The Denominational Building will stand to the world as an evidence of the Sabbath truth.
Will you have part in it and so make known your faith?

F. J. HUBBARD, Treas.,
PLAINFIELD, N. J.
The Western Association

The ninetieth annual session of the Western Association convened with the First Alfred Church on Thursday evening, June 25, and continued until Sunday night, June 28. Lester C. Osborn, pastor of the Nile Church, was moderator. There were two secretaries, Irena Woodworth and Mary L. Clarke. Clifford Beebe was corresponding secretary; Rev. Francis F. Babcock, treasurer; and S. Duane Ogden was musical director.

In harmony with the two preceding associations, the general theme of this association was Evangelism; and the thought was that the church should be active in this direction. After the usual preliminaries for opening messages from sister associations were received and the messengers were welcomed to a place in this one.

The annual session from the Fifteenth of John, the parable of the vine and the branches, and spoke of the close relation between the main vine and the branches, emphasizing the thought that it is the branches that bear the fruit.

After the song led by Brother Ogden, “There is sunshine in my soul,” and after the prayer by President B. C. Davis for all the boards and their work; for all “who shall come to these meetings”: for Christian unity and for the Christ spirit of love for God and for man to prevail; and for the dear ones in China surrounded by dangers, that they may have both physical and spiritual protection, the meeting adjourned until 2 o'clock, at which time the Benediction was pronounced by Rev. Edgar D. Van Horn, pastor of Second Alfred, at Alford Station.

Brother Van Horn is the new pastor in the association, having recently accepted, for the second time, the pastorate at the Church. He expressed himself as being very happy to get back into his old field where friends of other days were to be his yokefellows in the Master’s work.

His theme was “We are the kingdom, not in it”: with the words of Christ to the young man, “Thou art not far from the kingdom,” as his text. Mark 12:34. This was a very good and practical sermon, the substance of which will be given next week.

A GREAT DAY ON EVANGELISM

All day long on sixth day the theme was Evangelism, presented under four topics:

1. Evangelism in the Home, by Mrs. Walter L. Greene. She had a good paper which she will give to our readers in due time.

2. The Relation of Education, the Education Society, and the Schools to Evangelism, presented by a special minister, at time convenient for the message. He defined the term “evangel” in the Greek language as meaning a thank offering, for something good received, made by burnt offerings, etc. Then came the meaning, messenger of good tidings, gate and angel. Then in the New Testament it stands for the word of salvation, as we know it in these days.

Whittier, the poet, used the word, “evangel,” with reference to the blessings which the spring time brings from God:

“We wait for thy coming sweet wind of the south, For the touch of thy wings and the kiss of thy mouth, For the yearly evangel thou bearest from God’s resurrection and life to the grasses of the sod.”

After thus defining the term, “evangel,” President Davis spoke substantially as follows:

Matthew, Mark, Luke, and John were called evangelists, as authors of the four Gospels. In the writings of Paul the word seemed to apply to all the converts from a regular pastor and teacher. Timothy was exhorted to do the work of an evangelist. Some say that “evangel” in England, came to distinguish the church from the world. The Evangelical Alliance of 1845 was opposed to the Church of Rome. The Federal Council of today is confined to evangelical denominations.
not admitting Unitarians nor Universalists, because not orthodox in the divinity of Christ and on the atonement.

Seventh Day Baptists have always been evangelistic. In early days, any child who insisted upon the special title, evangelist in ordination. This was the case with some leaders in the South. Then came L. Greene, M. Lewis, John L. Huffman, and P. A. Burdick in the gospels of temperance, as evangelists from the North.

Methods changed, the fact of evangelism does not change. In 1891 when I was supply pastor in Westerly, R. I., Moody and Sankey came to Westerly for revival work. They held meetings in our church and I worked with them.

The new youth movement of the twentieth century had not yet begun. It originated in the Christian Endeavor movement some years ago. Now eighty or ninety per cent of all who accept Christ have done so in the adolescent stage before the age of eighteen years.

Now with changed methods and conditions, what has education, the Education Society, and schools to do with evangelism? There are four things I will suggest:

1. Teach the facts, so that people will not make false statements nor believe them when they are made. Colleges are under state laws and can not hold religious meetings, but their influence should be Christian and sacred.

2. Make use of adolescent psychology and prepare teachers for Bible schools and other Christian leadership for children.

3. Emphasize with Christian views and Christian influence, who can show the true reason between science and the Bible.

4. Provide Christian psychological training for ministers and evangelists.

EVANGELISM IN THE SABBATH SCHOOL

This was Walter L. Greene's subject in the Friday Symposium on Evangelism. He referred to the elements of peganism, the spirit of hatred and selfishness, the increase of crime, the need of training, all of which must be overcome by the Sabbath school.

The life mission is all too low.

The Bible schools are doing better work than they did years ago, and are making greater sacrifices. Why this breaking down of morals and true living? The home seems to have lost its sense of responsibility and is expecting too much of the Church. It expects the Church to make up for the utter failures in the home. It is hard for the Sabbath school to make up for such loss in home training.

The children of today are to be the builders of tomorrow, and the church can not make too much of the teaching work commanded by the Lord. The lives of tomorrow will be established by the boys and girls of today. The schools of the next generation will be taught and the churches will be supported by those who are now being taught here as children.

Our children do not inherit religion. That must be acquired, and we must direct, if worth while, service to be had tomorrow. Early training tells and nearly all of the children, and of the criminals, too, are made before they are twenty years of age.

We can not make too much of the teaching phase of evangelism. There must be the right kind of seed-sowing in the springtime of life if a harvest of good is to come in life's summer time.

God wants us to bring this pagan world into better conditions. He wants us to bring men to Christ, and it is ours to use every means at our command to evangelize the world.

EVANGELISM THE WORK OF THE CHURCH

Lester G. Osborn had this subject. He thought our attitude toward the one truth that makes us a people is not being emphasized as it should be. We are too indifferent.

The outlook is better this year because more attention has been given to the work of evangelism. This is the ultimate end and aim of the church, and every organization should minister toward this end. The aid societies, the Sabbath school, the Christian Endeavor societies, all should aid in the work of evangelism. There will be different methods. All will help on the good work, and there may still be some use for the old time revival meetings. Real concerted efforts will bring good results.

We are finding that special week-end meetings and Sunday night community services are good. And in some churches there have been no pastors let the laymen organize gospel team-work with quartets to go out and serve in schoolhouses, visitation campaigns where workers go out two by two are very helpful.

SABBATH EYE AT ALFRED

After the excellent meetings of this day on evangelism, nothing could be more appropriate for opening the evening service than the good old Portuguese hymn:

"How firm a foundation ye saints of the Lord, Is laid for your faith in his excellent work! What man can say than to you he hath said—
You who unto Jesus for refuge have fled?"

"The soul that on Jesus hath leaned for repose I will not, I will not desert to his foes; That soul, though all hell should endeavor to shake, I'll never, no never, no never forsake."

The congregation sang with enthusiasm all the verses of this dear old song our mothers loved so well; and then in the devotional service the practical work of evangelism was well brought out. The first chapter of First Corinthians was read and the words, "All speak the same thing," were emphasized. The need of the Holy Spirit was shown, in order that a watching world may see difference enough between Christian and worldlings to make clear the advantages of being Christians. When filled with the Spirit, prayer and personal work will always bring results.

There must be good, tactful team-work, with Christ do so as to grieve the Holy Spirit. The two pastors of the Alfred churches prayed fervently for the spirit of unity and co-operation among the workers, and thanked God for Paul's lesson in the Scripture read.

The two secretaries were given a few minutes to speak of their respective boards and their problems. A letter from China was read and a season of silent prayer followed, in which the people with bowed heads and hand placed on their hearts in our mission there. The secretaries were encouraged by the excellent spirit of three associations.

THE STORY OF THE PRODIGAL SON

Pastor Loofbroo spoke from the parables in Luke 15, with special emphasis on the parable of the Prodigal Son. Three lost things—the lost sheep, the lost coin, and a son who was lost and was found. The Prodigal wasted his gifts, and for all I know there may be many prodigals here who have wasted their talents of God. One does not need to go into a far country to be a prodigal. He may be a prodigal even at home. Waste your Heavenly Father's gifts and you are a prodigal. Live an abandoned life and you, too, will come to need. There is left for the one who comes to himself and the Father who sees him afar off hastens to welcome him home.

SABBATH DAY AT ALFRED

After a cool, rainy morning, the sun began to shine about ten o'clock, and automobiles from the other churches began to come in. Soon the large audience room was filled to the limit. Among the helpful opening exercises was Pastor Ehret's prayer. He pleaded for God's help to turn us toward spiritual things, expressed thanks for the larger relations found in the association of churches, and a desire to pass on our blessings to others. He prayed for help to live closer to Christ, for blessings upon all the churches, and upon the messenger and the meetings of today.

A great congregation sang, as though the people meant every word, that famous old hymn:

"Come, thou Almighty King,
Help us thy name to sing,
Help us to praise!
Father all glorious,
O'er all victorious,
Conquer and supplant us,
Ancient of days.
"Come, thou Incarnate Word,
Gird on thy mighty sword,
Our prayer attend!
Come and thy people bless,
And give thy word success;
Spirit of holiness,
On us descend.

"Come, holy Comforter,
Thy grace and spiritual light,
In this glad hour!
Thou who almighty art,
Now rule our hearts,
And ne'er from us depart,
'Spirit of power.'"

Every word of this song seemed like the prayer of a great people.

Rev. Loyal Hurley, delegate from the Central Association, preached an excellent sermon on "Repentance Indispensable," which we give on another page in this issue. The offering of $85.37, was gathered by four young ladies serving as ushers.

Dinner was served each day in the parish house. On Sabbath the ladies were prepared to feed four hundred people; but so many either went home or brought basket lunches, that only about one hundred accepted the ladies' hospitality. They were much disappointed and I could not help feeling sorry for them.

A FULL AFTERNOON

Sabbath afternoon was full of good things in the church; but outside, showers and sunshine chased each other over the hills—one shower very severe, a real deluge,—so, of course, the audience was smaller than in the morning.

But there was no discount on the good things within doors. Secretaries W. L. Burdick and Willard D. Burdick held the closest attention of the people with their
addresses, as in other associations, regarding the work of the two boards, and the opening doors we can not enter without more men than we have here.

We know that the secretaries will give the messages to our people in the Recorder as opportunity affords, and so we will not try to report them here.

THE YOUNG PEOPLE'S WORK

The young people had a very good session in the evening after Sabbath. The special music by the young people of the Second Alfred Church, and the excellent Christian Endeavor orchestra of Alfred made this meeting very attractive. The papers were brief and right to the point. They will appear in the Young People's Department as needed. We give here the program as carried out:

EVENING AFTERTHE SABBATH
Young people's program in charge of Miss Helen Clarke
Theme—"C. E. a Means of Evangelism" 8.00 Praise Service Assisted by C. E. Orchestra Devotional Service Special Music Alfred Station young people "Our Personal Habits a Means of Evangelism" Leland Burdick "Mission Study a Means of Evangelism" Fucia Rita Randolph Solo— "Publicity— a Means of Evangelism" Dighton Burdick "Friendliness— a Means of Evangelism" Frances Witter Sermon— "The Soul of America" Rev. Gerald D. Harris
Evangelism had the right of way with the young people as well as by their program. Mr. Osborn sang a solo in which the prominent thought was, "Throw a melody sweeter than psalm; In celestial-like strains it unceasingly falls To my soul like an infinite calm." The second song in this morning was "Dighton Burdick," and the last general song I heard was "Make Jesus your friend ere the shadows grow dark," and what we give for denominational work? Why not all try it?

THE HARDEST PROBLEM

I could not help feeling while the boys were enumerating the problems of the boards and the distress they were in, that if one problem could be solved, most of the others would soon be solved. It is this: How can we get the ears of our people to hear all about the troubles of their own agents, the boards? I know that if Seventh Day Baptists as a whole could hear the messages as we heard them today, they would take them to heart and rally to the rescue. But the great body of men and women who filled the house on Sabbath morning were not present on the two days in which these important messages were given! So they had to be given to less than half-filled houses. The faithful ones who prepared them had to give them to empty pews, while we needed to hear them were miles away! This is a discouraging feature of the work in the associations. Hundreds of hearers belonging to the churches missed entirely the most important messages pertaining to our problems and our needs.

THE SABBATH RECORDER

We can do our best to give them through the Recorder but we are not sure that everybody will take pains to read them. Friends, what do you think is most needed to bring complete success to our good cause? As a whole do you think Seventh Day Baptists are really doing their best for the kingdom of Christ? What is the probable ratio between what we spend for pleasure and what we give for denominational work? What effect do you think it would have upon the treasuries of our needy boards if every one of us would give to the Lord's cause just as much every month as we spend for pictures shows alone, to say nothing of other pleasures? In such a case all the financial problems that worry us now—all the debts—would disappear before July 1, 1926. Why not all try it?

A SONG OF PEACE

The next thing after the interesting missionary conference on Sunday morning, and just before G. H. F. Randolph's sermon on practical religion, and on keeping in touch with God in order to hold our own as a people, the quartet sang the beautiful song entitled, "Wonderful Peace." "Far away in the depths of my spirit tonight Rolls a melody sweeter than psalm; In celestial-like strains it unceasingly falls To my soul like an infinite calm. What a treasure I have in this wonderful peace. Buried deep in the heart of my soul; So secure that no power can mine it away. While the years of eternity roll. I am resting tonight in this wonderful peace, Resting sweetly in Jesus' control; For I am kept from all danger by night and by day. And his glory is flooding my soul. And methinks when I rise to that city of peace, Where the Author of peace I shall see, That one strain of the song which the ransomed shall sing In that heavenly kingdom will be; "Ah! soul, are you here without comfort or rest, More than a day away of time? Make Jesus your friend ere the shadows grow dark, Oh, sing of this peace so sublime." The first song in this morning was "Brighten the Corner Where You Are," and the last one this day shows something of the peace that fills the soul which has been brightened by the life-giving Light of the world.

THE SABBATH RECORDER

In Brother Main's devotional service at the opening of the afternoon meeting, he read the great commission of Christ to preach and teach in all the world. He said, Evangelism means to persuade men to be Christians. There are three ways: (1) by example, as with the written or printed Word; (2) by prayer, The Holy Spirit must be present in all evangelical work to win men. He comes in answer to prayer.

(1) Prayer affects the one who prays by giving him a self-volume which is necessary for good work. (2) Prayer puts one in right relations with God and so we get in better condition to work. (3) It puts us in right relation to the ones for whom we pray. (4) It influences those for whom we pray, if they know they are being prayed for. (5) It affects God. He does things he would not do if we did not pray. We live under God's universal law of prayer, and when men work in harmony with that law they secure blessings and benefits that would not come if not sought and labored for.

GENERAL MISSIONARY NEEDED

In the conference on missionary interests which followed Secretary W. L. Burdick's address, a good deal was said about the great need of a general missionary in the Western States, a man of unimpeachable character and means to carry out God's plan of salvation. We are trying to bridge the chasm sin has made between earth and heaven.

The main feature of the closing night was Brother Seager's sermon on "Christ and Him Crucified," with 1 Corinthians 2: 2 for a text. I had to leave for my home train in the midst of this sermon, which was well under way. Brother Seager said, One of the greatest needs of our time is a personal interest in the crucified Christ. We exalt the cross and preach the crucified Christ, but we fail to carry out God's plan of salvation. We are trying to bridge the chasm sin has made between earth and heaven.

The sermon was preceded by a solo by Fred Palmer, "The Old Cross." And the last general song I was permitted to hear was "We're Marching to Zion," and I left with the hope that this might be prophetic.
The excellent evangelistic work in the Western Association has resulted in more than eighty baptisms and in a net gain of forty-one in members. More than forty have been added to the First Alfred Church during the year.

Religious Vacation Day schools in some of the churches have given very satisfactory results. They hope for still better work this summer.

One of the Bright Spots During three associations there were sunny spots that will long be remembered as evidences of a strong Christian brotherhood of Seventh Day Baptist ministers and laymen. I love to think of them all because they bespeak good things to come for our beloved denomination. Every sign of brotherly love among our workers was hailed with joy, and for three weeks among our people in as many associations, I saw nothing but encouraging things.

One of these bright spots of special pleasure was a breakfast hour at Dean Main's. Six brethren, at the last minute, stood and leave a place for him and his good wife, were there to enjoy not only the feast of good things for the body, but also the spiritual feast of a soul-cheering hour.

There was the unity and peace of Albia, Wis.; Rev. Eli F. Loofordo, of Little Genesee, N. Y.; Secretary William L. Burdick, of Ashaway, R. I., the dean's old home for many years; Duane Ogden, one of his present-day students; Secretary William D. Burdick, and the editor, both of Plainfield, N. J., making seven ministers counting our host.

The dean knows how to make a social gathering turn very naturally into a real spiritual feast. So when Mrs. Main had called us to breakfast, he asked us all to stand around the table while Elder Seager led in singing “Praise God from whom all blessings flow,” after which the editor returned thanks for lives spared to work for the Master so many years, for the pleasure of this happy gathering, and for God’s blessing to rest upon that home and upon each one of the brethren in his respective work. At the meal was over Mrs. Main took her place at the piano, and all joined in singing, “Tis so sweet to trust in Jesus,” and “What a friend we have in Jesus.”

Then the dean requested Brother Seager to lead in prayer for Professor William C. Whitford, who is ill in the hospital at Hornell. This he did while we all stood together with bowed heads.

Pleasant reminiscences of other days helped to make this hour a very happy one. Brother Seager sang almost the whole song of the Lord, “Not One Forgotten,” a song in which this thought ran like a golden thread, appearing in every chorus, “In my Father’s blessed keeping I am happy, safe, and free.” With thankful hearts we all could say amen.

SEVENTH DAY BAPTIST TEEN-AGE CONFERENCE AT SECOND ALFRED CHURCH

CLAIRA L. BEEBE

At Alfred Station, on June 25, was held the first of a series of four group conferences for teen-ager Seventh Day Baptists. The meeting was convened by Rev. A. J. C. Bond, leader in Sabbath Promotion, and Mr. S. Duane Ogden, Intermediate superintendent. Its purpose was to encourage our young people and to strengthen their hold upon the Sabbath truth.

The morning session was opened by a praise service led by S. Duane Ogden, with Elizabeth Van Horn at the organ. Following this, D. Van Horn, of the Second Alfred Church, led the devotional exercises. His scripture reading was from Proverbs 4, and he dwelt especially upon the twentieth verse, “Keep thy heart with all diligence, for out of it are the issues of life.” At an illustration of the necessity of keeping all our lives pure he told how the city of Rutland, Vt., was menaced with a typhoid epidemic, because of pollution in the very remotest spring of the extensive water system. In the same way, some evil, hidden away back in our hearts, may warp the whole life structure, if the evil be not rooted out. After the devotional all joined in prayer, praying that God will help us to gain strength in our pure hearts, wherewith we may serve him.

Next came Pastor A. J. C. Bond’s address, “The Sabbath, God’s Gracious Gift, and His Crowning Chance.” In part he said: “This is a beautiful world which God made to be enjoyed by all. We have the tree-clad hills, the singing birds, the fragrant flowers, the rain, the sunshine, all to please us and serve us. To the wonders of nature have been added such wonders as the radio, and the airplane. And all these were in God’s plan for us thousands of years ago. But why did God make this little world? It was for us, and the world can not serve God except as it serves us. We were the crowning part of His plan. And why did he make me? Because He needed beings that He could use, and who could love Him. Thus, expression could be given to His life. All is for us, and we for him.

Yet we are not fulfilling his purpose unless we love and live for Him. If we live joyful, kindly, trustful lives we are helping God work out his plans. How are we to make use of the things he has given us? Are we only to sleep, eat, and clothes ourselves? No, we have another, spiritual part—our life, which lives when our bodies are done with. God has given us the Sabbath to help us develop this part, and in observing it we honor Him. He might have created us incapable of doing any wrong. But then we must have been devoid of a sense of wrong and right. We are not like the animals who can do neither one nor the other; we have ability to decide our course. In order, however, there must be a desire to choose the right, and to have the ability to choose the wrong.

What is the Sabbath, and its meaning for us? Is it simply a twenty-four hour period out of the whole week? It is a portion of time, from sunset to sunset, hallowed by God, and blessed for us. It is God’s gift to man, for a high and holy purpose. We should love and cling to it as a symbol of God’s presence in the world. We should celebrate its beginning and ending, and keep it holy and keep it holy in God’s plan. How and should worship God throughout the day. Then, though the Sabbath be ended, with the lengthening of the shadows upon the hills, God’s presence will be with us still.

Mr. Duane Ogden next spoke on “Successful Sabbath Keepers, Past and Present.” We think that the Sabbath handics us, but all we need is to “tune in” and get the right attitude; for numbers of Seventh Day Baptists are not ready that way while st levelly keeping the Sabbath. Among them are such men as Dr. Chamberlain, once physician to the Royal Family of England; Governor Uter, of Rhode Island, whose names are attached to the Presidential inauguration on the Sabbath; George H. Babcock, wealthy manufacturer of the Babcock press; and others both in the past and present who have attained success.
as engineers, lawyers, congressmen, surgeons, governors of states, doctors, preachers, and college professors. It is not true that to keep the Sabbath one has to be a preacher or a teacher or a farmer. If one is worth something in his line, his place will be provided in which he can keep the Sabbath.

This address completed the program of the morning. After the benediction all found their way to the dining hall, where the ladies of Alfred Station had provided a plenteous dinner. Over fifty young people—and older young people—were served. As the afternoon session did not begin till two o'clock there was plenty of time for recreation and getting acquainted.

The afternoon session opened with another song service, and devotions by Pastor E. D. Van Horn, who used as scripture Matthew 25. He told how Christ made this opportunity. "What is success? People used to measure it by money rewards, but real success can only be measured in terms of service. Bruce Barton has said, "Unless I give to the world more than I take I am worth nothing to the world." And who helps men up the Great Pyramid know nothing of Alexander or the Pharaohs, but they do know of Joseph, the slave who saved Egypt from famine. Service does count and warriors will not have as large a place in future histories. A man is successful in proportion to what he can do, and what he is. The elements of success are training and character. A trained man of mediocre capacity is worth more than an untrained genius. But genius is really ninety per cent perspiration and ten per cent inspiration. Yet ability without character is worthless. To make a success out of a man without character is like trying to make a legislator out of a seventh grade pupil. A man of character is like a Boy Scout; he is brave, trustworthy, loyal, courteous, kind; he has high ideals. Following the course of least resistance makes not only crooked rivers, but crooked characters. If your ideals are worth having, stick to them! Whatever we do as young people, let us think independently and honestly. Let us not set our conclusions and then reason to them. Sabbath keeping is a matter of wanting to, bad enough. It is not enough, for success is possible for Sabbath keepers. No profession is closed to us if we but prepare to be leaders in it. John G. Whittier said, "If you want to make a success, attach yourself to an unpopular cause, and stand by it."

Pastor Bond's address of the afternoon was on the subject, "The Past is Yours, the Future is Yours." He told how we of the present generation have entered into all that has been attained by past generations in knowledge and spiritual things. But that is not all; we likewise have a spiritual inheritance, for we enjoy all the attainments of generations of godly men. Among the most precious things of our inheritance is the Sabbath, the scarlet thread running through the Bible, brushed aside in favor of a pagan holiday. Our denomination was started as such by men who, having access to the newly-printed Bibles, decided in favor of our reception of the Sabbath and other Bible truths. In closing we all formed a circle about the room and sang "Blest be the tie that binds our hearts in Christian love."

One of the features of the conference was the singing between addresses, both morning and afternoon, of the "Young People's Rally Song." This expresses the theme of the conference, and the atmosphere which seemed to envelop us.

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

"We'll strive to be true to the Sabbath, We'll strive to be true to our God. And whether at home or afar we shall roam, We'll guide our lives by his Word."

"There's a place in the world's work for young people, Who everywhere stand for the right; Let us put on the God-given armor To help us to win in the fight."

"We need to stand shoulder to shoulder, And for each other to pray, Encourage, inspire and watch over, Each other for good all the way."

The conference was worthwhile while in the association of young people together as Seventh Day Baptists, and was unique in being the first meeting strictly for teen-age folks ever held in this country. Fifty young people, besides pastors and leaders were registered; and the impression made upon their minds will not, I am sure, soon be forgotten. We all have a clearer, more definite idea of our place in the world as Sabbath keepers, and gained a strong determination to "stand fast in our faith."

Here follows a list of those present beside pastors and speakers already mentioned:


From the Second Alfred Church: Bernice Monroe, Lester Green, Harold Green, Ruth E. Whitford, Florence Pierce, Lloyd Burdick, Ira Davis, Francis Palmer, Meri Clarke, Rene Clarke, Donald Van Horn, Doris Burdick, Elizabeth Van Horn, Kathryn Lin, Ruth Claire, and Elizabeth Ormsby.

From Nile: Flora Finch, Mrs. Grace Osborn, Loren Osborn, Marion Burrows, Virginia Claire, Mary Clarke, Christine Clarke, and Neil Clarke.

From Andover and Independence: Marial Brague, Claire Greene, and Edward Cran dall.

Alfred, N. Y. July 1, 1925.
SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

July 17-19: Quarterly Meeting of the Southern Wisconsin and Chicago Churches, at Albion, Wis.

Our Conference treasurer reports receipts in June amounting to $11,119.76, making a total of $42,415.94 in the year.

Over sixty persons registered at the Teenage Conference at Alfred Station, and over one hundred at Verona.

GLEANINGS FROM RECENT LETTERS

The Salemville, Pa., Seventh Day Baptist Sabbath school recently sent ten delegates to their county Bible school convention. The district in which they are located has sixteen Sabbath school recently sent ten delegates to their county Bible school convention. The district in which they are located has sixteen

ordination service at Mayaro, Trinidad

Pastor C. R. Cus has sent me the following interesting account of the ordination services of Brother Hercules Bunbury as deacon:

"On Tuesday, March 24, 1925, Brother Hercules Bunbury was ordained as deacon of the Mayaro Seventh Day Baptist Church of Trinidad.

"He had been called by the church to ordination, and the call had received the unanimous sanction of the society.

"Rev. W. L. Burdick, missionary secretary of Ashaway, R. I., and Rev. T. L. M. Spencer, of Georgetown, Demerara, were invited as representatives to aid in the ordination service; and there were present delegates from Jeromina Junction.

"The ordination service as given below was most impressive, and every one seemed to feel that it was not alone a special consecration service for Brother Bunbury, but a time for self-consecration of each one present to the service of Christ and his Church.

"The service began at ten o'clock in the morning, and was as follows:

Song service

Invocation

"All Hail the Power"

Hymn

Scripture reading

Prayer

Examination of candidate

Elder Spencer

Hymn

"My Faith"

Consecration prayer

Rev. Wm. L. Burdick

Charge to candidate

Elder Spencer

Charge to the church

Rev. T. L. M. Spencer

Welcome to the service of deacon

Pastor C. R. Cust

Closing hymn

"Blest be the tie"

Congregation

Beneficiation

Rev. Wm. L. Burdick

For Onward Movement—

Receipts for June, 1925

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$10,084.08

For Parallel Budget—

Independence

$1.80

For Extra Expenditure—

New York

25.00

For Woman’s Board—

Milton Circle No. 3, for China

40.00

White Cloud Ladies’ aid

25.00

Hartsville Ladies’ aid

20.00

Marlboro

25.00

Total receipts, June $11,119.76

WILLIAM C. WHITFORD, Treasurer.

Alfred, N. Y.

June 30, 1925.

WHAT PROHIBITION ACTUALLY DOES

"Years ago I stood on historic King’s Mountain and saw the smoke of thirty-eight government distilleries. I saw no macadamized roads, scarcely a schoolhouse. I saw saloons everywhere. There were only two or three factories, giving employment to two or three hundred people. Some years after the people had driven out this curse, I stood in the same place. I found macadamized roads in almost every part of the country. I saw magnificent churches of almost every denomination. I found schoolhouses in every district of that country. There was not the smoke of a single distillery, but instead I saw the smoke of forty-three of the largest cotton factories in the United States.

A PUZZLING PROBLEM

Christ taught us that "the laborer is worthy of his hire," and Paul speaking of the same subject said, "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers of the altar? Even so hath the Lord ordained that oritism enter into the matter of the gospel."

That religious workers giving their time to the work should have adequate support is more necessary now than in any previous generation. They must educate themselves at great cost, they must be well dressed every day in the week, they must entertain extensively, they must have many costly books and magazines, and they must give all their time to the work, so they have no time to earn anything outside.

Owing to these circumstances all thought and efficiency in any other walk of life; and Christ taught us that sacrifices financially as well as otherwise, and sacrifice was necessary in the busiest part of the year, the Christmas season. It's a difficult story to tell. The Chinese government and the consular body at Peking have sent representatives to Shanghai to investigate the matter and it is hoped there will be some satisfactory result. It is trite that the Master told us that nothing is impossible to know just where we are in the matter.

For a long time the Chinese employees in a Japanese owned and managed cotton mill in Shanghai had been sympathetic with the strikers and when, in some uprising, a Japanese killed a Chinese excitement ran high. The students were not satisfied with the way the matter was dealt with. Then there were some municipal measures proposed to be voted on at a rate-payers' meeting on June 2: increase in wharfage dues; regulation of child labor; licensing the press—which were displeasing to the Chinese. The students did not proceed to form themselves heard in these matters as they thought they should and, as one student said, they decided to stir up trouble in such a way that they would get the strikers and their cause heard. They have succeeded.

A layman working for a benevolent board should receive no more than a minister of equal ability living under the same price conditions. It is true that the Master told those whom he was training for the ministry to follow him, but it is equally true that he told the business man who came to him seeking the ways of life to go sell all that he had.

While every religious worker giving full time to the work should have enough to keep him and his comfortably if he practices economy, it seems no more than just and wise that some recognition, in the matter of salary, should be given to extra training, prestige, long experience, and wide influence. The equitable recognition of these becomes incentives; and though not the highest, the Church can not ignore them. But to recognize these in one case and not in others becomes ruinous, causing just dissatisfaction and loss of confidence and respect.

If all, with prayer and complete abandon to the Savior's will, would try to do the just and fair, noble and Christian thing, they would fix the money to finance the whole work, abundance of workers to perform the work, and a distribution of men and money that would please the world's Redeemer.

LETTERS FROM CHINA

DEAR PASTOR BURDICK:

We are having fresh opportunity to learn how conditions can change in a very short time and how what seemed a joyous world can suddenly become extremely sad.

Two weeks ago our girls were a tired but happy crowd. They had, a few weeks before, started with the idea of a senior play and the six prospective graduates had entered into it with great zest. They were to give "The Wide, Wide World" which has been translated into Chinese and which, they said, would be just another way of telling the gospel story. The teachers also took parts and the teacher of drawing was the moving spirit. The idea, once started, grew space. A play by the juniors, "The Thirst" which is in English, exercises by the little children, and music were added, all together an entertainment to be given for the benefit of the Building Fund.

It was an entertainment, three and one-half hours long, and for two consecutive evenings! The Chinese are natural actors and, for the time being, they were the characters they represented. It was all gone through with a fine spirit and all agreed that it was excellently well done. We were particularly pleased with the executive ability and enthusiasm shown. About the only interruption to regular school work was two half days the older girls were allowed to go out to sell tickets. Tickets had also been sent to former students, and all must have been faithful for $480. Mexican, has already been added to the Building Fund. There is more to come in.

For six days the girls were happy over the venture and its success, then came the sad events of May 30th which changed and saddened everything, not only in Shanghai, but doubtless throughout China, and even beyond. [May 30 was the day when the shooting in Shanghai occurred.—Ed.]

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For a long time the Chinese employees in a Japanese owned and managed cotton mill in Shanghai had been sympathetic with the strikers and when, in some uprising, a Japanese killed a Chinese excitement ran high. The students were not satisfied with the way the matter was dealt with. Then there were some municipal measures proposed to be voted on at a rate-payers' meeting on June 2: increase in wharfage dues; regulation of child labor; licensing the press—which were displeasing to the Chinese. The students did not proceed to form themselves heard in these matters as they thought they should and, as one student said, they decided to stir up trouble in such a way that they would get the strikers and their cause heard. They have succeeded.

A boycott of Japanese goods and institutions was declared and students went out on the street with their anti-Japanese propaganda. On this date some of them went to the building part of the American Consul's residence on the Bund, the chief street in Shanghai. There is a municipal regulation that to make a street speech one must, in Shanghai, get a permit. This law they disregarded. They were arrested...
and taken to the police station nearby. But a student must not be arrested, as the student body looks upon it, and the friends of those taken in made vigorous protest and a riot developed. Here is where the difference of opinion comes in. The police insist they used every means before shooting into the crowd. Students and their sympathizers say there was not sufficient cause for shooting and that in any case unarmed should not have been so treated. Several were killed that day and there have been outbreaks since, in all more than thirty have died as a result of the shooting. It has been a feverish week. Students have refused to study or let those disposed to study in the newspaper offices. In the last months of his life there were not so many causes of irritation. If the disregard of treaties is insisted upon, there will be unending bitterness of life beyond all reason.

There are 20,400 Protestant missionaries, American and European, in the non-Christian world—one for each 55,000—"Brethren Board."
It was a dark night and I was peering intently ahead to pick my way over the uneven ground. As I crossed the street, at the corner, I noticed many large shadows flitting about on the corner of the road. I paused to wonder whether I was “Never before have I seen so many bats at one time,” I said to myself. Still deep in thought at the unusual happenings, I glanced up at the street light.

What do you think I saw? Dozens of tiny bugs holding their nightly frolic in the glare. Not one of them larger than your thumb nail, and yet the shadows were large, almost like the shadow of a turkey buzzard as it flies across the sun.

And boy and girl is familiar with the old trick of moving the twisted hand before a light and seeing on the wall, as a result, aminal-like shadows.

In the brilliant light of youth, the dollar may cast shadily across the life of a boy or a girl, a shadow at once delightful and alluring, a shadow showing pleasures and independence as it twists, now this way, now that. They grasp at the shadow, thinking it substance; it gives them a will of wisps, and they follow it to vain regrets.

Many men and women are asking for admission to college today, asking eagerly but without avail. Why? Because the shadow of the dollar lured them on to believe that the power to earn was more important than the power to learn. Too late, they see their mistake but are unprepared to rectify it.

As you plan your work which is to fit you for a life endeavor, beware of the illusive, cheating shadow of the dollar. Fit yourself to earn money; every boy and girl should do that; but, at the same time, equip yourself to acquire a higher education. Will reward them beyond your reach; but equip for the past.

College may seem afar off, may seem beyond your reach; but four years is a short time, and a college education is within the reach of any boy or girl who has the necessary preparation and the determination to get it.

How big is a dollar? Is it bigger than you are? Will you let its shadow come between you and your chances of success?

Are you going to see beyond it to a worth while future? These questions you must answer whether you will or no. What will your answer be?
WOMAN'S WORK

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

WHAT MAKES A NATION GREAT?

Not serried ranks with flags unfurled,
Not armored ships that gird the world,
Not hoarded wealth nor buying hills,
Not cattle on a thousand hills,
Not sages wise, nor schools nor laws,
Not boasted deeds in freedom's cause—
All these may be and yet the State
In eye of God be far from great.

That land is great which knows the Lord,
Whose songs are guided by his word,
Where justice rules 'twixt man and man,
Where breathing in his native air
Each soul finds joy in praise and prayer—
Thus may our country, good and great,
Be God's delight—man's best estate.

—Alexander Blackburn

DOLLARS AND CENTS

Hicks rested his elbow upon the hymn book and settled himself more comfortably in the straight-backed chair. The choir had been singing something about praise and Thanksgiving, and now the preacher of the occasion was getting under way. Hicks, the bass, glanced about through the choir, making quick mental notes as to the attitudes of the various members.

There was the leading tenor, who was also the choir director, leaning back with arms folded across his breast, basking in the anticipated approval of what was his choir to do. True, the sister churches of the town had combined with the First Church, being represented both in the audience and in the choir, but the director—well, he knew who had made the choir a success! Hicks was aware of the feeling of boredom with which the rest, with the exception of the director, draped themselves over the chairs.

It was Thanksgiving morning. But Hicks had not come with the idea of worship or Thanksgiving uppermost in his mind. In fact, if he had been cornered and asked, point-blank, to give a reason for his presence in the choir on this particular morning, he probably would have said, "Well, I suppose it's because I need the money. They need somebody for a solo, and I need the money—easy enough."

That was his way—accommodating and outspoken.

But Hicks was impressionable. It would depend altogether on the speaker as to whether or not he became a convert. The singing with the choir was purely professional and unsympathetic. And now, because there was nothing else to do, he allowed the words of the visiting minister to take form in his mind. He caught the trend of thought in the midst of a sentence, thus:

"—knowing full well that this has been a grand and glorious year. The freight trains have swept about our land distributing a rich and bountiful harvest. Prosperity and peace have come upon us from every hand. The workingman has gone forth and earned his bread by the sweat of his brow, knowing that, upon his return at the close of day, he would find his loved ones safe. Let the birds break forth into singing; let the mountains clap their hands; let all the—"

Hicks let go—mentally. At that instant he thought of white-winged flying machines that soar high, and then crumple to the earth. No; the preacher might go on and remain on earth.

Now, because Hicks was impressionable, he turned about and looked toward the audience. There, the second seat from the front, to his right, sat an elderly couple. The man had the blue eyes, light hair—now showing gray—and the full-moon-like face of a prosperous German farmer. He leaned well against the back of the seat, clasping short, pudgy fingers together over an ample front. Hicks at once decided that the world-famous "Santa" must have been born in Germany. With shining eyes and slightly nodding head the jolly brother followed and endorsed all that the preacher said. By his side sat the patient wife. There was nothing striking about her. As Hicks looked at her he thought of work—hard, toilsome, exacting work. But one glance at her face showed that she too, like her well-fed husband, was floating along with the preacher, far above this "vale of tears."

Hicks looked deeper into the audience to where a grizzled old brother slept with child-like simplicity. His elbow rested upon the end of the seat, and the side of his face curved up at the palm of his hand. Something about it reminded Hicks of his grandfather's old gray cat that used to sit and doze before the open fire during the long winter evenings.

Still farther back were two young ladies, altogether new. Not new of face—new of clothing. From high-heeled shoes—one peeped out from the end of the seat—to crowning hats, they were new; suddenly and wondrously attired. The sight brought to Hicks's remembrance something about flowers—love, of course: "Solomon in all his glory—"

Thus, as Hicks's gaze shifted aimlessly about over the crowd, he saw indications of prosperity on every hand. Surely here were a thankful people—they had sufficient reasons for being thankful. He began a mental estimate. Yes—easy enough: he could account for thousands upon thousands of dollars in the audience; and—

"Out of our abundance we should give freely and gladly to those who are less fortunate."

Hicks caught at the words. Evidently the good brother had come back to earth—this was "common ground." He was talking about giving? Hicks saw a troubled expression pass over the face of the ample German. And then, act-ing upon a suggestion, he looked down to where the collection plates rested upon a table in front of the pulpit.

Could it be possible? The light was rather dim—perhaps he had not seen clearly. No—swept over Hicks a feeling of shame. He was giving away his dirty, sickly pennies. Dozens of them leered at him from the open plates. This was the Thanksgiving offering from that audience. There were a few scattered pieces of silver, scraped among the wretched coppers. At that instant in his heart he despised coppers. The childhood glory of pennies that equaled striped sticks of candy faded forever from his mind.

Suddenly he thought of his own quarter—it had been consistent with his means— as lying in that loathsome mess. He longed to go down and pick it out, if possible: it would look better out by itself than to be surrounded by those insulting coppers.

Then something that he had overlooked thrust itself upon his attention. A lone half-dollar was leaning against the side of one of the plates. It was separated, by at least two inches, from the beggarly pennies. Hicks admired his half-dollar. In fact, it seemed to be trying to climb out of the plate and get off by itself. He told himself that he would not be greatly surprised to see it leap out and go rolling off to the remotest part of the table. He thought of it as being ashamed of itself for having to occupy such a position in a Thanksgiving offering. As near as he could tell, it was the only half-dollar in the plate—there were no larger pieces.

The speaker reached the close of the sermon. After the organ trembled and melted into an opening chord as Hicks listened. It was the solo. His solo!

It arose and walked mechanically out upon the platform, automatically getting away from under the big instrument. Then he caught sight of the collection plates. The lone half-dollar seemed to be pleading for delivery. As he looked at the pennies his song stood forth as cheap—a mere mockery. There came to him no anticipation of pleasure in its rendition. But the half-dollar must start—soon. He cast about for the opening sentence. "Let me be kind in word and deed—Had anybody been kind in deed that morning? The pennies still claimed his attention. They appeared to have taken on a personality; they smirked mocking-ly. Could he sing over them?

The organ paused and lingered upon the keynote, waiting for the voice. But no voice responded. A wave of rebellion swept over Hicks; he opened his mouth, but not to sing.

"If a' moment, please," he said, turning toward the organist, "I have something to say." A rustle went through the audience.

"I want to ask what this offering is for," continued Hicks, pointing to the plates and addressing no one in particular. The minister was silent.

"A depressing silence followed. Some man in the audience cleared his throat, and it was startling, like a buzz saw cutting through a knot. One of the ministers arose.

"Why, I—I supposed everybody knew the purpose of the Thanksgiving offering," he said, nervously. "It goes to help the poor and needy." After uttering these words he looked at Hicks, then towards the audience, and, parting the tails of his coat carefully, sat down. Preachers and audience were bewildered. Hicks stood with...
one hand resting lightly on the pulpit. His outward appearance was calm, but inwardly he was revolting.

"To help the poor and needy?" echoed Hicks. Then something long dormant in his nature surged forward.

"Look at those collection plates!" he said excitedly, pointing to the plates and advancing nearer the edge of the platform. "To help the poor—pennies where there should be dollars! Miserable pennies to help the poor. How much will they help?"

Consternation stood out on every face.

"I'll tell you this," said Hicks—conviction was back of the tone—"I won't sing over such an offering. You collectors pass the plates again and get a real offering and I will sing." Then leaning forward Hicks dropped a one-dollar-bill into the nearest plate. He noted with keen satisfaction how many collectors it covered.

Just when the silence that followed was becoming oppressive, the notes of a familiar old hymn stole out from the organ. There was a quieting, soothing influence about the music. The collection plates were passed quietly through the pews.

During this time, Hicks stood with his eyes directed toward the floor. As the plates came back the organ swung into the forwarding on to the addressee or returner of the seals. The face of the old singer was covered.

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PROHIBITION AND PATRIOTISM

"People have become accustomed to think that prohibition was something quasi-religious, and that it is only fostered by fanatics. Whatever it has been in the past it is now a question of pure patriotism. It is stirring up all of our loyal citizens without regard for creed, color, or condition. The liquor business is just a colossal economic waste. We are not only going to make the world safe for democracy; we are going to make it safe for decency."—Rev. Payne, pastor of St. Mary's Church, Auburn, N. Y.

BE SURE TO ADDRESS LETTERS RIGHTLY

There is something of sacredness about the contents of a letter. The writer often reveals more of himself on the written page than he would in direct conversation. This revelation of course is designed only for the eyes of the correspondent.

In this country a wholesome respect has been built up for the sanctity of a letter but it is not so respected in many other countries where the opening and reading of sealed mail becomes, at times, so prevalent that the practice has earned the appellation "cracking seals."

The average American would be filled with wrath and the timid soul would shrink with horror at the thought of a third person, and a stranger at that, reading his "personal correspondence."

Yet, that is exactly what happens to 21,000,000 letters a year and will continue so long as letter writers fail to put return addresses on their envelopes.

When a letter, without a return address, can not be delivered for any reason, it is sent, after a certain time, to the dead letter office.

- There it is opened and read—not for the possible scandal it may contain—but with a view to finding some clue which will enable forwarding on to the addressee or returning to the sender.
- Out of every five letters received at the dead letter office such a clue is found in one, and it is sent merrily on its delayed way to one or the other of the two persons interested in its disposition. The other four are destroyed.

Every person knows his own address, and if he would put it on the envelope, the contents would remain inviolate and the letter would be returned with notice of non-delivery.—Postmaster General.

CLEMENTY DENIED TO BRIBER OF PROHIBITION AGENT

Morris Orsart, of San Francisco, sentenced to twenty years for attempted bribery of a prohibition agent, will get no relief from the Supreme Court.

The highest tribunal refused to interest itself in his plea that the sentence was excessive and that a single offense had led to his conviction on twenty-one different counts.

A GOOD REPORT FROM THE WESTERN ASSOCIATION

(The extract from the report of the associational secretary, Miss Helen Clarke, of Little Genesee.)

The Hebron Endeavor society reports a good time social held recently at the home of Mrs. W. E. Brooks, a genuine neighborly social with no charges. Games were played and refreshments served. A jolly good time was reported.

The Nile society reports fourteen active and four absent members. The following were interested in service to others. In March sugar paper and four absent members. The following and

YOUNG PEOPLE'S HOUR AT THE SEMI-ANNUAL MEETING OF THE MICHIGAN
OHIO SEVENTH DAY BAPTIST CHURCHES

The meeting was held at Jackson Center, Ohio, May 30-June 1. The young people had charge of the meeting Friday night with Aden Clarke, of Battle Creek, presiding. The devotional service was conducted by Ralph Brooks, of Detroit, after which the Jackson Center choir rendered a very pleasing anthem. After the address of welcome by Pastor Tickner, the following program was given:

Sacrifices, Miss Pauline Groves, Jackson Center.
Enthusiasm, Ralph Brooks, Detroit.
Evangels, Emond Hoekstra, Battle Creek.
Vocational Service, Mrs. Frances F. Babcock, Battle Creek.
Christian Endeavor, Aden Clarke, Battle Creek.
Endeavoring, Miss Annie St. Clair, Detroit.
Solo, "Hold Thou My Hand," Miss Alberta Babcock, Battle Creek.
Pageant, "The Spirit of Service."
Mizpah benediction.

ALBERT H. BARCOCK
A Friend of the Juniors

Jesus, like most other men, loved the out-of-doors. Probably he lived much of his life in the country. At any rate, he was familiar with nature, where he found illustrations for some of his most powerful sermons. We can learn much by studying what Jesus did when he was out-of-doors and how he used his knowledge of nature.

Before you read further won't you read the daily readings and also Luke 6:12 and Luke 22:39-41? Now let us, in imagination, follow Jesus for a little while and see what he does. Everywhere he goes he is followed by great crowds, most of whom are poor people who have only poor clothes to wear and coarse food to eat. He often preaches to them; and almost always he speaks out-of-doors on the side of a mountain near the seashore. Sometimes the crowd becomes so great that he is forced to get into a boat and push off a little from the shore in order to keep the people back. Usually he speaks about some common thing of nature and shows the people how they may learn a lesson from it. In fact he seldom preaches in any other way. At one time he speaks about the lilies growing in the field. He knows that many of the people who are listening often worry and complain because they can not wear fine clothes or, perhaps, sometimes, do not have much to eat. So he points to the lilies and says:

Look at these beautiful lilies. They do not have to work, and even the great King Solomon could not have such splendid clothes as they have. Just as God clothes these lilies, so he will care for you if you will only trust him. Always do God's will first and you will never lack any of these other things that you need. Another time he speaks about the shepherd and his flock. Everyone knows how a shepherd cares for his sheep, even risking his life, if necessary, to protect them. In order to show the people how much he cares for them he tells them that they are the sheep and he is the shepherd, and that like the real shepherd he would be willing to die to save them. He sees the sparrows twittering on the branches and he speaks of them. "Not a sparrow falls," he says, "but what the Father knows." Then, certainly, if he cares so much for them he will take care of you, for you are worth much more than sparrows. Many of the people about him are laborers on farms, so he compares the person who has decided to follow Jesus to the plowman. A plowman must always keep looking ahead if he wants to make a straight furrow. If a Christian wants to be useful he must look ahead and wish for the life of ease he has left behind, he is not fit for the kingdom of God.

On one occasion when he is hungry, he sees a fig tree a long way off but when he comes to the tree the branches have no fruit. He curses it and the next day it is found withered up and dead. This shows, he says, that if we have faith our prayers will be answered. Sometimes he leaves his disciples and goes back to previous places. He often goes off by himself in this way for prayer and meditation.

JESUS USED THE OUT-OF-DOORS TO TEACH VALUABLE LESSONS. We can and should do the same. By looking at some of the many things that will help to strengthen our own faith and character and that of others. We should use these as Jesus did to teach the great lesson of life. The Jesus who did out-of-doors alone to pray and meditate. He said, when you pray go off by yourself and pray in secret. There is no place to go like out-of-doors.
THE SABBATH RECORDER

There we can feel the greatness of God. We can feel his presence more because we can see his work all about us. There is a big beam called 'the Temple of God' and all of it is about the things of nature. That's a good name for the great out-of-doors. It is wonderful to think of it as the temple of God, built by his own hands.

Everything out-of-doors seems to tell us that God loves us. Scientists can tell us that the trees and the grass and the flowers came from seeds. They can tell much about things that make the seeds grow better, but they can not tell us what gave them life. The only answer is, "God made it." Scientists can tell us that there is a great force called gravity that holds us from falling off the earth and makes the sun and moon and all the stars of heaven keep their places. But they can not tell what made the force of gravity. The only answer is, "God made it."

So the out-of-doors is really the temple of God, built by his own hands; and when we realize this and think of it we can begin to appreciate and enjoy the things about us. Then, like Jesus, we will enjoy going out-of-doors alone to pray and meditate.

Orad, N.B.

THE HIDDEN NEST

"The white hen must have a nest on the haymow," said Farmer West. "I've seen her up there a number of times. And today she was cackling as if she had just laid an egg. See if you can find her nest, Patty."

"Oh, I'd love to, daddy!" cried Patty. "I'll go right away now."

Sister Beth was away on an errand, and Brother John was in the field, so Patty hurried to the barn, for she wished to find the nest all by herself.

Running toward the big ladder that she might climb to the mow, she looked up at a barn-swallow overhead and forgot to watch her feet. Just too late to stop herself, Patty saw the trap-door of the barn ceiling open before her. Down—down she went until she struck the sandy bottom in a heap. It was not a hard cellar—just a hole in the sand where the hired man was fixing a place for vegetables, so Patty was not much hurt. She soon got over the fright and brushed the dirt from her clothes. What troubled her now was how to get out of the cellar, for the ladder had been pulled to the floor above. There seemed to be nothing to do but wait for someone to come, and that might be a long time, or it might be very soon.

Patty had just begun to look about, when suddenly the trap-door was slammed down, making the cellar quite dark. She cried out loudly as she could, but got no answer. Her voice was drowned in the noise of the horses' feet and the rattle of the big cart, as the hired man drove through the barn to the back field.

Now Patty was frightened indeed. Shut in the dark cellar with no way to get out until someone discovered her, was not a very cheerful state of affairs for a little girl who was in a hurry to find a hen's nest. She was straining her ears for some sound overhead..." Ten," said John. "Eleven," guessed Beth. "Twelve," ventured John, who noticed that Patty looked very much pleased indeed. "All wrong!" cried Patty. Then she uncovered the kittens and laughed at their surprise.

But as they came to her mistress and complimented her on the pretty nest, she said, "It is a kind of growl," thought Patty.

There was a light came between the stones of the walls, and Patty's eyes were getting used to the darkness so that she could see things a whole lot plainer. There was a white streak between the two eyes now which she could see quite well. Then she made out two ears and—yes, it was a gray face with a white stripe between the eyes. Also the growl began to sound very much like a purr. Then the truth burst upon Patty.

"Why Tabby cat! is that you?" she cried in surprise and delight.

Tabby gave an answering mew which settled the matter beyond a doubt.

"I'll have you for company, anyway," said Patty, "and it won't be so hard to wait." At this, Tabby came to her mistress and comforted her with a loud purr. Then a chorus of small wails rose from the barn above, which gave Patty another surprise.

"Why, Tabby?" she cried, "have you some babies down here?"

Tabby purred proudly, while Patty reached up on the bank to see what she could find. She soon found the nest and her hand felt one little furry ball, then another and another. Taking them all in her lap with Tabby cat purring happily beside her, Patty almost forgot that she was a prisoner until she heard Beth calling her overhead.

"Here I am, Beth!" she cried. "Down in the cellar, and I can't get out!"

Beth hugged in vain at the trap-door, then called to Patty, "I've got to get Johnnie to help lift the door. Are you all right?"

"O yes!" answered Patty, "I'm not hurt a bit." She covered the kittens with her apron, so when John lifted the door no kittens were in sight. Then she explained how she got the cellar quite dark. Her voice was drowned in the noise of the horses' feet and the rattle of the big cart, which gave Tabby a chance to slink away.

"Father said you came to hunt a nest,"

said Beth.

"I found a nest, too," laughed Patty.

"How many eggs?" asked John.

"Guess," said Patty.

"Ten," guessed Beth.

"Eleven," ventured John, who noticed that Patty looked very much pleased indeed. "All wrong!" cried Patty. Then she uncovered the kittens and laughed at their surprise.

"I haven't really seen them before, myself," she said; so they all sat down to look at them together.

"Just one apiece," said Beth, "but of course it's Patty's first choice."—Storyland.

MY GRANDMA USED TO SAY

"It takes two to make a quarrel.

Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

WHAT BETH SAID

"I'm going to take your picture!"

"I've got to get Johnnie to help lift the door. Are you all right?"

"Of course, I'm all right!" said Beth.

"But little Beth just said "Cherchoo!"

And most sneezed off her head!—Selected.

FORTUNE NUMBER FIFTEEN

A mother of five

As sure as you're alive!

THE SABBATH RECORDER

MEETING OF YOUNG PEOPLE'S BOARD

(Continued from page 54)


Visitor: Hazel Maxson.

The secretary reads the minutes of last meeting.

The treasurer presented an informal report.

The corresponding secretary presented a report for May, which was received. It follows:

REPORT OF CORRESPONDING SECRETARY, MAY, 1925

Number of letters written, 26.

Correspondence has been received from: Professor J. Whitford, Miss Hazel Langworthy, Miss Pauline Groves, Rev. R. B. St. Clair, Mrs. Mae Bishop, Royal Crouch, Miss Helen Clarke, Miss May Belle Sutton, Mrs. Edna Sanford, Charles Marsh, Rev. Loyd F. Kimball, Mrs. Angela Hurley, Mr. Allen, L. H. North.

The Semi-Annual Meeting of the Michigan and Ohio Churches, held at Jackson Center, Ohio, May 30 to June 1, was attended by three board members—Aden Clarke, Egmond Hoekstra, and Frances Kerrill Babcock. The young people's meeting at the Methodist church was held the evening after the Sabbath. Mr. Clarke presided. Each of the above mentioned helped with the evening program.

FRANCES F. BABCOCK.

The board has been considering for some time the advisability of publishing in book form the "Story of Seventh Day Baptist Missions in China," prepared by Mrs. Ruby Babcock and recently published in the Recorder. After much discussion it was moved that final action be deferred until next meeting, pending further information as to details. The board unanimously approved of this motion.

Aden Clarke, Egmond Hoekstra and Frances Babcock have submitted a report of the Semi-Annual Meeting of the Michigan and Ohio Churches, held at Jackson Center, Ohio, May 30 to June 1.

A general discussion of various problems followed.

Reading of the minutes. Adjournment.

Respectfully submitted,

MARJORIE WILLIS,

Recording Secretary.

Battle Creek, Mich.,

June 4, 1925.
SABBATH SCHOOL

THE BOY JESUS

In our study about the life of Jesus we are led to wonder why so little is said about it in the Bible. First, there is the story of his birth in Bethlehem told by Matthew and Luke. As told by Luke it is indeed a beautiful story of the shepherds watching their flocks by night, the angels' song of "peace upon earth, good will among men," and the visit of the shepherds to the baby in the manger; but nothing is said there about the wise men of the East or the murderer of the innocents in and around Bethlehem as told by Matthew. Neither does Luke speak about the flight into Egypt. It is only Luke that tells us about the journey to Jerusalem when the boy Jesus was twelve years old. Neither Mark nor John says a word about him until his baptism when he was thirty years old. Rather a short story of the village of Nazareth — an im­

but to the Jews — in his soul live the words of the young man, "I never did anything to repent of." What had produced in him this perverted notion of self-righteousness which would so completely close his heart to the Spirit of God? And how can his erroneous idea be corrected? The only way correct wrong ideas is to put right ones in their place, and so I sought for an explanation of repentance so clear that no one could fail to understand it.

The groundwork for the text of this theme came from a sermon on Repentance by Bishop Hargrove of the Methodist Episcopal Church, South, the sermon appearing in the Homiletic Review of November, 1924. And I shall freely use some ideas and illustrations from his sermon, but there are several explanations and applications of my own which I wish to make.

Salvation may well be likened to a triangle. The bottom angle is what God has done to provide salvation for lost men. The second side would represent what man must do to accept and receive what God has provided. The third side would represent what man must do in order to express and retain the salvation which he has received as a gift from God. These aspects of salvation would seem to be important in the order in which I have named them. One neglects Christian service to others at the peril of his own soul. But to render real Christian service it is necessary that our own hearts be right with God. And underlying all else is the infinite grace of God who provided a Way of Life in Jesus. In this discorse, we shall not study the provisions of God for man, nor the duties of men to men, but the primary duty of man to God — the most important act, from the human side, in the attainment of God's salvation.

The Jews believed that calamity and suffering were always evidence of sin, on the one hand, and God's punishment for it on the other. In the selection from Luke which forms the first three paragraphs of this sermon, Jesus' attitude toward sin clearly stated. He says that neither the men whose blood was used in sacrifice, nor the ones upon whom the tower in Siloam fell were worse than other men just because these fates befell
Nor is repentance a change in feeling. One's emotional nature may be stirred to the depths and yet he may not repent. Paul, standing before Felix, reasoned so mightily of righteousness, self-control, and judgment that the governor shook and trembled with emotion, yet he did not repent. A change in feeling is not repentance.

"Then," you say, "repentance must be a change in the will." And that is right. In Matthew's Gospel we read of Jesus' parable of the man who asked his two sons to work in the vineyard. One said, "I go, sir"; and went not. And the other said, "I will"; but afterward he repented and went. You see he just changed his will. This is Jesus' teaching, that repentance is a change in the will.

So our text would seem to mean just this: unless our wills act in the proper way, we shall all perish. That is, the only thing which can ever stand between you and eternal life is your will.

II. WHY IT IS DEMANDED

And that brings up this legitimate question, "Why is responsibility for our eternal destiny placed upon the human will, and not upon the intellect or the emotions? If men could be saved by knowledge, how would this Study be needed? To see the relation of our emotions, how we would strive for the feeling of contrition. But it falls entirely upon the will to be the deciding factor. Why is this so?

First, because we are not always responsible for what we know, or fail to know. Sometimes we are, as when we deliberately refuse to listen or study in order to know the truth. Then we are responsible for our ignorance, but in that case, again, it is the will that is responsible, not our intellect. Sometimes people are ignorant through no fault of their own, as the heathen of Africa and India are ignorant of the love of God. But in that case we are to be blamed rather than they. Yet, we may acquire information or knowledge against our will. Sometimes we know when we can not help ourselves. Suppose you are walking down the street. You notice a group of men ahead who are talking rather loudly and seem to be angry. Just as you come opposite them one pulls a gun and kills another in cold blood. Now you didn't choose to know about that murder, and possibly you wish that you didn't, but you know it just the same and you can not help it. Let me repeat. We are not always responsible for what we know.

Second, we are not always responsible for the action of our emotions. Situations arise, and our emotional natures respond to them whether we will or no. Amusing situations arise, and we laugh in spite of ourselves. If we do not laugh, we smile, inside, at least. Sorrows come and our souls are torn with grief, whether we will or not. Injustice may be seen, and the feeling of anger or of pity, as the case may be, takes possession of us and we can not help it, for God made us that way. "Tis true, we can, to some extent, control our emotions and we should try to do so, but we can not keep them from acting, try as we may. Music arouses within us varying states of emotion which correspond to the types of the music. I have seen this illustrated on the Chauqua platform. While a musician played the piano, the musical interpreter and critic gave an interpretation of each production. Then, to show that his interpretations were correct in the main, he asked the audience to keep their eyes on a green-dressed person and feel sad during the rending of a lively jig. Try it for yourself. You will find that you are not always responsible for your emotional states. But God holds us fully responsible for the actions of our wills.

And that brings us to the additional thought that repentance is always preceded by conviction of sin, or failure, or wrong. Where does that come from? No man ever comes to know another brother, is the goodness of God that leads men to repentance—that is, it is God's task to send truth that repentance is a change. In the vineyard the minister reasoned mightily, and the men went not. And the minister reasoned mightily, and the men went not. And the minister reasoned mightily, and the men were convicted and repented of their sins.

The principle that I have been laying down is, I think, clear. Repentance is a change in the will, and this is the will of man that is responsible.

Reapentance is a change in the nature and we are responsible for what is done by that nature. If on a Sunday afternoon you are reading the Bible, and you come to a passage that convicted you, you must be ready to say, "If I don't repent now, my eternal destiny is in peril, and I will repent." If you do not repent, and are convicted of sin, then you are responsible for it.

I have said that repentance is a change of mind, but this by itself is not sufficient. To repent is to turn away from sin, to turn to God, to be converted, to change our will. It is a change of mind, but it is much more than that. It is a change of heart, of character, of nature. It is a change in the whole man, a change in the will, a change in the intellect, a change in the emotions. It is a change in the whole man, a change in the will, a change in the intellect, a change in the emotions. It is a change in the whole man, a change in the will, a change in the intellect, a change in the emotions. It is a change in the whole man, a change in the will, a change in the intellect, a change in the emotions. It is a change in the whole man, a change in the will, a change in the intellect, a change in the emotions. It is a change in the whole man, a change in the will, a change in the intellect, a change in the emotions. It is a change in the whole man, a change in the will, a change in the intellect, a change in the emotions. It is a change in the whole man, a change in the will, a change in the intellect, a change in the emotions. It is a change in the whole man, a change in the will, a change in the intellect, a change in the emotions. It is a change in the whole man, a change in the will, a change in the intellect, a change in the emotions. It is a change in the whole man, a change in the will, a change in the intellect, a change in the emotions. It is a change in the whole man, a change in the will, a change in the intellect, a change in the emotions. It is a change in the whole man, a change in the will, a change in the intellect, a change in the emotions.
wonderful man. I have known him to be insulted again and again, and ridiculed and reviled, yet he finds the power to keep up his work in the church. Now what about him? James tells us, “Therefore to him that knoweth to do good, and doeth it not, to him it is sin. Let me ask again whether this man was all the time and always lying to himself as to what he did or failed to do, what we know we ought to do, whether we are included by Jesus when he said, “Except ye repent, ye shall all likewise perish”?

And then, who has not had an experience something like this? We have prayerfully done our best to decide it aright, and have honestly chosen a different course. Have we been confronted by a certain situation. We have prayerfully done our best to decide it aright, and have honestly chosen a certain course. Later on, added information was brought to bear, the onetimefavorable facts were connected with it, a brighter light has shone upon it, and we have been led to see that our first decision is no longer correct in view of the added light. What mature person who has lived deeply and earnestly but has faced just such a problem? To change our conduct would make us seem fickle in the eyes of men. What shall we do? Are we, too, included by Jesus in his explanation when he said, “Not my will, but thine, O Lord.” 

My friends, I shall not attempt to answer those questions for you. I want each one to answer them for himself. But let me say again, that if I understand it aright, repentance is such a change as brings the will of man into harmony with the will of God. And if our wills are not in harmony with God’s will, then Jesus’ words apply to us, “Except ye repent, ye shall all likewise perish.”

I have heard of a sermon that Rev. E. M. Dunn preached to the young people of Milton, Wis., years ago. And the burden of it was this: “Lay your plans loosely.” He did not advise them to plan carelessly or not at all, but to plan in such a way that the plans might be changed if necessary. What he was pleading for was not poor plans, but a flexible will; not a fickle will, nor a stubborn will, but a flexible will. How secure we ought to apply these truths to ourselves. For we are all different, very different. Some of us seem to be most intellectual. We are deeply interested in the explanation of things, the why and how, but a little at a time may be seriously lacking in our emotional nature or in will power. Others of us are more highly developed in the emotional faculty and just seem to live on our feelings. We are either on the crest of a wave or down in the valley. We are over-joyed at one minute and broken-hearted the next. Others may be almost without emotion at all, cold, calmly calculating people who never seem to feel! Makeover — Legate at various stages between these two extremes. In like manner we differ in will. I have known folks who seemed like a rag in the wind, and changed with every changing breeze of opinion. Others are as stubborn as a mule. Such pride themselves that they are never fickle, that when their mind is made up it is made up for good. Again, some of us are very stubborn about some things and very fickle about others. But understand, whatever may be the peculiar combination of faculties in our makeup, we will be held accountable for the proper action of our wills. Oh, how we need the help of God!

In an old garden in Spain stands the stone figure of a laborer. Legend relates that the figure was formerly a living person, named Mateo. He was sent into a vineyard to gather the grapes and he stole some of them. When accused of the theft, he protested his innocence, saying, “I am innocent, for I saw God to witness against me.” Inmateo, he felt a queer sensation in his feet. He looked down and saw that they had the appearance of stone. He found that he could not move. Then he confessed his guilt and begged the bystanders to help him.

They took hold of him and tried to carry him away, but they could not move him. The stone crept up to his knees. The people rubbed him with vinegar and oil, but still he remained a statue. The people kept on up his limbs, his arms stiffened, his hips grew stiffer, his eyes became fixed, his heart turned to stone—he was transmuted to a figure of stone.

This is only a legend, but it illustrates a process that actually takes place in the souls of persistent sinners. Unconsciously, but little by little, they are being hardened. The stone creeps into the conscience and it is deadened, into the heart and the nobler feelings are petrified, into the ears and they are deaf to the voice of God, into the eyes and they are blind to spiritual realities, into the will and it becomes impotent till the whole soul is petrified.

Not a few men have told me that they would like to have a real hope of eternal life in their souls. How they envied those who could tell of the joys of salvation, and would give all they possessed or even all the world if they could get it. And I believe that most of them were honest. But we cannot buy salvation with such a price. The man who would make it a sur­rendered will. Let me quote from Bishop Hargrove again, “A resolution formed within your mind is indispensable to your salvation; in the danger is that you will never make it. That you have heard the gospel so long and have failed to make it your aim is highly for your future. If you fail at this point, you fail absolutely, you fail forever.”

If these words of warning fail to lead us all to surrender our wills unreservedly to God, will not the glorious picture of Jesus our Savior? He who came not to do his will, but the will of him that sent him. He who could pray in the agony of Gethsemane, as he faced a cruel cross on the morrow, “Not my will, but thine, O Lord.” Would you know the secret of his matchless life of joy, and strength, and courage? Turn to John’s Gospel and read the secret there recorded. “And he that sent me is with me; The Father hath not left me alone, for I do always those things that please him.” For this is not only the way into the glorious life that is to come, it is also the way into the sort of life of power and victory that he lived, and we our wills will be in harmony with the will of God? If so, then we can say with Jesus, “I do always those things which please him,” we will also be able to say with our Lord, “He that sent me is with me; the Father hath not left me alone.” For this is the explanation of every soul whose will has been yielded to God. Just now may we lay aside our own wills and set them, that we may do those things which please him in every way, and receive his power and strength and courage.

DO IT!

JAMES 1: 19-27

We know only what we experience. We cannot know the truth of God’s Word until we do it. The reason why some doubt the power of Jesus, both for personal victory and for helping others, is because they have not put the doing. Thinking religious thoughts and approving them is not enough. “Whosoever he saith unto you, do it.” Only so can there be victory in the life, and power through the life with those whom we touch.—S. D. Gordon.
MARRIAGES

Theodore L. Gardiner, D. D., Editor

DAVIS-SBOLTZ—At the home of the bride's parents, Mr. and Mrs. J. M. Sholtz of Oneida, N. Y., June 29, 1825, by Pastor J. H. Hurley, La Verne W. Davis of Verona, N. Y., and Ruth M. Sholtz of Oneida, N. Y.

DEATHS

Born—Mrs. Mary (Loomis) Bond was born in New York State, March 29, 1839, and died in Garwin, Iowa, June 26, 1905, aged 66 years, 2 months, 27 days.

When about seven years of age she was with her parents came west and located in Illinois, and later near New Ulm, Minn.

While living near New Ulm, on November 30, 1860, she was united in marriage with William Bond. After several years of married life they moved to lost Creek, W. Va., where they became members of the First Church of that place. After several years residence in West Virginia, they removed to Iowa, and located near Garwin, where Mr. and Mrs. Bond resided till 1885, when they located in Lane County, Kan., where they remained for three years, returning to Garwin, where she spent the remainder of her life.

In the year 1905 she was left a widow, since which time she made her home with her son, Edgar, who together with her daughter, Mrs. Clara Overmire, cared for her until she passed away.

Mrs. Bond united in marriage with William Bond in 1860, she was united in marriage with William Bond in that same year, and died in Garwin, Iowa, on July 5, 1905.

She was a member of the First Church of Garwin, Iowa, and was buried in the cemetery there.

RECORDED WANT ADVERTISEMENTS

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


Funeral services were conducted in the Seventh Day Baptist church at Garwin, Iowa, July 5, 1905, by Rev. E. H. Socwell, who also conducted the funeral of one daughter, Ada, of the deceased, and also conducted the marriage of one daughter, Grace, of the deceased, who was also mothered by the deceased.

The memory of Clara Bond will be long remembered by her many friends, and her life will be a source of comfort to her family and friends.

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