Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.

**The Denominational Building**

Ethel L. Titsworth

203 Park Avenue
Plainfield, N. J.

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**THE SIMPLICITY IN PRAYER**

Ask in simplicity. True need forgets to be formal. Its utterances fly from the heart as sparks from a blacksmith's anvil. Set phrases, long sentences, polysyllabic words, find little favor with the soul that is thirst for God and his grace. How brief are the words of the matchless prayer which Christ taught his disciples! Not a long word in it. "Temptation" is the longest, and the most of his words are of one syllable. If you would lead others in prayer, use no word that any one hearing you can not understand. Express their need as well as your own. Do not go to the mercy seat on stilts.

—R. M. Offord.

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**The Sabbath Recorder**

Vol. 166, No. 2

July 5, 1929
O Lord, our heavenly Father, help us to be thankful that thou hast called us to keep alive the tie that binds us together, and to lose sight of these ties in our boundless Sabbath idea. Give us a deeper sense of its importance as a fundamental law in thou own economy of grace. Help us to give it the place in our hearts which it so deservedly occupies, and to appreciate its value as a memorial of thee, and as a means of keeping us loyal to our Creator.

With this tie to preach the truth and give them the power from on high scattered over the wide world, who would win their fellows as loyal servants in thy kingdom. In Jesus' name. Amen.

"Blest Be the Tie" These are the first four words in an old song we all love to sing. Life would be miserable indeed if we were not for the ties that bind human hearts together in bonds of union, love, and fellowship.

There are the blessed home ties—the very first bonds of union and love we ever knew, and in which we could never get a start in life. In these ties we find our way made clear to the uplifting "faith of our fathers." By home ties families and brothers and sisters are made one in bonds that hold true, even though the persons are scattered in the world.

Here we get our first start in life that shall settle the question as to what we will be loyal for all the days and years to come. Separation of families and mother's love and loyalty to the good and the true will ever be cherished while we live. There is my new mother's love, and the ties that bind our hearts in Christian love:—these are the first four words in a song we all love to sing. These are the first four words in an old song we all love to sing.

Blest be the tie that binds; oug...
How the years do fly! What question can be more important than this one, to what are the influences of my life tending to bind my young people? Can any of our own influence upon them, "Blest be the tie that binds"? If not, what can and must be said of the ties we are weaving around them?

Precious Memories

It is only a telegram Of "Uncle Jesse" that Father's gone. Take him to Salem Friday. Funeral Sabbath day; but it awakens precious memories of my sixteen years in Salem, W. Va.

In 1890, thirty-eight years ago, Salem was a very different place from what it is today. Of business places, all the steps and struggles through which

Take him to

now know, with its fine church buildings, its excellent college plant, its paved streets, the strong leader—the one to whom a pastor

rises of my sixteen years in

was my right hand man. I am sure he would have been asked:

Serious financial trouble made him a poor man at last, but he was rich in his offerings for every good cause. Really, what he gave away, but he chose to enter active service for his kindred, he did for the first $1000 giver for this worthy cause.

"An Undivided Trinity" Some one has written of repentance, faith and baptism as an undivided Trinity. The question has also been asked: "Why do not more of those converted in great revivals go forward in baptism and unite with the church?

We must not overlook too many "ands" when we study the Savior's instruction as to the duties of those seeking the kingdom of God.

When Peter had preached until his hearers were "pricked to the heart"—that is, brought under conviction—they asked what they must do; the answer came, "Repent and be baptized every one of you... and ye shall receive the gift of the Holy Spirit." Too many preachers seem to overlook the positive command, to be baptized, and the desirability of the ordinance as a matter of obedience, if for nothing more. The step, when taken, reveals a wholesouled desire to obey the Master in every particular. This shows the true spirit of a loyal child. The loyal subject loves to obey the king's command. Baptism is not only a duty, but a significant expression of discipleship.

It is regarded by many as a beautiful symbol of Christ's death, burial, and resurrection. It is an expression of our faith in the facts and doctrines of redemption, and represents the cleansing from sin that Christ came to wash away, but he chose to enter active service for his kindred, and bless the world for all time. Really, what he gave away he saved, and in this way his generous gifts are going on to promote causes he loved.

Uncle Jesse was the very first man to respond with $500, which he afterwards doubled, making

In matters of both church and school he was always wise, considerate, and generous. When the college was in distress for a piano, Uncle Jesse came to the rescue and presented it with a fine out of pocket.

When we were in distress for a publishing house and denominational building, and the editor carried his plea to Conference for the first printhop and denominational headquarters in all its history, Uncle Jesse was the very first man to respond with $500, which he afterwards doubled, making

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the old slavery days, the fact that the ques­
tion of involving it in politics was not considered sufficient to silence a religious paper regarding the sin of slavery.
As a people, Seventh Day Baptists in these days do stand for effective prohibi­
tion and enforcement of the Eighteenth Amendment. It stands for the Volstead law. We stand for complete separation of Church and State. We believe in the Con­stitution of the United States and in the majority rule for government. We want clean and honest politics and methods of government that stand for the general wel­fare. We believe in opposing corruption in whatever party it may be found. Regard­ing all such things, we believe every reli­gious paper should be frank and out­spoken. Where Christian and important moral issues are involved and public senti­ment must be strengthened in favor of right against wrong, it must be the duty of in­dividuals and groups of people and of reli­gious papers to take a clear stand in favor of the right. Whether acting as individuals or in behalf of organized churches, we have, not only the right, but a duty to judge policies of support or oppose parties or candidates that have to do with the above mentioned principles of government.
If this be politics, make the most of it. The SABBATH RECORDER has always stood on the right side of the way and it is not likely to change front today on important moral questions, even though they do have some connection with politics.

A Teen-Age Number of Sabbath Services As soon as the reports of the excel­
ten Teen-Age Conferences are all in Brother Bond’s hands, we are expecting him to prepare copy for a Teen-Age Num­ber of the Recorder.

Going to Conference The editor has finally decided to attend the General Conference in Riverside, Calif. He leaves Plainfield on Friday morning, July 6, expecting to pass the Sabbath in Alfred, N. Y.

He goes by the Erie railroad to Chicago, and expects to be in the Conference people there. During his absence, Mrs. Frank Langworthy, his helper in Recorder work, will have charge at the office. We hope our correspondents will be able to furnish copy as usual, thus making the work easier for her.

REPORT OF THE COMMITTEE ON RE­VISION OF DENOMINATIONAL LITERATURE

[This report belongs in the Tract Board Minutes, published last week. It was re­ceived too late for that issue.—T. L. C.]

To the Board of Trustees of the American Sabbath Church of Christian Science:

In behalf of the Committee on Revision of Denominational Literature, I beg leave to report that the committee held a meet­ing at Alfred, beginning with the after­noon of March 2, and ending on the fol­lowing Monday afternoon. In all, seven sessions were held, namely, one on Friday afternoon, on the evening after the Sab­bath, three on Sunday, and two on Mon­day afternoon.

Very much of the time of these sessions was devoted to informal discussion of reli­gious problems relating primarily to Sev­enth Day Baptists as well as the relation of Seventh Day Baptists to the religious world at large. Among the topics dis­cussed were the following:

First: Suitable printed help for Sabbath services of pastorless churches and groups of lone Sabbath keepers.

Second: The common interests between the Jews and Christians; especially Seventh Day Baptists and Adventists.

Third: What can be done to help our young people retain their loyalty to the Sabbath; especially those who have had unusual opportunities for education.

Fourth: The nature of Sabbath observ­ance.

Fifth: The history of the development of religion.

Sixth: Suitable material for courses of study in religious instruction for Seventh Day Baptists.

Seventh: The attitude of college young people toward religion.

The ramifications of the discussion of these problems cover almost every phase of our denominational work and our rela­tions to the religious world.

It is becoming more and more clear that the production of suitable literature to meet the problems arising within our denomina­tional fold, as well as the problems which we have in common with the religious world at large, is growing increasingly difficult. The chaotic state of religious thought and the modern methods employed by religious organizations to promote the cause of reli­gion in our own immediate midst and in the world at large, demands our best thought and our most careful deliberation. In this connection, the committee wishes to ex­press its grateful appreciation of the serv­ice Professor J. Nelson Norwood, dean of the College of Alfred University, who met with the committee for two of its Sunday sessions. That of Sunday morning, two hours and a half in length, was spent "in considering questions put to Dean Norwood by members of the committee in regard to the religious views, aspirations, tendencies, attitudes, and other problems of young people in religion; in particular, those of college years, and especially Seventh Day Baptist young people."

Action was taken as follows:

1. The committee voted to recommend that the Tract Board publish a tract pre­pared by Rev. Arthur E. Main, entitled: "How shall we keep, or observe, the Sab­bath?"

2. It was voted to recommend to the Board of Managers of the Seventh Day Baptist Missionary Society and to the Board of Trustees of the American Sab­bath Tract Society that the publication of the "Seventh Day Baptists Pulpit" be re­sumed as was done a short time before.

3. It was voted that the committee make provision for the preparation and the distrib­ution of stirring addresses along three lines:

(a) To pastors and for church leaders, urging a more definite, connected, and con­tinued effort in the matter of education of our people in reference to the Sabbath, Sabbath observance, and denominational interests.

(b) An appeal to parents and others for a more definite, systematic, persistent, and constructive religious education in the home.

(c) An appeal to the young people of the denomination in behalf of the gospel minis­try.

4. It was voted to ask Rev. William D. Burdick to prepare the address mentioned above; and Rev. Arthur E. Main to prepare that named in "c" above.

5. It was voted to ask Rev. William L. Burdick to be a committee to act in con­sultation with Rev. Arthur E. Main, Mrs. Dora K. Degern, and Miss Ruth Phillips, to take into consideration the preparation of material for courses in religious instruction for Seventh Day Baptists. This action contemplated, in particular, the produc­tion of printed matter for use in homes, and in classes connected with the church.

6. It was voted that Professor Nor­wood be requested to prepare for publica­tion material that would give an over­view of the personal experiences which he had related to the committee.

7. The committee expressed its gratifi­cation that Rev. William L. Burdick had well under way, material for a tract set­ting forth the differences between Seventh Day Baptists and Seventh Day Adventists.

8. The committee voted to express to Professor Norwood its wish and hope that he follow out to completion, his purpose to write "A History of Religious Education." In this connection, the committee wishes to express to his dean, his appreciation of the publications of James G. Frazer.

9. It was voted to recommend to the Tract Board a new edition of the catechism on the Seventh Day Baptists. It was voted to recommend to the Tract Board that it take under consider­ation the advisability of making a distribu­tion of the surplus stock of copies of the book "Spiritual Sabbathism" by Rev. A. H. Lewis. Each copy thus distributed, to have enclosed an insert containing a reference to cer­tain writings of James G. Frazer, especial­ly his "Golden Bough.

10. The committee placed itself on record as being in favor of learning that Rev. Arthur E. Main had in preparation, through a course he is giving to classes in Alfred University, material for a manual on "Sabbath Study," covering the entire
A FRIENDLY COMMENT

DEAN JOHN N. DALAND

I have been much interested in the articles by Rev. A. L. Davis in the RECORDERS of June 4 and 11. Mr. Davis is the sort of man who thinks clearly, who knows what he thinks, and is not afraid to say so. He has a platform and has the courage to stand upon it openly. Such men are needed leaders.

Mr. Davis says much about faith. He thinks that a fundamentalist by faith accepts the truth of doctrines which he cannot prove. In the case of many of the findings of science, he thinks that the results are accepted by faith rather than by proof.

Has Mr. Davis meditated upon this, that modernists may also have faith? Faith satisfies Mr. Davis when he does not have actual proof. He is orthodox. I satisfy myself when I do not have actual proof. I am not orthodox. As a modernist who believes that God created human reason, just as much as he created the Bible, I have faith that God will accept my worship, my service.

If Mr. Davis can not in all points explain why God allowed these different views to evolve, I have faith that God will take care of the unexplained in his own way and at his own time. And I think that this faith of mine makes me a child of God just as much as if I were orthodox.

No school of thought—not fundamentalism, nor modernism, nor any other—has a monopoly of faith.

If I were in Mr. Davis's church, he would find that I would back him up in every practical measure for the betterment of people and the good of the community. In what respect, then, is his orthodoxy superior to my modernism? Is it because he thinks that orthodoxy is more pleasing to God? I think that modernism is pleasing to God. Both modernism and fundamentalism are philosophic backgrounds for the camp in which we find ourselves is determined by a thousand factors, many of them outside of our own control. God, who created us all with our capacities for different views, no doubt loves us all and expects us to work out our own salvation in our own ways.

Let not Mr. Davis or any fundamentalist think that we modernists are terrified because some other modernists have gone too far. All extremists go too far. Mr. Davis would not, if he had the doctrine of infant damnation; yet how orthodox that was in olden days!

As a modernist I must have absolute freedom to think, to be glad, warmly welcoming all others to the same rich freedom.

JAPAN and KOREA. Many students, as they look on unchristian American life and industry, give up their faith. These countries have adopted America's ideals of independence and democracy. They have learned the secret of work and material organization, but they have not to a great extent taken on the ideal of America's Christianity. This must be because we ourselves are not sufficiently Christian. Both of these countries need higher ideals. They need, as all countries do, a post-graduate course in Love.

The world is calling for men and women who practice the teachings of Christ—Record of Christian Work.
THE SABBATH RECORDER

Albion Home Benefit Society For Woman's Board. 35.00
Alfred, First For denominational building. 5.00
Alfred, First For For Ministry 5.00
For Missionary Society 50.00
For Tract Society 5.00
Dodge Center Sabbath school For For Sabbath School, China 1.00
Genee, First For First Baptist Church, China 6.45
For Missions 35.00
Hartville Ladies' Aid society For For Woman's Board 20.00
Hopkinton, First For For Missionary Society 20.00
For Woman's Board 20.00
Hopkinton, Second For For Tract Society 31.34
For Missionary Society 5.00
Marlboro Christian Endeavor society For denominational building 8.00
Milton For Missionary Society 40.25
For Tract Society 20.00
For Missionary Building 10.00
New York City For Missionary Society 10.00
For Tract Society 10.00
For denominational building 10.00
North Loup Women's Missionary society For Young People's Board 75.00
North Loup Christian Endeavor society For For Young People's Board 35.00
For denominational building 120.00
Plainfield Women's society For For Woman's Board 75.00
For Christian Workers 75.00
For Milton College 75.00
For Salem College 75.00
Rockville For Missionary Society 44.00
For Tract Society 5.00
For Ministerial Relief Fund 5.00
Rockville Sabbath School For Missionary Society 10.00
Rockville Ladies' Aid society For Missionary Society 20.00
Shiloh For denominational building 75.00
Verona For For Woman's Board 5.00
Walworth Helping Hand society For Woman's Board 15.00
White Cloud For For foreign missions 48.83
White Cloud For For Woman's Board 25.00
Seventh Day Baptist Christian For For Woman's Board 73.83
Endeavor Union of New England 5.00
From Hopkinton, First 5.20
From Hopkinton, First, seniors 80.00
From Hopkinton, First, intermediates 88.00
From Pawcawaukee, seniors 5.20
From Pawcawaukee, juniors 88.00
From Rockville seniors 2.62
From Rockville juniors 88.00
From Waterford seniors 4.34

Denominational budget $8,606.63
Special $389.56
Balance June 1, 1928 20.12
Total $9,483.17

HAROLD R. CRANDALL,
Treasurer.

THE SABBATH BEFORE MOSES

J. A. DAVIDSON

Great objections to the Sabbath are taken by some because that institution was incorporated in the law when it was handed to the people by Moses. Therefore, they say, that as the law came to an end at the resurrection of our Lord, the Sabbath, also came to an end.

Much labor and exertion have been spent in the endeavor to prove this, even to the extent of perversion of Scripture texts, blasphemously against Jehovah; also by writing off letters derogatory of the Sabbath, and in favor of Sunday, and criminally forging the names of the apostles, and what certain men are pleased to call the fathers of the Church. In reality, it is proved beyond a doubt, that the apostles and fathers, so named, never knew anything about these letters, or the controversy over which they were written.

It is noteworthy that the letter to the Ephesian Church of Revelation 2:1-7 mentions that they had among those that held the doctrine of the "Nicolaitanes," but that they hated this, even as Jesus also hated it. Likewise the third letter, verses 12-17, written to the church at Pergamos, severely reprimands that church for nursing this same doctrine, together with the doctrine of Balaam. Now it is generally agreed that these churches represented the Church in the early period of its history. Therefore these abuses were found in it at that time.

A question arises as to what the doctrine of Balaam was, and, also, what the deeds of the Nicolaitanes were. Jamieson, Faussett, and Brown, in commenting on Revelation 2:6, say that the Nicolaitanes were professing Christians, who, like Balaam, tried to introduce into the Church a false freedom, that is, licentiousness. This was a practice in the opposite direction from Judaism. These symbolical Nicolaitanes, or followers of Balaam, are represented by Paul's doctrine of the grace of God, in a phrase of lasciviousness—2 Peter 2:9-22. They were Antinomian Gregories.

It is also worthy of note that this third letter, to the church at Pergamos, indicated the period of the Church from Justin Martyr's time forward, for a considerable time. Justin Martyr, though apparently a very zealous Christian advocate, never gave up his old heathen philosophy. He is practically the first advocate of Antinomianism, or the theory that the law of the Ten Commandments was set aside by the resolution of the apostles in Acts 15:20. As the Judaizers that troubled the Galatian churches went to the extreme in imposing the whole Mosaic ceremonialism on the Galatian churches (see Galatians, chapters 2, 3 and 4), so Justin Martyr and his followers went to the opposite extreme in propagating this pernicious doctrine that God's law of the Ten Commandments was included in the decree of Acts 15:20. Hence we have the doctrines of Balaam and the deeds of the Nicolaitanes so severely dealt with in 2 Peter 2:9-22, Jude 11, and Revelation 2:6-14. It sprang from this "no-lawism" theory. And this same "no-lawism" theory is working sad havoc among the Christian bodies of today. From it also sprang the "no-Sabbathism" theory.

Now, with this understanding, we will look into the Sabbath as it was before Moses' time, that we may see that neither its institution nor its obligations rested either on Moses or Israel, but in the beginning God created the Sabbath for his own distinctive honor, and for the benefit of his own living creatures, and all creation.

We find, by reading the first chapter of Genesis, that God created six working days, and perform certain works on each one of them. And God looked over the works of his power and declared them well and perfectly done. He then made the Seventh day to be an everlasting witness, or memorial, of his supreme authority over this perfectly created universe. And this day he blessed, that is, he exalted it above the other days. And he sanctified it, that is, he separated it from the other six days of work, unto holiness. Therefore it is called "Holiness unto the Lord is Exodus 31:15 (margin); 20:11; 31:17; Ezekiel 20:20. So in keeping the Sabbath we honor his loving-kindness for nursing his own-ness—2 Peter 2:9-22. They were Antinomian Gregories.

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as the Sabbath was the memorial witness of Jehovah's creation of all things, by Jehovah's own appointment, and as Noah was a perfect man in Jehovah's sight, and recognized this Sabbath memorial, we must admit that he was a Sabbath keeper. Let us then notice Noah's character. Genesis 6: 9-13, 9: 1-20, 11: 1-9, 7. Now, Noah's faith and our faith should be just the same, the only difference being that he was on the one side of the cross, and we, on the other. He believed in a coming Redeemer, we believe in the Redeemer who has come. He believed in the same Christ that we do, and became heir of Christ's righteousness "which is by faith," Hebrews 11: 7.

Next we will take a great-grandson of Abraham. Genesis 26: 5; and say, "Abraham obeyed my voice, and kept my commandments, my statutes, and my laws." Genesis 26: 5. Here is possibly the first instance of the Sabbath commandment being broken. Therefore the Ten Commandments, or their principles, were promulgated in Eden. Examples of each of these commandments being broken are found in the following:

First commandment, Exodus 7: 17-25.
Second commandment, Exodus 12: 12; Numbers 8: 18-20; Genesis 20: 12.
Third commandment, Genesis 34: 2, a punishment for transgression of third commandment.
Fourth commandment, Genesis 4: 3; Exodus 16: 27-29.
Fifth commandment, Genesis 9: 25, 27; Genesis 28: 21-22.
Sixth commandment, Genesis 4: 3-13; Genesis 9: 6; Exodus 1: 22.
Seventh commandment, Genesis 34: 1-2; Compare 25, 26; Genesis 38: 12-18.
Eighth commandment, Genesis 3: 1-13; Genesis 31: 30-32.
Tenth commandment, Genesis 12: 15-17; 25: 31-33.

Thus we see the violation and punishment of every one of these Ten Commandments being broken, even though Moses through. Therefore, the Ten Commandments and the Sabbath could not be Jewish, because there were no such people as the Jews among the children of Abraham by faith. Therefore if we are children of a perfect father he expects us to walk in the steps of the faith which that father had. Romans 4: 1-12.

Now to prove that the giving of the Ten Commandments through Moses on tables of stone was not the giving of Ten Commandments, but that they are what is referred to in Genesis 26: 5, which verse speaks of Abraham offering sacrifices. That is, he offered sacrifices before the time they were written on the stones, thus showing conclusively that the principles contained in them were from the beginning and can never be annulled.

God commanded our first parents, saying, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt die." Genesis 2: 16-17. Therefore the command every sin that can be committed was forbidden, and every sin that can be committed is forbidden in the Ten Commandments. Therefore the Ten Commandments, or their principles, were promulgated in Eden. Examples of each of these commandments being broken are found in the following:

First commandment, Exodus 5: 1-5. Moses and Aaron went to Pharaoh and made request that Israel have time off to hold a festival unto the Lord. That this festival was called the Sabbath is shown by the word "rest." Exodus 5: 1-5. Pharaoh charged Moses and Aaron with being instigators, and appointed people on to keep the Sabbath. He used the word "Sabbatismos", the same word that is in the Sabbath commandment, "Remember the Sabbath day to keep it holy. It is also used in Hebrews 4: 9, and the translators translated it "rest." (margin, "Keeping of the Sabbath.")

So we see that Moses and Aaron were forced to work, working away against real difficulties, to gain for their people liberty to keep the Sabbath while they were slaves in Egypt. And they conducted this campaign by the authority of Jehovah, for Jehovah said, "My glory will I not give to another" (that is, the devil), "neither my praise to graven images" (sun-gods). Isaiah 42: 8.

Note: We might grant that Christ rose from the dead on Sunday. We might grant that the dispensers held a communion feast on Sunday. We might grant that Paul told the Corinthian Church to lay by a portion of their means for charity, on Sunday, and that the disciples met in their upper room on Sunday. But these things do not constitute Sunday as the Sabbath. In fact, we give testimony on other days of the week without being proof that such day was the weekly Sabbath. These things cannot change the facts that God blessed the Sabbath, exalted the Sabbath, and sanctioned it (set it apart for sacred purposes), as an everliving witness and memorial of his power and authority as Creator of the whole universe. He made it his seal with which he sealed his creation, and declared to all who beheld him he made in his own likeness, should keep it and honor it. And there is no power in heaven, on earth, or under the earth, that can change that fact. Therefore the Sabbath must ever remain as long as the heavens and the earth remain, until the great Creator issues an amending decree, or one annulling it.

"There remaineth therefore a keeping of the Sabbath to the people of God." Hebrews 4: 9 (margin and Revised Version).

ADVENTURES
DEAN ARTHUR E. MAIN

Human progress has been due to adventures. When Abraham, or the Chaldees, to go to an unknown land, his adventure was a beginning of the Christian Church. If one were to turn away from the great attractions of the Egyptian Court to cast in his lot with the Chaldean, he made a great adventure when he turned from being a persecutor of Christians to a willingness to be himself persecuted for his faith. Luther and his fellow-workers ventured when they began a struggle for the liberty of the individual for that judgment. People who in England after the Reformation accepted the Sabbath doctrine, were adventurers, but they gave to England and to the world a new Church, new martyrs, state-saints, business men, scholars, hymn and prose writers, and great preachers of the gospel. The founders of the New York and Miami Church of Christ, the leaders of the Religious Society, and the leaders of the Advent movement, are all adventurous. The signers of the Declaration of American Independence, were held adventurers. It always required the same spirit to live and struggle for human rights and advancement.

Our organized missionary, publishing, and educational work is due to faith and hope ready to venture. Our China mission, the publication of the Sabbath Recorder, the undertaking of the work, was due to the receipts from subscribers, and the building of an expensive publishing house, are nothing less than large-scale ventures. The only justifiable reason for doing large-scale work is the conviction that they are in the interests of cherished truths.

Our writer, E. H. Lewis, of honored memory, said that our theological seminary is a center of denominational interests and hopes. It is very true, but the seminary costs are considerable when we think of our small numbers; but exactly the same may be said with reference to our work in China, Holland, and elsewhere; to the Sabbath Recorder.
corder, and to the publishing house. In other words, we must give up the struggle or adventure.

When I was a student in college, there was a professor who dealt in a small way in works of art. President Anderson once said to him, "Why do you not engage in business?" He replied, "There is small demand for such goods." President Anderson said, "Create a demand by furnishing the means to turn the seminary over to the denomination. Some favor moving the seminary to some other place and environment. Personally, I favor a legal separation if practicable; but even a little acquaintance with the history of the university and its department of theology, shows that such changes involve many and complicated legal problems."

Our present and pressing duty seems to me to be to increase the equipment of the seminary in order to provide not only for necessary, but also for denominational needs, but create demands for the service it can then render.

Have you a friendly interest in this vital matter? You are cordially invited to write to me with suggestions or questions.

Alfred, N. Y.

HOW LONG WILL INVENTION BE TRAILED BY A CURSE?

Arthur Brisbane tells the story of a machine that turns out 35,000 automobile frames a week and requires only thirty-four men to keep it in operation. And the introduction of mining machinery promises to throw 200,000 miners permanently out of jobs. Experts say that the uniform five-hour day is near. They even tell us that it is an average of the American people. What is to be done with the surplus men? That is now one of the overshadowing problems of the nation.

Unemployment is no longer mainly the result of a strike, a lockout or a panic. It is a phenomenon of abundance. It is not an emergency call for temporary relief. It is the pressure of compulsion for a profound economic and social readjustment. First, how shall labor be rationed so that none will be overworked and all be employed? Second, how shall income be rationed so as to avoid the evils of both poverty and luxury? Third, how shall surplus time be utilized so as to avoid dissipation and to make its proper contribution to human life? How can the nation find answers to these questions, the invention of labor-saving machinery will continue to be trailed by a curse, and the nation itself will be unable to make the necessary adjustments.

The Holy Spirit and God's Word are the Christian's chief sources of power with men and should be relied upon above all things else; but as in business so in evangelism, the disciple is expected to use other means of appeal. Among the foremost appeals in potency is the Christian's own experience in coming to Christ and in following him.
MISSIONS AND BUDGET APPLICATION

In this department last week, under the caption "The Experiences of Others," appeared a paper on the budget of the Watchman-Examiner in the Northern Baptist Society. Below are given other quotations from the same symposium. These are given, of course, in key voice sentences that are important in the sense of what our other secretaries are saying while on the field, and may require consideration on the part of those directing our work.

Some of the criticisms of missions today are well founded. We are in a transition period. Many readjustments, changes, and attitudes in administrative procedures will need to be made. If the board secretaries lack courage, if they are content to remain in ruins, we shall lose the support of the average Christian layman. And, if all of us will be patient and fearlessly meet the problems of change, faith in each other and in the Christian nationalities, we may be sure that the future of missions will be more glorious than the past.

The present situation in China may have its liabilities, but there are also assets. Transitions in responsibilities, readjustments in organizations, development in the indigenous church of Christianity are being made more easily and more rapidly than in the past days, just because of the present revolution and the changes we have come. The assets may prove larger than the liabilities.

A third complication is our budget system and method of its application. I have yet to know of a budget that is satisfactory. The psychology of it is all wrong. With an ideal program there must be a budget that is just as ideal. There has not been the slightest inclination to make a contribution. In one form or another, we are asked to subscribe to something and the secretaries are very timely. They surely need vision and courage—vision to see what is going on, and courage to keep a steady hand in the midst of clamor, to say no, to say yes, to withdraw and continue, and to attempt the seeming impossible.

The missionary secretary is not in position to speak for the present Commission, because he did not author the resolutions. Hence the whole budget plan was to give people a view of denominational needs, to encourage people to give to all denominational interests, and at the same time to make the budget so elastic that churches could be credited on their quotas for all contributions made by them to foreign agencies or any denominational object while making an appeal for a united budget there was no attempt to dictate as to what objects people should give believing that matters in the long run would even up and that, if they did not, nothing would be gained by attempting an equalization before the people were prepared for it.

THE PEACOCK ROOM

MARY A. STILLMAN

In the Freer Gallery of Art, adjoining the Smithsonian Institution at Washington, is a most unusual room decorated with peacocks and peacock designs by James McNeill Whistler.

With examples of the work of this versatile artist may be seen in the Freer Gallery: pencil drawings, etchings, water colors, and oil paintings in several styles besides the unique Peacock Room.

This oblong apartment was formerly the dining room in the London house of Mr. Frederick Leyland, a wealthy shipbuilder. After he acquired the house, he had it entirely redecorated. The dining room was entered to a young architect named John L. Pearson, who hung the walls above the paneled wainscoting and the ceiling with painted Sabin wallpaper. The walls were designed an elaborate series of shelves and brackets to hold Mr. Leyland's blue and white Nanking china. A large painting by Whistler, called "Rose and Silver," the Princess from the Land of Porcelain, was hung above the mantelpiece over the fireplace.

The young architect, who had posed for "The Princess," was the daughter of the Greek consul-general. Her black hair, the rose and silver, the picture in her hand, and the decorated screen behind her, all gave to the picture a Chinese effect. When Whistler saw the room he objected to the red border of the dining room rug and the red flowers painted upon the walls, saying that it detracted from the picture. Mr. Leyland agreed to remove the red border, and to allow Whistler to paint over the offending flowers. Thus he did with yellow and gold, but the effect was not satisfactory. Then Mr. Leyland engaged Whistler to redecorate the walls, painting him five hundred guineas for the work.

The artist decided upon an entirely different color scheme. Upon the large wall spaces opposite the entrance he painted a group of peacocks in natural colors. He designed a built-in sideboard for the end of the room, and a picture of a pink peacock and a green peacock named "Pink and Grey." On the brackets and in smaller wall spaces, he used conventionalized designs of peacock in gilt in many varied forms.

This required constant work for several months, so the artist demanded more pay, setting his price at two thousand guineas. Leary to make this, but finally compromised on one thousand. Mr. Leyland considered the reduced amount an honor and agreed to finish the room. Instead of hanging "Pink and Grey," he painted upon the wall space "The Rich Peacock and the Poor Peacock," symbolizing the shipbuilder and himself. These figures are painted in gold. Mr. Leyland has his tail spread, and in the eye of every feather is a golden sovereign; the poor peacock's tail is down in a defeated attitude, containing not even a shilling!

Upon the death of Mr. Leyland his house and its furnishings were sold at auction, and after awhile "The Princess" and the "Peacock Room" came into the possession of Mr. Freer. They were removed to Detroit, where Mr. Freer erected a small stone house to contain them. After a few years the new owner decided to give his art treasures to the nation, and the Institution accepted them. The Freer Smithsonian Institution. As the room decorations were upon wood and leather, they were sent to Washington where they may be seen by anyone who is interested.

CARRIER PIGEON WON FAME IN WAR

The dean of the war-time carrier pigeons, "Charlie," the popular little bird, was able to convey the bird during the four-year German occupation of Lille, France. The pigeon's owner, Maurice Richard-Ment, a pilot, was able to conceal the bird during the four-year German occupation of Lille, and Charlie carried hundreds of valuable messages to allied authorities. During the same period, he also acted as a "pension" of two francs a month from the French government.—Our Dumb Animals.
Education Committee of the Day

The Education Council of the Day

_The Sabbath Recorder_

**LEADERSHIP OF THOUGHT**

**The Christmas Eve**

President Booth C. Davis

Baccalaureate at a small University, June 9, 1918

Text: Give me understanding and I shall live. Psalm 119:144.

In the Pleistocene age there were monstrous animals that waded about in the prehistoric swamps of that age. The skeletons of these mastodonts, now occasionally brought through light to excursions, reveal a type of life long since extinct on this earth.

We wonder at whose hand they met their death. But scientists tell us that no one human species is not extinct. The changes of climate, of the physical environment, of the merely physical life of the animal, and that age. The skeleton of a million years ago, and before the mastodon the Dinosauria, that had lived and perished in the preceding geologic age.

Parallel with the mastodon in the same Pleistocene age, lived a primitive human being, and his descendants are concealed in similar excursions with the mastodon, both in the Northern Europe and in the Western Hemisphere.

Unlike the mastodon, however, this human species is not extinct. The changes of climate to which the giant animal could not adjust himself, proved powerless to destroy the human being, because of his ability to adjust himself to a new environment. Unlike the mastodon, this species is practically confined in distribution, has become the master and organism on this earth.

Its development has been a slow and painful process, sometimes for long centuries scarcely comprehensible. Paleolithic man, and then Neolithic man existed for thousands of years without developing much social organization, or anything that might be called a civilization.

Out of a million years or more of developing human life, civilization is confined to a few thousand years, and man's scientific dominance of the earth is confined to a few hundred years, and is now in the midst of the most rapidly moving strides of its progress.

Within this short scientific period, of which this century is ac rabbit, and current characteristic, progress seems limitless. The western world has been rediscovered, repopulated, and civilized in this period.

The human race, rapidly increasing in numbers, has spread to every quarter of the globe, and is carrying knowledge, civilization, and life to the ends of the earth.

Modern discovery and invention have put new sources of energy and achievement into the hands of man and have given him mastery of an infinite complexity. He moves through air and water, as well as upon the land. Every nook and corner of the earth has been penetrated, and untold resources have been either for man's service, comfort, and pleasure.

This picture of the extinction of the mastodon and the survival and continued rise and progress of man, by the power of adjustment through knowledge and understanding, illustrates the theme which I have chosen for this baccalaureate sermon, viz., "Life Adjustments."

I. Mind

That which distinguishes man from all other organisms is intellect. Nothing can make clearer the superiority of mind in adjustment over the mastodon than the comparison of these two types which I have here described. One is dependent on the unaided physical. The other brings mind to aid his hand.

Let us then carry our study on beyond the merely physical life of the animal, and make man as an animal his realm of mind and into social and spiritual activities, where the most important adjustments must be made.

"Give me understanding and I shall live" is the cry of the group as well as of the individual. It is the cry of the spirit as well as of the body.

It is that we shall see the relation of understanding to life in these respects that I am most concerned with.

Civilization, the State, and democracy survive or perish in proportion to the degree of understanding which they possess. It is the agent of adjustment, both for the individual and the group. If understanding is present in the individual, the group will participate in it. If it is absent, the group is dead. Education is the accepted means by which civilized society seeks to provide understanding for the individual in order that society may survive.

Public schools, colleges, and universities stand as the bulwark of society, against those forces of disintegration, and death, because the understanding which they supply promotes spiritual and social life, as well as physical life.

Before civilization, in the archaic age, physical survival was man's chief concern. His struggle was against the elements and physical survival was his only concern.

Dawning mind had the physical only as its source of combat and the goal of achievement. That man was successful in that field of the physical contest, his race with his competitor, the mastodon—the records of geology give ample proof.

The conscious ages that took to achieve this physical triumph in nature, matter little as compared with the fact itself and its result.

Out of the mists of that far distant age life has come by slow and painful process and by gradations sometimes scarcely discernible. Man, man has not only the findings of physics, chemistry, and astronomy, bringing to light a universe of wondrous beauty and order and of values of incalculable significance. As man today "looks down into the molecular world of chemistry through it to the electronic world of physics, or peers even inside the unbelievably small nucleus of the atom," he transforms these new knowledge into life factors, which enrich his being.

He lives longer because disease germs are discovered and isolated; he lives happier because he can carry his light and power; because ether waves bring him messages and music; because new substances clothe and feed him, and enrich his possession; he lives socially because he has learned to co-operate, to build institutions of justice, of credit, and of fraternity, which replace the old barbarisms of slavery, feudalism, and autocracy.

He lives spiritually as fear, superstition, and pure emotionalism are replaced by an understanding of nature's laws and forces; and by an appreciation of the Divine order and harmony and progress which tend to extract the beauty, and goodness, and to illuminate the consciousness of a God, imminent and active in the universe.

He lives humanly as he learns that the life of love is the largest and fullest life, and that the divinest thing in God is his love; and that the divine human short fence; he lives reverently as he stands with uncovered head in the presence of the enlarging understanding and appreciation of the orderly development of the universe as science reveals the order, beauty, science and energy which points to the infinite mystery of the Creator, and infinite love.

* A fire-crest and a plant, a crystal and a cell, a jelly-fish and a saurian, And cawes where the cawens dwell; Then a sense of law and order, And a face turned from the clod— Some few call it 'evolution,' And others call it 'God.'

II. Mentality and Growing Populations

A century and a half ago Benjamin Franklin called England over populated with its eight millions of people; one millions was prophesied to be the maximum of its population expansion. But today England has four times its maximum of prophecy; and England has population almost as great as the England of a century and half ago, so great have been the influences of subsistence to growing populations.

These increases in populations are the result of improvements in sanitation and preventive medicine have reduced the annual mortality to one fourth of what it was a hundred years ago.

Every year is adding evidence to the truth of the statement, "Give me understanding and I shall live."

One of the greatest sources of human population humanity have been scientifically shown to be preventable: yellow fever, smallpox, diphtheria, typhoid fever, and so on down the line of research, including diseases of infantile mortality.

Properly controlled production by modern scientific methods have added their rich treasures to health values, longevity, and the power of the earth to sustain its...
multiplying millions. No man can tell how much is yet in store for the increased support of human life on this earth through the enrichment of scientific understanding.

"New occasions teach new duties, time makes ancient good uncouth; Things stand in need of numbers. They may still hold, and outward, what would keep abreast of truth."

III. Refined Enjoyments.

The cave dwelling of primitive man, the chisel and hammer of the caveman, the plow and the sheep of the Middle Ages, and the grinding toil and poverty of the pioneer settler have all yielded their vigor and depression to the new life of modern science and invention.

Electricity lights man's dwellings, and its energy carries his burdens and reduces his toil.

"Sweep to-day, till to-morrow's sun comes up, and to-morrow's star shall follow."

"Electricity lights man's dwellings, and its winged song and story come to him on the wings of the air."

His scientifically prepared food, refined enjoyment mixes the colors here for the beauty of heaven hereafter.

"Life, like a dome of many-colored glass, Stains the white radiance of eternity."

IV. Brotherhood.

Understanding is the largest element in the problem of co-operation. Man has sometimes been called the social animal. In this age of multiplied fraternal organizations will have fulfilled a noble purpose.

If it can teach men the destructiveness of selfishness, a thousand intermediate adjustments will be made.

Having found by the aid of your college training the material adjustments to nature, the adjustments to work and income, to society and to God, a thousand intermediate adjustments will be made through the applications of understanding as life proceeds.

Domestic adjustments will have to be made. All the range of pleasures, sacrifices, and sufferings come to us all in the institution we call home. Here again cross currents are beating against the foundations of the home. Religious understanding has made the home a sacred and beautiful thing.

Only religious understanding and adjustment can keep it so. Otherwise it will perish and be numbered with the things of the world.

I pray that you all may be blessed with homes and domestic life adjustments, where love, service, sacrifice, and even pain are all blended in the sweet fellowship of purest noblest life.

We are glad that you have been with us these four years at Alfred, that Alfred is to be your alma mater.

A measure of your life will be determined by the measure of understanding which you put into life adjustments.

"To each man is given a day and his work for the day. And once, and no more, he is given to travel this way."

Now you go out from your alma mater with our love, our prayers, and our benediction. God bless you and keep you in the fullness of life.

A DELAYED RISING

Once upon a time a young married woman undertook to make a batch of bread, and the dough failed to rise. A place where she thought hubby would not find it was chosen for its grave and a flat stone was placed thereon. One day as hubby was walking along that way he saw something that tickled him immensely. He went to the house and said to his wife: "You had better go out and bury your corpse again; I see it so." The sun had shine on the stone and the dough becoming warm had raised.-Wisconsin Agriculturist.
WOMAN’S WORK

GEORGE K. CHERRY, MILTON, WIS.
Contributing Editor

LITTLE THINGS

Danae, Whittier & Hick

Those things you say with curving lips, Those little songs you sing... each fragile word, I store away with loving fingertips Like souvenirs my heart would ever know.

And when our feet have wandered East and West Perhaps you will forget these little things, Forget the old upon a newer quest,-
But I will build from old rememberings Like petals of a rose the winds have stirred.

THE HELPING HAND

Once, when I was a child, I was taken for a long walk, taken with a group of older folk, who had stronger legs and greater endurance than I. And I was proud and happy that I had been chosen,—a little child—to accompany them!

The walk was, as I have said, a long one. It covered country miles, instead of city blocks. It wound, via stony roads, through woodland and meadow, over hill and down dale. And, whereas the older folk walked (as they thought) slowly, I went at a pace that was not far behind, and in its rapidity. My short, chubby legs moved at a steady trot; my feet, in their flat sandles, padded because my heart would ever know.

The other woman—the one who was tactful—almost at the same moment as her friend, had noticed that I was weary. Almost at the same second that I had noticed that the way was growing very hard for my littleness to travel, that I was red and panting with the strain of the long journey. But she did not say the words that flicked me on the raw; she did not speak in a way that rubbed against the grain of my childish pride. Oh, no,—she was tactful as well as kind!

"Dear me," she said swiftly, "we’re wearing this youngster out! Why, we're running him—wearing this youngster out! We're running him—wearing this youngster out! We shouldn't be! We shouldn't be—upon this walk, women who are tactful..."

THE WALKING RESTING INTERVAL

The walk was, as I have said, a long one.

It was the untactful one who first noticed that I was weary. I would not admit that the length of the walk was telling upon me in a cruel manner.

There were two women—close friends, they were—upon this walk, women who seemed goddes-like, to me, because of their long, tailored skirts and their pompadoured hair. Both of the women were kindly souls; sweet persons. But one of them was a tactful lady, and one of them was not at all tactful.

It was the untactful one who first noticed my obvious discomfort.

"My goodness," she said swiftly, "we’re wearing this youngster out! We’re running his little legs into the ground, the child is ready to drop in her tracks. We shouldn’t have brought her along with us. She’s too small.—far too small—to be able to cover the distance that we can cover!"

So said the tactless woman, and her voice, as she said it, was kind and gentle. But I, hearing her words, felt that I would never give in to my progressive weariness; that I would never admit to being fatigued; that I would walk until I dropped dead of exhaustion before I bowed in my weariness—and before I bowed to their superior strength.

The other woman—the one who was tactful—almost at the same moment as her friend, had noticed that I was weary. Almost at the same second that I had noticed that the way was growing very hard for my littleness to travel, that I was red and panting with the strain of the long journey. But she did not say the words that flicked me on the raw; she did not speak in a way that rubbed against the grain of my childish pride. Oh, no,—she was tactful as well as kind!

"Dear me," she said, suddenly, "I'm just completely worn out of her as if I can't go a step farther. Do you all mind stopping a bit, while I rest?"

There was a laughing chorus of assent, and also, of amazement, for the young woman was known to be a strong and steady walker. But despite the amazement the group paused and rested. And I, nestling close to the lady’s tailored skirt—breathing normally and easily again—felt for just one fleeting second the pressure of her fingers upon my hair.

And, all through the remainder of the walk the resting incident was repeated. So that, for me, the walk was made endured—made endurable—by the gentle effort of my pride—and the pride of a sensitive child is an amazingly large thing!—I was permitted to refresh myself, to catch up with the others, to finish the walk in a state of happiness, rather than a state of collapse.

A helping hand—that is what the tactful girl extended to me. And she extended it so graciously and carefully that I did not, in the least, mind taking its help.

For, in the matter of helping hands, it is the manner of offering the help that matters. For a helping hand, extended in an untactful way, becomes a humiliating and disagreeable necessity.

"Oh, it's all right! I'll be just as a rest, upon a walk can be offered in two ways. You can say: "Your coat is shabby. Here, you can have this one of mine. And you'll look far better in it than you do in your own."

Or you can say:

"This coat of mine! I believe I've outgrown it. How I wish that I knew somebody that it would fit. It seems a shame that a good coat should be wasted. Do you suppose that you could wear it? You're so much slimmer than I am!"

The first offer of the coat, you see, carries with it all the bitterness that goes with failure. The second puts the accent of the coat on the basis of a favor!

Sometimes I think that a helping hand is better unoffered—unless it can be offered with it all the bitterness that goes with failure. It may be that this is the way to travel, that... the manner of offering the hand that matters.

-Harriet Beecher Stowe
more and more it would be very inconsistent for any one to leave just now.
The water is reported to be still rising here, but the crested is at points above here, so it will soon begin falling at this point if there is no more rainfall.

We are planning the Religious Day School, which will be the later part of July.
The report of Rev. R. B. St. Clair's death came as a great shock to us.
We will miss him even in far off Little Prairie.

June 29, 1928.
C. C. V. HORN.

North Loop, N. Y. — Since the anniversary month of the Junior Christian Endeavor society is June, the monthly social was held Monday evening and was historical in nature.
The members met at the parsonage at five o'clock for a "personally attended" trip to places of interest connected with the early life of the church and community.
C. J. Rood was the guide and a good one too, for he remembers very well the events of early days.
The first stop was on the site of the courthouse where it had been, of elder Oscar Babcock.
Nearby he pointed out the location of the tannery built by Henry East, and an old dugout once occupied by the Travis family.
Then cars were used for the drive to the McClellan farm to visit the site of the dugout of Dr. Chas. Bower, who was the first church was organized in March of 1873.

From here all went to the cemetery to visit the graves of former pioneers, that of W. G. Rood in particular for he was Junior superintendent for so many years, and here Mary Davis gave a brief history of the Christian Endeavor societies of the church.

The tour proper, but supper was yet to come.
Ford Ey erly's choice seemed an ideal place for that and soon all were busy with the lunch which had been brought along on the voyage.
The entire sail was enjoyable and worth while and members of the present society were glad to know more of those who had made this possible by the foundation they laid long ago.

The missionaries have done much more than to put a few million Asians through the formal process.
The entire sail was for the defensive of this or that denomination.
They have brought the best there is in Christianity, as a religion, to those millions who have not and will not become Christian in name.
And this is back of all the more obvious gains in the way of education, sanitation, and medicine which even the missionaries batters concede.

Furthermore, the presence of the Christian has served as a challenge to the leaders of the East to purify their own religious beliefs and observances.
In every country where there are vital organizations at work to rid their shrines and temples of bigotry, superstition, and grossness.
It is so because of the Christian influence of recent years.
Primarily the reformation of purpose of making it more difficult for the Christians to win converts from the other religions.
The leaders of all religions, including Christianity, have found that they have one more thing in common.
The score, the credit of the missionaries is not measured by the statistics of converts.
Their merit outside of the strictly religious field is great.
They are the most generously disinterested, foreign pow.
example of this. We know that this country is in a state of great turmoil and unrest, and there are millions of people looking for a way out of suffering, and waiting for help.

What should be our attitude toward our immigrant neighbors? We must remember that many foreigners come here for selfish purposes to get as much as possible and give as little as possible. They do not wish to become citizens, but wish to make money and return to their countries. Such people do us no good, and should not be allowed to come here. There is another class of foreigners who come here with a desire to obtain an education and then return home and be useful, law-abiding citizens. They are desirable people and we should appreciate them.

We can show our appreciation by trying to encourage them in every possible way. We must show them kindness, help them when needed, and help them to become citizens, and make them feel that they are our brothers and sisters. This is the spirit Christ would show and if we are true followers of him, we must show the same spirit toward our immigrant neighbors.

INTERMEDIATE CORNER

Twice a Month, 1928.

What is America owe the world?

(Jr. 5: 13-16.)

A MYRN OF BROTHERDOM

People of peoples, from far o'er the ocean Gathered to one common bond. Forlorn but free, Gladly we yield thee a grateful devotion; Thou art our brotherhood,

Deep in the ages thy freedom is rooted;

Liberty growing through despair years;

Now in America flowered and free;

Still it is fed with our blood and our tears.

Land of all peoples, to all thy duty; Thee we love, our brotherhood.

Laden with power and riches and beauty,

Those whose roots are deep and whose hopes are not forget.

Now in the powers the nations have gained,

Country, our country, be brotherly brave,

Strive for the last chaplain's being riven;

Thou who art ransomed, be eager to save!

—AMOS R. WILLS,

CHRISTIAN ENDEAVOR IN NORTH LOUP

T. W. DAVIS

For forty-two years the Senior Christian Endeavor society of the North Loup Church has had a continuous existence. On June 5, 1886, a group of young people met at the home of Rev. George J. Crandall, and under the leadership of Mrs. Crandall, "The North Loup Sunday School Day Baptist Young People's Society of the Christian Endeavor" was organized. Since that time there has been an effort to encourage them, except for unusual conditions, such as epidemics, or some other meeting held Sabbath afternoon, the society has met regularly.

The first record books were destroyed in 1914 when the church burned, but there are in the historical room the old church building, books which go back to January, 1886, and they are full of interesting items. There had been for a Missionary Society of young people, meeting every second Sabbath for study, and this continued its meetings in the evenings for a number of years after the organization of the Christian Endeavor. But there seemed to be a need for something else, which would be more a part of the church and develop the devotional life. This need Mrs. Crandall felt when she helped this group of young people with their new work.

From the first, the meetings were held regularly, business was carefully attended to, and the society was deformed financially. Early in the available records, motions can be found in regard to putting out money for local and denominational work. There was a need for the development of the new Endeavor work as well. The good literature committee distributed literature and sent pamphlets to those who were willing. The local committee had new names to present very often; and the relief committee seemed busy helping the sick and the hungry for watchers in cases of sickness and trying food and good cheer. There were many in this community among our own church people and those who were not forget. Now in the powers the nations have gained,

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—AMOS R. WILLS.

The following ministers and their discussions were much the same.

What does America owe the world?

Heir of the ages, how great is thy debt!

Son of men, the crown of thine inheritance,

Gathered in pilgrimage hopeful and free,

Those who bestowed it thou shalt not forget.

What should be our attitude toward our immigrant neighbors? We must show them kindness, help to encourage them in every possible way. We must show them why we are desirable people and we should appreciate them.

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INTERMEDIATE CORNER

Twice a Month, July 26, 1928.

What is America owe the world?

(Matt. 5: 13-16.)

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Athenians, he said: "The most praiseworthy fact of my life you have not mentioned; it is the Sabbath. I have been ever caused to put on mourning through any act or word of mine." There are thousands of men, blind guides of the blind, who have caused their fellowmen to put on mourning because they have robbed them of their faith. It matters not how good a man may be as a psychologist, or as a biologist, or as preacher, he is out of place in the class room of a Christian college, or in a Christian pulpit, unless he rings true to the Bible, and true to Christ in life and faith.

Speaking of the Church's greatest need, the late Dr. Augustus H. Strong said: "Not the vaguest idea of nationalism, but the self-limitation of a Scriptural faith. Not the methods of the politician or worldling, but Christian ways of regeneration and faith and prayer. An authoritative Bible, an evangelical theology, a spiritual church—these are our instruments for winning men. They are God's appointed means; and I would rather send our ten consecrated preachers and missionaries to win the nations in the world, than to found with them a hundred brilliant scholars and critics. Our first need is to be great believers. If we seek first the kingdom of God, all other things needed shall be added to us."

WORDS FROM BROTHER GREENMAN

Dear Brother Gardner:

Rev. W. L. Burdick in his article on Missions, in Recorder of a late day, says, "We need in this wide world, the wide view." It is true that our visions should not be limited to a narrow and selfish view. The field is the world, and in all nations and peoples. Yet we must take into consideration the nature of the field, and its capabilities. The parable of the sower is a good illustration of the field, and what it will yield. Some seed was sown along the highway, and those who came and devoured it. Some sown on stony ground where there was no much earth. It sprang up but withered away. Some was sown on thorny ground where the thorns sprang up and choked it. Some was sown on good ground, and it bore fruit—some a hundred fold, and some thirty fold. It illustrates the moral and spiritual condition of the world at large. There is a vast amount of sterile and unproductive soil. The Seventh Day Baptists are few in number, compared with the large denominations with their wealth and large membership. Many have passed the procreative age and are living on their income, which in many cases barely supports them. When we consider the high cost of living and the calls for money to build a gymnasium and other buildings for Alfred University and money to complete the denominational building, the calls for aid for Miller and Salem Colleges, it is evident there can be little left for missions, either at home or abroad. It is quite remarkable that there are the same impossibilities and additions to churches in Jamaica beside the hundred or more Sabbath keepers that belong to no church; it surpasses anything among Sabbath keepers in our own land. Some parts of China may afford a desirable field, but when a nation with its vast population has been under the bondage of superstition and idolatry for centuries, it is not strange that they are slow to adopt any new doctrine, or to assume responsibility especially the Sabbath, when all other denominations are teaching them that Sunday is the only Sabbath.

While China is engaged in warfare it is an unfavorable time to introduce the peace principles of Christianity. The money and time expended there, could be more effectively used on home fields. Yet the Missionary and Tract societies will probably continue to send money, notwithstanding the smallness of the results. We can not but honor and praise the self-sacrificing devotion of those on the field.

G. H. Greenman.

GREAT VIGILANCE

Onward Movement remittances up to July 23, 1928, should be mailed to the treasurer, Harold R. Crandall, in care of Rev. G. D. Hargis, 1415 Lemon St., Riverside, Calif. The next date is August 14, mail to Garwin, Iowa. Further instruction will be given later.

Harold R. Crandall.

Treasurer.
law is a rule, and that to have this rule in your tongue is a great thing, for it makes a fellow say the kind of words to others that he'd like said to him. Lee keeps out of the way of Ted's ridicule as much as he can, because it hurts him of course. But about Tom's being with the lack of kind­ness in his tongue. He draws Lee into the games, and is pleasant and friendly. Lee is happy, and all of us fellows forget that Lee looks any different from the rest of us.

For Lee, as well as for us younger boys, school is a much happier place because Tom has brought that law of kindness in his tongue.

(Used by permission from The Children's Leader.)

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I have read all the letters in the Sabbath Recorder. They have been so nice, I thought I'd write one.

We are not holding services in the same church that were. We are going to have a meeting this year.

We always have some pets around to play with. We had nine kittens and cats all together, and I will name them. There will be two in the kitchen, and the rest are in the house. They are Cream Puff, Birdie, Betsy Bob; then there are two twins that we can not tell apart, so we named them both the same. Their names are Blueberry because they are blue, almost. There is one more, named Blackberry. He died June 10, 1928.

School is out June 14, and the ones that were there today get a half day off. I have been there so I get my half day off. We get it in the afternoon. Thursday morning we get out for the day. We should get out at ten minutes to twelve.

I am ten years old and in the fourth grade. I am going to summer school this year, so if I do good work in summer school I will be in fifth grade next year. After summer school I am going on a trip. I think that will be a lot of fun. We are going out to my aunt's and then to Yellow­stone Park. My father and mother have been there once, but that was before I was born. We are all going to have a very nice vacation. I hope you will too.

Yours truly,

AABETH LEWIS.

Battle Creek, Mich.

Dear Aabeth:

It was lovely for you to write again. I do not like to have children stop at one letter, but to write every little while. The more we write to one another the better. We will get acquainted, you know.

You surely have a large cat family, and they have very little sense, as I could see them all. Eleanor, my little girl, has only one kitty, named Skeezix. Our big fluffy cat died some months ago, from eating a poisoned rat. He was all yellow. Our little new kitten is yellow and white. One of Eleanor's little friends brought him to her in a bag a few weeks ago. He is a very playful little fellow.

The other day he happened to see himself in the looking glass. He was not white, but his paw at what he thought was another cat. At last he got so close that he hit the glass hard, this time, and ran off with the other; then he looked at both awes with such a funny look on his face and ran off in disgust.

I am sure you will have a fine vacation. Yellowstone Park is a place I should like to visit myself. Mr. Greene has started on a motor trip to California, and probably see Yellowstone Park before he returns home. The rest of us will have to see it through his eyes.

Lovingly yours,

M. S. G.

Dear Mrs. Greene:

The Children's Page is full of interesting things. I am too tired to read anything else. No matter what denominational paper I pick up to read, I find the Children's Page the most restful of all. Even secular papers that carry children's departments are most helpful to me. The contact with sweet young life, though it be only a little of the printed page, is one of the greatest antidotes for nervousness. A baby grand-daughter is my pet, and we have lots of fun playing together. I am too tired to work, we play with building blocks, and she builds square pens in which she places a doll, and near it a little dish full of tiny peaches, from under a nearby peach tree, then a toy dog, and a little pan of water for him. When she is ready for water she says, "Mother holds the little pan while I fill it. Sometimes she builds a tower almost as tall as her own little self.

When the wind topples it over she says, "Fall down." Though she can't say many words, we talk in the sign language (both her parents are deaf muted), and understand each other well enough to make our play interesting to both.

I am grandmother to about twenty children, the oldest about ten years, the youngest a few days old. So I have not had time to accumulate wrinkles like people who can't endure children around.

Your husband belongs to a class of three preachers whose sermons I have greatly enjoyed. C. H. Spurgeon was the first of the three, and his printed sermons, when I was a young girl, seemed to go deeper than any sermon heard. For a good while after he died the sight of his name in a newspaper was enough to fill my eyes with tears.

I was the next to draw the "water of life" from deeper wells than the average preacher finds. The third was Elder Franklin Browne. The fourth was I. W. Parker. The fifth was a man named Webber.

We are all going to have a very nice vacation. I am sure you will have a fine vacation.

Yours in Christian love,

Mipah S. Greene.

FROM NATIONAL W. C. T. U., EVANSTON, ILL.

There is no doubt that the wets who will get behind Governor Alfred E. Smith's wet proclivities will take delight in the official report of the Ontario Liquor Board, which has issued a statement that the government control of liquor in Canada is pro­ductive of temperance. However, the voters should consider this to be the voice of the rehabilitated liquor business, and not the spokeman for temperance. The figures submitted by the Ontario Liquor Board are in strange contrast with their statements.

Canada did not go from prohibition to government control of liquor because Canada has never prohibited the manufacture of liquor; merely the retail sale. The distillers and brewers have always been able to manufacture their product in the situation which left the liquor men alive and financially able to carry on the campaign which has made that statement that the government control of liquor is the voice of temperance. The situation which has resulted in the sale of liquor in Canada did not go from prohibition to government control of liquor because Canada has never prohibited the manufacture of liquor; merely the retail sale. The distillers and brewers have always been able to manufacture their product in the situation which left the liquor men alive and financially able to carry on the campaign which has made that statement that the government control of liquor is the voice of temperance.
SABBATH SCHOOL

HOBRA W. ROOD, MILTON, WIS.
Contributing Editor

MOTHER’S DAY

The following note has come to me from Ashaway, with the request of the mothers not in the habit of sending something for this page in the Recorder.

DEAR UNCLE OLIVER:
The two older girls’ classes of our Bible school sent letters of invitation to the mothers of the school to attend church and Sabbath school on “Mother’s day.” Some of the mothers not in the habit of regular attendance were present and visited the classes to see what was being said and done. One mother who could not be there sent this reply in verse:

MOTHER’S DAY

I was weary from heavy labor,
Carrying a load of cares.
When la, there comes Ruth to me;
In her hand a book she bears.

“And with love to honor our mothers
I read on a little card;
And oh, the labors are lightened
That we for loved ones bear.

I picture the children’s bright faces
And know they are one with the Savior
Carrying a load of cares,
That we for loved ones bear.

“The Methodist minister’s little girl, not quite pleased that some of her little friends did not come to their Sunday school, said to me rather scornfully, “Do you know why Charlotte and Faye come to your Sunday school?’” I said I did not know, but was glad to have them come. “Well,” she replied, “Their folks go off on trips every Sunday, and if they go to Sunday school at all they have to do so. Some of our children and young people who have all along had the privilege of attending Sabbath school and religious services with Christian teachers and the use of Bible helps, might think our manner of conducting classes and some of the replies given by the boys and girls to be the best. But if some religious principle is instilled in their minds and some lessons learned from stories of Bible characters, the time and effort will not be lost; and if thereby something of their Savior, our prayers will indeed be answered.

We have not yet learned whether the other church in our community will unite with us in a Vacation Bible School. The work would be a little too much for us to undertake alone. We shall be much disappointed if we do not have such a school this summer.

Ethel Thorngate.

Milton, Wis.
May 29, 1928.

SCOUTS—BOYS AND GIRLS

We have just come home from a State Encampment of Comrades of the Civil War members of the Grand Army of the Republic. On our arrival at the city where it was held we had barely got off the train when a group of uniformed boys got in among us, asking to carry our bits of luggage and show us the way to where we desired to go. They did it in such a manner that we were well used to doing it. They readily anticipated our needs—to lead us to the street car, or taxi, or to walk along with us, in the way we should go. Politely answer our questions about streets or hotels, and see us safely through places crowded with traffic. In doing this they seemed anxious to do every little favor possible. All this they did in a manner so courteous that it gave real pleasure to all whom they so graciously served. If any one of us, in thanking them, offered a dime in token of good will, they declined taking it, saying that Scouts do not take “tips.”

During the two days of our stay in their city they were about everywhere, desiring to give whatever help they could. When at the close of our meetings we went to our train they walked with us. They seemed so pleased to help us and bid us a pleasant good-by. This was not our first pleasant experience with Boy Scouts, for they make themselves manifest at many such places. They render needed service. So was this nothing new on this occasion.

There was something new
But we did find something new this year,
At Madison. There was also an army of Girl Scouts; and they in their own quiet, modest way seemed perfectly at home in the headquarters. They, too, were uniformed, and made a neat appearance. They were upon the lookout for what they could do, and seemed happy in being of some service. They would guide an old comrade across a street, and with some show of authority raise a hand to stop a car that needed warning. They were looking for what good they might do... This is in harmony with Scout laws. Paul said away back in Galatians: “As we have therefore opportunity, let us do good unto all men.” Both boys and girls as true Scouts are taking Paul’s exhortation to themselves in these days.

Too much can not be said in favor of the purpose and spirit of the Scout movement. Through it boys and girls are led not only to be helpful and do good but be courteous, clean, and well behaved. Some people when in an unpleasant state of mind speak of our boys as being coarse, rough, and ill mannered; but I think the most of them, even though not belonging to the Boy Scouts organization, have in them the spirit of courtesy and helpfulness—a Christlike spirit. Thanks to their good thing, they are apt to run for it. I wish every community might have organized groups of Boy Scouts and Girl Scouts under wise and earnest leadership. Give the boys and girls something good to do.

LESSON IV—JULY 21, 1928

SALT’S EARLY MINISTRY


You may find place for this in the Recorder.

A BIRTHDAY LETTER

DEAR UNCLE OLIVER:

Since I am writing you a birthday letter, I will try to tell you a few interesting items about our Sabbath school. Our attendance varies so much that it is not easy
MARRIAGES

ANDERSON-BROWN.—At the home of the bride in Milton, Wis., on Sunday, June 17, 1928, at five o'clock in the afternoon, by Rev. Edwin Shaw, Gustaf Emil Anderson of Milton, Wis., and Miss Martha Diana Brown.

BAKER-GREENE.—On June 27, 1928, at the home of the bride in the town of Alfred, N. Y., Milton Lewis Baker of Hornell, N. Y., and Eloise Anna Greene, were united in marriage, by A. Clyde Ehret.

JOHNSON-CARR.—At the parsonage at Ashaway, R. I., June 25, 1928, by Rev. William M. Simpson, M. D., Fred Johnson and Miss Lucettee Carr.

MAC KENNON-HENDERSON.—In Alfred, N. Y., at the home of the bride's mother, Mrs. Nora Henderson, on Thursday, June 21, 1928, Mr. Donald A. Mac Kennon and Miss Leola Henderson, both of Alfred, were married by President Booth C. Davis.

SHAW-CORNELIUS.—At Alfred, N. Y., June 26, 1928, by Rev. Arthur E. Main, Claude H. Shaw of Alfred Station, N. Y., and Ethelyn S. Cornelius of Alfred, N. Y.

DEATHS

BABCOCK.—Irwin H. Babcock was born August 7, 1865, and died June 26, 1928. He was the son of Jonathan and Sarah Babcock, and was born at Lincklaen, N. Y. The greater part of his life was spent at De Ruyter, N. Y., with his family he moved to Alfred, N. Y., the vicinity in which he has since resided.

On September 3, 1892, he was married to Minnettee Clark of Scott, N. Y. To them were born six children.

The subject of the above tribute to a man of gentle bearing and amiable disposition.

THE SATURDAY RECORDER

ALFRED UNIVERSITY

A modern, well-equipped, first-class standard college, with the greater part of his life was spent at De Ruyter, N. Y., and Ethelyn S. Cornelius of Alfred, N. Y.

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THE COLLEGE OF CULTURE AND ECONOMY

MAJORS: American culture, the study of the sciences, and liberal arts, the College of Agriculture, Rural Teacher Training, Music, and Sales. Special training for students in business management and sales is also offered.

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

Awards granted to successful candidates who have completed a strong program of physical education and have continued to participate in intercollegiate athletics under the direction of a student municipal police force.

ALFRED EDWARD WHITFORD, M. A., PRESIDENT

Milton, Wisconsin

BOOKLETS AND TRACTS

Gospel Tracts.—A series of Ten Gospel Tracts, eight pages each, printed in attractive form. Sample pack free on request.

THE SATURDAY AND SEVENTH DAY BAPTISTS.—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form.

BAPTISM.—Twelve pages, full colored, with embossed cover. A brief study of the book of Baptism, with a valuable pocket Bible, with paper and ink. Price for sets, $1.00, postpaid.

Biographies.—By Rev. W. C. Whitford, M. D. A clear and scholarly tracts for the Seventh-day Baptist and the English translation and the original Greek of the expression, "First Day of the Week." Sixteen pages, paper, embossed cover.

SABBATH REFORM.

A HAND BOOK OF THE SEVENTH DAY BAPTIST NEW FUND MOVEMENT.

SEVENTH DAY BAPTIST HYMNS AND SONGS.—15 cents postpaid.

SABBATH CATECHISM FOR BOYS AND GIRLS.

The Abiding God and His Holy Day.

Making the Annual Canvass.

SABBATH LITERATURE.—Sample copies of tracts or books of various phases of the Sabbath question will be sent on request with one cent in addition in stamps for postage, or if $1.00 is sent with request.

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COUNTRY LIFE LEADERSHIP. By Booth Colwell, D. D., and A. C. E. E., Prebendary. The School of Music is a part of the University program, and there are courses in Drama, Art, and Music.

DEPARTMENT OF RELIGION AND EDUCATION

ALFRED UNIVERSITY, ALFRED, N. Y.

D. DEPARTMENT OF RELIGION AND EDUCATION

ALFRED UNIVERSITY, ALFRED, N. Y.

THE SABBATH RECORDER

64 THE SABBATH RECORDER

SALEM COLLEGE

Administration Building

SALEM COLLEGE

Salem College has a catalog for each of its departments: College, Normal, Secondary, and Musical Courses. The College, Literary, musical, scientific and athletic student organizations are strong. Christian Associations and address S. Orates Bond, President, Salem, W. Va.

MILTON COLLEGE

The College of Culture and Economy graduates the degrees of Bachelor of Arts, Bachelor of Science, and Bachelor of Arts in Education. Special opportunities for students in business management and sales are offered.

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