The Sabbath Recorder

THE TWO MIRACLES

The yearly miracle of spring,
Of budding bough and greening sod —
Is it less wonderful to view
Than is the risen Son of God?

What man can call the flower forth
Or bid the buried seed spring up?
Can free the prisoned butterfly
Or paint the golden crocus cup?

No more than he could think or dream
That God could die, that man could rise!
The self-same power that calls the seed
Out of the darkness where it lies

Could call the Christ from out the grave.
O ignorant and foolish men
Who watch the miracle of spring,
Yet doubt that Jesus rose again!
—Annie Johnson Flint, in Youth's Companion.

Sabbath Rally Day
May 17, 1924
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
President—B. J. Burt, Milton, N. Y.
Vice-President—Dr. O. R. Deneen, Platte City, Mo.
Secretary—Dr. Charles W. Elmore, Salem, N. Y.
Treasurer—F. L. F. Underwood, Biggs, N. J.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY
President—R. C. Andrews, Westfield, N. J.
Vice-President—Dr. O. R. Deneen, Platte City, Mo.
Secretary—C. W. C. Elmore, Salem, N. Y.
Treasurer—F. L. F. Underwood, Biggs, N. J.

SEVENTH DAY BAPTIST EDUCATION SOCIETY
President—B. J. Burt, Milton, N. Y.
Vice-President—Dr. O. R. Deneen, Platte City, Mo.
Secretary—C. W. C. Elmore, Salem, N. Y.
Treasurer—F. L. F. Underwood, Biggs, N. J.

AMERICAN SABBATH TRACT SOCIETY
President—D. E. Fulkerson, Newark, N. J.
Vice-President—Dr. W. H. Robinson, Dayton, Ohio.
Secretary—W. H. Robinson, Dayton, Ohio.
Treasurer—E. L. H. Robinson, Dayton, Ohio.

SAVING SCHOOLS BOARD
President—F. L. F. Underwood, Biggs, N. J.
Vice-President—Dr. O. R. Deneen, Platte City, Mo.
Secretary—C. W. C. Elmore, Salem, N. Y.
Treasurer—F. L. F. Underwood, Biggs, N. J.

SEVENTH DAY BAPTIST MEMORIAL SOCIETY
President—H. M. Maguire, Platte City, Mo.
Vice-President—Dr. W. H. Robinson, Dayton, Ohio.
Secretary—W. H. Robinson, Dayton, Ohio.
Treasurer—F. L. F. Underwood, Biggs, N. J.

THE SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST MEMORIAL SOCIETY

Vol. 96, No. 17
Plainsfield, N. J., April 28, 1924
Whole No. 4,130

Still Remnants of Paganism among Us

In looking over an old paper of a quarter of a century ago, I found the following testimony by Dr. Lyman Abbott of Boston, D. D., which is in such accord with the views of our own Dr. A. H. Lewis, D. D., as found in his "Paganism Surviving in Christianity" that we believe our readers will be interested in it:

Harly had the Roman Empire been nominally converted to Christianity, before the northern barbarians conquered imperial Rome. Then began a gradual process in which the Paganism of the northern barbarians and Judaistic Christianity of Rome, that is, Paganism, Judaism, Mosaicism, and that which I call Paulinism, intermingled to make historic Christianity. The days of our week borrow their titles from Paganism: Monday is the moon day; Sunday is the Sun's day; Tuesday is the day of Odin or the Thors day; Thursday is Thor's day; Friday is Freyja's day; and Saturday is Saturn's day: each day dedicated to a pagan god or goddess. It is not possible that we should have borrowed so much of our life from Paganism as we have to entitle our days of week by the names of Pagan deities, and yet have found it necessary in some degree of their thought that Paganism be incorporated into our theology and our ecclesiasticalism. If our secular life became thus pervaded by the traditions of a northern Paganism, it ought not to surprise us that Paganism entered our church services, our systems of theology, and our church life, and as far as I can determine by the fifteenth century Christianity was so modified by the legalism of Judaism and the Paganism of the barbarians, that it was difficult to say how much of the Christian churches was Christian and how much Paganism. But many of the services entered into the worship of Paganism and so were incorporated into the Christian churches. The theologians believed and taught that the God of the Christian Church was the same God who had been worshiped by the Jewish and Pagan churches. Thus the church was not so much a Christian church as it was a Pagan-Christian church.

One Morning

One of the inspiring scenes witnessed in Milton came to me in the college chapel service. Professor Edwin Shaw called to the congregation to accompany him to these services. It had been many years since I had attended the exercises in this excellent school, and as I looked upon the large body of students that filled the hall,—young men and women from many homes in the great Northwest,—I was impressed strongly with the thought that this company of consecrated teachers are doing a great work for the future welfare of this land.

There was in the seats a large body of fine intelligent young men and women, who promptly arose to their feet when the teachers entered the hall and remained standing in respectful attention, until the faculty and students acknowledged the teacher's presence by the familiar salutation, "One Morning!

In the one group was a bright, expectant company of America's young life looking into the faces of strong men and women to whom they had come for counsel and inspiration and the help needed to prepare them for life's work. In the other group stood the men and women who have seriously accepted the responsibility of such an important service.

I could not help thinking of the great work being done by true-hearted teachers to mold the characters of America's young men and women, and I am thankful that the days are now gone when the term "working days" was applied to the boys and girls of this land.
The teachers of America hold in their hands the future welfare of the nation quite as certainly as do the preachers. And we cannot see such a company of teachers and students together, as we saw in Milton, without hoping for such success to teacher and student alike, in the hope that they all may be prospered in their work.

Good Words for Milton

Whenever Milton From Far and Near College is spoken of by those acquainted with its work, we hear nothing but good words. The splendid Glee Club was just returning from an extended tour as Far and Near. News from the places they had visited was always commendable of the excellent help and gentlemanly bearing of the boys under all circumstances.

Their experience in broadcasting was much enjoyed. From the Chicago Daily News Station, their songs were heard in all parts of the land from Idaho to all the many cities in the Middle West, Northwest, and South.

The annual home concert was spoken of in the Janesville Daily Gazette as follows:

The Milton College Glee Club gave its annual home concert Wednesday night before five hundred of the best of the city. News of the program has been accorded at all its concert.

The program was the same as that sung at Janesville a few weeks ago. Milton songs opened and closed the program. The sacred songs and a mixed group were well received in the first part of the concert. The quartet sang three fine old English songs and responded to an encore with Mozart's "Lullaby," which proved to be one of the best selections rendered.

The "Act of Up-to-date Grand Opera" pleased the audience. Because of the insistence of his Bishop, Milton, he was more in demand for his Scotch songs after singing a song which was not so familiar.

Features of the final group were the Hawaiian string music, which was encored again and again, and Professor L. H. Strinzer's singing of the Negro spirituals and "The Red Man's Death Chant."

This concert is the last of the season for the organization. Sixteen concerts were included on the club's itinerary and the quartet sang at two M. C. A. conventions outside of the regular work.

Good Signs Of Times

Many prophecies of the better day that is coming, so far as the final outcome of prohibition is concerned, are proving true in these days. Some years ago a noted temperance worker expressed the assurance that the time was coming when the nation would sober up. He felt sure that the sobering up process with a nation was not so different from that of an individual; and that it would take time to do it. He was absolutely sure of the good time coming when the liquor interests would be put under ban in America.

Recently, according to reliable reports, a bootlegger of note across the Atlantic committed suicide because rum-running had become unprofitable, notwithstanding the representations of wet newspapers that it was bound to win.

Recently the cause of law-enforcement has received its greatest support. The great woman's convention in Washington, presided over by Mrs. Herbert Hoover, and supported by many equally distinguished women, in which the wets must read the undeniable determination of our nation's home-makers to keep this country dry.

College men of the nation have spoken in unmis- terious terms in favor of law and order. Newspapers that have been notoriously wet are modifying their statements and are evidently less inclined to encourage the outlaws. A Federal judge of the circuit court begins to feel the seller and the buyer alike, in the booze business. And bootlegging is becoming more of a serious business rather than a joke.

More than six hundred clergymen of Philadelphia marched to City Hall and assured the mayor and the prohibition enforcement officials that they would stand behind their effort to clean up that disloyal city, and to enforce the Constitution of the nation.

After the great Anti-Saloon League Convention in Washington, the splendid echoes of which have been coming in the Recorder for several weeks, the wets tried to have a rally, which was such a fizzle that the handwriting on the wall could no longer be ignored. Every sign in these days must tend to convince the wets that their doom is sealed.

The Magical Law Of Influences

There is something wonderful about the transforming power of influence. It is a power that comes not from a mere physical or bodily presence. The bodily presence of a friend is the least thing in his influence over you. It is the power of spirit over spirit, the invisible something belonging to a spiritual personality, that moves your spirit and tends to draw you to another and to make you like him.

Under the marvelous law of influence we are sure to become like the one we habitually love and admire. Through all human society this wonderful law still holds, and to do as he does, is an outward physical act more than an inward, spiritual experience. You may have the higher vision; and the reality of "things not seen" may influence your life until you come to be more like the friend you love and admire. Even an absent earthly friend may become your inspiration, your hope, your transforming power. How much more then should the influence of the absent Christ inspire and uplift the soul, arouse in you every noble thought, give you an experience which makes heaven a reality; until the day you find yourself living by faith on the Son of God.

Thankful for Hopes Revived

For three full months we have been alternating between hopes and fears, most of the time, fears, in common with the dear people in Milton over the serious illness of the pastor who is a patient in the hospital at Janesville. Every evening upon the arrival of the train, anxious men and women in the station and at the parsonage eager to hear the news, and always catching at every word that indicated a ray of hope.

In Brother Jordan's semi-delirium, he was very homesick and pleading every day to be taken home. Finally it seemed unwise to keep him longer in the hospital, and the physicians decided to see what effect taking him home would have upon his mind; hoping that the change would be beneficial. He seemed delighted when he found he was to go home, and could hardly wait for starting time. With plenty of good help and his faithful nurse, he was taken in an easy-riding automobile, and in a half hour was safely in his home.

"Whom having not seen I love."—Henry Drummond tells the story of a charming character who won the admiration of all who knew her. She put her neck in a locket of which she was very choice and allowed no one to open it. Finally one of her most intimate friends was permitted to open it, and there she found the words that bestow the possession. In a way she discovered the secret of her beautiful life. She had never known the bodily presence of her Lord, but by the loyalty of a whole-hearted love, and by the true companionship of spiritual communion, she had grown to be more and more like him.

In much the same way we can be conscious of help from an absent friend. If we were present in body the tendency would be to think of the magic in him, or to do as he does, which is an outward physical act more than an inward, spiritual experience. You may have the higher vision; and the reality of "things not seen" may influence your life until you come to be more like the friend you love and admire. Even an absent earthly friend may become your inspiration, your life, your hope, your transforming power. How much more then should the influence of the absent Christ inspire and uplift the soul, arouse in you every noble thought, give you an experience which makes heaven a reality; until the day you find yourself living by faith on the Son of God.

CORLISS F. RANDOLPH

V

MITHRAISM. Primitive peoples soon learn to realize the importance of the place which light holds in their lives. The god of light who became known at the very beginning of the Aryan race was Mithra. We learn of him first in the Vedic Hymns. From them it appears that it was not the sun alone whom Mithra, the god of fire, or the sun, or the stars. He was the god of light, the quality common to all these bodies. At first he was merely the god of light in a physical sense. As the god of light he was ever present, he could see and know all that took place. Therefore he was the god of truth. Thus the change from the physical to the moral aspect was a natural transition.

The next step in the development of Mithraism is shown in the Avestas. The Avestas were the sacred books of the religion of Iran in the code of Zoroaster. Although they were a deliberate reformation of old beliefs effectuated at a later period, still they showed us the next step in the development of Mithraism. In the Avestas, Mithra's personality is well defined. He is a radiant god who seems to emerge from the rocky summits of eastern mountains at dawn, who careers through heaven with a team of four white horses; yet he is not the sun or moon or any star, but a spirit of light whom nothing can escape and nothing can deceive. This definition is practically that of the Vedas, but now Mithra's aspects were more numerous and more clear. His offices were four. He was the giver of light, and wealth and health to man; he was a moral power, God of Truth, and he was the lord of the earth to come. The god, who had never been more than one of several gods, however, was reduced to the rank of a genie, although he was still of great importance. His moral power was emphasized, while his other powers were such as to keep him constantly in the thoughts of the people.

Coming under the influence of Chaldean astrology, Mithraism underwent more marked changes. The Persian gods became confused with those of the Greeks, and Mithra was easily assimilated to the sun god Shamash. Even then, however, he did not quite lose his individuality. The confusion with Shamash was not transmitted to the mysteries, where the god of light was carefully distinguished from the orb of heaven. Nor was Mithra ever for long, the lord of the world, for the later Achaemenid monarchs restored him once more to his original position.

The destruction of the Persian Empire brought with it the influence of Greek philosophy and familiarized the people with the names and ideas of Greek mythology. In time the various gods of the Persian Empire came to be identified with the corresponding Greek gods. Mithra was again remarkably fortunate in keeping his individuality to a certain degree. While he was assimilated with Helios he was not subordinated to him. He was given definite human form in the first time, and his conception was modified. It was pruned of its exotic features, so that it became more acceptable to the Occident. The destruction of the Persian Empire affected Mithraism in other ways than the modification of its god. It added to the number of worshippers. At that time the competition between the various creeds was brisk. The Mithraic leaders, like the Jews of the same epoch, gathered a number of proselytes, an act which served as a preparation for the great spreading of the faith, which was to come later.

The greatest interest which Mithraism holds for us centers about its position in the Roman empire. Our knowledge of its introduction and early history in the empire is slight, since the literary evidence is small and the epigraphical and monumental remains are few. Plutarch tells us in his Poemen that the religion was introduced by captive Cilician pirates in 70 a. c. Although it cannot be proved, Plutarch's statement is probably correct. Mithraism became generally known in Rome at an auspicious time. The Romans, restless and dissatisfied as they had become with the old religion, were turning eagerly to many alien beliefs and tolerating others. Judaism had gained a hold on the people. Some kept the Jewish holidays, and some raised their children in strict accordance with the Mosiac law. Many were devotees of Ayebele, Iris, or other Eastern deities. The people were ready to tolerate and even to welcome any new religion, and Mithraism filled many of their needs. Its appeal was of various types, for it was a compound of numerous influences and so had an attraction for all types of mind. Objects of worship were simple, and for those who loved mysticism there was Mithra. Finally, Mithraism promised what all thoughtful people of every age want to believe; it promised a life beyond the grave.

It was brought to the attention of the Romans in various ways. A large number of soldiers were brought to Italy from their eastern posts, and they brought with them their religious beliefs and attitudes. As soldiers in every war, they served and conquered, but not this description. Those at home felt its influence no less than the soldiers. All the great houses, including the Emperor's palace, had large retinues of slaves, with whom the family was in constant association. Many of these were from the East and through them a number of Romans became interested in Mithraism. The Romans associated the worship of Mithra with the worship of the great mother, Cybele, and of Iris. The spread of Mithra's worship through Italy has not been clearly traced. It is sufficient for our present purpose to know that in the second century the worship was generally established, even in lonely country places. From Italy Mithraism spread through the Roman world, following the roads and rivers.

It was upon Roman soil that the great struggle between Mithraism and Christianity took place. There Mithraism was conquered, but not wholly destroyed, for, to a certain extent, it has left its impress upon Christianity even to the present time.

Externally Mithraism resembled Christianity to a startling degree. The Christians thought that it was inspired by the devil, to confound and confuse mankind. How else, they asked, could it so closely resemble Christianity? A mere enumeration of certain features of Mithraism suggests the resemblance. Often a close examination shows that the rite or the belief is radically unlike that which it seems to resemble, but sometimes the similarity seems almost as real as it is apparent. Our information, however, is not complete as regards Mithraic rites and beliefs. There are in existence no writings belonging to the faith, and the Christian writers could neither expose nor expose to ridicule, beliefs so much like their own.

All that can be presented here is a brief enumeration of some of Mithraism's resemblances to Christianity. It was the religion of the poor and humble, promising to the slave the same salvation for which his master might hope. There was a definite promise of life beyond the grave, a promise which is not found in any other religion. There is the promise to all who believe; it promised a life beyond the grave. The wicked were doomed to eternal torture in the bowels of the earth, but the pure spirits were received by Mithra into eternal light. There was to be a second coming of Mithra which would be presaged by great plagues and then the final conflagration of the universe would take place.

Mithra was the Mithra of the Vedic hymns, and much more. His moral aspect had gained in strength. To his followers of the later period he was the protector of the weak, he was the champion of truth and purity, the conqueror of death. Could not this description designate Christ as well?

Not only did beliefs of Mithra's worshippers resemble beliefs of the followers of Christ, but many of their practices were similar. Baptism played an important part in their lives, a baptism of blood, which was
a formal cleansing from the impurity of both flesh and the soul. Inscriptions of the Fourth Century commemorating this holy rite often close with the words in actum renatus. A spirit of fraternity pervaded the entire membership, as among Christians in every land. The custom, it is true, was not unlike the Lord's Supper, consisting of consecrated bread, and mingled water and wine, and to those who partook, it imparted health, like the Lord's Supper, consisting of consecrated bread, and mingled water and wine, and to those who partook, it imparted health, and to those who partook, it imparted health, and to those who partook, it imparted health.

When Christianity conquered and Mithraism died, the Christians yielded on what they considered minor points. They took advantage of the holy days already celebrated and to those who partook, it imparted health, and to those who partook, it imparted health, and to those who partook, it imparted health, and to those who partook, it imparted health, and to those who partook, it imparted health, and to those who partook, it imparted health, and to those who partook, it imparted health, and to those who partook, it imparted health, and to those who partook, it imparted health, and to those who partook, it imparted health, and to those who partook, it imparted health.

The young woman answered, "We have friends in Louisiana seventy-five miles from New Orleans. Two of my aunts and I were down there four years ago and we went to church there too." She said, "The place is Hammond." In astonishment, I replied, "Why that is the very place where the minister who wrote this article lives.

It seems their friends were people that ran the hotel where they stopped. I showed a picture of our church at Hammond, La., to one of the young lady's aunts and she thought that was the church they wanted. She further said that on their trip in the South that year they went into the churches everywhere.

It is pleasant to know that Jewish prejudice against Christianity is gradually declining in many places. Many of the Jews are somewhat like Nicodemus of old. In their own town they do not like to attend a Christian church, fearing the criticisms of their own people; yet when away from home they may feel free to attend a Christian service. I have a Jewish friend in this city (and I think he is two-thousand in being) who tells me that when in Orlando, Fla., someone time ago, he was in the habit of attending the Presbyterian church in that place. The Hebrew Christian Alliance of America is a fine organization. It is made up of Jews in America who have taken a firm stand for Christianity. Their next annual conference is to be held May 19-23 in Chicago. Some of the sessions of this conference are open to the public, and, if any of our people in or near that city should wish to learn about these interesting meetings, they can do so by addressing Rev. Solomon Birnbaum, the Moody Bible Institute, Chicago, III.

Syracuse, N. Y.

E. S. Maxson, M. D.

Did you ever think how dark it must have been before God created light? But God said, "Let there be light!" Can not he drive away the darkness and the fog and the mist that have gathered round your path? Do not be talking to difficulties in your life when you have such a God to call upon!

D. L. Moody.
GRACE SCHOOL FOR GIRLS, SHANGHAI, CHINA

GRACE HIGH SCHOOL, SHANGHAI, CHINA

PUBLISHING HOUSE—SIDE VIEW

PUBLISHING HOUSE—FRONT VIEW

CHAPEL, GEORGETOWN, BRITISH GUIANA
The Parallel Program if made a success will take care of these building interests. Please bear these facts in mind until next week, when we shall have something more to say in regard to the Parallel Program.

ANNUAL MEETING REPORT—SEVENTH DAY BAPTIST CHURCH, PLAINFIELD, N. J.

The annual meeting of the Plainfield Church was held on Sunday afternoon and evening, April 6, 1924. A heavy rain began to fall a short time before the meeting began and continued incessantly throughout the afternoon and evening. But that fact did not interfere, to any great extent, with attendance. From the beginning at four o'clock until final adjournment, after ten o'clock, the attendance was unusually large.

The reports of officers and committees indicated activity, thoughtfulness, and efficiency. The church was re-elected: Mr. Alexander W. Vars, trustee and treasurer; Mr. Asa F. Randolph, clerk. An entirely new set of ushers were elected, with Mr. Elmer L. Hunting as chairman. The long-standing custom of electing a pastor biennially for the term of two years, and the pastor was re-engaged for an inordinate term, it being understood that either party, the church or the pastor, desiring to dissolve the relationship should give three months' notice before making it effective.

A few minutes after six o'clock the session was opened with prayer and social hour. In a few minutes almost the entire congregation was seated at tables, enjoying the supper to the accompaniment of chinking dishes, cheerful voices, and the roar of the rain on the roof.

The evening session opened to the delight of all, with singing by the children and by the young people, after which Deacon Henry M. Maxson read a portion of Scripture and led in prayer.

Messages from absent members were read by Mrs. Asa F. Randolph. The pastor gave a report on the work of the church and representatives of the auxiliary organizations made reports of the outstanding features of the work of the year.

Four addresses were presented, as follows, under the heading, “The Church of Today”:

1. “The Church’s Responsibility for its Own,” by Miss Mildred Greene.

These addresses were intensely interesting, and many practical suggestions were made. It had been expected that there would be time for a general discussion following their presentation, but the hour was late and it did not seem wise to prolong the session so as to give adequate time for discussion. But in order to conserve and utilize the suggestions that had been made, a Continuation Committee was appointed to consider them and to arrange for public discussion at a future time.

We give here a summary of the reports of the organizations of the church and the pastor’s report:

JUNIOR CHRISTIAN ENDUDEV

The Junior society has fifteen members now, since Charles, Volet, and David North have come home. William Bond, a member of Miss Ethel L. Tidworth is superintendent. Yesterday we finished sewing one of Me-Ling’s shoes with one pair of scissors. We raised money for the new buildings in China and in South America, and now we are starting to fill it again. And Christian Endeavor society, if we try can do this instead of reading them from the Bible. Yesterday all but one had learned them.

INTERMEDIATE CHRISTIAN ENDUDEV

The Intermediate Christian Endeavor society now has fifteen members, all of whom regularly attend the meetings, take part in the programs, and have their turn as leaders. The society was granted $8 to help Camp Endeavor to give summer outings to the poorer children of Union County, $5 to the County and State Christian Endeavor Union, and $5 to our Forward Movement.

We have recently obtained membership with the Plainfield Missionary Society, and we hope to receive much help and inspiration from it.

Our meetings during the year have been especially interesting and helpful, for we have divided the society into two groups which help the leaders in planning the meetings. After the devotional service we have studied, each week, a chapter from the book by Beekar and Miss Ethel E. Tidworth, a story of George MacKay’s missionary work in the island of Formosa.

We are scoring points in Senior Efficiency Chart, and also on a Seventh Day Baptist Goal Chart. On the latter we thus far have nearly 200 points. In another denominational competition, the Recorder Reading Contest, the society has earned more than 5,000 points.

We sincerely appreciate the missionary talks which have been given to us by Mrs. H. Eugene Davis, Mrs. Jacob Bakker, and Rev. H. Eugene Davis.

We will strive to make the coming year even more beneficial to others and to ourselves than the past year has been.

THE "S. D. B.’s"

The “S. D. B.’s” have held thirteen meetings during the past year with an average attendance of ten. Fancy articles have been made under the direction of Mrs. Davis. The class for Billy Bruton, a study under the excellent leadership of Rev. H. Eugene Davis. We have taken the talk of Mr. Davis on "Building up the Church” for its tone and spirit, but the "S. D. B.’s” have been most interesting and helpful. The society is grateful to Mr. and Mrs. Davis for their willing and helpful services.

A year ago the balance in the treasury was $29.25. The receipts for the year have been $177.55, making a total of $140.26. Disbursements have been as follows: $11 for flowers, $1 for Young Women’s Federated Missionary Societies, $1 to the Woman’s Society for Christian Work, $30.34 for materials for sale, $50 to Miss West in China as an annual gift for the support of her work, $9.40 for payment of loan. The present balance is $23.05.

THE SABBATH SCHOOL

Fifty-two sessions of the Sabbath school, including the special services, were held during the year with an average attendance of seventy-three. The present membership is one hundred eighteen. The Home Missionary Society, having three members, has a membership of twenty-three. Eighteen new members have been added to the church during the year, and three have been made perfect in attendance. Six classes have been perfect in attendance from eleven to nineteen times.

Special days with appropriate programs have been observed as follows: Mother’s Day, Children’s Day, Thanksgiving Day, and Christmas. Among those among the school have been: Rev. R. F. Y. Pierce, Rev. Mr. Jayne, Rev. S. Arthur Devan, Rev. C. A. Hansen, Miss Mabel Easton, and Rev. H. Eugene Davis.

The treasurer reported a balance a year ago of $900.95, beginning during the year $350.21, making a total of $403.26. Total disbursements during the year $309.03, leaving a present balance of $424.23.

Some of the outstanding features which are encouraging at the present time are an enlarged primary and junior department, the recent valuable of the children to the school; the coming of Mr. and Mrs. North and their children, and a renewed interest in the church’s activities.

THE WOMAN’S SOCIETY FOR CHRISTIAN WORK

The Woman’s Society for Christian Work has been glad to welcome several new members during the year, and now has an active membership of fifty-eight and a non-resident membership of eleven. There was one death during the year; that of Mrs. Nathan H. Randolph who, until failing health prevented, was an active worker.

The officers of the society are: Mrs. E. Frank Champlin, vice-president; Mrs. Frank J. Hubbard, recording secretary; Mrs. Irving A. West, treasurer; Mrs. Asa F. Randolph; treasurer, Mr. Alexander W. Vars.

All-day sewing meetings have been held nearly every month with results very large for the making of the Children’s Home and the Charity Organization Society, and a number of quilts have been made. The society is busy with quilts and some special sewing.

In December Mrs. Eugene Davis gave a most interesting talk on China, and answered questions which threw new light on the problems in China. At other meetings Miss Helen Shaw Thorngate, Mrs. Davis, and Miss Moyer of the Y. W. C. A. spoke of the need of a new Y. W. C. A. building. At one meeting a small gift was presented to Mrs. Sarah Wardner as a token of appreciation for her fourteen years of faithful service as a member.

It has been a pleasure to have Mr. and Mrs. Eugene Davis with us while on their furlough, and last June the Missionary Committee helped in furnishing their home. Furniture was gladly loaned, dishes were bought by one member, and $25 was donated from the money received for the reception held for them. There was a large and interesting Chinese exhibit which Miss Davis explained, and the large number present felt quite closer with our work in China.

The society is looking forward to the out¬fitting of Mrs. Helen Lee Thorngate and Mrs. Davis, and $100 from the treasury and $50 from a member have already been donated. Fifty-five dollars have been given to the Parallel Budget fund. The treasurer’s report for the year ending October 1, 1923, showed receipts of $684.09, and disbursements of $652.22, with a balance on hand of $51.87.

A Thanksgiving dinner, a get-together supper, and a winter party when the attractive tableaux “Pages from American History” were presented, brought us together socially and added some funds to our treasury.

Our Americanization Committee has been active. They have conducted a sewing class for Italian mothers at the Community Center, and recently four members have joined the Friendly Visitors of the Charity Organization Society. The Visiting Committee has made many calls.

Several birthdays have been remembered with books or flowers. At Christmas time gifts were sent to Mrs. Randolph and letter writers were written to our missionaries. Flowers and notes of sympathy have been sent to those in sorrow.

PASTOR’S REPORT

In glancing backward over the year we must be impressed with the goodness of God. He has blessed our community and made us happy in prosperity, peace, and, in some degree, with a will to serve.

The pastor has said: “Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman walks.
but in vain." Surely this is true of the church.

The Lord never fails to build with his people, but his ability to do is measured by the faithfulness and efficiency of his people. So the work of the church must be measured by what God can do through them working together.

The regular appointments for worship have been maintained throughout the year. The attendance on Sabbath morning has been the same as during the preceding year, with a greater degree of regularity of attendance on the part of some members than ever before.

The attendance at the Sabbath morning and youth meetings, while not all that could be desired, has been encouraging. A real interest has been evident.

Probation and interest have not been at a higher level for many years.

Recently fourteen of our young people formed a prayer meeting, which was led by the leadership of Frank A. Langworthy. Their help has been greatly appreciated.

Mrs. Roland M. Davis has been, for several years, a very faithful helper as pianist. The pastor has greatly appreciated the help of many individuals in planning the meetings.

We have had the inspiration of hearing quite a number of speakers during the year, among whom have been the following: President Booth, C. Davis, Rev. Edward M. Holston, Rev. H. Eugene Davis, Rev. S. A. Devan, Rev. R. F. Y. Pierce, Rev. Alva J. C. Bond, Rev. Daniel E. Lewis, Rev. Howard M. Clarke, Rev. Theodore L. Gardner, Rev. Willard D. Burdick, Rev. D. T. Stevenson, and Rev. Warren C. H. Rockey.

The pastor has been absent from the pulpits on five Sabbaths, other than during a vacation period. Four of these absences were spent as follows: June 9, at the Eastern Association; August 25, at the General Conference; October 11, in exchange of pulpits with Rev. Willard D. Burdick; December 1, at the Yearly Meeting at Marlboro; and December 29, while attending a meeting of the Committee of the General Conference at Pittsburgh.

Much of the work of the church is carried on through its auxiliary organizations: the Sabbath school, the Young Men's Christian Union, the "S. D. B.'s," the Men's Club, and the Intermediate and Junior societies of Christian Endeavor. Each of these organizations will make its own report.

The pastor has counted it a happy privilege to continue as superintendent of the intermediate departments. After completing a study of Sabbath History, 1784-1884, A. J. Bond, the entire group assisted the pastor in presenting the program of Sabbath Rally Day last May; and throughout the year this group of splendid young people have been anxious to do everything possible to assist the pastor in his work in the church.

Last summer this church joined with other churches of the city in a Vacation Religious Day school, which was most enthusiastically given by the Sabbath school from its treasury. Miss Marjorie Burdick, of New Market, was secured as president. The Young Women's Christian Union representative on the teaching force. Twelve of our children were enrolled in the school.

The Thanksgiving service and the Week of Prayer were observed in union meeting with other churches of the city.

Health conditions within the church have been better than for some years, though there have been a few cases of long and serious illness. Our membership has been decreased by the death of: Lewis H. Randolph, and Lewis T. Rogers. We have added to the church during the year ten members: four by letter and six by baptism. We are happy at this time to welcome Mr. and Mrs. Lee Herndon North and their five children into our midst.

The full financial budgets, both local and denominational, have been balanced for the year, and in addition to these $2,470 for the "Parables Program." The interest of other years in the relief of the distressed people of the world, and the provision for the poor, have been provided for, and the efforts against the lawless liquor traffic has been generously maintained.

The meeting of the Conference and the school were given by the non-resident members of the church. From thirty-five to forty church bulletins have been mailed each week. Early in March a pastoral letter was sent to all who are away, and whose addresses are known. The committee on arrangements for this annual meeting has arranged for the sending of many personal letters. Messages for this meeting have been received from fifteen.

During the year the pastor has tried in all public and personal relationships, within the church and in the larger community, to fulfill the duty of a superintendent of a church and help establish the church.

The pastor has tried to keep in touch with many of the leaders of the different churches in the city.

The natural man receive not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. I Corinthians 2:14.

Never consult the natural man as to spiritual values and spiritual realities; the natural man has nothing to do with such quantities and forces. My teaching is that we are not to go to the natural man to give us any opinion whatever about true religion. The more the natural man knows nothing about it, the more he has not passed through the gross, deep, sorrowful, joyous experience. He may have his opinions: who wants them? He may have his views and his fancies, but he himself would not be responsible for them if a flood came. Only go to the spiritual man for spiritual counsel, sympathy and understanding. - Joseph Parker.
Secretary Burdick and was voted approved and ordered recorded.

The meeting adjourned at twelve o’clock for the noon recess. Prayer was offered by Rev. C. A. Burdick.

The afternoon session was called to order by President Burdick and prayer was offered by Doctor Anne L. Waite.

It was voted to refer the matter of repairs to the property in Georgetown to the Georgetown Committee with power.

A verbal report of progress from the Committee on Work in China was given by Doctor Edwin L. Whitford. No action was needed on this report but Missionary Davis discussed with the members of the board the needs of the schools and of the work in general and spoke of possible plans for the future. During the talk, Mr. Davis told of the help he had received from attending the board meetings and expressed the hope that Doctor Thorngate might have the privilege of attending one of these meetings before leaving for China after Conference. It was unanimously voted that the secretary invite Brother Thorngate to attend the regular quarterly meeting of the board on July 16, 1924, and that the board pay his entire expenses from Cleveland.

The report of the Committee on Work in Jamaica was read by Rev. C. A. Burdick. The report was approved and ordered recorded and is as follows:

Your committees to consider the Jamaican question would recommend as follows:

1. That the board help the Seventh Day Baptist churches in Jamaica.

II. That the boards undertake to aid as outlined below:

1. That the Missionary Board aid in the support of Elder Mignott as general missionary in Jamaica to the amount of $35.00 per month, with the understanding that the Jamaican Association contribute an equal sum, or more if more is needed to give Elder Mignott a comfortable living.

2. That the Tract Society appropriate $100.00, or as much thereof as may be needed toward the publishing of the Seventh Day Baptist Advocate.

3. That the Missionary Board take steps necessary to introduce Seventh Day Baptist lessons in the Baptist schools of Seventh Day Baptist churches in Jamaica.

4. That the Tract Society provide as soon as practicable books and tracts that may be sold to an advantage by Bible workers and others and take steps to put the Seventh Day Baptist Manual in the hands of the leader and clerk of every church.

III. We suggest that the Memorial Board be asked to take up with the Kingston Church the question of a lot and church building in Kingston.

Respectfully submitted,

CLAYTON A. BURDICK, WILLIAM L. BURDICK, GEORGE B. UTTER, SAMUEL H. DAVIS, EDMON L. WALTERS.

Committee.

A verbal report was given by Mr. Albert S. Babcock for the Committee on Revising the List of Life Members.

The Committee for the Budget for 1925 had no report to make.

A letter was read from the Boulder, Colo., Church, asking for advice about the sale of the church property. It was voted to leave the matter in the hands of the treasurer and corresponding secretary.

A letter was read from the Hammond, La., Church concerning a pastor. It was voted to leave the matter with the corresponding secretary.

A communication was also read from Rev. R. B. St. Clair in regard to the work at Santa Cruz, Jamaica, and it was voted that the corresponding secretary write a letter of approval to him.

It was voted that the board appropriate $100.00 to continue the work of the Provisional Committee for the work among the colored people in the homeland until Conference.

Recording Secretary Uutter reported that he had written to a friend living in India about John Manoah and had received favorable replies. A letter was read from Alden H. Clark, of Ahmednagar, India, and one from A. Aaron, of the Teachers’ College, Saidapet, Madras, endorsing the work and character of John Manoah. The matter was referred to the Missionary-Evangelistic Committee.

President C. A. Burdick, Rev. Paul S. Burdick and Mr. Frank Hill were appointed a committee to prepare a program for the Missionary Board meeting at General Conference.

The minutes of the meeting were read and approved.

After a prayer by Rev. Paul S. Burdick the meeting adjourned at 4:20 p.m.

Respectfully submitted,

GEORGE B. UTTER,
Recording Secretary.

THE AGRICULTURAL SCHOOL STATUS FOR NEXT YEAR

Various erroneous rumors and inquiries make it seem necessary to state the facts in regard to Governor Smith’s recommendations for reducing the cost of agricultural instruction in the state.

The agricultural schools have not recovered their pre-war enrollments, and there is not much encouragement that they will do so at an early date. These conditions resulted in various complaints and requests being made to the governor, that the cost per student for agricultural instruction in the state be reduced. After consulting with Commissioner Graves of the Education Department, the governor recommended to the legislature that certain of the schools be discontinued and that the others have reductions made in the costs of maintenance.

Alfred was included in the latter class, and he recommended that the maintenance be reduced from about $61,000 to about $50,000, a reduction of about $11,000.

As the salaries are now fixed by law, the only way to reduce expenses is to consolidate classes under fewer departments or to omit some.

The commissioner of education has, therefore, recommended to the legislature that in agriculture, classes be consolidated under three fewer teachers, and that forge shop and home economics courses be dropped for the present, except that a half time teacher in home economics be provided, in the interest of the rural teacher training course which is to be continued. In all other respects the agricultural school courses will remain the same as at present.

The legislature has not yet passed the appropriation bill, but the president and director have been told by the Legislative Committee a few days ago, could not secure encouragement that much change would be made from the recommendations of the governor and commissioner of education.

The wholesale slaughter of the school, as has been reported, is, therefore, not likely to occur. The maintenance of the school for next year will still be about $50,000 above the proceeds from the farm and dairy laboratory.

It is unfortunate that the very small enrollment of seven persons in the two year course in home economics does not warrant the employment of two teachers. The state refuses to count in the enrollment of the students the twelve college girls and thirteen high school girls who are taking special courses, and the fifteen high school boys who are taking home economics. It is deeply regretted that any members of our staff should be discontinued, particularly those who have so long served the school faithfully, loyally and efficiently. But if we all pull together and boost the school, it is hoped that a growing attendance will soon enable the state to fill out the staff again to its full number. We are fortunate that the Alfred School of Agriculture was not among the number considered for discontinuance.

The small Christian college is the hope of America. Character is essential to statemanship and these colleges are vital factors in the development of sterling character—James J. Hill, Railroad magnate.

THE SEVENTH DAY BAPTIST EDUCATION SOCIETY—EXECUTIVE BOARD MEETING


Prayer was offered by Pastor A. Clyde Ehret.

The treasurer presented his quarterly report, an abstract of which follows:

I. REVENUE AND EXPENDITURE

Receipts
- Balance on hand January 1 $343.35
- Contribution from Eastern Association 13.85
- Interest 992.33
- Forwarded to memorial funds 1,200.40
- Trustees of the Memorial fund 3.67
- Rent from Morton Burdick farm 10.73

Total Receipts $5,264.42

Disbursements
- Safe deposit box at bank $2.00
- General Conference Year Book 144.00
- Transfer of bonds 170.00
- Treasurer's salary 25.00
- Alfred University 712.90
- Milton College 389.00
- Salem College 390.51
- Theological Seminary 546.67
- Tax on Morton Burdick farm 16.08
- Carpenter work, Morton Burdick farm 21.00
- Lumber, Morton Burdick farm 28.89
- Accrued interest on bonds bought 24.07
- Balance on hand March 31 344.58

Total Disbursements $2,348.38

II. PRINCIPAL

Balance on hand January 1 $35.83
Bond and Mortgage 1,075.00
Bond 496.58

Total Disbursements $1,607.41

Imperial Japanese bonds $1,387.50
Balance on hand March 31 219.91

Total Endowment $33,163.03

The payment by the treasurer of the balances due to the several schools was approved.

Bills amounting to $98.26 were ordered paid.

Assistant corresponding secretary, Arthur E. Main, presented his resignation "from a sense of duty," and the same was accepted.

The president and corresponding secretary were appointed to arrange the society's program for its session at the coming General Conference.

The president was asked to arrange for representation of the society at the coming sessions of the Eastern, Central and Western Associations.

Frank L. Greene was requested to prepare for the record a minute of appreciation of the late Professor Albert Whitford. The minute follows:

The Seventh Day Baptist Education Society and its members individually desire to express their sincere sorrow in the death of their former member and co-laborer, Professor Albert Whitford, of Milton, Wis. The cause for which we labor, his many friends in colleges and schools who have been blessed by his instruction, all feel a great loss in the passing of this sincere, able Christian teacher. May others like him rise to take his place.

The following resolutions were offered by Dean A. E. Main, and were adopted:

Resolved, That we assure the presidents and trustees of Alfred University, Milton College, and Salem College of our great interest in, and approval of, their desire to largely increase their endowments. Their courage and hopefulness are worthy of admiration, and we commend their efforts to the moral and financial support of their constituencies and friends, and of the friends of Christian and higher education; and

Resolved, That the Seventh Day Baptist Education Society would be glad to serve any of the contributors to these needed endowments funds by holding their contributions in trust for the benefit of designated schools.

EARL P. SAUNDERS,
Recording Secretary.

Alfred, N. Y.,
April 13, 1924.

LIVE AND THINK

The College and University Students' Conference was held in Washington, D. C., April 5 and 6, to formulate needed policies, particularly in regard to the observance of law and citizenship, to be advocated throughout all the student population.

If ever there was a need for such confer-

ences, it is now when people are wondering how the college and university students really stand. Undoubtedly many outside of college are misled into thinking that a majority of students are flippanl, irreligious and lawless, only because undue attention is given to noisy groups of that type, while the steadfast, reliable groups do not get so much publicity. In the conference the fact was brought out very clearly that the vast majority of college students are observing and supporting the law.

The causes of the present unsettled state of some of the students were discussed. In her address, Assistant Attorney General Willebrandt said in part: "Unless colleges teach how to live as well as how to think, they have failed of their high purpose. ... Unless during college years two habits of life are made, fruition of after years is stunted and leadership lost. The two habits of which I speak are a love of work and spiritual development."

The above thoughts are more in conformity with the nature of the small college than with the larger universities. In the larger institutions spirituality has been sacrificed to the more practical side of life. Let us continue to live up to the reputation of the small college and continue to learn and teach how to live. Then our stand will be a model charter of our good citizenship and the observance of law.

—Editorial in Milton College Review.

ECHOS FROM THE ANTI-SALOON LEAUGE CONVENTION

REV. A. L. DAVIS

The convention speeches have been reported, but there are many things which I would like to say, one or two of which I will mention in this concluding article.

A report would not be complete which omitted the march of a thousand or more delegates from the convention church to the White House. This was made on Wednesday, the line of march forming at 12 o'clock, reaching the White House at 12:30, where, through the president of the league, Bishop Nicholson, their pledge of loyalty was delivered to President Coolidge, at the north front entrance. The march, as well as the addresses, was made in a downpour of rain. Those who had umbrellas or rubber used them; those who had neither.—well, some of them bought, others, men and women alike, marched through the streets in torrents of rain, and over streets, at places, with water half shoe-top deep. But wet clothing and wet feet did not dampen the enthusiasm.

From the pledge of loyalty, I quote but one sentence or two: "We pledge loyalty to the Constitution and to the laws enacted pursuant thereto. We promise to help effectuate the purposes of the Constitution in every practical way; to provide for the 'common defense' against enemies of the Republic from within and without; to maintain the perfect Union by urging every state to do its part in enforcing the Eighteenth Amendment; and to promote the general welfare by maintaining laws that remove every form of governmental protection from sources of crime and misery to society. ... To this great endeavor we pledge our lives, our fortunes, and our sacred honor."

In response President Coolidge said: "It is a satisfaction to receive the assurance of such a body of men and women that they have a firm determination to abide by the laws of the land, and that they propose to uphold the Constitution of the United States. You set a great example in that respect. All of us know that there is no such thing as liberty without observance of the law. It is the foundation of all principles on which Americanism rests, and the sources of all civilization."

"I want to express to you my thanks for bringing me this assurance and for leaving me the formal record of your purpose of cooperation in the difficulties that may be encountered in enforcing the laws of the land. With that assurance, it is easier to go forward in the undertaking to provide that all of the laws of our country may be observed."

While President Coolidge was receiving the delegates, Mrs. Coolidge appeared at the window, waved her greetings then walked to the deleges below.

The convention is over, and I came away from it greatly encouraged. I confess that after seeing so much laxity in law-enforcement, so much violation of law, here in New England, I was deeply distressed over the situation. I wondered if our victory for temperance were, after all, only an empty one; if the liquor forces were to win in
HEROES OF THE FAITH

Several years ago the late David E. Tilton, prepared a series of lantern slide pictures and a manuscript lecture which was called “Heroes of the Faith.” This lecture was given and the pictures were shown in several of the churches of the denomination. When the pictures were turned over to the Woman’s Board for use and for safe-keeping the manuscript of the lecture was missing, and as yet no trace of it has been discovered. The lecture contained valuable information in regard to the pictures, and without this data the showing of the pictures has but little interest. This paragraph is written to enlist the help of everybody who has in any way had anything to do with these pictures and the lecture at any time. Will you please take the time to make inquiries, and search in the hidden corners of closets, book-cases, packing boxes, in churches and parsonages and private houses, in order that this manuscript may be brought to light. Through the help of such men as Pinchot, Ferris, Sheppard, Upshaw, and a few others. Yes, the new national conscience is coming into life, created, shaped and guided by such men as Pinchot, Ferris, Sheppard, Upshaw, and several of the churches and parsonages and private houses: the harbinger of the new day. It is a most encouraging sight. It is a dream that prohibition is written into our Constitution, and that “it is written there to stay”; that the Volstead Law will not be repealed or weakened; and that public sentiment is going to demand that the law shall be enforced.

And I have arrived at this conviction, not so much from what I heard, as from what I saw. A few years ago, it would have been a difficult thing to have had a single representative from our National Congress to address a meeting like this. But when a score or more of America’s most prominent legislators and executives appeared on the platform of that great Convention, not only expressing their sympathy with the work, but also pledging themselves whole-heartedly to the cause of prohibition and law-enforcement, it is a most encouraging sight. It is the harbinger of the new day.

Yes, a new day has dawned. And when God crowns his own, crowns those whose labors have made possible our present-day achievements, how those jewels will glitter in the crowns of America’s fearless, patient, faithful women, who not only blazed the way, but bore the hardships and the burdens in the heat of the day. A new national conscience is coming into life, created, shaped and guided by such men as Pinchot, Ferris, Sheppard, Upshaw, scores of others. Yes, the new national conscience is in the making, and Seventh Day Baptists must not shirk their individual responsibility. The coming election will afford us all an opportunity to demonstrate whether our patriotism—loyalty to God and country—is bigger than party success at the polls.

To make your character stronger, practice continually in perseverance. A persevering man is always mightier than the obstacles he meets. The Bible speaks of the perseverance of the seedling for no saint-hood was ever reached without long and persistent endeavor. The Christian who gives up easily will be a failure.—Young People.

WOMAN’S WORK

MY CRAFT

Whichever way the wind doth blow
Some hearts are glad to have it so;
Then blow it east or blow it west—
The wind that blows, that wind is best.

My little craft sails not alone;
A thousand fleets from every zone
Are out upon a thousand seas;
And what for me was favoring breeze
Might dash another, with the shock
Of doom, upon some hidden rock.
And so I do not dare to pray
For winds to wait on me my way,
But leave it to a Master will;
To stay or speed me; trusting still
That all is well, and sure that he
Who launched my bark will sail with me
Through storm and calm, and will not fail
Whatever breezes may prevail.
To bring me, every peril past,
Within his sheltering port at last.

—Anonymous.

OUR BEST PEOPLE

I know a city which is wet. It’s not just inclined that way; it’s slushy, sloppy, slippery—and smelly! In the olden days before prohibition came you could get the beer small of the city when you were fifty miles out. People drank beer for breakfast, beer for lunch, cocktails for dinner, and then more beer before going to bed.

I mention these facts because if the best people are patronizing bootleggers and sneering at prohibition you’d naturally expect to be able to substantiate such a premise in that city.

Therefore I set about the task of finding the best people by noting carefully the chaps who pay down their good money for the bootleg stuff that is peddled around. Of course it is being drunk, so it was not difficult for me to find the "best people" I was looking for. My findings should be more interesting, too, because I am just an ordinary fellow with a job, a home, a little family, and a reasonably large number of good friends. I’m neither up at the top of the social ladder nor down at the bottom. But I can look both ways and study them.

I was going to tell here about every person I have known to buy illicit liquor in the past year.

The first man was night watchman at a factory. He buys his stuff each week, and loves it. He rents a small three-room flat, for which he pays $18 a week. He seemingly devotes all of his time to memorizing vulgar stories.

The second man is a salesman, working on a commission basis. He too lives in a flat, for which he pays $60 a month. He has no children and it is a good thing, for they would probably go hungry. He came into my office one day and talked for an hour about the wonderful "buy" he had just secured, then wound up by borrowing $10 from me. His wife told a friend she didn’t have a nickel to spend as she wished.

The third customer is a professional man who can’t pay $150 a week. He is a brilliant man, esthetic, a dreamer, and thoroughly impatient with the whole idea of being deprived of his privilege of doing exactly as he pleases. He is unhappy at home, and lives away from his wife most of the time. A fine mind has been allowed to sour.

The fourth is a workman in a garage. He worked on my car while I stood by watching it take it out. Once he left his work and went to the coat room for a drink. He put in the steering worm backward, and I had to spend $3 for a taxicab because of his mistake—just a bit careless.

The next example is the president of a manufacturing concern. He plays polo and hobnobs with the elite. In fact, he’s one of them. I know him only slightly. He is worth millions. But he inherited the business from his father, and it isn’t worth as much as when he took it over. He has been divorced by his wife, and although he spends his time in Florida and other such fashionable places I do not envy him in the least. I do not think he is happy. Without his money I don’t believe he would be popular.

Another one is a man of sixty, a salesman. He is a whirlwind worker, and gets a lot of business for his concern. He has more pep than most young men of thirty. In fact, I believe he is one of the best sales-
The only way to secure lasting international peace is to establish a league of faith­keeping nations, large and small, all committed to the prevention of war, and to the use of their combined forces against any state which commits a breach of the peace.  
—Dr. C. W. Elliot.
away in his sleep. “Uncle Lew” made his home with his niece, Doctor Josie Rogers, and will be greatly missed by church and community, as his was a very lovable character.

Our social was held during the winter at the home of Doctor Rogers, quite a number of visitors being in attendance. Refreshments were served and a pleasant time enjoyed by all.

An enjoyable Communion service was held Sabbath, March 21, Doctor Langworthy and J. L. Chandall acting as deacons. It has been a pleasure to come in contact with Seven Day Baptists people from various churches of the denomination, a privilege which we have not previously enjoyed. We feel heartily thankful to the one preacher. Dean Main’s theme was: “To Cate In the World.’

After a couple of Sabbaths more with the congregation here we return North to take up work with the church at Berlin, N. Y. We shall go back glad for the opportunities of the winter and carrying with us many pleasant memories of Daytona and the friends here.

ALFRED, N. Y.—Encouraged by the splendid results, following the efforts of the Friendly class for the month of March in the Alfred “Go to church campaign,” Dean Main’s class cheerfully undertook to carry on the good work during the month of March.

According to the plan of the church committee of eleven, each class should be responsible for the entire first service of the month assigned it. So, following the example of the Friendly class, Dean Main’s class, on Sabbath morning, March 1, occupied the place of the choir. I am quite sure not all of them felt indispensable to the music of the morning. However, these, together with the rest of the congregation, appreciated the work of the other class members in the special music, consisting of organ voluntary, anthem, and trio, under the direction of Mrs. Phillips, also a class member.

The class was responsible for each item of the service, including the sermon. For this sermon and on this occasion, to the group which loves to call itself “Dean Main’s Bible Class,” of course there could be but one preacher. Dean Main’s theme was: “A Good World”; and his text, taken from the first chapter of Genesis, read: “And God saw everything that he had made, and behold, it was very good. And the evening and the morning were the sixth day.” How we wished all who would or should exchange doubt, discouragement, or pessimism for a splendid faith in God’s handiwork and a same hopefulness for the fulfillment of his plan, may have been the inspirng sermon, given with Dean Main’s characteristic earnestness and conviction.

A committee from the class arranged for this and other church services of the month. Also, the class endeavored that each member of the congregation should be made sure of a cordial and sincere welcome. The welcome itself has always been very real. We wonder if from now on, we will not feel the freer to express it.

Perhaps a little responsibility for one church service may have given us a keener interest in all; and made us more spiritually alert, if such an expression may be used. Because of it, we are sure the practical, helpful messages we are receiving from Pastor Ehret, on such themes as, “Breadth and Self-control in Character,” or “The Origin and Growth of Law,” and the inspiration which has come from his study of the lives of strong Bible heroes, have had a stronger appeal to a substantially increased audience.

An account of the month’s interest would not be complete without mention of the excellent music of the choir under the direction of Professor Wingate, our church chorister.

(Continued on page 540)
There are thousands to tell you it cannot be done, Therc are thousands to prophesy failure. There are thousands to point out to you, one by one, The dangers that wait to ensnare you. But he tackled it with a bit of a grin, And take off your coat and go to it: Just start in to sing as you tackle the thing That 'cannot be done'—and you'll do it.

EDGAR A. GROVE.

JUNIOR WORK

ELISABETH KENYON
Junior Christian Endeavor Superintendent

"The Junior society differs from the primary department of the Bible school in the fact that it teaches the juniors to do religious work for themselves, while the study of the Bible is only a secondary matter; in the Bible school that is the primary object." Is this true of your Junior society? Is it a training school in religious work? Do your juniors do the work or do you and your Junior committee do it for them? Do the juniors have any responsible duties in the society? These are all important questions for every superintendent to think about.

The juniors should lead their own meetings and as far as possible give a short talk on the topic in their own words. Let the leader give an object or blackboard talk some week and you'll be surprised how well they can do and how close attention the others will give it. It is fine to have them give memory verses for testimonies, but it is far better to let them answer a question on the topic or give a short original testimony. Let them offer short sentence prayers even if they do say the same one every week for awhile. They like to be called on individually to lead in sentence prayers, too. Some weeks let the leader plan his own meeting and submit the plan to you before the meeting. Many times they will work out some clever contests, etc.

At the business meeting let them write their own reports. Then if you have several plans of business, tell several juniors before the meeting and let them present them. Ask them at each meeting if they can suggest one thing their society can do during the week, and then let them do it. Believe in the boys and girls, give them responsibilities, and they won't fail you if you have given them the proper training.

Canonchet, R. I.
they have tried for earning their dimes? We are always glad of these suggestions as they are a help to all the societies who are trying to fill their shoes.

We have but two months left, let's make them banner months. The boys and girls will do all they can if we will but stand back of them and encourage them. It is not hard to teach them that, "It is more blessed to give than to receive," if we will but do our part. Come on, let's do our part. The older people that the boys and girls can put their part in the Parallel budget "over the top" with all of little Me-Ling's shoes filled and running over. Then how proud Me-Ling will be of her American brothers and sisters! Let's not sudden give her a little face as we see it each week on our posters.

We can, if we will—but will we?

CHRISTIAN ENDEAVOR NEWS NOTES
MILTON JUNCTION
HELLO, FELLOW ENDEAVORERS:
You haven't heard from the Milton Junction society for a long while, but we've been alive just the same. We've been busy with the Recorder Reading Contest. We divided the society into two sides to see which group could make the most points from reading the Recorder themselves, getting others to read it, and getting new subscriptions. At the end of three months the losing side entertained the winners with an oyster feed.

Our society has a business meeting every month and usually this is followed by a social. During the winter when the sleighing was good we had a jolly good time on a sleigh ride into the country.

March 23, our society had a farewell party for Mr. Holston and Doris, who are moving to Dodge Center. The evening was enjoyably spent playing games. A denominational and a Bible game furnished by Mrs. Sutton proved the means of much fun and showed some of us how little we know of some of our Seventh Day Baptist churches. As the party broke up, rousing cheers were given for Mr. Holston and Doris, and the best wishes of the society were given them for their work at Dodge Center. Our society will surely miss their jolly good-fellowship in all social activities.

During her visit here Mrs. Ruby Coon Bahcock gave us an interesting talk on Christian Endeavor work and several helpful hints for bettering our society.

Yours for better Christian Endeavor,
RECORER CORRESPONDENT.
Milton Junction, Wis.

THE WHITE HOUSE DAD
A dozen boys visited President Coolidge the other day, spending nearly half an hour with him in the White House. Here are some of the things he said to them:

"A good boy now will make a good citizen later. When I was a boy I did not care so much about going to school. I was rather glad when school was over, but boys must remember the expense and pains to which their government and their parents go for their good, and they should take every advantage of their opportunities.

"The boy is the father of the man. Remember that when you grow up you will be about the same kind of a man that you are today. You are making yourself of your boyhood, but you can take your pleasures in a manly way. You will find when you grow up that the things you learn now will be the things you must know then. You will have to obey the laws, and it is important for you to learn the lesson of obedience.

"Remember that this is your country, and the country will be what you make it. I think it was President McKinley who said, 'A boy doesn't amount to anything unless he is good to his mother.'

"I have two boys of my own. I tell them there are only two things necessary to a boy—hard work and to behave himself. Do that and there will not be any doubt about the future of this country."—Selected.

The average salary of Presbyterian ministers has been estimated to be $1,792. The yearly earnings of the common laborer employed by the U. S. Steel Corporation has been stated to be $1,794. Many of these common laborers are foreigners who can not read and sign the payroll with their mark, yet they earn as much as the average Presbyterian minister who spends years at school and college and seminary in preparation for his work.—Record of Christian Work.

"Now is the time to begin to do right: Today, whether skies be dark or bright. Make others happy by doing the best you can. Looking up always for help from above."

Three societies have filled their Chinese shoe: Battle Creek, Ashaway and Nortonville. Who'll be the next to report? We have only two months left so let's see how much we can do to help pay up the Parallel budget.

WHOSE LOVE WAS BEST
JOY ALLISON
"I love you, mother," said little John; then, forgetting his work, his cap went on the floor, and he was off to the garden swing, and left her the water and wood to bring.

"I love you, mother," said rosy Nell, "Love you better than tongue can tell." Then she tossed and pouted half the day, till her mother rejoiced when she went to play.

"I love you, mother," said little Fan; "To-day I'll help you all I can. How glad I am that school doesn't keep!" said the boy. You don't have to let them go.

Then, stepping softly, she brought the broom, and swept the floor and dusted the room; busy and happy all day she was. Helpful and happy as child can be.

"I love you, mother," again they said, "Three little children going to bed; Do you suppose that mother guessed Which of them really loved her best?"

AN UNNAMED STATION
It was late afternoon, at the hour when business men and belated shoppers seek their homes, and the suburban car was filled to its utmost capacity. Sitting side by side in one corner was a stout, over-dressed woman and a very little boy. The woman had so often endeavored to obey the hard-assed conductor's adjuration to "sit close," that her voluminous skirt quite overspread the child's dangling legs and feet, leaving visible little more than a small, patient face, set around by a fringe of cropped yellow curls and lighted by a pair of large, serious, blue eyes. One could but wonder that the woman seemed to give him no attention.

He must have been tired with the long, noisy ride. Why did she not take him on her lap and cushion his little head upon her arm, as so many women do?

Singly, or in groups, the passengers began to leave the car at the various street...
crossings, until there was left, besides the woman and the child, only a young woman in black, with a beautiful, sad face. At length, the stout woman pressed the signal button, and the car came to a stop. Half way to the door, she heard the conductor calling after her:

"Lady, you've forgotten your boy."

"My boy! What do you mean? I have no boy!"—The man stared.

"Who is he, then? He's been on along with you ever since we left the car barn. Looks to me as if you meant to shake him."

"Me! Shake him!" The woman choked with indignation. "I never saw him before in my life."

Still incredulous, the conductor addressed the child: "Isn't she your mother?"

"Oh, no, sir!" The clear little voice sounded as "pipes o' Pan." "Mama's gone to heaven. That's where I'm going—to find her. Here's my penny. I tried to give it to you, but you didn't see it. Will you please tell me when we get there?"

The man gazed about him helplessly.

"What d'ye know about that?" he muttered. Then with a queer catch in his throat: 'I'm sorry, kiddie, but heaven is not on our line."

There was a rustle of garments, a breathless rush, and the woman in black had the child in her arms.

"Tell me all about it, darling. What is your name and where do you live?"

"My name used to be Dicky, but it's Fifty-seven now, and I live at the home. A man took me there after my mama went away. There are lots of little boys and girls, but no mammas there. Nobody kisses me good-night or tucks me up in bed or hears me say prayers. Haven't you ever been to heaven, lady, and is it far away?"

"I have never been there myself, dear, but I had a little boy who went. I know you could never find it alone."

"That's what my mama said—to wait. But I'm so tired waiting."

"I am tired, too, waiting for my little boy. Dear, will you come and live with me, so that we can wait together?"

The blue eyes gazed for a long, silent moment into the other eyes of tender brown. A look of utter trustfulness stole over the childish features, a pair of little arms twined about the neck of the lovely lady and the curly head sank upon her breast.

The conductor drew his sleeve across his eyes. "I was mistaken," he murmured under his breath. "Heaven isn't named in our books, but it's sure on the line, after all."—Children's Friend.

THE OWL—A MUCH-MISUNDERSTOOD BIRD

Once upon a time, legend says, the birds were without fire. As none of the others seemed ready to go and bring fire down from heaven, the wren, tiniest bird of all, volunteered. She succeeded in her task, but all her feathers were scorched off her body. Out of gratitude the other birds each gave a feather of their own to make up the loss. Each of them did this except the owl. He refused, saying that he could not spare one, as he was so cold in winter. In consequence he was condemned to be always cold and solitary.

Hence his cry, "Whoo, whoo," which implies that he is cold. Hence his solitary flight at night, and his loneliness by day. Hence, also, the way in which little birds mob him if they think he has unwares by daylight. For he can't see very well by day; the sun makes him blink; in the light he is quite dazed and helpless. That is the chance of the other birds, who peck at him and pluck out feathers until he is beaten into some dense hiding-place in wood or thicket.


OPTIMISTIC JOHNNY

Anxious mother—"Why Johnny, what has become of your baby sister?"

Johnny—"I dunno."

Anxious mother—"But she was in the room with you a few minutes ago."

Johnny—"Well, don't worry about her. I guess you'll find her when you sweep."—Selected.

ALL OVER

A boy looking for something to do saw the sign "Boy wanted" hanging outside of a store in New York. He picked up the sign and entered the store.

The proprietor met him. "What did you bring that sign in here for?" asked the store-keeper.

"You won't need it any more," said the boy cheerfully. "I'm going to take the job."—Selected.
DEATHS

KENNEDY.—At his home in Salem, W. Va., on April 11, 1924, Doctor I. S. Kennedy in the 62d year of his age. Isaac Scott Kennedy was the son of William and Almira Reed Kennedy. He was born at Lost Creek, W. Va., September 3, 1862. He was converted in early life and was baptized by Elder Samuel D. Davis. His church membership has been with the Seventh-Day Baptist churches at Lost Creek and Salem. When nineteen years of age, he was married to Sarah D. Johnson who had been brought up in the family of Elder David Clawson. These young people became acquainted when Tuder Clawson came to West Virginia as a missionary. They were married in New Jersey and went to housekeeping at Lost Creek. The children of this marriage are as follows: Emma, who is not living, who was the wife of Daniel Swisher; Nora, wife of Walter Shinn; Dora, who is not living; Scott of Salem; and Lewis of Cisco, Texas. After the death of the mother of these children, Doctor Kennedy married Prudence Dix, who died childless. Later he married Sarah Smith who is left with two daughters: Mabel, wife of George Greig; and Sylvia, a junior in Salem College. There remains of his father's family a brother, Jesse Kennedy, of Lost Creek. The story of his early life and struggle for an education is very interesting. He was greatly beloved as a neighbor and family physician. Doctor Kennedy was very fond of children and was unusually successful as their doctor. His practice did not decrease as he came to great age. Salem has lost in recent weeks two good doctors, Doctor Fitto and now Doctor Kennedy. These men were of very different type, but both good men who will be greatly missed.

At Doctor Kennedy's funeral the church could not contain the throng that came to honor his memory and comfort his family. "Let me die the death of the righteous and let my last end be like his." G. B. S.

ALFORD.—Mary Irish Alford, daughter of George and Mary Adah Irish, was born in Genesee, Allegany Co., N. Y., December 31, 1846, and died at the home of her daughter in Bement, Ill., March 27, 1924.

Converted in childhood, baptized by Rev. Joel Wells, she joined the Third Seventh-Day Baptist Church of Genesee. In mature years, and after her marriage to J. H. Norton of Friendship, N. Y., they moved to Parina, Ill., and were among the early members of the Seventh Day Baptist Church there in 1866.

Two daughters, Nora and Desire Norton, were born to them at Farina, Ill., and before these children had grown up, the father went to California for his health, and died there. In 1884 Mrs. Norton married Byron Alfred of Eldred, Penn., and there she lived for many years, both before and after the death of Miss Alford which occurred more than a score of years ago.

Her winters were generally spent with her daughters and their families in Illinois, one home being at Centralia, the other at Bement; and both these devoted women have faithfully and lovingly cared for their mother through the weeks and months of illness which bore her to her final rest. With her two daughters and their husbands, two granddaughters and one great-grandchild accompanied the remains of their loved one to her childhood home where interment was made March 30.

Mrs. Alford was one of a family of eleven children, five of whom preceded her to the Silent Land. Five who are younger than herself, survive her.

"This world is God's world, and no star goes down Except to rise again at his good time. That we shall live again is not more strange
Or wonderful than that we live today. The benevolent system has not been put through The valley of the shadow; passing this We trust that we and those we love will find A welcome in the palace of our King." M. A. I. B.

EVANS.—Adelaide Clarke Evans, daughter of Gurdon and Adelaide (Wilcox) Evans, died at Steuben Sanitarium, Homell, N. Y., Friday, June 22, 1923, aged 69 years.

Although she was born near Utica, N. Y., she was reared and spent the greater part of her life in Alfred. Professor Gurdon Evans, her father, was a lecturer on science and one of the first exponents of the application of chemistry to agriculture. He did much for the awakening of farmers in New York and New Jersey to the possibilities of his system. Gertrude Evans inherited from her Welsh ancestors a delicate constitution, and spent more years in the hospital than in the home. Miss Evans' mother was reared in Whitestown. She was a member of the Congregational Church and was a great benevolent worker, among the sick, poor, and needy.

Two daughters, Nora and Desire Norton, were born to them at Farina, Ill., and before these children had grown up, the father went to California for his health, and died there. In 1884 Mrs. Norton married Byron Alfred of Eldred, Penn., and there she lived for many years, both before and after the death of Miss Alford which occurred more than a score of years ago.

Her winters were generally spent with her daughters and their families in Illinois, one home being at Centralia, the other at Bement; and both these devoted women have faithfully and lovingly cared for their mother through the weeks and months of illness which bore her to her final rest. With her two daughters and their husbands, two granddaughters and one great-grandchild accompanied the remains of their loved one to her childhood home where interment was made March 30.

Mrs. Alford was one of a family of eleven children, five of whom preceded her to the Silent Land. Five who are younger than herself, survive her.

"This world is God's world, and no star goes down Except to rise again at his good time. That we shall live again is not more strange
Or wonderful than that we live today. The benevolent system has not been put through The valley of the shadow; passing this We trust that we and those we love will find A welcome in the palace of our King." M. A. I. B.

EVANS.—Adelaide Clarke Evans, daughter of Gurdon and Adelaide (Wilcox) Evans, died at Steuben Sanitarium, Homell, N. Y., Friday, June 22, 1923, aged 69 years.

Although she was born near Utica, N. Y., she was reared and spent the greater part of her life in Alfred. Professor Gurdon Evans, her father, was a lecturer on science and one of the first exponents of the application of chemistry to agriculture. He did much for the awakening of farmers in New York and New Jersey to the possibilities of his system. Gertrude Evans inherited from her Welsh ancestors a delicate constitution, and spent more years in the hospital than in the home. Miss Evans' mother was reared in Whitestown. She was a member of the Congregational Church and was a great benevolent worker, among the sick, poor, and needy.

Two daughters, Nora and Desire Norton, were born to them at Farina, Ill., and before these children had grown up, the father went to California for his health, and died there. In 1884 Mrs. Norton married Byron Alfred of Eldred, Penn., and there she lived for many years, both before and after the death of Miss Alford which occurred more than a score of years ago.

Her winters were generally spent with her daughters and their families in Illinois, one home being at Centralia, the other at Bement; and both these devoted women have faithfully and lovingly cared for their mother through the weeks and months of illness which bore her to her final rest. With her two daughters and their husbands, two granddaughters and one great-grandchild accompanied the remains of their loved one to her childhood home where interment was made March 30.

Mrs. Alford was one of a family of eleven children, five of whom preceded her to the Silent Land. Five who are younger than herself, survive her.

"This world is God's world, and no star goes down Except to rise again at his good time. That we shall live again is not more strange
Or wonderful than that we live today. The benevolent system has not been put through The valley of the shadow; passing this We trust that we and those we love will find A welcome in the palace of our King." M. A. I. B.

EVANS.—Adelaide Clarke Evans, daughter of Gurdon and Adelaide (Wilcox) Evans, died at Steuben Sanitarium, Homell, N. Y., Friday, June 22, 1923, aged 69 years.

Although she was born near Utica, N. Y., she was reared and spent the greater part of her life in Alfred. Professor Gurdon Evans, her father, was a lecturer on science and one of the first exponents of the application of chemistry to agriculture. He did much for the awakening of farmers in New York and New Jersey to the possibilities of his system. Gertrude Evans inherited from her Welsh ancestors a delicate constitution, and spent more years in the hospital than in the home. Miss Evans' mother was reared in Whitestown. She was a member of the Congregational Church and was a great benevolent worker, among the sick, poor, and needy.

Two daughters, Nora and Desire Norton, were born to them at Farina, Ill., and before these children had grown up, the father went to California for his health, and died there. In 1884 Mrs. Norton married Byron Alfred of Eldred, Penn., and there she lived for many years, both before and after the death of Miss Alford which occurred more than a score of years ago.

Her winters were generally spent with her daughters and their families in Illinois, one home being at Centralia, the other at Bement; and both these devoted women have faithfully and lovingly cared for their mother through the weeks and months of illness which bore her to her final rest. With her two daughters and their husbands, two granddaughters and one great-grandchild accompanied the remains of their loved one to her childhood home where interment was made March 30.

Mrs. Alford was one of a family of eleven children, five of whom preceded her to the Silent Land. Five who are younger than herself, survive her.

"This world is God's world, and no star goes down Except to rise again at his good time. That we shall live again is not more strange
Or wonderful than that we live today. The benevolent system has not been put through The valley of the shadow; passing this We trust that we and those we love will find A welcome in the palace of our King." M. A. I. B.

EVANS.—Adelaide Clarke Evans, daughter of Gurdon and Adelaide (Wilcox) Evans, died at Steuben Sanitarium, Homell, N. Y., Friday, June 22, 1923, aged 69 years.

Although she was born near Utica, N. Y., she was reared and spent the greater part of her life in Alfred. Professor Gurdon Evans, her father, was a lecturer on science and one of the first exponents of the application of chemistry to agriculture. He did much for the awakening of farmers in New York and New Jersey to the possibilities of his system. Gertrude Evans inherited from her Welsh ancestors a delicate constitution, and spent more years in the hospital than in the home. Miss Evans' mother was reared in Whitestown. She was a member of the Congregational Church and was a great benevolent worker, among the sick, poor, and needy.

Two daughters, Nora and Desire Norton, were born to them at Farina, Ill., and before these children had grown up, the father went to California for his health, and died there. In 1884 Mrs. Norton married Byron Alfred of Eldred, Penn., and there she lived for many years, both before and after the death of Miss Alford which occurred more than a score of years ago.

Her winters were generally spent with her daughters and their families in Illinois, one home being at Centralia, the other at Bement; and both these devoted women have faithfully and lovingly cared for their mother through the weeks and months of illness which bore her to her final rest. With her two daughters and their husbands, two granddaughters and one great-grandchild accompanied the remains of their loved one to her childhood home where interment was made March 30.

Mrs. Alford was one of a family of eleven children, five of whom preceded her to the Silent Land. Five who are younger than herself, survive her.

"This world is God's world, and no star goes down Except to rise again at his good time. That we shall live again is not more strange
Or wonderful than that we live today. The benevolent system has not been put through The valley of the shadow; passing this We trust that we and those we love will find A welcome in the palace of our King." M. A. I. B.
THE SABBATH RECORDER

SPECIAL NOTICES

THE SABBATH RECORDER

Contributions to the work of Miss Marie Janz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society. 

THE Seventh Day Baptist Missionary Society will be glad to receive contributions for the work of Miss Marie Janz in Java, to be sent quarterly by the treasurer, S. H. Davis, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in Hay Hall, 2nd Floor, 222 E. 3rd Street. A. M. services at 9 o'clock, Thursday, and evening service at 6 p. m. for the benefit of members. A cordial invitation is extended to all to attend these services.

The Seventh Day Baptist Church of New York City, held a regular Sabbath and Baptist Church, Washington Square, South. The Sabbath school meets at 10 A. M. and 7:30 P. M. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 901, Capital Building (formerly Manse Temple), corner of State and Dan- 
dolph Streets, at 2 o'clock, every Sunday. A cordial invitation is extended to all visitors.

Mrs. Edith Spaide, church clerk, 1100 Columbus Avenue, Syracuse, N. Y.

The Church in Los Angeles, California, Seventh Day Baptist Church, holds regular meetings each week. Church services at the Memorial Baptist Church, 105 Seven Sisters' Avenue, Los Angeles, at 10:45 o'clock. Everybody welcome.

The Detroit Riverside, California, Seventh Day Baptist Church, holds regular services in their house of worship near the corner of West and Moneta Avenue every Sabbath morning. Sabbath services, at 3 p. m., at 334 W. 42nd Street, followed by the Sermon. Phone "Walnut 1319," Geo. Ballenger, Pastor.

The Church in Montgomery, Alabama, holds services at the Bank React Society, Platnfield, Plainfield, N. J. For Bible, address: "School and Social atid Training.

The Church in Los Angeles, California, Seventh Day Baptist Church, holds regular services in their house of worship near the corner of West and Moneta Avenue every Sabbath morning. Sabbath services, at 3 p. m., at 334 W. 42nd Street, followed by the Sermon. Phone "Walnut 1319," Geo. Ballenger, Pastor.

For further information, address:

ALFRED EDWARD WHITFORD, M. A., P resident

The Fouke School

Miss Fucia Fitz Randolph, Principal

Fo1k, Ark.

Other competent teachers will assist. Former excellent standard of work will be maintained.

BOOKLETS AND TRACTS

Gospel Tracts—A Series of Ten Gospel Tracts, eight pages each, printed in attractive form. A sample package sent on request.

THE SABBATH AND SEVENTH DAY BAPTISTS—A neat little booklet with cover, twenty-four pages, highly illustrated with the information needed, in con-
densed form. Price, 25 cents per dozen.

BAPTIST—Twelve page booklet with embossed cover, containing the most important items of Church and Baptist history. Price, 25 cents per dozen.


SABBATH HISTORY, VOL. I 

Before the Beginnings of Modern Denominations

Price, $2.20 prepaid

American Sabbath Tract Society, Plainfield, N. J.

COUNTRY LEADERSHIP

By Boott Colwell Davis, S. T. D., LL. D.


Price, $1.50 prepaid

American Sabbath Tract Society, Philadelphia, N. J.

ASSOCIATIONS

FOR THE FIRST WEEK OF THE IN THE NEW TESTA-

MA at Chicago, with Professor W. W. Whitcomb, D. D. A clear and scholarly treatment of the English translation of the original Greek of the expression, "First day of the week." Sixteen pages, fine paper, embossed cover. Price, 25 cents per dozen.

STUDIES IN SABBATH REFORM

A HAND BOOK OF THE SEVENTH DAY BAPTIST MOVEMENT

Price, 25 cents per dozen.

AMERICAN SABBATH TRACT SOCIETY

Plainfield, N. J.

SALEM COLLEGE

Administration Building

Salem College has a catalog for each interested student. Write for yours.

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

Address: S. G. Greaves Room, Salem College, Salem, N. C.

Huffman Hall

MILTON COLLEGE

THE COLLEGE OF CULTURE AND ECONOMY

All graduates receive the degree of Bachelor of Arts.

Well-balanced required courses in freshman and sopho-

mores; many elective courses. Special opportunity for students in chorus singing, oratory, and debating.

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

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

For full information, address:

ALFRED EDWARD WHITFORD, M. A., President

Milton, Wisconsin

BIBLE STUDIES ON THE SABBATH QUESTION

In paper, postpaid, 25 cents; in cloth, 50 cents.

Address, Alfred Theological Seminary.

Chicago, Ill.

L. N. GALLOWAY, STEVENS & McKEAG

Correspondence-Law

1235 First Natl Bank Building, Phila Central 0811

COUNTRY LEADERSHIP

By Boott Colwell Davis, S. T. D., LL. D.


Price, $1.50 prepaid

American Sabbath Tract Society, Philadelphia, N. J.

HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps in the International Lessons. Conducted by the Sabbath School Board. Five cents a copy per year; 10 cents a quarter. Address communications to The American Sabbath Tract Society, Philadelphia, N. J.

S. D. GRADED LESSONS

Junior Series—Illustrated, issued quarterly, 15c, per copy

Intermediate Series—Issued quarterly, 15c, per copy

Address communications to American Sabbath Tract Society, Plainfield, N. J.
SHE WELCOMES THE BIRDS
George I. Sill

Hail to the lusty, everliving sun!
What though the time was short in winter days,
The while he glanced askance upon the land:
All hail! He's kind again!

From lordly chariot of flame,
Now more direct he casts his heat below,
And Nature erstwhile wrapped
In frozen slumber deep,
Touched by the warm Promethean rays,
Is wakened into life.

She wakes! A sovereign paramount!
And calls the birds that longed to wait
In far-off southern climes:
And as in melody they come,
Intent on building nests for future broods,
She greets them royally.

'Tis seen plain and forest, hill and vale,
Her faithful vassals all,
She decks in green and living livery new,
And jewells them with flowers;
And in the merry voice of little rills,
That joyous leap adown the mountain side,
Her welcome home is heard!

CONTENTS

Editorial—The Purposeful Touch—Brings Longed-for Peace—Not