNE 30, 1926

During the past year progress has been made along some lines, the most outstanding of which I wish to call to your attention.

The membership a year ago was about one hundred ten. Now it is one hundred forty-five. The average attendance a year ago was eighty-two. Now it is one hundred two. The average collection a year ago was
$3.32. Now it is $5.55. The school has increased its equipment by the purchase of a complete set of Biblical maps, and one hundred new song books with a set of orchestration copies. Nearly the whole amount of these two purchases was raised by special “dollar offerings,” so that the school, with the regular half, promptly, give $25 to the Zena Bible Mission, $50 to the Onward Movement, and still have a sizeable balance in the treasury.

However these accomplishments are merely a step of closer co-operation on the part of all members of the school and especially the energy of the officers and teachers, and I want to thank personally every one of them for their loyal service. The willingness to accept responsibilities in Sabbath school work is scarce, and therefore much to be prized.

Hubert Clarke, the secretary, urged the purchase of a new style record book which has allowed him to make accurate weekly reports before the school concerning attendance, offerings, etc., as well as interesting comparisons with the reports of the Sunday School. These reports, I believe, have been of value in keeping the school informed as to the status of its affairs and in stimulating a beneficial class rivalry.

Egmont Hookstra, as treasurer, has handled his duties in his usual efficient manner, successfully keeping separate no less than five special “dollar offerings” which totalled nearly $100 and teaching a class of boys besides.

Lloyd Simpson, in the position of assistant superintendent, has shown that the job holds far more possibilities than just presiding when the superintendent is absent. He was the moving force back of most of the drives for funds; he provided teachers for classes, prepared programs, and taught a class of boys.

Mrs. W. B. Lewis, primary superintendent, carries on that work in such a smooth and efficient way that few realize the difficulties that are met in the primary department, which is by far the most important in the whole school—that of starting the children properly in their study of the Bible. She and her staff of teachers deserve the deep appreciation of the Sabbath school.

Clark Siedhoff, the chorister, is responsible for probably the greatest achievement of the year, as is evidenced each week by the appearance of the Sabbath school orchestra, and by the remarkable “pew” he has put into the music throughout the year. I believe the school will agree that no one else could have done this work quite as well as Mr. Siedhoff has. The orchestra is composed of the following people: director, Clark Siedhoff; Miss Ila Johnson; Miss Floy Clarke; Mrs. B. F. Johanson, Hubert Clarke, Welcome Lewis, J. Britt Lingen, Dr. B. F. Johanson, and Herman Ellis. It accompanies the singing each week and usually provides one or two special numbers of music. No one thing has done as much for the interest of the Sabbath school session.

ALLISON E. SKAGGS,
Superintendent.

Lesson for July 31, 1926


Golden Text: —Jehovah is my strength and song, and he is become my salvation. Exodus 15: 2.

DAILY READINGS

SUCCESSFUL LIVES

(Continued from page 86)

voice rang out, growing sweeter, clearer and fuller with every note. Then she went on to sing “Jesus Lover of My Soul,” and at last ended with “Home, Sweet Home.”

When she finished many were in tears and even the rough visitors were quiet. Dan’s face was buried in his hands, while the arms of his gentle little wife were around his neck.

With hearts tender to receive, Pastor Allen brought a wonderful message of Christian love and faith, until even the roughest among them felt themselves uplifted and nearer to the God of love; and after a fervent prayer for guidance and help, the minister dismissed his congregation, each person feeling that he was surely in the presence of God.

Lewis and Alda said little as they walked together; their hearts were too full for words; but at the door the young man said softly, “Your way is best and right, dear heart. We will work here together.”

JAPANESE CHARACTERISTICS AND CUSTOMS

(Extract published by the Presbyterian Executive Committee of Foreign Missions, Nashville, Tenn.)

The Japanese, like all mankind, are a people of a combination of good and bad characteristics, and customs.

From the practical view of real ability and actual attainments, the nations of the world have wisely welcomed Japan into the circle of the first peoples of the earth; and if she will now choose to walk in the path of faith and will guard her morals on the principles of righteousness, she will have very few superiors in the world.

The Japanese nation is really no more than fifty years old. It must be conceded that a people who in so short a time can attain to a place among the foremost powers, is no race to be despised.

INDUSTRIOS AND FRUGAL

One must be in Japan to appreciate the qualities of the Japanese. They are, above everything else, an industrious and hard-working people. One thing that impresses a foreigner on first coming to Japan is the fact that everybody works. More than sixty per cent of the people are farmers, and they till every available square inch of ground in their empire. Many of them have farms no larger than your back yard, but they raise enough on this to feed their families and have something left to put in the bank. In planting and harvest seasons, the farmers are in the fields before day and leave only when darkness drives them away in the evening. The shopkeepers, too, begin early and close up their stores only when it is certain that there is no prospect of a customer.

It has been said that an Italian can live on a taste, but a Japanese can live on a cent! Few years ago a Japanese student, after graduating from an American university and from Princeton Seminary, returned to his country, moved into the slums of one of the large cities, and took up work there, conforming his manner of living to his surroundings. He was no longer an American, and his curiosity and love of freedom were lost, but if he was a saved, however; and although he was in desperate health, for five years he lived in a room for which he paid four cents a day and ate food that cost him only five cents. The value of his salary he gave to the poor. Thousands of poor

people exist on two or three small bowls of boiled, cold, and unseasoned rice and a piece of picked turnip a day.

GENTLE AND WINNING

The Japanese are gentle, self-sacrificing, and hospitable. If they like a person, there is nothing they will not do for him. They like to see a thing “go,” and appear big and flourishing, and they are willing to give money and time to it even at a sacrifice to themselves. In this way practically all the vast expenses of their heathen worship are provided. The contributions to a single shrine not ten miles from my station in one year amounted to $160,000, and those of one day were $1,000 including three $50 notes.

Christianity has not yet reached a stage in its progress to kindle a similar generosity. But when the people catch the vision of the true aims of Christ, there will be sufficient money and generosity to make the church in Japan quickly a self-supporting institution.

While the Japanese have not yet a vision of the kingdom, the people have been awakened to the opportunity and value of civic and social service which is entirely the fruit of Christian teaching, and their enthusiasm in this service is flourishing. Recently a man walked into one of the large banks of Japan, set a large handbag on the desk and said: “I have recently heard of the splendid social service work that your president is doing. Now, I have more money than I actually need and don’t want to leave too much for my children. So I want to give some of it away, and know of no better way to use it than to put it into social service. Here is $75,000. It doesn’t matter about my name.” So saying, he set the bag down and walked out. And no one knows to this day who he was.

KIND

One of the outstanding characteristics of the Japanese, especially their kindness to children, to the insane, and to missionaries. It is not known whether they place missionaries in one of the other two classes or rate them in a class by themselves. At any rate they are all special objects of their kindness.

It is proverbial how much the Japanese love children. They fondle, pet, and spoil
them beyond endurance. A frequent sight is an old man or woman carrying a bag of strong boy or girl four or five years old on back, simply for the sake of the latter's amusement. And if these little ones get sick nothing is too good for them; everything in the household is turned to their comfort and wants.

There is a great deal of sickness among the Japanese children; and those who grow up do so not because of but in spite of the conditions that surround them. At all times they are allowed to eat anything and everything they can find—which is as a rule a good deal. In the summer time, though a broiling oriental sun beats down on them with a heat that is intolerable, few boys and girls wear hats. In winter, except for a handful of charcoal burning, they have no fires in their houses, and their shoes are all of thin, white paper. When I wrapped in the heaviest woolen clothes that can be bought, am nearly freezing, the Japanese evangelist's little two-year-old barefooted boy is running about on the cold straw mats, while the baby's nose is running and she is coughing her head off.

As for the insane, and there are plenty of them, there is not a single asylum in Japan. It is strange that the people have never built asylums, but they prefer to keep them in the premises and there he is confined. Missionaries are continually embarrassed by the abundant kindness of the Japanese, that at times is little short of Christian. During the fifty years' history of Japanese Christianity, two or three missionaries have been murdered by Japanese burglars, but far out in the interior where most of the evangelist missionaries are located, a weapon of protection is never needed. Indeed a foreigner is much safer with respect to both his person and property in America. A missionary can travel anywhere with perfect safety and ease, all officials exhausting themselves to make him comfortable.

The Japanese people are especially considerate and long-suffering with the new missionary's, whose customs, methods, and forms of thought, and expression lead him to commit many unpardonable blunders. But the Japanese laugh these off and forget them. Much has been written about the missionary's hardships and long-suffering qualities, but nothing has yet been said about these missionary's, whose kindnesses are so deep and true, which, in the case of the Japanese, would make wonderfully attractive reading.

**POLITE AND FORMAL**

As is well known, the Japanese lead the world in point of politeness. But this grace does not spring from unselfish consideration. It is, in substance, largely a formal conformity to a vast and minute set of unchangeable rules. In fact, the whole fabric of Japanese life is woven by the machine of law, which begins its grind from childhood. When a person brings a present to another's house, it comes in a beautiful colored cloth two or three times the size of a handkerchief. Etiquette prescribes that in returning this cloth, a piece of white paper must be folded twice and wrapped up in the cloth; else the recipient of the gift has been very impolite, and his action is taken to mean that he does not wish to meet on social terms the person whose present he has received. There was no kiss in Japan nor any word of greeting, but it is safe to say that seven out of every ten people bathe twice a week. For this wholesale cleansing process there are public baths in every little hamlet in the country. These bath houses consist of two large rooms side by side, both opening out on the street, and having only a very thin and doubtful partition between them. The men bathe on one side, the women on the other. The authorities are never careful to keep the doors closed, and sights often greet the newcomer which no doubt might shock him.

Besides these public baths, many houses possess a private bath. The Japanese bath tub is in a class all by itself and deserves a separate article to describe and sing its praises. Nothing could be more simple, more useful, nor more pleasant to use. It consists simply of a large tub three feet deep and three or four feet in diameter. In one side is a water tight stove whose flue reaches no higher than the top of the tub, and is wrapped up with a man and a woman sitting in the tub, and will obligingly heat forty or fifty gallons of water in an hour. A Japanese bath tub does not require a bath room in which to function; in fact, it is as much at home outside as inside a house; and batters are often seen performing their ablutions out of doors. Whenever a Japanese bath tub sits down is home sweet home to the tub—and to the bather!

A visit to the house of a Japanese of the middle class or upper class and a glance at the furniture and appointments would also quickly convince one of this admirable quality of cleanliness. During the day the people sit on their immaculate, stationary straw mats, and at night spread large, thick quilts upon them and sleep there. The missionaries in their country evangelistic work, even in the most remote districts, stop at the inns, eat without fear whatever food is served, and sleep without blankets.

**ARTISTIC**

The Japanese are essentially an artist. And no wonder! He is born and reared in a country any one of whose scenes is worthy of an artist's brush. Accordingly, every child of primary grade is taught to sketch; and a very frequent sight is a group of two hundred children, ten to twelve years old, sitting on the side of a hill or by the seashore sketching the scene.

This artistic quality expresses itself in everything the people do and say. TheJapa­nese have for sale at a confectionary have on them the picture of Fuji, their greatest mountain, on the crest of which is sprinkled a little pulverized sugar to represent the snow. Or the cakes are molded in the form of flowers, trees, fruit, fish, or birds and painted in their natural colors. Their trees are trimmed and trained into the most beautiful shapes, and great pains are taken in their culture. The pines have long spreading branches, some trees measuring two or three hundred feet across. The dead needles of many of these pines are picked off by hand, one at a time.

Japan is both small and old, hence the fondness of the people for things possessing these qualities. A Japanese yard is frequently not more than ten feet square, but on this small plot he demonstrates his decorative genius. Here he is sure to have a fish pond with real fish in it, a pine tree and a stone lantern. The Japanese are great lovers of nature, and sometimes they will stand for hours gazing at a solitary scene. They have special national days set apart for going to view the moon, the flowers, and the snow, and special words to express these ideas.

**AMBITIOUS**

The Japanese are eager to learn. Of this the twenty-five thousand primary schools bear evidence. Besides these, there are grammar schools, colleges, and universities without number. They are particularly interested in everything foreign. They want to know whether the climate in the foreigner's country is cold or hot, and how fast the trains run. They want to know what he eats, how he keeps warm in winter, and everything else concerning him.

**IMITATIVE**

The Japanese are not inventive, but they are past masters at imitation. They can take an American made hat, and in a few months can turn out hats by the hundred that look just like it for half the price. It is not meant that the imitation will be of as good quality as the model, but it will look like it for a time at least,
When an American firm objected, the label was changed, and not being familiar with American ornithology, the Japanese firm substituted another bird of quite a different sort and continued to sell "Borden's Buzzard Brand."

IDOLATROUS

To a Japanese mind the word god means anything that is dead. If a thing possesses unusual strength or unusual anything, and if it be dead, it takes a seat in their pantheon without vote. Hence all emperors, great men, bears, horses, snakes, turtles, and thousands of other things are enthusiastically worshiped by millions of apparently intelligent people. There are eight hundred thousand gods in Japan, and the end is not yet. Japan has seventy-two thousand temples and tens of thousands of shrines. Japan is heathen to the core of her heart and this heathenism is strong and virile. There are Buddhist Young Men's Associations, preaching campaigns, Sunday schools, and all the machinery for propagating their faith. To a single shrine ten miles from the writer's home, three million worshippers come in a single year. A sect, Buddhism called Tenrikyo, founded only forty years ago, has four million members and sends out every year six hundred missionaries! The heathen religions have even extended their propaganda to America. Temples are being built here and converts are being made from the American people.

CONCLUSION

The Japanese may thus be seen to be a great people, but a people wholly without the knowledge of the true God. Their civilization, like many of their products, is nothing but veneer. They are grooping in darkness. Is it surprising therefore that everywhere there is dishonesty, conceit, shamelessness, and hideous idolatry? It would be wonderful if her morals were anything but rotten.

But the spirit of Christ turns not away in disgust from such conditions nor leaves to their fate a people that practices such things. It is the duty of the Church to preach the gospel to the Japanese people, and to see that they be given a fair opportunity to make of themselves a truly great and noble race.—J. Woodrow Hassell.

Mary saw the creases in the baby's feet, and explained, "Oh, des see! She's dot frowns on her feet."

"Ordinarily the best way to get out of trouble is to reverse the course by which you got in."

---

**Annuity Bonds**

**OF THE**

**AMERICAN SABBATH TRACT SOCIETY**

**Be Your Own Executor**

You are planning to leave at least part of your money to the Denomination. Send it to us now in exchange for one of our bonds on which you will receive an income for life and be assured that the money will be used thereafter as you desire.

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

Rittenhouse-Randolph.—At the home of the bride's parents, Mr. and Mrs. Curtis F. Randolph, Alfred, N. Y., at 11 o'clock, June 23, 1920, Mr. Harley Rittenhouse of Honeoye Falls, N. Y., and Miss Janette F. Randolph, Rev. Randolph's niece, and James Van Horn, uncle of the bride, officiating, assisted by President B. C. Davis.

Stevens-Smith.—At the parsonage in Andover, N. Y., June 26, 1920, by Rev. W. L. Greene. L. Gilford Stevens of Alfred and Miss Elizabeth G. Smith of Freehold, N. J.

Warren-Sutton.—At the home of the bride's parents, Mr. and Mrs. Alvadore Sutton, Salem, W. Va., July 1, 1920, by their pastor, Rev. George B. Shaw, Hurley S. Warren of Alfred, N. Y., and Maybelle Sutton of Salem.

DEATHS

Meeke.—William W. Meeke, son of James and Lydia Meeke, of Lima, Licking County, Ohio, May 30, 1847, and departed this life June 2, 1920, at his home in Jackson Center, Ohio, at the age of 78 years, 7 months, and 27 days.
He was a member of a family of eleven children, six having preceded him in death. In his latter days William gave his heart to God and became a member of the Seventh-Day Baptist Church.

He leaves to mourn his departure, his wife, Mary Eleanor; three brothers, Albert R., of Jackson Center; James A., of Wapakoneta, Ohio, and Jonas, of Melba, Idaho; two sisters, Caroline Snapp, of Huntsville, and Mary Oakley, of Jackson Center; one daughter-in-law, Mrs. George Allen, of Anna, and a host of relatives and friends who will miss his fatherly love and spirit of good will.

The funeral services conducted by Rev. J. F. Journell, were held at his late home, Sunday morning at ten o'clock. Burial at Port Jefferson.

As sure as God ever puts his children in the furnace, he will be in the furnace with them.—C. H. Spurgeon.

THE SABBATH RECORDER

TERMS OF SUBSCRIPTION

Per Year, $2.50
Six Months, $1.25
Per Month, $0.25
Per Copy, 5 cents

To Foreign Countries, including Canada, will be charged 10 cents additional, on account of postage.

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

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

Advertising rates furnished upon request.

We are but children, the things that we do Are as sports of a babe to the Infinite view, That sees all our weakness and pities us too. And Oh! when awary, may we be so blest As to sink, like an innocent child, to our rest. And feel ourselves clasped to the Infinite breast. —F. B. Smith.

I fear the practice in America has been to proceed on the theory that children must first have an experience of sin before they can finally come home to Jesus. I do not believe this is the case. I believe the growth must come from within, and I urge parents to care for and discipline their children while they are in a plastic stage.—Rev. Henry Howard.

BOOKLETS AND TRACTS

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 church or society. Send 50 cents for each copy you wish. Sabbath Recorder, Plainfield, N. J.

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or $1.00 per 500; denominational budget pledge envelopes, 50c; dupli trip cards 50c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

JUNIOR GRADED HELPS, four year course, four parts. The first intermediate course will help, four years course, four parts each year, each $1.00. Please state sections, each part 35c; for Intermediate, 50c each. Sabbath Recorder, Plainfield, N. J.

SMALL FURNISHED COTTAGES for sale or rent. Vermont, season, $50. Massachusetts, Berkshire Hills, $100—E. Gladding, Interlaken, Mass. J. P. J.

SALEM COLLEGE

Administration Building
Salem College has a catalog for each interested SABBATH RECORDER reader. Write for yours.

Literary, musical, scientific and athletic student organizations. Strong Christian Associations.

Address B. G. Greene, President, Salem, N. H.

ALFRED UNIVERSITY

A modern, well equipped, Class A, standard college, with technical schools.

Buildings, equipment and endowments valued at over a million dollars.

Course offered in Liberal Arts, Sciences, Ceramic Engineering, Applied Agriculture, Rural Teacher Training, Music and Summer Schools. These include Pre-medical, Pre-dental and Pre-law courses.

Faculty of highly trained specialists, representing the principal American colleges.

Combines high class cultural with technical and vocational training. Social and moral influences good. Expenses moderate.

Tuition free in Ceramic Engineering, Applied Agriculture, Rural Teacher Training.

The School of Music has thorough courses in all lines of musical instruction. A large symphony orchestra is a part of its musical activities.

The institution has a strong program of physical education and intercollegiate athletics under the direction of a resident coach.

For further information, address

ALFRED EDWARD WHITFORD, M. A., PRESIDENT
Milton, Wisconsin

MILTON COLLEGE

THE COLLEGE OF CULTURE AND ECONOMY

All graduates receive the degree of Bachelor of Arts. Well-balanced required courses in freshman and sophomore years. Many elective courses. Special opportunities for students in chorus singing, oratory, and debating.

The School of Music has thorough courses in all lines of musical instruction. A large symphony orchestra is a part of its musical activities.

The institution has a strong program of physical education and intercollegiate athletics under the direction of a resident coach.

For further information, address

ALFRED EDWARD WHITFORD, M. A., PRESIDENT
Milton, N. Y.

BIBLE STUDIES ON THE SABBATH QUESTION

For Junior Aged, 27 cents; in cloth, 30 cents.

Address, Alfred Theological Seminary.

S. Orestes Hall

THE TENTH CENTURY ENDOWMENT FUND

For the joint benefit of Salem and Milton Colleges and Alfred University.

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

COUNTRY LIFE LEADERSHIP. By Booth Colwell Davis, S. T. D., LL. D. A Series of Baccalaurate Sermons Delivered to Denominational Students of Alfred University.

Price, $1.50 prepaid. American Sabbath School Trade, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the International Lessons required by the Sabbath School Board. Price 10 cents per year in advance.

Address communications to The American Sabbath School Trade, Plainfield, N. J.