What a man is shown by what he has done, by what he is doing, and by what we may reasonably expect that he will do.

—Dr. W. J. Swaffield.

What have you done?
What are you doing?
What are you going to do?

For the Denominational Building?

—Jerome P. Fleishman.
SEVENTH DAY BAPTIST DIRECTORY

The SEVENTH DAY BAPTIST GENERAL CONFERENCE will be held at Plainfield, N.J., August 21 to 26, 1927. President—Benjamin M. Brackenberger, Westfield, N.J. Vice-President—Charles W. Hubbard, Plainfield, N.J. Secretary—William A. Lewis, Plainfield, N.J. Treasurer—William J. Couch, Plainfield, N.J.

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SEVENTH DAY BAPTIST CENTRAL CONFERENCE President—Mrs. W. W. Brackenberger, Westfield, N.J. Recording Secretary—Mrs. W. W. Brackenberger, Westfield, N.J. Corresponding Secretary—Mrs. G. J. Smith, Newark, N.J. Treasurer—Mrs. G. J. Smith, Newark, N.J.

SEVENTH DAY BAPTIST WEEKLY PUBLICATIONS

The Sabbath Recorder is published every week by the American Sabbath Sacti Society, Plainfield, N.J.

The Reform Bulletin is a weekly publication of the World Alliance for International Friendship through the Churches.

There are several phases of the question regarding law enforcement that should be carefully attended to if law enforcement is to have a fair trial, such as the great American people. First, there is little hope of success as long as the President keeps well known wet laws at the head of the enforcement commission. Men officially opposed to prohibition will not exert themselves for enforcement unless the President himself insists upon their making good.

Then pains should be taken to have loyal and true administrators in the twenty-four districts of the United States, who shall be free from the laws without being handicapped by wets higher up.

Finally, when the country sees honest, efficient United States attorneys placed in charge, and when every federal judge appointed is a conscientious, honest believer in prohibition, so the criminals will not be able to keep their hands clean enough, then we should see prohibition given a fair trial. Without being given, no one could doubt its wonderful benefits to the country.

All Churches Should Pray

The Rev. O. N. Miller, who published in Albany, N.Y., by Rev. O. N. Miller. It is always on the right side in matters of reform. The editor is state superintendent of the New York Civic League, and is a strong supporter of the proper enforcement of law and for loyalty to the Constitution. He runs many appealing articles for help, some of which reveal the perjury of officials, who not only allow violations, but who actually aid notorious violators. Indeed, the deplorable conditions of outlawry are largely due to the lack of officials and officers, who do all they can to shield violators.

Here is a characteristic letter received by Mr. Miller, which speaks for itself. Prohibition with such conditions can never be said to have had a fair trial:

A PRACTICAL APPEAL TO US FOR HELP

What shall we do with it? A letter published in the Tribune, June 27, 1927, dated May 12, from an up-state town says:

"Because you are the only ones who seem to be doing anything to help bring the prohibition bill to a vote, I beg of you to give us some assistance in the matter. We are going to organize a town to raid, without tipping off the following places. (Then followed a list of several of the worst places in town by place and description and day they do business.)

"These places are in town, but I complain of because of the broken-hearted plea of a will-i-noon, who has left her father because of the workers in these places. Two weeks ago she buried her father and ever since the funeral her husband has been on a wild tear. Last week he spent $75 and this week he sold his business and drew $100. I have telephoned the wife that her husband was at the home of a relative in New York, and when she arrived there she was told that her husband had committed suicide. One morning in the Albany Recorder I read that the wife of a man who had committed suicide was killed. Her name was Mrs. A. L. Brown. She was a member of the Methodist Church. Her husband was a successful businessman and had left her a large estate. She was an active worker in the church and had many friends. The husband had been away from home for some time, and when he returned he found that his wife had left him. He was heartbroken and finally took his own life. His body was found in the river. The wife of a man who had committed suicide was killed. Her name was Mrs. A. L. Brown. She was a member of the Methodist Church. Her husband was a successful businessman and had left her a large estate. She was an active worker in the church and had many friends. The husband had been away from home for some time, and when he returned he found that his wife had left him. He was heartbroken and finally took his own life. His body was found in the river. The wife of a man who had committed suicide was killed. Her name was Mrs. A. L. Brown. She was a member of the Methodist Church. Her husband was a successful businessman and had left her a large estate. She was an active worker in the church and had many friends. The husband had been away from home for some time, and when he returned he found that his wife had left him. He was heartbroken and finally took his own life. His body was found in the river. The wife of a man who had committed suicide was killed. Her name was Mrs. A. L. Brown. She was a member of the Methodist Church. Her husband was a successful businessman and had left her a large estate. She was an active worker in the church and had many friends. The husband had been away from home for some time, and when he returned he found that his wife had left him. He was heartbroken and finally took his own life. His body was found in the river. The wife of a man who had committed suicide was killed. Her name was Mrs. A. L. Brown. She was a member of the Methodist Church. Her husband was a successful businessman and had left her a large estate. She was an active worker in the church and had many friends. The husband had been away from home for some time, and when he returned he found that his wife had left him. He was heartbroken and finally took his own life. His body was found in the river. The wife of a man who had committed suicide was killed. Her name was Mrs. A. L. Brown. She was a member of the Methodist Church. Her husband was a successful businessman and had left her a large estate. She was an active worker in the church and had many friends. The husband had been away from home for some time, and when he returned he found that his wife had left him. He was heartbroken and finally took his own life. His body was found in the river. The wife of a man who had committed suicide was killed. Her name was Mrs. A. L. Brown. She was a member of the Methodist Church. Her husband was a successful businessman and had left her a large estate. She was an active worker in the church and had many friends. The husband had been away from home for some time, and when he returned he found that his wife had left him. He was heartbroken and finally took his own life. His body was found in the river.
The keynote of the ninety-third years of competition in aggressive armaments by the nations.

The expense is enormous and increasing and constitutes a financial and industrial burden which makes the debts incurred by past wars.

Notes by the W. The trip from Rhode Island to East Utica, New York, brought me into New York City at two o’clock on the day of the Lindbergh flight, and the city seemed to have gone wild over the hero of the flying machine. I have seen many demonstrations over heroes and statesmen in my day—such as was given Dewey at Washington, and the burial of the unknown soldier—but never have I seen a demonstration equal to that given to Mr. Lindbergh. His act all alone in such a catastrophe is it. It is well to honor true heroism. But we must not lose sight of the real heroism of that remarkable young man. Indeed, I never remember such true heroics as he carried out all alone in France. In a land where wine drinking is common and popular, when they offered him wine, he politely declined to taste it saying, “I never drink intoxicating liquors.” And when, under the enthusiasm for great banquet, they drank toasts in his honor, he quietly and bravely declined to drink with them.

When his plane landed in Paris, as they helped him out, he said, “I am here. Please send a cable to mother.”

In these times the boy who honors his mother as Lindbergh does at every turn, and one who can stand true principle regarding the use of intoxicants, is worthy of the highest honor. It was indeed brave to stand alone across the Atlantic alone, but still braver—and of a heroism general to stand alone and refuse, under such a pressure, to take strong drink.

Well, you see, I was switched off from my notes by the way by this wild enthusiasm in New York City. It was almost impossible to make headway toward home, with every street and trolley line and the general packed with people. So I did not reach home until nearly five o’clock. Every moment of the day was needed if my write-up of the Eastern Association was to be completed before leaving for the Central Association.

At the Grand Central station, on Wednesday night, I found Rev. Efi Looftbor, Secretary William Burke, and Miss Anna West waiting for the eleven fifteen train—standard time—enroute to Adams Central. Where friends were waiting to greet us.

I am always deeply interested in the drift hills and valleys of central and northern New York State. It is wonderful to think of the age-long story told by these hills of sand and pebbles, granite and entirely of worn-out rock, and piled up by the waters when the earth was young.

On reflection is always stirred when I think of the epochs of time it required for the glacial flow of drifting ice mountains to close out this group of beautiful lakes, with their common southeast trend, and to bring into western New York smooth worn boulders, native all the way north as far as Labrador, leaving the mixture in heaps and piles all over the land.

These all speak to me of the wonderful hand of the seeing Creator, who was preparing this world for the earthly home of his children.

On this cool, bracing morning, the glorious sunshine illumines all these beautiful scenery as a divine glow, and we are reading in the handwriting of God on the marvelous pages of his book of nature.

When we got into Utica City, we were cordially welcomed and placed in hospitable homes for entertainment during the meeting.

We found the pleasant audience room at the home of his children. Each letter told of the interest in the meetings.

At the meeting on Tuesday night, the theme of the evening was, “The song of spring is sung by the birds and the music of the children is sung by the happy voices of the people.”

Brother Raymond Burdick was president.

Immediately after his call to order the congregation joined in singing, “O Lord, you are the King,” and, “Praise him, praise him the blessed redeemer.” Then followed two prayers for God’s blessing upon these meetings.

A cordial welcome by Pastor Hurley was received by Rev. W. L. Osborn, and the papers were read from the one hundredth anniversary of Rev. L. H. L. Cottrell for the Western Association—a written report from Brother Simpson—and Mrs. Lena C. Crofoot, last year’s delegate to the South-eastern. There was interest in the theme of the day, but space and time limit the report of much that was said. Mr. Osborn also reported as delegate to the Eastern Association at Rochester.

The closing sermon for the afternoon was by Rev. W. L. Burdick, from the text, “Watch ye, therefore, as servants; for the Son of man cometh in an unknown hour.”

Paul summed up in these few words his main message to the Corinthians. His pic-
tture of a soldier, watching, standing true and strong, was always appropriate. De-
feat often comes by failing to watch.

Brother Burdick has been a plea for watchfulness, steadfastness, and manliness. He pleaded for full conversion—man, pocketbook, and all. These things were em-
phazied: Quiet, trick-like, brave. Be manly. There is a manly way to act everywhere—in the home, in the school, in the church. Be strong, firm, and true.

He referred to Governor Uter, who would not attend the President's inaugura-
tion on the Sabbath, but went to church and taught his Bible class. At the St. Louis convention, where he was called to speak, the presiding officer introduced him as a true Seventh Day Baptist who could not violate conscience.

**Thursday Evening** The first day of the 

At Adams Center 

Central Association was closed by the program of the Sabbath School Board, with Rev. Erlo Sutton as the principal speaker.

Brother Robert Wing led the praise and devotional service, and an orchestra made excellent music. The song, "Guide me, O thou great Jehovah," prepared the large audience for Mr. Sutton's excellent and en-
thusiastic address on "Religious Education." 

After a brief reference to the historical setting of the question, as compared with that of secular education, Mr. Sutton told us of the modern movement by all denomi-
nations to bring the "American system" of religious training up to the thorough standard of other school systems.

The effort is to place within reach of every Seventh Day Baptist youth person such training as is needed for these times. The small amount of effort and time given in Sabbath schools is not sufficient. The bare twenty-five hours a year in the churches is utterly inadequate. We must have trained teachers in Sabbath school as well as in the public schools. Our very life de-
pends upon religious education. Other de-
nominations are going forward in Bible study, and we too must meet the demands of this age or suffer the consequences.

Entertainment here is made very simple and must give a better opportunity for the home keepers to attend the meetings. Arrangements with a nearby restaurant have been made to furnish dinners and sup-
per at reasonable rates, and meal tickets are sold at the church. After the sessions, it is a good way, and must relieve our people of a great deal of unnecessary work.

The cool, bracing air and brilliant sun-
shine of these few days, are well worth coming to see and enjoy.

Following Mr. Sutton's talk, Rev. John T. Babcock preached a good sermon on Christ at the door, in harmony with the theme, "Door," for these meetings. He spoke of the way in which the Savior knocks at human hearts, and pleaded with men to open the door and let him in.

Brother Babcock was ordained during this year, and is the youngest pastor in this association.

**The Second Day** Bright and beautiful was 

At Adams Center 

the morning on Friday after a very cold night for June. Had it been so cold in western New York I should have expected a frost. It must be that the proximity to the Great Lake Ontario here so modifies the tempera-
ture that frosts do not come when it seems as though they would.

The sunshine warmed things up before noon and the day was ideal for the meet-
ings.

The Tract Society had the right of way at ten-fifteen, and the SABBATH RECORDER was the topic given the editor. He gave a brief history of the steps leading to the birth of the Recorder in 1844, and went on with the story, until its purchase by the denomination in 1872. Its mission, value, and policy were explained, and an invita-
tion to pay subscriptions was also given.

Then came Secretary W. D. Burdick with a wide-awake speech regarding the present and future work of the American Sabbath 

Tract Society. In a clear cut explanation he reviewed the work of the board in its plans and desired to forward the cause of Sabbath reform, described the excellent work of the publishing house, and men-
tioned the denominational periodicals that are being printed. He spoke of the correspondence showing open doors, and inquiries regarding Sabbath keeping.

The summer schools, the teen-age camp, the missionary conferences, the efforts to keep our young people true and loyal through the work of Brother Bond, were not forgotten.

The people seemed much interested.

The session was brought to a close by a sermon from Brother Loofboro, delegate from the Eastern Association.*

* "Resting on the lees" was his subject, with Zephaniah 1:12 for a text. The prophet seat next to the winnepress for his illus-
tration. The lees—or the deposit—show completion of the work. A man must not come to the place where he feels that his work is completed, but satisfied with his attainment. Wo to the over-centered. To be satisfied with present accomplishments is fatal to any cause. We should always be looking for further progress.

Paul was never satisfied to stop and rest on the lees. He was ever pressing forward toward the mark for the prize of the high calling of God in Christ Jesus.

If you have the true vision of Christ you can never be satisfied with what you have already acquired. The churches are too much satisfied with what they have. Indeed they are asleep and constantly making excuses for holding up on their work, and for letting things go for somebody else to do. Resting on the lees, with a fatal indifference, is what is undermining many churches today. How shall we escape if we neglect?

In the afternoon the missionary secretary had charge, and Miss Anna West was the first speaker. She told us how loyal and true the Chinese Christians—both men and women—are to the cause we love, and she felt that the Missionary Board is to be trusted to take charge under the new plans proposed by the gov-
ernment there.

The boys in the schools are more likely to forsake the girls. The Chinese Christians will, she thinks, not let the Sabbath truth die out there.

Brother W. L. Burdick spoke again of the hard question of the Missionary Board is having to solve. We must view this whole matter from the standpoint of the government of China, and from the standpoint of the student, the people and of the board.

Special board meetings are being held to tussle with the troublesome questions.

The plan as now proposed is to place the schools under five trustees, four of which must be native Chinese, and only one for-
eigner, as counsellor. They do not demand that property be turned over to the boards. Many boards are facing the same very serious problems. They do not all agree upon the question as to what to do. Some boards suggest that the entire question be turned to the missionaries on the field to be settled as they think best. Here Brother Osborne and his mother sang together the following stanzas:

I'll trust in my Savior forever,
And his grace is sufficient for me.
I never will wander from his grace,
And his grace is perfect for me.

So Christ is my constant companion.
His filial love is perfect for me.
His strength is made perfect in weakness,
And his grace is sufficient for me.

Chorus

Only his grace, only his grace.
Only his grace is sufficient for me.
His strength is made perfect in weakness,
A brother's grace is perfect for me.

Brother Royal Thorngate, who is pre-
paring to go to Georgetown, South Ameri-
ca, was the next speaker.

He has been hearing much about the fields of the "American Topics," and he thinks we should understand the conditions among those people who are stretching out their hands to us for help. They are colored people and living to a different civilization from ours. They live some three thousand miles away. Their social life is very different from ours. The white man is quite as much to blame for their condi-
tion as was the white man for conditions here in slavery days. They are black peo-
ple, but are reaching out pleadingly to us for help. They, too, have souls to save.

They have a natural tendency toward reli-
Gion, and we must respond in sympathy when they cry for help.

The closing song after this talk was:

"Jesus shall reign where'er the sun 

Does his successive journey run."
Secretary Burdick assured Brother Thorngate that our sympathies could go with him and his family.

Brother Burdick announced that reservations had been engaged for Miss Anna West and Mr. Crofoot to return to China in September.

He then spoke further of the problems confronting the board. Many calls are pressing and many doors are opening. We greatly need both money and men. Reli­
gion, or lack of it, either makes or unmakes the world. Three great religions are striving for the mastery. What will be the out­
come? Knowledge of the true God is the only hope. It makes all the difference in the world what we think of God. Our ideals of the question of our lot. The Christ conception of a Father God will transform the world. It is our busi­
ness to give men this new conception. We

Sabbath Eve at Adamas Center on a cool and drizzly evening was one of the best. Herbert L. Cottrell led the praise service aided by the orchestra and choir, and they made the house ring with stirring songs of praise. After the song, "Heaven and earth are praising thee; holy, holy, Lord God al­
mighty," all were ready to unite in repeating the first Psalm, and to sing, "Blessed hour of prayer."

Rev. Alva L. Davis preached a good sermon from, "He brought him to Jesus," in which he brought out beautifully the les­
son of personal work in bringing our friends to Christ, and in seeking to save the lost. Andrew was a good co-operator. He would not rest until every lost soul was saved as Christ than a leader. Hence he does not press to the front many times in the gospel story. He was quite enough to find his own brother and bring him to Jesus. He was the first one-man-bringer in the Master's service. It was a good work to bring in such a worker as Peter.

Whoever brought in John R. Mott started a work that reached around the world.

God puts great things into the hands of small boys and girls. I plead with the boys and girls: give your lives to Christ; get into the work of winning men; catch visions of manhood redeemed; learn the joy of work­
ing for Christ.

The after meeting led by Brother Osborn, eighty-four persons bore testimony to their love of God and their interest in his good cause.

There was a blessed meeting and a most appropriate closing for a day filled with good meetings.

SABBATH MORNING

Sabbath was a great day in the associ­
tion. The morning was perfect, and auto­
mobiles began to come early, and soon filled the church yard as full as the people did the house.

Mr. Osborn preached a brief sermon to juniors. He held up a silver dollar, asking the children how many cents it was worth. They said, "One hundred cents." He then put the same coin into a white envelope and asked again what it was worth. Of course the answer was still "a hundred cents." Then he put it into a red envelope, and then into a black one, asking each time how much the dollar was worth. In this way he impressed this: minds the truth that a human soul in a black or red skin is worth as much in God's sight as a soul in a white skin.

This was followed by the song, "Hail­
thou once despised Jesus," after which Mr. Sutton preached a rousing gospel sermon from the text, "Look to me, the man." The sermon was crowded full of the story of Christ as revealed by prophets, and as lived among men in New Testament times.

TWO DINNER HOURS

Friday I wrote about the plan to feed the people at the restaurant as being so good because it saves so much hard work for the home keepers. This was all right for the two days before the meeting, but after that it was too small. But when Sabbath and Sunday came there was quite another story, for the crowds had to be fed the whole day and everybody was fed from the church yard. The good people here did not leave their hands full to furnish two meals in this way each day after Friday. But they carried the burden beautifully, and the minutes they enjoyed the social hours that came in this way.

Sunday was cold and drizzly, but this did not seem to dampen the ardor of the workers either in the church or in the hall.

SABBATH AFTERNOON

The first thing after dinner at the open­
ing of the session, all the missionaries and delegates were called to stand in a row for an introduction to the people. Pastor Hur­
ley began, asking each one by the hand and by some pleasant remark made formal introduction, so the young people might know how we all look whenever they read and see us in print.

EVENING AFTER THE SABBATH

The praise service by Brother Sutton was quite impressive. After singing, "Abide with me, fast falls the even-tide," and repeating the nineteenth Psalm, the congre­
gation sang very softly, as a real prayer in song:

I need thy presence every passing hour,
What but thy grace can fill the tempter's power? Who like myself my guide and stay can be?
Through cloud and sunshine, oh, abide with me!

Hold thou thy cross before my closing eyes,
Shine thron' the gloom and point me to the skies:
Heaven's morning breaks, and earth's vain shad­
ows fly.

In life, in death, O Lord, abide with me!

Then the young people gave us a good program, with Albert Rogers as a leader. Aside from two brief but good papers which will appear in the Young People's Page, Miss Anna West and W. D. Burdick ad­
dressed the meeting. Miss West told us more about the China work, and Brother Burdick explained about the Teen-Age Summer Camp and School.

This meeting closed with the young peo­ple's rally song, by Man. Lizzie Fisher and Willie Davis, which appeared in the Recorder two or three weeks ago.

Mr. Cottrell's sermon on not being ashamed of the gospel—the good news of the kingdom—was good and timely.

WOMAN'S HOUR

The woman's hour was very well used with Miss Adele A. Brown of Brooks field in charge. The women will furnish for their page the interesting things of this session at one end and the minutes when no such thing as a woman's program was ever known in our conferences or associations. If it should seem we think no progress as a people let us go back the minutes of our annual gatherings, or the pages of the Recorder, for some forty years ago and for today, and he will be cured of his misgivings.

The Education Society held a strong session on Sunday morning with addresses by Rev. W. D. Burdick, Rev. W. L. Bur­
dick, and Mr. Osborn. A discussion was held.

The morning preaching service was a union meeting. The Baptist Church upon invitation gave up their Sunday service and united with us for worship. The editor was the preacher. His subject was, "Christ at the Door." The audience was large and attentive. We certainly enjoyed bringing them the message.

These write-ups are already long, and I must not presume on the patience of my readers too far. Some of the sessions I had to miss, especially on Sunday in order to be ready to pray. So if anything seems to be overlooked you must pardon us for the seeming neglect.

Now we are off for the Western Asso­

Recording. Ok! just one thing more. I see I have overlooked an interesting item just at the close of my day after afternoon session. It was a bright, clear-cut talk by Mrs. Osborn of California, Lester Osborn's mother. She is fresh from the Pacific coast, and enth­
usiasm for the outlook in California. She described the two churches there and the lone Sabbath keepers up and down the Pacific coast in a most enthusiastic way. When she had finished, the audience greeted her with enthusiastic applause. It was nice indeed to see Lester and his mother together after years of separation, and to hear them together, as they did two or three times. I sincerely hope her high hopes regarding the California field may be realized.

Now I must stop and prepare this for mailing before I think of something else to say.

Holiness is not finity. It is the first condition for development toward finality. Everything is yet to come of growth, ad­

vance, realization.—G. Campbell Mor­

ton.
SEVENTH DAY BAPTIST ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary
116 Kanyon Avenue, Philadelpia, N. J.

OUR BULLETIN BOARD
Honour roll of churches that have paid their quota.
No. 1—New York City.
No. 2—Riverside, Calif.
No. 3—Greenbrier, W. Va.
No. 4—Wells ville, N. Y.
No. 5—Waterford, Conn.
No. 6—Los Angeles, Calif.
No. 7—Little Prairie, Ark.
No. 8—Kokomo, W. Va.
No. 9—Edinburgh, Tex. (Voluntary pledge, $50—paid $61.10.)
No. 10—Marlboro Church, N. J.
No. 11—?
June 30-July 3, Southeastern Association at Berea, W. Va.
July 3, close of Conference year.
Our denominational budget is $22,000.
We have paid in eleven months, $24,883.76.
What will our June payments be?

DID YOU DO IT?
Did you read "The End of the General Conference year," in last week's Sabbath Recorder?
If you did, then you know what the heading above means, and you do not need to read this. If you did not read it, then let me tell you that the article said to send all money, buying the bond, to the treasurer, Rev. Harold R. Crandall, 10 Stanley Place, Yonkers, N. Y., immediately after the last Sabbath in June. Did you do it?

We are hoping that the names of churches on the honor roll will fill a whole column in another week.

THE DOMINIE'S DAILY DOZEN
Be what you desire your boys and girls and young people to be.
Make up your mind, and plan your work accordingly, (and keep it to yourself) that you will stay and that you will have such a pastorate that your people will want to remain with you for at least six years. It takes that time to build your life into the lives of your growing boys and girls and young people. And adults are not brought to your vision, views, and methods, in a monopling.

Four hours of hard study daily are necessary for a preacher. A minister should be ashamed to be seen on the street between the hours of eight and twelve in the morning.

Call on your people. A home-going pastor makes a church-going people.

Always keep your family skeletons in your own closet and if you learn about other people's family skeletons, put them there too.

Say nothing but good of any predecessor. Even the one preceding the present pastor will have some friends in the church.

In every church there is bound to be one sentimental woman (and sometimes two). Be on your guard. Such a woman can wreck a minister's usefulness quicker than any other thing. Never let any woman break through your reserve.

Adopt as your policy, "This one thing I do." Your church and your home are two quite sufficient organizations for you to belong. If you have education sufficient to enable you to take your place alongside the business and professions of men of the town, you may belong to one or the other of these organizations.

As the Kiwanis or Rotary. Perhaps you should. If you have time and strength beyond your present position, it should be conserved for civic and denominational purposes. Such work has to be done by somebody.

We are positive in all your preaching and teaching, never make a teaching ministry rather than an ex­

No matter what your salary is, always live within it and lay aside from each month enough money to make a personal investment, be it $1, $10, or $25. (Shares in a building and loan company are good investments for the salaried man. When

shares mature, buy a public utilities or first mortgage construction bond, never stocks.)

As soon as your membership with your denominational ministers' pension fund is completed, maintain an equal footing with all. Never give cause for one element or social stratum in the church to feel that another element is monopolizing you.

Systematically feed your own devotional life.—Martin S. Bryant in the Baptist.

REPORT OF CORRESPONDING SECRETARY
FOR MAY 20, 1927

I would report the following:
On May 20 I returned from a trip into the Western and the Northwestern associations, that lasted nearly five weeks.

Secretary William L. Burdick and I visited fifteen churches during the time, speaking in the interests of our denominational work and the raising of our budget, and on life work and the ministry, and in some cases conferences in the interests of the subjects.

During this time I attended thirty-eight meetings in which I had part. Seven of these meetings of the Committee on Revision of Literature; at twenty-five of them I gave sermons, addresses, or conducted conferences; two were meetings of the Board of the Sabbath Recorder and the Tract School Board that were called so that Secretary Burdick and I could attend; and four were conferences with the young people on the fourth annual and ourPOL.
been a very gratifying meeting, and attended by eighteen young people from North Loop, Neb., and twenty-seven at Nortonville, making forty-five in all. He also stated that five Ministers' conferences had been held, and it was voted that the reports of those conferences in an edition of five hundred be printed in pamphlet form.

Treasurer Ethel L. Titsworth reported the balance on hand in the various accounts, and presented a comparison of expenditures as related to the budget appropriations on the various items.

The following communication was received:

Mr. Arthur L. Titsworth,
Recording Secretary.
The Sabbath Recorder Society.

My dear Mr. Titsworth:

I am in receipt of the notification of my election as member and treasurer of the Board of Trustees of the American Sabbath Tract Society and as chairman of its Budget Committee. Will you convey to the board my deep appreciation of the confidence reposed in me as shown by this action?

As a minister of the gospel, his inspiration, and as a member and treasurer of the Board of the American Sabbath Tract Society, I am in the position of trying to discharge to the best of my ability the responsibilities of the traveling and budget committees of the Tract Board and our Packards.

Copies of the Sabbath Recorder of May 23, 1927, containing report of Ministers' Sabbath Enlistment conferences, were distributed to each person present. The discussion closed at 10 o'clock, after a unanimous vote of thanks extended to the ladies' committee who prepared and served the supper.

Arthur L. Titsworth,
Recording Secretary.

The Committee on Files of Denominational Literature reported progress.

Word having been received of the death of our aged brother, Rev. Samuel R. Wheeler, which occurred on May 28, the recording secretary was requested to express to Mrs. Wheeler and the family the sympathy of the board and their appreciation of the services of Brother Wheeler as a minister of the gospel, his loyalty to this society, and his many valuable contributions to the columns of the Sabbath Recorder.

Minutes read and approved.
Board officially adjourned.

After the close of the formal meeting time was given to an informal discussion of general denominational problems, such as Teen-age conferences, Ministers' conferences, distribution of literature, sales of literature, and allied topics.

At six o'clock the Seventh Day Baptist society of young women of the Plainfield Church served a delightful fellowship supper to the members of the board and their other visitors. Forty-five gathered for supper.

Rev. Theodore L. Gardiner led in prayer.

After supper those present assembled in the Sabbath school room on the seventh floor of the Seventh Day Baptist college, conducted an informal conference, using as a topic the "Questions for Discussion" used at Ministers' Sabbath conference recently conducted by Pastor Bond. Following is a copy of such questions:

MINISTERS' SABBATH CONFERENCE

Questions for Discussion

What constitutes a Sabbath School?

Can the Christian Church maintain its spiritual life and render a vital ministry to the world without a Sabbath?

What advantage has the seventh day of the week over every other day as a Sabbath?

Is this advantage such as to exclude every other day from consideration by the one who would live Jesus' way?

How can we make Sabbath keeping a vital influence in the spiritual influence of our own people rather than a mere formal, legal observance?

How can we enlarge and make more effective our work of training by filling the duties of members and officers in this work in which we are all so deeply interested.

Cordially,
Ethel L. Titsworth.

At dinner and the family the ladies' committee served the supper.

Oh, the possibilities and the witchery of roads!

Seizing my o'pen sack one early morning in August, 1913, I set out from a little hamlet in the Black Forest for a hike to the top of Old Feldberg Mountain.

The mists, still hovering over the lake, were beginning to crawl up the mountains. The sunlight sparkled primitively from the dewdrops pendant on alder and twigs. Birds with strange, lovely notes were pouring out their hearts in their matin songs. From the base in the mountains, out of the bosom of the morning mist, floated across the waters the tones of a deep-voiced bell. Nature and man combined to bid me Godspeed for the day's climb.

At the base of the village two things happened: a red-faced, German joined me; and, the mists lifting momentarily, the bald summit of Old Feldberg flamed.

My companion I at first found agreeable enough, for he chattered on about this and that, the forest becoming pretty hot, about ten o'clock, he began to grumble, as Germans will, to drop beside the road for frequent rests, and to look wistfully back toward the starting appearance.

By one o'clock his breath and enthusiasm were quite exhausted. At dinner—and we ate like wolves, in a mountain inn—he told me decidedly that he was going back. My attempts to dissuade him were futile. The road was too long, the day too hot, and the view from the Feldberg very disappointing anyway, he averred. When I left him, he was fast asleep in a big chair, perfectly satisfied with the world as it was.

On the terrace there was strong upon me to wait there in that coolness, in the afternoon sun. Without the loveliness of the morning and that one glimpse of the Feldberg thrusting its head out of the mist in a personal challenge, I might have given up.

The road to the mountain was lonely. Whenever I met an infrequent passerby I inquired whether I was on the right road or not. Invariably the reply was, "Immer gerade aus" (Keep straight ahead). That's a good motto, I thought, for matters other than mountain climbing.

With slower pace I pushed on "Immer gerade aus," the greater appreciating the steepening. Frequently my mind lost itself in contemplation of the lovely mountain scene. From the woods ahead a valley came the lazy drone of a sawmill through the midsummer afternoon stillness. At the roadside hurled a mountain brook on its cosmic errand. Overhead sailed the galleons of the sky, the graceful cumulus clouds.

After traversing for some time a thick forest with its green twilight, I emerged at last above a tree line and straggled off into a gray meadow streaking away to the very mountain top. Dog-tired though I was I quickened my step, looking neither to the left
nor right lest I spoil by a premature view what I anticipated at the peak.

Fifteen minutes more brought me clean to the summit. Off to the west lay the Vosges Mountains and France. To the *south*, I could look over into Switzerland. And to the east were the distant Alps, their snow-capped peaks glistening in the westering sun. I threw myself down from weariness and from joy. At my feet, deep cupped in an old crater, its surface like the beaten white of an egg, lay a diminutive lake, a crystal gem held in a deep-green setting. I caught my breath as I looked down and down at the road I had been traveling all day, a slender silver ribbon winding in and out among the foot hills.

In the distance I could just catch the glint of the sun on the lake from which I had started in the morning. It reminded me of the matutinal loveliness, a promise which had been amply fulfilled by what I then beheld, and of the challenge of the heights which I had accepted and met.

Then, if ever, I longed for a comradeship to enjoy the experience with me. I recalled my companion of the morning, asleep in his chair at the inn, who had gone back to his gods of ease and comfort in the valley. Verily he had the reward of his road and of mine. I felt as if I were on the roof of the world, on a mount of transfiguration where none had ever been, and to which none could ever return, but where I was like to me through the beauty and exaltation of the scene.

They do matter, after all, the roads we take.

The roads were significant the day that Ruth, Orpah, and Naomi came out of Moab heartened and happy. Perhaps the journey was but a faintly marked trail which wound lackadaisically in and out toward the river that formed the intertribal border.

Imagine there, three oriental women moving silent, thoughtful, to the ford in the river. Such a road had been walked for years by members of the same household most separate forever: Orpah, a dark moon-faced beauty, whose every act and feature suggested that she had always pleased herself; Ruth, dignified, handsome, whom life had taught lessons of self-forgetfulness and loyalty; Naomi, her mother, whom in years but vigorous of body and mind, whom the vicissitudes of existence had bowd but not broken.

Gravely, but with deep affection, the older woman embraced her two daughters-in-law bidding them return to their kinsfolk and leave to her to continue her journey and her days alone.

After a polite amount of protesting that they did not want a body of late apart waiting for her sister to say her farewells. Then Naomi, urging Ruth to go back with Orpah, spoke the words of the text which fall with a dull, fateful thud as of clods on a coffin, "Behold, thy sister-in-law is gone back to her gods."

Ruth was made of other stuff than Orpah. She had closed forever the pages of the book of her life in Moab, was done with the sottish existence of her own land and its stupid gods, and longed to breathe the freer, more invigorating air of Judah and to follow the God whom she had learned to love through the life and personality of Naomi.

Thus we have these two young women and the significant roads they took: the one forward-looking, with capacity to grow in favor with God and man, and with the courage to take a dare, who followed the highway to a royal destiny; the other, who went back to her gods, took the road to nowhere, the one remembered on the sacred pages of history; the other gone to join the multitudes of manhood and womanhood to sleep oblivious of all things, to feel the life and the spirit of the world, to come and go with the wind and the weather, ---to have lost through him an appreciable bit of confidence in man himself.

Listen to what the young adventurer said: "If we had known that the weather would be as bad over that part of the ocean as it turned out to be, we would not have started; but once we got into it, there wasn't any use turning back. There wasn't anything to do but keep going.

One road led back to the sensuous deities of the East, whose worship appealed to the animal passions of the multitudes of manhood and womanhood to sleep by their siren call to the senses.

Not liking the looks of the steep and stony road that led up from the river on the barren plains of Judah, Orpah went back to worship the gods of physical comfort, and to have the line of clods on a coffin, the one road to a rich, fat husband, and entertained their dreams or human nature. Pathfinders like Abraham who fared into an unknown land and followed the Divine command, when they were very much afraid, who defied the might of Rome, mistress of the world, to preach the gospel of Jesus throughout the Near East; Washington, who went over-against the mob conspiracy, deserts, and that intangible quality above and apart from all other in the make-up of human beings which gives the world its heroes, its superhuman virtues and failures."

"He buckled right in with a trace of a grin on his face. If he worried, he hid it. He started to sing as he tackled the thing That couldn't be done—and he did it."

Suppose for a minute that this magnificent venturer, this conqueror of intercontinen
tal space, upon taking the air and after turning around a time or two, had suddenly become overconscious of the hazards and had gone back to his gods, had taken the road back to the comparatively sure thing, the routine of his daily life. He, too, would have dropped into the echoless abyss of obliteration—just you and I would have lost through him an appreciable bit of confidence in man himself."

The Book of Ruth slips quickly into place in the whirling脑子 Testament. No sounding trumpets proclaims the advent of heroic characters when Orpah and Ruth are introduced, nor great names, no great events when their decisions are made. Their acts are very much of a color with the ordinary events of our daily lives, filled as they are with the comings and goings, meetings and partings. When Ruth went with Naomi known, the road to Judah did not dismay her. Whether the wrath of the highway she followed, the Divine record relates her life as a significant link in Hebrew history.

As I write these words, America's plucky young airman has just reached France. The world's hat is off, yes, is in the air, to this youngster who had a body of steel brass, who drove his plane 3,610 miles through storm and night, winging his way into the sunrise and into history. He turned the apparently "impossible into the possible, what seemed suicidal into a phene
nominal triumph of courage, determination, and that intangible quality above and apart from all other in the make-up of human beings which gives the world its heroes, its superhuman virtues and failures."

Gravely, but with deep affection, the older woman embraced her two daughters-in-law

Rejoices when men venture magnificently, not half crazed with the urge that leads them to conquer the elements or human nature. Pathfinders like Abraham who fared into an unknown land and gave up the welfare of man and to the glory of God. The members of this senior class have come, as we might say, to the "hop-off."

Their friends are watching them to see where they can make their own. Not to take the upward way to creative living.
wrestling with the angel for a blessing; Moses, climbing Sinai to get the law; Jesus, agonizing in Gethsemane—all took the steep uphill road to the creative life.

After all, taking the mountain road into the land of creative living is the natural and the normal thing. Follow the progressive course of civilization in its swing around the fertile crescent, from the dawn of history in Babylon, Assyria, Israel, Crete, Greece, Rome, Western Europe, America—and now its struggle in China. The story is a thrilling one of virile men who, cherishing lofty visions of human conduct and of human affairs, struggled to actualize their ideals in government, law, customs, the arts, and religion. No man can read the chapters in this vast book of civilization without being impressed that creative living is a natural state of man. But taking the upward road is not only the normal thing to do, it is the necessary thing to do.

Life is either going ahead or going back. Going back is great and more abounding life. But the biggest task of creative living is overcoming "the创新驱动 of the beautiful static picture of successful mediocrity."

Orpah, rolling in the wealth of Moab, is first glance a more appealing picture than Ruth, toiling in the fields of Judah. There are folks of no talent and no industry who, by reason of good fortune or of a fat inheritance, are able to subsist through life making a brave display in what Thackeray calls Vanity Fair. There are, I think, Sharps and others more less glorious vagabonds and human bloodsuckers.

These persons seem to run counter to the law of progress and to the trend of life. They are in the end but balloons inflated with other folks' vital breath. Pursuing the matter of their purpose and its surroundings—of engineering and architecture—there is going to be the head farmer to restore fertility to the run down farm and to prevent exhaustion of the soil of America—our greatest and most fundamental natural resource.

Herbert Hoover proved that handwork can analyze and control even so stupendous a business as feeding the world and thus prevent a universal famine. Handwork may strike up a shanty but it takes headwork to build. Woolworth buildings. Handwork may do something but headwork alone can and will ultimately tame the raging Missis­sippi.

And what shall I say of the control of tempestuous passions of men—of community squabbles, intersectional, interracial, interreligious strife, of war? They are abroad in the world. Are you young people of the graduating class going back to these gods whom we and our forefathers have worshiped? Or, are you resolutely to take the road to creating the ideal of understand­ing and peace among men? This is a job pre-eminently for the man or woman with a trained head and a trained heart.

What I have tried to make plain to you is that the road into the land of living men is an uphill thoroughfare. In acquiring an education you have taken to this road. The exigencies of existence, the making of a de­cency, the living of the abundant life, the service of fellow man, the salvation of the world from hatred, crime, poverty, famine, war, and the rest of the world's problems—and to subject yourself to an increasingly rigorous discipline of body, mind, and soul. Today the average of the college class, you have come a distance along a road that many worthy men and women have traveled. The way has been beset with diffi­culties and has bent the resolve, I hope. Does that sound strange? But unless your coming to this day means that you have learned to wrestle with the character, sharpened your native faculties, broadened your horizon, and mellowed your spirit, you have failed. You have not fought for what you have now attained, you are not an ounce heavier on the scales of life than when you came.

We believe we are justified in gathering here today to honor you for the distance you have already come along the road to character. We believe we merit the homage because you have real achievement to your credit. We, your friends, want always to use the new experience as the new en­countement for you, as the time when you
made another beginning on the one-way, straight-ahead career to a lofty though it may be a quiet destiny.

It gives us pause to contemplate the possibilities, say the probability, that many a young man or woman, who had stood this month where you will emulate Orpah's example. She had done very well, you remember, accompanying Naomi to the boundary of Judah. But there she was satisfied. She had fulfilled all the obligations of conscience and freedom of thought and bitterness toward those who disagree and shutness of mind, of contempt for those who take the road back to the gods of small men and women should possess open minds.

You have seen some of the awful results of truth is partial but valid.

The victor's share of locality, but of character. —William M. Taylor.

It is possible to be a Christian anywhere. Pergamum, the head of Satan's seat was, and yet even in that city there was a Christian Church, concerning many of whose members the Lord could say that they had held fast his name, and had not denied his faith. Christianity is not a thing of locality, but of character. —William M. Taylor.

In college you have learned some of the lessons of cooperation, of team work with your fellows in accomplishing objectives you could not have achieved alone. To some extent you have learned to subordinate your own will and wishes and personal preferences in the presence and for the support of causes greater than yourselves.

Are you now going back along the road to the gods of small men and women to stand on your own precious rights to the detriment of the common welfare? Along that road lie isolation, loneliness, despair, and a suicide of the higher self.

And once more. Here in Washington your teacher-friends have tried to show you the beauty and the pull of great ideals. Perhaps these teachers of yours have likened them to the cloud by day and the pillar of fire by night which guided the children of Israel on their forty years' trek through the wilderness and eventually brought them out into a land flowing with milk and honey. If you herewith cease making for yourselves ideals, if you are going to stop cherishing and following those of truth, beauty, and goodness, of purity of womanhood, of honor of manhood, of the greatness of God, you are taking a direct road back to the old gods and to a spiritual dissolution.

Life is always a need and a challenge. I hope you sense a vocation, a mission, and show you the need. I want therefore now to challenge you to forget the road back to outworn gods. I want to challenge you to the road of

...
**WOMAN'S WORK**

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

If there be some weaker one, Give me strength to help him on; If a blinder soul there be, Let me guide him nearer thee. —Whittier.

**REPORT OF Interracial CONFERENCE OF CHURCH WOMEN**

To the Woman's Board:

In giving my report of this conference I want to give you, first, the usual setting in which this uncommon conference was held.

Wyncote, Pa., is eleven miles out from Philadelphia, a suburban town on the Reading railroad, the station being called Jenkintown.

The conference was entertained at what is known as the Woolman School, operated by the Friends. It is not a school of the common kind, but is a school for adults, in which pressing-day problems are discussed, and honest application made of Christian principles. The group in summer school is small and all live in the building and share in the work as well as in the study and discussions. During the winter, in connection with their other work, study groups are held during week-ends, and this conference was held as one of these groups, or perhaps in place of one of these gatherings, being given by the director of the school.

The building is an old-fashioned stone residence, situated on a knob and surrounded by a twelve-acre park, there are porches on several sides of the house over which climb the beautiful wisteria vine, which was in blossom. At the edge of the lawn was a hedge that hid whatever was beyond, while the sloping lawns at the sides were shaded with various kinds of trees, the Japanese cherry and flowering hawthorn adding their beauty to that of the sweet-shrub and other beautiful shrubs and plants.

It was indeed a lovely spot in which to spend a quiet week-end and it was truly a quiet place for us to worship, and the street was so far away we were not disturbed by sounds of automobiles unless they came up the long winding drive to the school.

We were assigned rooms, each one sharing her room with one or more other delegates. Our meals were in the school, and we ate at one long table which was set for twenty to twenty-four. One meal there were so many that a second table in the sun parlor was used. Our napkins were marked with spring clothes pins upon which we wrote our names, and each time we went to the table we would pass them along and they were white and colored, of three theological schools where no color line is drawn.

Attention was called to the work of the Young Men's Christian Association and the Young Women's Christian Association, and someone stated that the colored people were treated in a more and better way by these organizations than they are by many of the churches. Attention was also called to the fact that the Federal Council does not hold its meetings where colored and white delegates can not attend and be entertained on the same basis.

The recommendations under this topic are given in section 1 of the findings enclosed with this report.

On Friday night we gathered in the living room around the fireplace with its cherry, fire, for the night was cool. The topic discussed was "Church and Race Relations." Would each person each woman was asked to introduce herself to the company by telling her name, place of residence, and the name of the organization in which she was working. One present then was Dr. George E. Haynes (colored) one of the executive secretaries of the Conference on Church and Race Relations of the Federal Council. Mr. Haynes spoke first of the plans to hold about eighteen of these educational conferences in various places, and of one soon to be held in Chicago.

The discussion of the evening was opened by Miss Mullineaux, still there was much food for thought in regard to the Christian way of talking about and treating those who are in many cases our equals in thought, education, and culture, but who are handicapped by the color of the skin. It was well put by Miss Taylor when she said that God did not make all of his flowers the same color, and she was satisfied to be just what she was, for she believed she was just where she belonged.

Examples were given of visits of one school to another, of visits of one Sunday school to another, of series of interracial meetings, of the custom of Baptist churches in Chicago, where pastors exchange pulpits, and similar exchanges in other places where it is felt the white and colored churches, of three theological schools where no color line is drawn.

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him three or four like the ones in the play he was sent and proved satisfactory, resulting in the hiring of many others in that plant.

A Young Women's Christian Association worker was sent to that plant. The men were not satisfied, and proved satisfactory, resulting in the hiring of many others in that plant.

The recommendations on this topic are in section 1.

Following this topic came the discussion on "Housing." This discussion was opened by Mrs. Gordon (colored), who is in the Department of Welfare in Philadelphia, and is a speaker and writer.

She said, "We do not want a black, or a white, world, but we want a human world."

She told of some of the difficulties that Negroes have in securing houses in desirable locations because of the attitude of residents. In one city thirty-five thousand houses were built, but not one for Negro occupancy. In another city a Negro dentist wished to buy a house, and his wife made the purchase and spent money and time in having it painted and fixed up. Just before they moved the residents in that section found out that a colored family was to move in, and when the woman went to the place she found the porches painted black, and markings all over the house with written threats as to what would happen if they moved in there. Of course they had to give up the house.

Even where they are able to buy good property and would keep it as nicely as anyone, they are often met with refusal because of prejudice. Some of this is due to the insanitary conditions in some colored sections, and it was suggested that much might be done to help those conditions through friendly visitation and helpful suggestions.

Many colored people are joining building and loan associations and buying homes that way, and it was suggested that they be encouraged to continue this as one solution of the problem of housing. See section 4 of findings.

Under the topic of "Health," the question of hospitals and hospital privileges was brought up as well as the training of colored nurses and doctors. There are two Negro medical schools and other medical schools where colored men may attend, but the greatest difficulty is to secure places for them.

It was suggested that church groups and interracial committees might work to help secure privileges in this direction.

Many of the colored people brought out the fact that in some places this picture was held old in some books, and others brought out the fact that in some places this picture had been replaced with one of Paul Laurence Dunbar.

Then in history pupils are taught what the white man did but not what the colored people did. Supplemental work is needed along this line to get the true history of our country.

The question of separate schools was discussed with their disadvantages. Allowing the children a feeling of difference and causing colored children to ask why they can not go to the same school with these others.

The matter of prejudiced teachers in mixed schools was mentioned, as colored children often lose interest because of the attitude of the teacher toward them.

One white teacher present gave an outline of programs which she had prepared and others presented other ideas which could be done for Negroes in America, and for Italians, Indians, Hebrews, German, Irish, English, Negroes, and others. These programs had produced a good feeling in the white community and led to further discussions of how to continue to get these races who were in the school, and it was suggested that the idea would be a good one to be continued in other groups besides schools.

Some colleges have courses on racial subjects, and the Philadelphia Normal has recently introduced a course in this subject.

We are called to the fact that after the war, mission schools were started in the South for the education of the Negro, and that churches were very much interested in these schools. Now that the Negro has the advantages of education in other ways, can the door be opened for him opportunity to use the education he has acquired? What can be done to help secure them places to work where they will not be the objects of the fruits of their labor? Have the people who started the mission schools lost their interest in the education of the colored people?

Another delegate said that the idea would be very, very hungry and a door was opened on a table of good things to eat which made his hunger increase, and then the door was shut. Colored people are hungry for the better things of life and when we can almost reach them the door is shut."

Dr. Haynes said that a certain missionary association had been a little ahead of others, but even they had not kept ahead of changes in the life of Negro people and the advances of the race.

Another delegate said that white people recognize the difference in classes in their own race but fail to recognize that there are different classes in the colored race. There are those whose actions give the impression that they have never made this discovery, and perhaps do not wish to make it; but that is where they have not kept up with the school which says they will find that colored people of education and refinement are everywhere making themselves known by their ability to do things.

As one speaker put it, "Suppose you are very, very hungry and a door was opened on a table of good things to eat which made your hunger increase, and then the door was shut. Colored people are hungry for the better things of life and when we can almost reach them the door is shut."

Dr. Haynes said that a certain missionary association had been a little ahead of others, but even they had not kept ahead of changes in the life of Negro people and the advances of the race.

Another delegate said that white people recognize the difference in classes in their own race but fail to recognize that there are different classes in the colored race. There are those whose actions give the impression that they have never made this discovery, and perhaps do not wish to make it; but that is where they have not kept up with the school which says they will find that colored people of education and refinement are everywhere making themselves known by their ability to do things.

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sent missionary societies, some were teachers, and others represented churches. They thought deeply, and discussed the questions with frankness, and yet with a loving appreciation of the feelings of others.

The conference closed with a religious service conducted by a Friend and in the manner of the Friends. A quiet time of meditation came first and then the leader, Mrs. Shipley, read a few verses from the Bible and gave a quiet, thoughtful talk about life, fruit, seed, as suggested by the words, "And trees bearing fruit, wherein is life." We urged white church women under auspices of local organizations visit such homes to give advice and instruction in good housekeeping methods.

4. That cases of violence toward colored people needs the white neighborhood to be aware of the concern of church people and that every community need a interracial group to help adjust such cases.

HEALTH

That special attention of church groups be given to the effort to provide hospital and clinical opportunities for Negro doctors as one of the best measures for the promotion of public health and the protection of the community against the spread of disease.

THE EDUCATED MEN IN COMMUNITY LIFE

In view of the frequent insults and embarrassments met by the educated Negro in the ordinary walk of life, we urge white church women to do everything in their power to change this situation.

MRS. WILLARD D. BURDICK

MINUTES OF WOMEN'S BOARD

The Woman's Board met with Mrs. W. C. Davis, E. E. Sutton, N. W. H. Lewis, Mrs. E. E. Sutton, Mrs. E. E. Sutton, Mrs. Nettie West, Mrs. G. E. Croseley, Mrs. Ed- win Shaw, and Miss Helen D. D. D. J. The meeting was called to order by the president, who read the one hundred and two minutes and some helpful prayer was offered by Rev. E. E. Sutton.

Minutes of the previous meeting were read.

The report of the treasurer was read and adopted. Receipts were $239, no disbursements. Balance on hand $721.05.

Mrs. West read a letter from John Manley to the Board of Directors. The letter was read by the President, S. O. Bond, A. S. Babcock, Sr., Mrs. E. T. T. B. W. A. T. W. D. Burdick, Mrs. E. C. Davis, D. M. Andrews and Artie Place.

There have been paid voluntarily in advance $306. The sum of $135 in pledges is now due. It is earnestly urged that those who have not paid give themselves the privilege at once of paying. Dr. Bond is to see about the middle of July.

We want him to visit our European churches and to do some research work. A well informed brother says that he will need all the money we can get for him. So if a few more persons would like to be among the contributors their co-operation would be welcomed.

If there is any mistake in the list of names given above the writer would be very grateful to have his attention called to it.

ARTHUR E. MAIN,
Chairman of the Conference Committee on the Faith and Order Movement.
Alfred, N. Y.

"It is not enough for the soul to be in need; the soul must also cry unto God. Need alone is the beggar of despair, but need with crying is the birthplace of prayer. The very distresses the soul is in are the birth-throes of such prayer."
A THOUGHT FOR THE QUIET HOUR
LYLE CRANDALL

Every person desires, or should desire, recreation. It is natural for all to look forward to some time of putting aside the cares of the day. But the real joy is not in having some few hours of mere relaxation; it is in finding in such times real rest for the body and real comfort for the soul. If we are to gain the benefit we desire, the body needs exercise in order to fit it for more tranquil experiences, but the brain needs it as well.

Under the head of recreation is amusement. One of the great problems which young people have to solve is, "What amusements do I indulge in?" I shall not attempt to answer this question, for each person must solve this problem himself. However, I wish to speak of some Christian Endeavor amusements which I believe might guide one in selecting his amusements.

In solving this problem one should consider two things—first, the influence on the lives of others. Everyone has an influence—either good or bad. He may choose an amusement which will not harm him in any way, but it may cause someone to stumble and fall. It is terrible to be a stumbling-block to another; Paul said, "If meat make my brother stumble, I will eat no flesh while the world standeth." This is a problem we must face. Let us solve it right.

In choosing our amusements it is well for us to consider, "What would Jesus do?" Would he indulge in this or that amusement? Would he approve of the amusements I have chosen? If we let this principle guide us, we shall make the right selections.

MR. RUBY COON BARCOCK
R. F. D. 6, Box 146, Battle Creek, Mich.

SUGGESTIONS FOR SABBATH DAY
July 16, 1927

On the blackboard draw a long line of telephone wires. However, in the middle of the line draw a red line. This would represent the prayer line between God and ourselves. Then name each one of the poles which extend from the line as being a key to success—obedience, faith, confession, forgiveness, persistence, submission, gratitude, etc. Explain how these things are needed if we would keep the prayer line between God and ourselves up and working. A prayer line is of no use to anyone unless it is used. Any more about a red line of telephone wires can send messages back and forth until there is a connection at both ends of the wire.

God, at the other end of our prayer line waiting to hear the messages we have to send to him. Shall we keep him waiting a day for our gratitude, our praise, our confession, and our intercession for others? He is more willing to give us things than we are to ask him for them. Even if we sometimes forget him, he will never forget us and will always be faithfully waiting at the other end of our prayer line for us to make our connection with him.
THE SABBATH RECORDER

January 3, 195 miles; January 10, 185 miles; January 17, 195 miles; January 24, 190 miles; January 31, 195 miles.
February 7, 200 miles; February 14, 185 miles; February 21, 195 miles; February 28, 200 miles.
March 7, 190 miles; March 14, 185 miles; March 21, 190 miles; March 28, 190 miles.
April 4, 200 miles; April 11, 190 miles; April 18, 190 miles; April 25, 190 miles.
May 2, 200 miles; May 9, 185 miles; May 16, 185 miles; May 23, 185 miles, May 30, 195 miles.
June 6, 190 miles; June 13, 185 miles.

THE PLACE OF CHRISTIAN ENDEVER IN CHURCH WORK

RAYMOND H. SHOLTZ
(Head of Central Association)

The relation of Christian Endeavor to the church has always been very close. Christian Endeavor is in the best sense, what it means, as having as one of its express aims that of leading young people into useful service in the church. This has been and should be a natural and necessary function of the organization. The opportunity of Christian Endeavor for serving the church is three fold:

1. In the first place, it should aid the church in supplying the religious needs of the younger members of the church community through its great social activities.
   Without some such opportunity for expression, such is found in Christian Endeavor, the spiritual life of the boy or girl is incomplete. He may attend the church services faithfully. He may be inpired and uplifted by an impressive service on Sabbath morning. A forceful sermon from the pulpit may fill him with a desire for the higher things of life. In the Sabbath school he may gain the knowledge of the principles of Christian conduct. But all of these will lose their greatest value if they are not given expression in some sort of activity of the mind and body. In the ideal Christian Endeavor society the young person finds this need supplied. There he finds an outlet for these pent-up religious emotions. He discusses his religious experiences with others. He takes part in the prayer service. He leads the singing of music, etc., that will make us agreeable companions for such people. Rev. E. E. Sutton of Milton Junction spoke of social fellowship. He said he was the duty of Christian young people to lead the world to higher ideals in social life. Mr. Adelbert Branch of White Cloud. He spoke of the results at Pentecost when the people were of one accord and one mind. He said a Pentecost would not hurt any community.

A quartet, consisting of O. G. Davis, J. D. Jones, Adelbert Branch, and Curtis Groves, sang "Savior, Teach Me." The service closed with prayer by Elder G. W. Lewis, and the singing of one verse of "Blest Be the Tie That Binds." R. C. B.

THE SABBATH RECORDER

We can not see the person at the other end of a telephone wire, yet we know he is there; it is the same way with God, although we can not see him, we always hear us and at all times answers our prayers when in his great judgment it is best for us.

YOUNG PEOPLE'S PROGRAMS

(At the Michigan and Ohio Semi-annual Meeting)

Two sessions of the Semi-annual Meeting at Jackson Center, Ohio, were in charge of the young people, of the regular program on Sabbath night; and the second, a fellowship breakfast on Sunday morning, given to delegates by the Jackson Center young people.

Mrs. Frances F. Babcock of Battle Creek presided at the first session. Howard Brooks of Detroit led the devotional service, reading Romans 12. Rev. J. W. Crofoot of Battle Creek gave two chalk talks illustrating the songs, "In the Cross of Christ I Glory," and "Oh, Little Town of Bethlehem." Mrs. Ruby C. Babcock of Battle Creek gave a talk on preparing for service, showing different ways of serving and how the requirements of the Christian Endeavor pledge help in preparing for service. After a short session of sentence prayers, the program went as follows:

1. "From Self to Service," was presented by the young people of the Jackson Center and Detroit church under the leadership of Mrs. Frances F. Babcock of Battle Creek. Miss Alberta Babcock of Battle Creek delighted the audience with two solos during this program.

The fellowship breakfast Sunday morning at the parsonage was largely attended and greatly enjoyed. A bountiful breakfast was served by the women of Jackson Center, followed by a program of songs and talks in charge of Miss Pauline Groves. The morning session was closed by singing the Young People's Rally Song, after which Rev. J. W. Crofoot led in prayer. Howard Brooks gave a talk on the meaning of fellowship, emphasizing the ability to work with others in a common cause. Rev. J. W. Crofoot spoke about Christian fellowship, which he said was more precious than anything money can buy. He stressed the need of preparing for fellowship with spiritual people and of cultivating the tastes in books, music, etc., that will make us agreeable companions for such people. Rev. E. E. Sutton of Milton Junction spoke of social fellowship. He said he was the duty of Christian young people to lead the world to higher ideals in social life. Mr. Adelbert Branch of White Cloud. He spoke of the results at Pentecost when the people were of one accord and one mind. He said a Pentecost would not hurt any community.

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DR. FRANCIS E. CLARK

AN APPRECIATION

In every generation there arise those few rare souls to whom it is given to understand the deeper spiritual meanings of life and to put them to the peculiar needs of the day. It has been the inestimable privilege of thousands of young people to be touched and enabled by one of these, Dr. Clark. We have loved and honored him but we know that the abundance and richness of his influence will not be known to the kindred of the earth as is Christian Endeavor and should be. The opportunity of Christian Endeavor for serving the church is three fold:

1. In the first place, it should aid the church in supplying the religious needs of the younger members of the church community through its great social activities.
   Without some such opportunity for expression, such as is found in Christian Endeavor, the spiritual life of the boy or girl is incomplete. He may attend the church services faithfully. He may be inspired and uplifted by an impressive service on Sabbath morning. A forceful sermon from the pulpit may fill him with a desire for the higher things of life. In the Sabbath school he may gain the knowledge of the principles of Christian conduct. But all of these will lose their greatest value if they are not given expression in some sort of activity of the mind and body. In the ideal Christian Endeavor society the young person finds this need supplied. There he finds an outlet for these pent-up religious emotions. He discusses his religious experiences with others. He takes part in the prayer service. He leads the singing of perhaps in the discussion of the topic. He works with others on the various commit-
endurance, it trains other beliefs. Most of all, it trains
while causes. It trains him to cooperate, discussions of problems vital to him stimulate
clear thought and expression. It trains
almost certain to be retained throughout
life. For team work is a vital element in society
active interest in the work and grow into
years there has been a feeling that our pro-
gress must be cared for. In some re-
A

the men and women who have been
trained in these things who will become the
useful interdenominational character of the church. Habits of
worship and service formed during youth when the mind is plastic, when the emotions
are strongest and impressions deepest, are almost certain to be retained throughout
life. A young person with such habits well
grounded will not drift away from the church as he grows older but will take an
active interest in the work and grow into
fuller service.

The church is in need of the help that Christian Endeavor can give if well. Are
we as Christian undertakers rising to these great opportunities for service? Are we
giving the church our best?

SEVENTH DAY BAPTIST GENERAL
CONFERENCE
WESTERLY, R. I., AUGUST 23 to 29, 1927
Your president is assuming that Recorder
readers are interested in a few brief articles about our coming General Confer-
cence and its program. During the last few years
has been the interest in our pro-
gram has been crowded too full, and
that the sessions are unnecessarily long. Your
present officers have made an honest effort to
remedy the situation.

Of course the routine business of Con-
cference must be cared for. In some re-


sions of problems vital to him stimulate
clear thought and expression. It trains
him in the giving of money and effort to work
while causes. It trains other beliefs. Most of all, it trains
while causes.

The general sessions of Conference will
occupy two hours in the morning, an hour
and three-quarters in the afternoon, and an
hour and one-half in the evening. We hope
the young people, when they have had less than six hours a
day. On Friday we have three hours in
the forenoon, but the afternoon is left open
for relaxation and recreation. This we
hope, will be a fitting preparation for the
Sabbath.

The youth group will have meetings
at 9 o'clock, just before the general sessions
of Conference. The young people meet in the
afternoon at one forty-five
of Conference. The
hours for the children have not yet been
decided upon.

BENJAMIN F. JOHNSON,
President. 
516 Post Building,
Battle Creek, Mich.

TRUEST HEROISM

[The following tribute to the brave ocean
talker is from the Union Signal. I am glad to
see the emphasis placed where it belongs
concerning the real heroism of this young
man. The clear conscientiousness that
resisted temptations to a popular evil, and the
splendid devotion to his mother are quite as
heroic as the bravery that faced the dangers
of that long flight.—T. E.]

When the Minnesota Woman's Christian
Temperance Union invited the National
Temperance Union to hold its fifty-third convention in
Minneapolis, it pointed with pride to the vast
wealth of the state in minerals, agricultural
products, and commercial enterprises. It did
not then realize that before the convention
should be held it would have attained a
unique distinction, for the commonwealths, as the childhood and
boyhood home of the hero of two great
times.

Fortunate is the state that can claim such
a fine specimen of manhood as Charles
Lindbergh, the young aviator who flew
alone 3,610 miles across the Atlantic in
thirty-three and one-half hours. His early
childhood was spent in Little Falls, a town
that for many years had been the home
of the Lindberghs, the grandfather of
Charles having settled there as a pioneer,
and a town within easy reach of convention
delegations, if ever there is a conference
further up the Mississippi River.

No wonder Little Falls went wild with
joy when the news of the success of the
trip was sent by the intrepid aviator. He did
remember the bright, lovable boy who grew
up in their midst, even then evidencing his
interest in every form of locomotion.

When questioned as to the life of his
boy, Mrs. Lindbergh said, "The large farm
which we lived furnished much of the
outdoor life for my boy. It was there also
that his interest in locomotion first mani-
fested itself in the form of a boat which
he built and on which he and his dog
companions went boating together."

Charlie's early education was received at the
Little Falls High School, from which he
graduated in 1918. For a year he attended
the University of Wisconsin in the
department of chemical engineering. When
his father was elected a representa-
tive to Congress from Minnesota he
returned home to work on the farm. During
these years, we are told, the lad and his
mother were together much, and his com-
panionship helped to mold his character.

Upon the death of Congressman Lind-
bergh in 1924, his widow moved to Detroit
and accepted a position as teacher of chem-
istry in the Cass Technical High School.
In compliance with the wish of his father,
Charlie flew over the old homestead to scat-
ter his father's ashes over the farm that had
so long been the family home.

Lindy's interest in aviation never waned; he
lost no opportunity to learn all he could
about air transportation, and finally entered
the air mail service. He was from boy-
hood a magnificent horseman and the tac-
tacular success that attended his flight across
the Atlantic was not the result of luck but because he had given years of con-
centrated thought to flying. To quote his
own words, "There was no casual unre-
paredness, as some people think. If I have
seemed to give you the impression of
being fitted out with a perfect ship, equipped
by men who took every care and precaution,
and nothing was overlooked." He could

THE SABBATH RECORDER

have well added that he had prepared him-
self for this adventure by a clean, sober
life, and earnest study.

Among the many tributes that have been
dead this Minnesota youth, none is more
discriminating than that given by James E.
Herrick, Congressman from Minnesota.
Mr. Herrick, who emphasizes a fact many
have overlooked, that Charlie Lindbergh was able
to make this historical trip solely through a
boyhood of self-discipline. "If he had not
lived a good, clean life he would not have
the fine young body, the stamina, the
nerve to make that long grueling flight," he
said.

Frank, honest, sincere, he did not hesi-
tate to announce in a country and among
a people who drink wine and liqueurs as freely
as water that he never indulged in alcoholic
beverages, and to decline to drink cham-
pagne at any of the many festive occasions when the company drank in his honor.

With simple, innate modesty, he gracefully
and graciously turned the compliments that
were heaped upon him by the makers of his own plane or to his country,
or won the hearts of all Frenchmen by in-
isting that what Captain Nungesser and
Farman had done was a much
more courageous achievement than what
he had done.

In this day, when there is much loose
talk about lack of reverence and respect for
parents, it thrilled the hearts of young
and old alike to remember the constant thought of their son, the aviator, and the reverence when he landed were, "Well, I made it.
Please cable mother." In the midst of ova-

(Continued on page 831)
THE SABBATH RECORDER

CHILDREN'S PAGE

MRS. WALTER L. GREENE, ANDOVER, N. Y.
Contributing Editor

DEAR CHILDREN OF THE RECORDER FAMILY:
I'm calling loud, I'm calling long.
Dear children do you please?
Your stories on this page belong.
I beg you on my bended knees
To write a letter, verse, or tale.
No matter if it's very small.
Oh, do it soon and without fail.
I surely want to hear from all.

Who'll be the next? This is my plea.
Come one, come all as a wink,
Do send a few short lines to me!
It would not be a waste of ink.

But in the meanwhile will send:—
Another little tale to read.
And if you like it, take your pen.
To let me have a word from you.

THE SCHOOL PRIZE

"See a pin and let it lie,
You'll need a pin before you die.
"It was a very exciting and unusual day to the children of the little town of Hilton. Not only was it the last day of school, but such a day for a time of rejoicing, but for two other reasons, at least, it was to be a day long to be remembered.

In the first place, the governor of the state, who had been a Hilton schoolboy, was to give an address at the school, which was in itself a time for rejoicing.

In the second place, he had offered a prize of twenty-five dollars, to be given to the most deserving pupil. No one, boy or girl who, in his opinion, was most deserving of such a reward. No one, except perhaps the principal, knew just what it was to be a day long to be remembered.

In the first place, he had offered a prize of twenty-five dollars, to be given to the boy who got the highest award; and he whistled merrily as he brushed his worn clothes.

"I have the best kind of prize already, the finest mother in the world, and no one has a better reason for being happy," he said, as he whirled the little mother around the room until she begged for mercy as she smiled through the tears in her tired blue eyes.

"No mother ever had a better son," she said happily. "Even if you do not get the prize, you deserve it when it was the old lady had led to the platform and given a seat of honor beside the governor. But greater still was his surprise and bewilderment when the great man rose at the close of the program and said, "Will Francis Austin please step to the front of the room!"

As in a dream, the astonished boy obeyed, and heard the governor say with his pleasant voice, "Dear boy, I am proud to give this prize to you. I consider that no other pupil in the school is so deserving of this award as you. I thank you above all for your kindness to my dear mother. I know you are a good son."

The kind words of the governor and the rousing cheers of an audience of school children, Francis very proud and happy, but dearest to his heart was the fact that all were his mother's words, "My son, I know you deserve it."

And as the words of the old rhyme remained as a guide through a very successful life."

"Pin, pin, and let it lie,
You'll need a pin before you die."

NOW YOU ASK ONE

H. V. G.

GAME 5

1. Who was the father of Abraham?

2. Who was Abraham's wife?

3. Who said, "We ought to obey God rather than men?"

4. Who said, "The wages of sin is death?"

5. What country did Ruth come from?

6. From what book of the Bible is this: "He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake?"

7. Finish this quotation, "Therefore all things whatsoever [twenty-two words]."

8. When was it that Jesus said, "It is written again, Thou shalt not tempt the Lord thy God?"

9. Into what sea does the River Jordan flow?

ANSWERS TO GAME 4

1. Paul.

2. Jesus.


4. First Kings, First and Second Samuel being the first two books of the Kings.

5. First Samuel.


7. To get the birthright, the rights and inheritance of the eldest son. Esau was really the older.

8. Ha-balk (prepared), also Haba-kuk; the a's and the u short. (Webster's New International Dictionary.)

9. Leah and Rachel.

10. Nehemiah (knee high), Bidad the Shuhite (height of a shoe), and Peter (because he was short of money) —Silver and gold have I none)."

TRUEST HEROISM

(Continued from page 829)

tions that would have turned the heads of older and wiser men than he, he kept in mind the mother back in America and sent her frequent letters. Surely America is safe when its sons in the midst of such temptations do not forget to share their triumphs with their mothers.

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or of the people peaceably to assemble, and to petition the government for a redress of grievances.—The Constitution.
THE CHURCH'S BUSINESS

"Why does not the Church do something practical, and something the world needs to have done?" How often we hear this question, and how often the temptation comes to conform to the world. Here is a good answer to that question: "Men who speak thus usually have in mind some specific task which they think the Church ought to do. For instance, the Church ought to settle strikes. If the Church can not settle strikes, why should there be any Church at all? The Church ought to give ex cathedra announcements in regard to the thousand problems which, like so many frogs, come up out of the Nile of modern life to disturb our complex civilization. Why does not the Church do these things? Because it is engaged in a greater business. The supreme work of the Church is to make the human heart right. That is the one thing which she has been given to do. Just in proportion as she does that, does she fulfill her mission. When the human heart is right there will be no strikes, no wars, no injustices or outrages in the world."—Dr. Charles Jefferson.
What a man is is shown by what he has done, by what he is doing, and by what we may reasonably expect that he will do.

—DR. W. J. SWAFFIELD.

What have YOU done
What are YOU going to do

For the Denominational Building?

THE DENOMINATIONAL BUILDING.
Ethel L. Titworth,
Acting Treasurer
203 PARK AVE., PLAINFIELD, N. J.