

The Sabbath Recorder

BUILDING THE BRIDGE FOR HIM

"An old man going a lone highway
Came at the evening cold and gray,
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The sullen streams had no fears for him;
But he turned when on the other side,
And built a bridge to span the tide.

" 'Old man', said a fellow pilgrim near,
'You are wasting your time with building here,
You never again will pass this way,
Your journey will end with the closing of day.
You have crossed the chasm deep and wide,
Why build you this bridge at evening tide?'

"The builder lifted his old gray head,
'Good friend, in the way I've come,' he said,
'There followeth after me today,
A youth whose feet must pass this way.
This stream that has been as naught to me,
To the fair-haired youth might a pitfall be.
He, too, must cross in the twilight dim,
Good friend, I am building the bridge for him.' "

THE DENOMINATIONAL BUILDING A VISION IN MATERIAL FORM

F. J. HUBBARD, Treasurer
PDAINFIELD, N. J.

THE FLOWERS DREAM

George I. Sill

All under the snow they're hidden deep
In a dark and frozen bed,
And sweetest of dreams attend their sleep
As the winds race overhead.

For there they dream of a summer day
When their fragrance fills the air,
While the sun looks down with an ardent ray,
And kisses their faces fair.

They dream of a sombre summer night,
Of a moon, and starry sky,
When breathes in the pale and shimmering light,
A soft, mysterious sigh.

But the scudding winds make boisterous sound,
And little they know or care,
That beauty waits in the frozen ground
With the flowers dreaming there.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Alfred, N. Y., August 24 to 29, 1926.
President—Dr. George W. Post, Jr., 4138 Washington Blvd., Chicago, Ill.
First Vice-President—President Paul E. Titsworth, Washington College, Chestertown, Md.
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Recording Secretary—J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary—Edwin Shaw, Milton, Wis.
Treasurer of General Conference—James H. Coon, Milton, Wis.
Treasurer of Onward Movement—Harold R. Crandall, 3681 Broadway, New York City.
General Secretary of Onward Movement—Willard D. Burdick, Plainfield, N. J.

COMMISSION OF THE GENERAL CONFERENCE

Terms expiring in 1926—Alva L. Davis, Ashaway, R. I.; James L. Skaggs, Milton, Wis.; D. Nelson Inglis, Milton, Wis.
Terms expiring in 1927—S. Orestes Bond, Salem, Va.; Gerald D. Hargis, Little Genesee, N. Y.; J. Nelson Norwood, Alfred, N. Y.
Terms expiring in 1928—George W. Post, Jr., Chicago, Ill.; Alexander W. Vars, Plainfield, N. J.; Claude L. Hill, Farina, Ill.

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President—Corliss F. Randolph, Newark, N. J.
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Treasurer—F. J. Hubbard, Plainfield, N. J.
 Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

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 The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

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Eastern—Mrs. Willard D. Burdick, Plainfield, N. J.
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Western—Mrs. Walter L. Greene, Andover, N. Y.
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 Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.
 The Memorial Board acts as the Financial Agent of the Denomination.
 Write the Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
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Treasurer—Louis A. Babcock, Milton Wis.
 Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.
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Editor of Young People's Department of SABBATH RECORDER—Mrs. Ruby Coon Babcock, Battle Creek, Mich.
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Western—Miss Helen Clarke, Little Genesee, N. Y.
Northwestern—Mrs. Talva S. Wulf, Grand Mound, Ia.; G. Merton Sayre, Milton, Wis.; Royal Crouch, Centerline, Mich.
Southeastern—Miss Maybelle Sutton, Salem, W. Va.
Southwestern—Miss Fucia F. Randolph, Fouke, Ark.
Pacific—Gleason Curtis, Riverside, Cal.

CONFERENCE AUXILIARY FOR LONE SABBATH KEEPERS

General Field Secretary—Mrs. Angeline Abbey Allen, Fouke, Ark.
Assistant Field Secretary—Miss Lois R. Fay, Princeton, Mass.

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Robert B. St. Clair, Chairman, Detroit, Mich.; Carl U. Parker, Chicago, Ill.; Edwin S. Maxson, Syracuse, N. Y.; George W. Davis, Los Angeles, Calif.; D. Nelson Inglis, Milton, Wis.; Holly W. Maxson, West New York, N. J.; James C. Bartholf, Chicago, Ill.; Gael V. Simpson, Battle Creek, Mich.; John H. Austin, Westerly, R. I.; Winfred Harris, Plainfield, N. J.

ADDRESSES OF MISSIONARIES IN CHINA

Rev. and Mrs. Jay W. Crofoot, Miss Susie M. Burdick, Rev. and Mrs. H. Eugene Davis, Miss Anna M. West, Pont Ste. Catherine, Shanghai, China.
 Dr. Rosa W. Palmborg, Dr. Grace I. Crandall, Dr. and Mrs. George Thorngate, Grace Hospital, Liuho, Ku, China.
 Postage, 5 cents for first ounce; 3 cents for every additional ounce or fraction.

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PLAINFIELD, N. J., FEBRUARY 8, 1926

WHOLE No. 4,223

"Almighty God, may we learn to keep our hearts with all diligence, because out of them are the issues of life! Make us aware of the sacredness of life! May we never forget the day when we must stand before the judgment seat of Christ! Help us to be steadfast in his work."

"Give us a deeper sense of what we owe to thee! Help us to render to thee the homage of our hearts! Make us eager that our friends may see the highest, and love it, and enter into possession of it! In Christ's name. Amen."

Pleasant Memories—The death of Professor of Albert R. Crandall at Milton, Wis., revives loving memories of our boyhood days in Genesee, N. Y. He was three years and five months my senior; but he and his brothers were boys together in the same district school with me, and it was my pleasure to spend many a happy hour in his old home as a playmate with his younger brother John.

Albert was quite a favorite among the boys of seventy years ago in the school "up the valley" on Windfall Creek. His father's farm joined my grandfather's, where my boyhood days were spent.

When I was between ten and eleven years of age, a wonderful revival broke out in our school. Before we knew it, several of the girls were spending the noon hour in a hay barn just across the road from the schoolhouse, where, on the hay mow, they met day by day for a prayer meeting. When the boys found it out they decided to go across the field to a large barn owned by Mr. George Potter, and hold meetings, too. So three of us found ourselves on the hay mow there, and each one prayed and spoke as best he could. This little meeting of the boys grew day by day, until they invited the girls to join them in the larger barn, which they did. Finally the good Christian teacher, who always opened school by reading and prayer, learned what the boys and girls were doing, and invited them all to meet in the schoolroom with her at noon times instead of in the barn. This they did and some glorious meetings followed.

Brother Albert R. Crandall took a prominent part in these meetings, and the entire school was stirred by the spirit of revival. It was the first revival I knew anything about. If the Lord ever touched my heart it was then; but my parents thought me too young to be baptized.

Rev. Thomas B. Brown was pastor of the Little Genesee Church, and I can never forget the day when he baptized those young people. Among them was Albert R. Crandall.

During all these years I have loved the dear boy. To me he was always "Albert," and he always said "Theodore" when we met. I, too, would like to join the others in a word of loving tribute to my boyhood friend. His sweet-spirited personality and kind friendship have been a life-long inspiration to me.

On the same day when the poetic tribute by Mrs. Stephanie Daland Hall reached me, sent by Dr. Paul E. Titsworth for his page, I received Pastor Skaggs' memorial, containing the same stanzas. So Brother Titsworth will pardon me for not publishing it again.

In a note at the head of the poem Brother Titsworth says: "Every one who ever came under the benign influence of Professor A. R. Crandall of Milton College, will feel indebted to Mrs. Hall for the beautiful tribute."

Excellent Work By a Loyal Lone Sabbath Keeper

A letter from Brother W. M. Davis, written in Los Angeles, Calif., tells of a visit to Brother Ben Crandall and wife at San Luis Obispo, Calif., and speaks in high terms of the good work Brother Crandall is doing as president of the State Polytechnic School.

Brother Davis says: "I am sure their many friends will be delighted to read of their work and the big project they are working out."

The catalog of this school shows it to be a wonderfully practical institution for educating boys and girls for all kinds of industrial work as well as in history, mathe-

matics, English, civics, and physical training. The various groups include practical instruction in all kinds of shop work, in well equipped machine shops, electrical shops, agricultural gardens, home making of all kinds, including hygiene and first aid, cooking, sewing, millinery, and everything tending to make the ideal home. There is a practical course in printing and instruction in the usual academic departments of education.

A few words from the pages of the catalog will give some idea of the magnitude of the work and the excellency of the plan:

THE SCHOOL GROUNDS

The school grounds comprise nearly one thousand acres. Approximately four hundred acres of this are tillable land with the remaining six hundred acres of hill land used as range for the dairy and beef cattle, horses and sheep of the Agricultural Department of the school. That part of the grounds, thirty acres in extent, lying immediately around the buildings constitutes the campus and athletic field. This is a slightly undulating plot tastefully planted to ornamental trees and shrubs and carefully landscaped to provide for grouping of the shops, laboratories, and classrooms of the several departments. Broad walks and drives traverse the entire campus, rendering each objective point easily accessible. The half mile of "Palm Drive" leading from the city of San Luis Obispo to the campus, the boys' dormitory and the president's residence is a typical beauty spot of California.

Space will not permit a description here of all the buildings and shops; but a few words about the president's home will be of interest to Brother Crandall's many friends.

THE PRESIDENT'S RESIDENCE

In close proximity to the dormitory is the president's residence. While there is a faculty member living in the dormitory who looks after the welfare and conduct of the boys, yet it has proved of distinct advantage to have the home of the president easily accessible to the boys. Both President and Mrs. Crandall take an intense personal interest in the boys' welfare, and many of them feel as much at home at the president's home as they do in their own dormitory room. Adjoining the president's home is the campus residence of the head of the Department of Light, Heat, and Water and also the residence of the head of the Department of Agriculture.

Brother Crandall will be remembered by many old Alfred students of twenty-five or thirty years ago. His home was near the Seventh Day Baptist church of Independence, N. Y., and Mrs. Crandall was Miss

Tillie Fogg of Shiloh, N. J.—one of the young ladies of my pastorate there.

As loyal lone Sabbath keepers these dear friends are making good. Every communication from them brings a glad feeling, for it shows that our scattered ones can be true to the faith of their fathers.

Building for Coming Ones Did you read that beautiful and suggestive little poem on the back page of the cover last week? If you did not, please read it now and think of the beautiful suggestion about building for the ones who must pass this way after we are gone.

I do not wonder that when Treasurer Hubbard and his good wife heard the stanzas read at a club meeting by a neighboring minister, their hearts were stirred; for their minds were full of thoughts regarding the proposed new building.

There is more than one kind of chasm to be crossed by those coming after us, who have reached life's evening time. The old man in the poem wished to bridge the stream as best he could for the feet that must pass his way after he had gone. What he built was a tangible, material evidence of his concern for the younger ones who must travel the road over which he had safely passed, but whose feet might stumble where his had not. His own pathway had been beset by many pitfalls, and he feared for his loved one who must come that way. So he decided to do all in his power to guard against such a calamity. He would leave a tangible, material evidence of his faith, as his day was closing, as a help to loved ones coming after.

Some of his fellow pilgrims thought it was not worth while to waste their time in building to help others, since their own journey was about done, and they would never pass that way again. The old man's answer was so good and suggestive I am going to repeat it here:

"The builder lifted his old gray head,
'Good friend, in the way I've come,' he said,
'There followeth after me today,
A youth whose feet must pass this way.
This stream that has been as naught to me,
To the fair-haired youth might a pitfall be.
He, too, must cross in twilight dim,
Good friend, I am building the bridge for him.'"

Friends of our own good cause, some of us are well through with life's day, and our

journey will soon end. We have nothing to fear as to the outcome—we shall be true to the end; life's trials for us are nearly over—but we do fear for those who are coming after. Their pathway is beset by greater hindrances than ours has been, and we have a "vision in material form"—a denominational building—that shall speak to those coming after us in unmistakable language, of our loyalty to the faith of our fathers, and of our own faith in our denomination's future.

There ought to be inspiration and help in the fact that their fathers were building for them and in the evidence that their fathers cherished the memory of those who have gone before.

The February Calendar One month of the new calendar is gone by, and today we turn the leaf for the February record. Many readers enjoyed the January leaf on account of its denominational data and historic references.

The new leaf for February is quite as full of interesting data. It shows what boards meet, and when; it tells of the term beginnings in the colleges, and contains a picture of Elder William Bliss, once pastor of the old Newport Church, and son-in-law of Governor Ward.

On the reverse side of this leaf we have data regarding the Eastern and Central associations, time and place of meeting, and names of their officers and the delegates for 1926.

I know of no easier or better way to keep in touch with denominational movements than to have one of these calendars for ready reference. Fifteen cents will secure this data for the year.

Alfred Preparing to Entertain Conference In the Alfred *Sun* is a report, to the annual church meeting, of an extensive committee to have charge of the entertainment of delegates to the General Conference, which meets with that church in August.

This report shows that the good people of Alfred are determined to leave nothing undone that can minister to the welfare and comfort of their guests, and that will forward the work of our great annual meeting. We give the report as follows:

General Committee—F. A. Crumb, A. C. Ehret, J. N. Norwood, B. C. Davis, Mrs. E. P. Saunders,

Mrs. B. C. Davis, C. F. Randolph, W. A. Titsworth.

Entertainment—W. A. Titsworth, C. M. Potter, Mr. and Mrs. A. C. Ehret, Mr. and Mrs. B. C. Davis, Mrs. W. A. Titsworth, Mrs. D. C. Gardiner, The Boy Scouts.

Commissary—Curtis F. Randolph, Mr. and Mrs. W. H. Bassett, Fritjof Hildebrand, Mrs. Jessie Post, Mrs. W. W. Coon, Mr. and Mrs. Welcome Burdick, Alfred T. Stillman.

Parking and Storage of Cars—C. H. Palmer, Leo Breeman, Max Jones, Harold Bassett, Elno Goodwin, Alonzo Coon, Lewis Crandall.

Buildings and Sanitation—George Smith, Charles Stillman, Paul Saunders, W. H. Thomas. Rest Rooms and Writing Rooms—Mrs. E. P. Saunders, Mrs. Charles Sisson.

Post Office—Mrs. E. O. Reynolds, Paul Stillman, W. E. Phillips, Frances Stillman, Eugene Reynolds.

Parcel Checking—Raymond Witter.

Ushering—Stockton Bassett, Royce Goodwin, Keith Wilcox, Ellis Stillman, Milton Burdick, Robert Place, Philip Post, Clark Post, Richard Hooker.

Decorations—Mrs. DeForest Truman, Camp Fire Girls.

Nursery—Mrs. B. S. Bassett, Camp Fire Girls, Girl Scouts, Mrs. W. H. Rogers, Mrs. Carrie Gamble, Mrs. Agnes Clarke.

Publicity—DeForest Truman.

Recommend—1 That the church be used for general meetings of Conference, with overflow meeting on Sabbath day at Kenyon hall. 2 That Conference meals be served in the college gymnasium.

Too Much Copy It looks as though some of our contributors might be disappointed over the absence of articles sent for this RECORDER, but we will do the best we can, and will try to leave out only such as can wait without serious loss to the work.

The simple fact is, there is now standing in type enough to half fill this issue, some of which has been crowded out three weeks already. This must go in now, and probably some of the copy sent for this issue to go in the departments will have to wait.

When the compositor sends for the editor to decide what can wait, and we find five to ten galleys more than can possibly go in, there is no alternative; we must say which articles can wait.

Good Chance for a Sabbath-keeping Lawyer Since the death of Brother Edwin J. Babcock, of North Loup, a man who was pained to see Seventh Day Baptist business, near our own churches, pass out of Sabbath-keeping hands, his good wife is seek-

ing for a lawyer among our people, who will carry on the business left by her husband.

She says there is a good opening in North Loup for some young lawyer to open an office, or for an elderly man who does not wish for a very heavy practice.

Any one desiring such an opening may address Mrs. E. J. Babcock, North Loup, Neb.

A SIGNIFICANT INDICATION

REV. R. B. ST. CLAIR

I was in a business office in the city of Flint, Mich., a few days ago, and, while there, picked up a periodical called *The Kourier Magazine*. It was the issue of January, 1926. I opened the magazine and noted that it was published monthly at Atlanta, Ga., by the Knights of the Ku Klux Klan, incorporated. Glancing through the periodical rather hurriedly, I came to an article captioned "Understanding the Present Age," on pp. 20 and 21. My eyes traveled down the article until I reached this rather significant paragraph:

"The churches have also held to several errors of Romanism such as the false Sabbath which was substituted for the Sabbath of God, and a few other errors."

The Ku Klux Klan, I have been informed, is directing a vigorous fight against the evils of Roman Catholicism, and, in their examination of Catholic doctrines and search for Bible truth, have apparently come square up against the Sabbath of Jehovah. It speaks well for the editor of *The Kourier Magazine* that he gives space to this pointed indictment of present-day Protestant practice, and it is sincerely to be hoped that the millions of members of the organization in question will critically examine their position and not rest content until their feet are firmly implanted upon solid Biblical ground. I have been given to understand that the millions of Klan membership are to be found in the Baptist, Presbyterian, Reformed, Methodist, Christian, Episcopalian, and other sections of Protestant Christianity; and if these millions accept the Bible Sabbath, and become one hundred per cent Protestant, there will be a mighty revolution in the doctrinal standards of the churches in question.

Let us pray that they may ask for, and receive, divine guidance.

MID-YEAR SESSION OF THE COMMISSION

DR. GEORGE W. POST, JR.

The mid-year session of the Commission of the Seventh Day Baptist General Conference was held at Pittsburgh, Pa., December 28-29, 1925. Every member of the Commission, together with the recording secretary, Rev. Edwin Shaw, and the general secretary, Rev. Willard D. Burdick, was present.

The denominational program and our field work were carefully considered. An excellent spirit of good fellowship and optimism pervaded the meeting.

General Secretary Willard D. Burdick brought to the Commission a very encouraging report of increased harmony and co-operation among the churches of the denomination, which was especially heartening.

The Commission calls upon all our people to strengthen the family altars in the home, upon our pastors to exalt the Christian education and culture of our children and young people, and upon all our membership to seek a more careful and more prayerful observance of the Sabbath. It commends to pastors and others charged with providing programs for associations, yearly meetings, regional meetings, and quarterly meetings, the desirability of providing for the participation of the young people, which participation will help to train for later leadership and will tend toward progress among those who have over-systematized their religious reactions.

The Commission commends to the Christian groups represented in our colleges, our Christian Endeavor societies, and other church auxiliaries the special opportunities for Christian service among our pastorless churches and in other fields where there is need of weekly religious services or revival work.

The Commission feels that particular emphasis should be placed upon the fact that the benefits of the Sabbath truth are in the main spiritual, and urges upon our people the prayerful and thoughtful exemplification of that truth.

And finally, the Commission expresses the prayerful wish and hope that the spirit of harmony, co-operation, and increased spiritual power may be furthered by renewed consecration to Christian work.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

Wanted, at the publishing house, the copies of the *Helping Hand* for this quarter that you are not using.

THE HELPING HAND

The business manager tells me that 3,500 copies of the *Helping Hand* were printed this quarter, but the supply was exhausted several days ago. Calls are continuing to come in for the book, and more than one hundred copies are needed.

If your Sabbath school is not using all of the copies that were sent you, will you not send them back to the publishing house so that the orders may be filled as far as possible?

"WHAT THINK YE OF CHRIST?"

Many of us are reading with interest the discussions that are now going on in Jewish circles about the person and the teachings of Jesus.

I wish to quote a few of the outstanding sentences in an article in the *Jewish Tribune* of December 25, entitled, "Jesus in the Ghetto," by Dr. S. M. Melamed.

"For nearly fifteen hundred years it (the Ghetto) had no attitude to Christianity and to its founder. The name of Jesus was never mentioned in the Ghetto. . . . In all those fifteen hundred years not a line was written by a representative Jew, on Jesus, either in Hebrew or in any other language. . . .

"However, this old Jewish tradition is now melting away like the snow in the sun. Today Jesus is not only discussed by liberal Jews but he is a topic of discussion even in the heart of the Ghetto. . . .

"It is of absorbing interest to watch how the learned element in the Ghetto go about in explaining to the Jews the personality of Jesus. Doctor Klausner, for instance, uses the very latest methods of historical writing to establish the historicity of Jesus and the

part he played in the spiritual life of the people. . . .

"But at present the Ghetto is finding an approach to Jesus, and this, to my thinking, is one of the outstanding phenomena of our time. The poet of the Ghetto, Israel Zangwill, said: 'The Gentiles have accepted the teachings of Jesus and the Jews have not, but they are the only ones who practice them.' This, too, is characteristic of the state of mind of the Ghetto as regards the figure of Jesus."

And here I wish to give a paragraph from a sermon given in Rochester, N. Y., recently, by Dr. Justin Wroe Nixon, and printed in the *Christian Work*, January 30.

"The problem about which I am most deeply concerned is not whether Jews reach new views about Jesus, but whether Christians will live by the beliefs they already profess. I am not so much interested in convincing Jews as I am in convicting Christians of their own shortcomings and their disobedience to the words of the Master. If there is to be a finer appreciation of the meaning of Jesus on the part of Jews it will come through a nearer approximation to the life of Jesus on the part of Christians. It will not come through an increase in the output of controversial theology. Saul of Tarsus was apparently hostile to Jesus until he saw Stephen die. As the first martyr of the Church yielded up his life Saul heard him say, 'Lord, lay not this sin to their charge.' Saul never got over that demonstration of the reality of the living spirit of Jesus. Men forget arguments. They remember forgiving love."

STATEMENT ONWARD MOVEMENT TREASURER, JANUARY, 1926

Receipts

DENOMINATIONAL BUDGET

Adams Center	\$ 30.00
Alfred, First	215.73
Alfred, Second	97.50
Berlin	8.05
Brookfield, First	61.40
Brookfield, First (Woman's society)	100.00
Chicago	100.00
DeRuyter	50.00
Dodge Center	2.50
Exeland (Mrs. C. W. and Mary Thorngate)	3.65
Fouke	23.00
Gentry	21.00
Hartsville	30.00
Hopkinton, Second	3.33
Independence	54.00
Independence Sabbath school	1.98

Little Prairie	7.00
Marlboro	30.00
Middle Island	36.70
Milton	215.37
Milton Junction	225.00
New York City	122.07
Pawcatuck	500.00
Piscataway	171.30
Rockville	12.00
Verona	105.00
West Edmeston	20.00
Balance	5.19
	<u>\$2,251.77</u>

SPECIAL

All except Woman's Board, Young People's Board and Sabbath School Board:	
Shiloh	\$ 156.30
Missionary Society:	
Adams Center	\$ 40.00
Alfred, First	10.00
Battle Creek Sabbath school (Christmas offering)	20.85
Berlin Sabbath school	19.54
Dodge Center	3.57
Dodge Center Sabbath school (Christmas offering, China)	11.51
Dodge Center Sabbath school (L. Mignott)	2.50
Milton Junction (China)	9.25
Milton Junction (Georgetown)	7.50
New York City	25.00
Tract Society:	149.72
Berlin Sabbath school	19.54
Education Society:	
New York City (Milton College)	10.00
Woman's Board:	
Milton Junction (Fouke)	11.50
Sabbath School Board:	
Berlin Sabbath school	12.16
	<u>\$ 359.22</u>
Balance January 1, 1926	\$ 5.19
Receipts:	
Denominational Budget	2,246.58
Special	359.22
Total	<u>\$2,610.99</u>

Disbursements

Sabbath School Board	\$ 170.56
Young People's Board	96.80
Woman's Board	200.70
Historical Society	23.97
Education Society	81.91
Missionary Society	1,012.24
Tract Society	393.30
Scholarships and Fellowships	47.92
Ministerial Relief	191.68
General Conference	237.82
Contingent Fund	102.32
	<u>\$2,559.22</u>
Balance February 1, 1926	51.77
	<u>\$2,610.99</u>

HAROLD R. CRANDALL, Treasurer.
3681 Broadway, New York City,
February 1, 1926.

COALS ON THE HEARTH

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J., January 30, 1926)

Text: "Fire shall be kept burning upon the altar continually; it shall not go out."—Leviticus 6: 13.

I visited last year for the second time in my life a town of my childhood dreams, one I used to read about in my school history when I was a boy. What American boy has not felt a thrill of pride as he has read the tale of the early struggles of our patriotic forefathers at Lexington and Concord!

As we drove by Lexington Green we turned to our right, leaving for the time the road that leads to Concord, and soon stopped at a street corner near the old Clark house. Here we got out, and thoughtfully and reverently made our way to the front door, and silently entered. Here we were in the very house in which slept Samuel Adams and John Hancock at the very hour when Paul Revere started on his midnight ride to warn the inhabitants of village and farm that the British were coming.

All the older boys and girls know the familiar story of how the American Revolution began. And you know how it ended. It ended in giving us a free country. America is free, and England too is free, because Paul Revere, Samuel Adams, and John Hancock, and men like them, loved freedom and were willing to forsake their own firesides that other firesides might be safe.

There are many interesting relics in that old house—the very same house in which Adams and Hancock were sleeping that night so long ago. But there was one thing that stirred my heart more than all these. That was a pile of glowing coals on the ancient hearth. There was the same old fireplace, and the same old hearth, and a wood fire burning as it did more than a hundred and fifty years ago. It was not a blazing, crackling fire, but a steady, glowing fire; and I could imagine Mr. Clark, the good minister, sitting by that fire, talking in low and serious tones with his patriotic guests before sending them upstairs to bed. He was giving them shelter, but also protection; for one immediate object of the British soldiers was to capture these men.

THE KEY

In Chicago some time ago fire destroyed several great warehouses and damaged other property. It was a bad fire, and oddly enough no one was killed except the watchman at one of the warehouses.

The man was inside the building when he smelled smoke. He tried to get out to turn in the alarm, but to his horror the key to the big door was missing from the lock. He searched his pockets, but it was not in any of them. Running to the telephone, he told central about the fire and the missing key; but before the firemen came the smoke was thick round him.

Then apparently he lost control of himself. He upset and broke his lantern; he fumbled with the telephone in the darkness and knocked it to the floor; he pushed frantically against the door.

When the firemen finally hacked their way inside they stumbled over his dead body; to escape burning he had shot himself with his revolver. The fire had not reached him; the smoke was not stifling; he had merely become panic-stricken. Saddest of all, as he lay there dead the key to the door glittered within three inches of his outstretched hand. It had fallen from the keyhole; if he had searched for it calmly, he would have found it.

We can not all be calm in emergencies, but calmness is a quality that we can cultivate. A sincere faith in God and trust in his mercy will do much to overcome panic fear. It is a great thing to form the habit of believing—for belief must be made a matter of habit—that God never leads us into a blind alley. There is always a way out of every difficulty, and it is for us to find it. Often the way is as simple as picking up a key that is lying directly beneath the door knob. If we begin by thinking that God has provided a way out, we shall keep calm enough to find it.—*Youth's Companion*.

MOTHER

The noblest thoughts my soul can claim,
The holiest words my tongue can frame,
Unworthy are to praise the name
More sacred than all other.
An infant, when her love first came—
A man, I find it just the same;
Reverently I breathe her name,
The blessed name of mother.

—George Griffith Fetter.

As the curious crowd passed by, moving hastily from room to room, I leaned over, with one elbow on the mantel, and with head bowed gazed into the fire.

An open fire always has a story to tell—any open fire. A wood fire tells the best stories, and tells them in the most entertaining way. The story told by any wood fire has light and shadow and movement and color. But a wood fire burning low on an old, old hearth has the most wonderful stories to tell. At this hearthstone fathers and mothers for generations have worked and hoped and loved. By this fireside for two hundred years children have played and laughed, and sometimes cried. Here families have felt the fear of the savage and the dread of war and have knelt together to seek the protecting care of the Father above. What stories of spinning wheels and of flintlocks, of human tragedy and heavenly trust, this fire could tell us. I was sorry I could not sit down alone and undisturbed on that September day and listen to its story and read its ancient tales in the glowing coals. The stories would not all have been of war. An open wood fire tells of love and sings of peace. I could have dreamed there of my own boyhood home in the hills and its open wood fire, and of the days of my youth.

The days in which our young people now live are better than "the old days." America is a better place than it was in the days of John Hancock. Boys and girls of today have many blessings that we did not even dream about fifty years ago. But I think it is not only a happy idea, but a helpful practice and a hopeful sign, that in our furnace-heated houses we provide one open fire where we can dream a bit and warm our hearts as well as our hands and heels.

I am glad the Clark home in Lexington is still preserved, and that coals still burn in the old fireplace. May the altars of our hearts, like the fire that has been burning through the long years, glow with everlasting love; and may our good deeds kindle a kindly flame that shall warm other hearts, until peace shall fill the earth and happiness rest down upon every home.

"Fire shall be kept burning upon the altar continually; it shall not go out."

MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I.
Contributing Editor

THE FELLOWSHIP OF PRAYER AND A CALL TO PRAYER

The Commission on Evangelism and Life Service of the Churches of Christ in America has issued A Call To Prayer during the pre-Easter season, beginning February 17; and millions of Christians will respond to the call. Will Seventh Day Baptists unite with them in these weeks of intercession? Great good may result to us and the world if we will.

To all our ministers and missionaries has been sent a thirty-two page booklet, entitled "The Fellowship of Prayer," intended as an aid in each day's devotions. This week a folder entitled, "A Call to Prayer," is being mailed. Copies of The Call to Prayer can be had free by addressing the Commission on Evangelism and Life Service, 105 East Twenty-second Street, New York City, and copies of The Fellowship Prayer may be secured from the same source at the rate of three cents each or two dollars per hundred.

A part of The Call to Prayer is given below and can be used during the pre-Easter season by those who desire. Note that "radio station WEAF is sending out each morning at 7.45 a program of scripture reading, song, and prayer."

"Behold He Prayeth"

A CALL TO PRAYER

An invitation to all churches to unite in Christian fellowship and intercession during the pre-Easter season, 1926

(Furnished by the Commission on Evangelism and Life Service)

The Federal Council of the Churches of Christ in America, acting in harmony with the expressed wish of the denominations associated with it, would remind all those who accept Jesus Christ as Savior and Lord of the deep significance of this holy period and suggests this as an opportunity of renewing the spiritual life by daily Bible reading, meditation, and prayer.

Family Devotions

It was said of the men who laid the foundations for religious life of America that they "bounded the day on the east by supplication

and on the west by thanksgiving." The atmosphere of prayer thus surrounded the home, and all went to their daily tasks undergirded by the thought of the presence of God.

The Federal Council has long had the feeling that something ought to be done to restore the practice of family devotions. What could be so helpful in the burdens and responsibilities of life as to have the sense of God's watchful care in the great temptations which surround our youth? Would it not be better to build an altar at the top of the precipice than to dig a dishonored grave at the bottom? We plead that each family lift its united voice in song and supplication and invoke the forgiveness of God and his guiding hand in the duties of each new day. The suggestions in this leaflet are offered with the hope that they may be helpful in the practice of personal and family devotions.

(We are glad to note that radio station WEAF is sending out each morning at 7.45 a program of scripture reading, song and prayer. Would it not be a beautiful and helpful thing if every home having a radio would seek to gather the family and listen in reverence for this morning message? We hope other radio stations will do likewise.)

Public Worship

In the week before Easter, commonly known as Holy Week, there is a growing custom of holding united public services at the noon hour in churches or theaters, and at the evening hour in many churches. In some cases the seven last words of Jesus are used as appropriate themes for these services. In others, the meetings are made the occasion of deep heart-searching as we contemplate the passion of our Lord and the challenge which is thereby issued for faithfulness on our part. It should be an inspiration to us to feel that at this time hundreds of thousands of those who share our faith are uniting with us in common petition for a deeper work of grace in their own hearts and a higher sense of the commission of the Master to go into all the world and make disciples of all men. Let us unite our faith and our fellowship to the end that this Easter time may be signally a period of spiritual inspiration that we may go out with deeper purpose and more impassioned zeal to follow in the footsteps of our Lord.

Daily Bible Reading for the Pre-Easter Season

(Approved by the Commission on Evangelism and Life Service in "The Fellowship of Prayer.")

Feb. 17—The Temptation. Matt. 4:1-11.
Feb. 18—The Creative "Word" of God. John 1:1-9.
Feb. 19—The Incarnate "Word." John 1:11-18.
Feb. 20—The Lamb of God. John 1:29-34.
Feb. 21—Calling Disciples. John 1:43-49.
Feb. 22—Cleansing the Temple. John 2:3-17.
Feb. 23—The Twice Born. John 3:1-9.
Feb. 24—Lovers of Darkness. John 3:14-21.
Feb. 25—The Living Water. John 4:7-15.

SUGGESTIONS FOR PRAYER DURING THE PRE-EASTER SEASON

For those who mourn the loss of dear ones;

For the hungry, the homeless, the destitute, who cry out in their distress and for all who in hospital and asylum suffer in body, in mind, or in estate;

For the children of the poor whose lives are bowed under the yoke of early toil and who are denied the opportunities which others enjoy;

For the workers of the world, whose toil makes possible the life of men;

For the masters of industry who bear heavy loads of responsibility that must be consecrated to human welfare;

For all teachers, into whose hands the moral and intellectual training of our children is so largely committed;

For all physicians and nurses and those associated with them in the relief of human suffering;

For all public officials who minister to the body politic and are largely responsible for social conditions;

For all Christian ministers who are giving themselves with uncalculating service to the spiritual needs of those to whom they minister;

For home missionaries who minister to the poor and unfortunate and the spiritually destitute;

For foreign missionaries to carry the gospel of the Son of God to the uttermost parts of the earth, and to all classes and conditions of men;

For all men in authority, rulers and potentates, to whom are committed the responsibility for the peace of the world;

For all races of men who are members with us of the one family of God.

A man entered the lobby of a hotel and placed his umbrella in the stand, but before going upstairs tied to the umbrella a card on which he had written:

"This umbrella belongs to a champion prizefighter. Back in ten minutes."

In twenty minutes he returned, but the umbrella was gone. The card, however, was still there, and on it some one had written:

"Umbrella taken by champion long-distance runner. Won't be back at all."—*The Continent.*

Feb. 26—The Democracy of Jesus. John 4:19-24.
Feb. 27—The Readiness of Men for Christ. John 4:35-42.
Feb. 28—Light from the Scriptures. John 5:39-47.
Mar. 1—The Way of Peace. John 6:16-21.
Mar. 2—The Spirit of Life. John 6:48-59.
Mar. 3—The Water of Life. John 7:37-44.
Mar. 4—The Light of the World. John 8:12-20.
Mar. 5—The Light of Truth. John 8:31-41.
Mar. 6—The Light of Experience. John 9:24-34.
Mar. 7—The Good Shepherd. John 10:11-18.
Mar. 8—The Hope of Immortality. John 11:20-27.
Mar. 9—Uncalculating Love. John 12:1-11.
Mar. 10—Winning the Deathless Life. John 12:20-30.
Mar. 11—The Unifying Power of Christ's Attraction. John 12:31-36.
Mar. 12—The Nobility of Service. John 13:1-16.
Mar. 13—Disloyalty. John 13:16-26.
Mar. 14—The Test of Discipleship. John 13:31-38.
Mar. 15—The Life After Death. John 14:1-6.
Mar. 16—Seeing God in Seeing Christ. John 14:7-12.
Mar. 17—Christ as the Comforter. John 14:13-19.
Mar. 18—Love and Obedience to Christ. John 14:21-26.
Mar. 19—Fruitfulness and Joy. John 15:7-11.
Mar. 20—Friends of Christ. John 15:12-15. See also 1 Peter 2:17.
Mar. 21—Chosen of Christ. John 15:16-21.
Mar. 22—Responsibility Repudiated. John 15:22-27.
Mar. 23—The Place of Persecution. John 16:1-6.
Mar. 24—The Unfettered Spirit. John 16:7-11.
Mar. 25—Unfolding Truth. John 16:12-15.
Mar. 26—In His Name. John 16:20-24.
Mar. 27—Overcoming the World. John 16:28-33.
Mar. 28—The King of Kings. Matt. 21:1-11.
Mar. 29—Life Eternal. John 17:1-8.
Mar. 30—The Purpose of Discipline. John 17:12-19.
Mar. 31—The Unity of Christians. John 17:20-26.
April 1—The Betrayal. John 18:3-11.
April 2—The Crucifixion. John 19:15-30.
April 3—The Burial of All Hope. John 19:31-42.
Easter Day—Seeing the Risen Lord. John 20:1-30.

Learning to Pray

The proof of the reality of prayer is in the spiritual practice of it. He who prays amiss is slow to believe because his own prayer is not effective.

"Lord, teach us to pray." The Four Points of Prayer as recorded in St. Luke's Gospel are: 1. "Father, hallowed be thy name," extending the mind and heart upward toward God in adoration and surrender; 2. "Thy kingdom come," extending the mind and heart outward toward man's need in compassion and intercession; 3. "Give us day by day our daily bread," extending the mind and heart downward to the material necessities of life in supplication and thanksgiving; 4. "Forgive us our sins, for we ourselves also forgive everyone that is indebted to us," extending the mind and heart forward into freedom through faith.

He who daily exercises himself according to the Word in meditation and prayer will strengthen his heart, and establish his courage.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

THE STOCKHOLM CONFERENCE

XI

DEAN J. NELSON NORWOOD, PH. D.

THE LIQUOR QUESTION AT STOCKHOLM

(Continued)

The local committee on entertainment had arranged for us a fine excursion to Drottningholm, a suburb of Stockholm, where we might rest a little and see the sights of that rural royal residence, a favorite place for the Swedish royal family to entertain guests. We were provided with a varied and bountiful luncheon, and with guides who did a surprisingly good job at the English language. Following these guides we inspected the palace, the Chinese house—a lodge or residence in the woods at a distance from the palace containing many Chinese relics and gifts—the outdoor theater, the fine gardens, the pleasant shaded walls and retreats.

Our group gradually dwindled until only five or six of us remained with the guide. One of the men who remained attracted my interest. He was about middle height or a little more—a loose jointed, rather ungainly individual about fifty-five years of age. His hair was thin and long (I noticed later that he had had it cut) and iron-gray in color, greasy and unattractive. His features while not wholly unpleasant were rough and irregular. His clothing was baggy and neglected. His big black tie had worked loose and was on its way for a visit with his belt. His gray vest was unbuttoned. Who was it? I didn't know. I did note, however, as the crowd lessened and one could hear his remarks on the objects shown us, especially the Chinese house, that he exhibited a good deal of wisdom and knowledge. But on the whole I commented to myself, "I wonder what group can have financed his coming to Stockholm."

A few days later the liquor question's turn at the conference came. Bishop Cannon of the Methodist Church (in U. S. A.) presented the subject. He made a fine ad-

dress quoting largely from his pamphlet which I mentioned last week. He urged the affirmative, prohibition viewpoint on the conference. He was followed by a Swedish speaker who explained the Swedish liquor situation. Then the chair announced a Scotchman, Right Honorable Lord Salveson, as the next speaker; and when he got on the platform who should it be but my friend of the Drottningholm excursion! He made the most reactionary speech delivered on the liquor issue. All the old arguments common in this country fifty years ago he trotted out with solemn emphasis. There is no harm in drinking wine or beer at dinner. No law can make it harmful by declaring it so. A law not backed by public opinion is unenforceable. America, he said, had tried to put a religious sanction back of prohibition. It can not be done. Bible passages, one after another, accept drinking as a normal human pleasure. Christ made wine at Cana. Lord Salveson asserted (erroneously) that some churches in America had published a version of the Bible omitting all references favorable to drinking. He wondered if they were trying to help the modernists by attacking Christ's deity in declaring him a sinner because he drank wine. Why not also, he asked, apply prohibition to tea, coffee, tobacco, theater, and dances. You can not make people moral by law.

Evidently, he went too far for the bulk of the delegates. He was followed by Rev. Henry Carter, a leader of the temperance forces of the churches of Britain, who presented a closely reasoned, statistical, convincing indictment of the British liquor trade. It is out of the question even to outline his speech here. I had heard the same thing when he had addressed a great temperance rally a few weeks earlier at Lincoln, Eng., in connection with the sessions of the Wesleyan Methodist General Conference. He attacked the economic foundations of the traffic when he asked what effect it would have on productive British industry if the billion and a half of dollars (only, of course, he didn't say dollars) spent annually on drink could be used to buy clothing, furniture, and food instead. He also pointed out the danger to world peace and international good will in the persistent smuggling of prohibited liquor into dry territory like the United States.

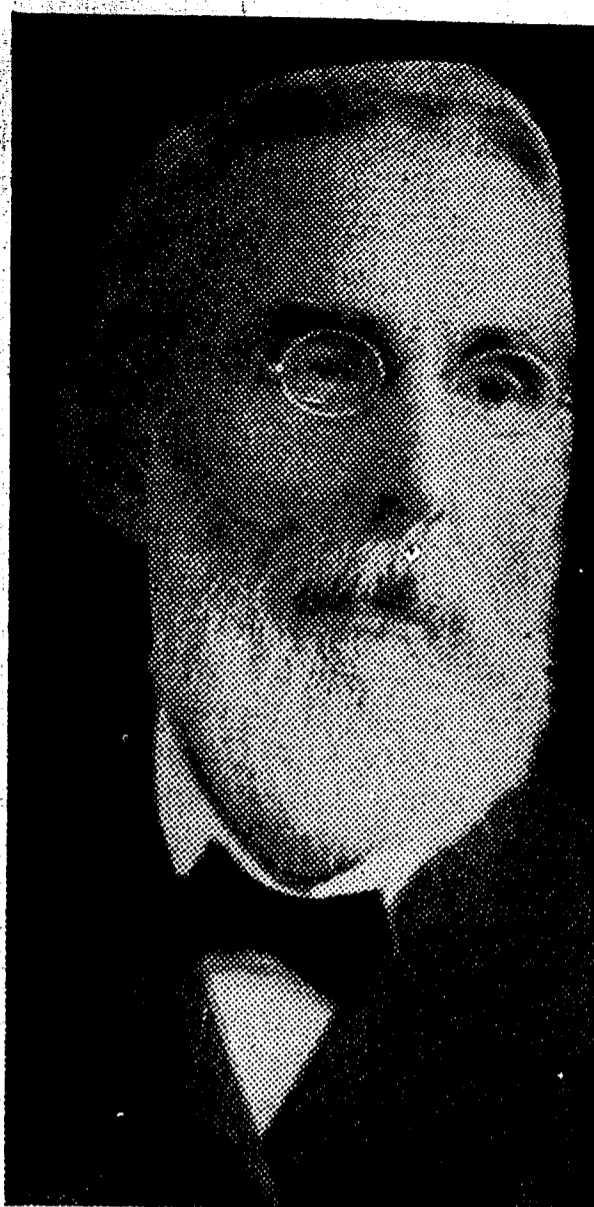
Dr. Garvie, a Scotchman living in London, made a great impression on the conference when he warned the delegates that Lord Salveson did not represent the feeling of all churchmen in Britain. But he was especially moving when, in memorable words, he chided people for stopping at Cana on the way to Christ, and pleaded with them to go on to Calvary. Too many want to visit Cana. Go on with Christ to Calvary and learn how to give up liberty for love.

Nevertheless, the differences at the conference were so great respecting the wisest means of dealing with the admitted evils of liquor that the final statement in the Message to the Churches is deplorably weak. In paragraph seven appears this sentence: "We considered next the moral and social problems of overcrowding, unemployment, laxity of morals, *drink and its evils*, and the causes of crime." The four words which I have italicized are all that appear in their message on the subject. Just four words; isn't it too bad?

PROFESSOR ALBERT ROGERS CRANDALL

Albert Rogers Crandall was a son of Deacon Jairus and Julia Wells Crandall, and was born in the town of Genesee, Allegany County, N. Y., September 16, 1840. He died at Milton, Wis., January 12, 1926.

Mr. Crandall "entered the Academic Department of Alfred University in 1858. His studies were interrupted by the Civil War. After nearly two years and a half of service in two enlistments, he was mustered out with the rank of first lieutenant. After studying three years at Milton College and teaching one year as principal of Big Foot Academy, Walworth, Wis., he was special student in the Museum of Comparative Zoology at Harvard University during five years, taking special studies at the Botanical Garden, and also art studies for one year at the Boston Lowell Institute Evening School. During these years the long summer vacations were spent in field studies and as collector for the Museum of Comparative Zoology. These studies were extended over parts of Rhode Island, Massachusetts, and Maine, and to the Ottawa region in Canada, to western New York, and along the Appalachian belt from the Catskills to northern Georgia and Alabama. He was appointed assistant to Pro-



Professor Albert R. Crandall

fessor N. S. Shaler of Harvard University in the work of the Kentucky Geological Survey, 1873. He was instructor in the Department of Natural History of the Agricultural and Mechanical College of Lexington, Ky., 1873-74, and three years later was appointed professor. He was instructor in the Summer School of Geology organized by Professor Shaler at Cumberland Gap, Ky., and Va., in 1875. He continued work on the geological survey in conjunction with his work as professor of natural history until 1893. He was professor of natural history in Alfred University in 1896-1903, and professor of natural history in Milton College since 1903."—*Milton College Fides*.

As just stated, Mr. Crandall's educational work was interrupted in 1861 by the beginning of the Civil War. He first enlisted as a private in the Twenty-third New York Volunteer Infantry. He became corporal, then second sergeant. Being discharged at the end of the period, he came to Milton and entered school. In 1864 he again enlisted, this time with the Fortieth Regular Company C, and became first lieutenant.

He saw service in several important engagements during these years.

He was married February 16, 1874, at West Halleck, Ill., to Miss Ellen A. Saunders. Four children were born to Mr. and Mrs. Crandall. One died in infancy; the others are: Miss Alberta Crandall and Ellen Crandall Place (Mrs. Mark H. Place), both of whom are instructors in music and members of the faculty of Milton College; and William Truman Crandall of the faculty of Cornell University, Ithaca, N. Y. Mrs. Crandall died June 1, 1924.

Professor Crandall was a descendant of a long line of Crandalls reaching back in this country to the coming from England about 1634 of Elder John Crandall, who was a Baptist minister. On account of persecution he soon moved to Providence, and later to Newport; and the Crandall family was identified with the early Seventh Day Baptist movement in New England.

Professor Crandall became a member of the Seventh Day Baptist Church of Little Genesee, N. Y., at the age of fourteen years. He brought his church membership to Milton when he was a student in the academy, and during these many years he has been loyal to that relationship. He was president of the Seventh Day Baptist General Conference in 1882.

Through life he has been a very thoughtful student. He was anxious to find truth in every realm of contact and experience, always assured that one real truth is never contradicted by another. If there were apparent contradictions, he was sure error had somehow crept into the situation.

Stephanie Daland Hall has paid to him a beautiful and deserved tribute in a poem published in *Milton College Fides*, 1924-25:

In Nature's Book, the gift of God,
He searched for truth revealed by law;
Signs of eternal order saw
In fall of snow or clinging sod.

From Maine's rough coast to southern plain,
Field, rock, and tree were holy land;
The relics gathered by his hand,
God's promise, wet by dew and rain.

The sunset was his pictured art;
Lark's song at morn his lay;
The first frail flowers of early May
Were nearest to his heart.

In Milton's youth he longed to see
A kindling answer to the flame
Of high desire in one whose name
He loved,—his leader, Agassiz.

Twice seven years he gave his best,
In time and strength and sympathy,
To those of us who willed to be
True followers in Nature's quest.

And now that she has laid her hand,
Gentle, but firm, upon his own,
And bade him sit apart alone
And think of all she may command,

His spirit, youthful still, and strong,
Broods o'er the halls he used to bless
With words and deeds of kindness,
Regard for right and hate for wrong.

So long as stands our college halls,
And truth and beauty here are sought,
So long the vision that he caught
Will write his name upon these walls.

—Stephanie Daland Hall.

A large number of men and women who have studied under Professor Crandall are scattered throughout the country. Some of them have become famous in fields of scientific research, and attribute to Professor Crandall the inspiration which has made their work possible. He has always delighted in his appreciative students, and during these declining years the days have been brightened by the knowledge that many greatly appreciate the sincere devotion of his life.

Professor Crandall retained his mental faculties to a remarkable degree, and even during these later months of extreme physical weakness it was interesting to converse with him on subjects of history, science, philosophy, and religion. During the past year he has expressed regret that he could not contribute more generously to the church and its missionary enterprise.

In his death we have lost one of our great men. The family has lost a devoted father, the church a loyal member, and our country a noble citizen. He had lived to ripe old age, and as his strength deserted him he was anxious to go, lest he become a burden on his loved ones who have so long and so tenderly cared for him. Our consolation must be in the memory and appreciation of his long, useful, and affectionate life.

The farewell service was conducted from the house and from the Milton Seventh Day Baptist church on Sabbath afternoon, January 16, 1926, by Pastor James L. Skaggs. Mrs. Walter E. Rogers and a male quartet furnished the music. Interment was made in the Milton cemetery.

J. L. S.

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
R. F. D. 5, Box 73, Battle Creek, Mich.
Contributing Editor

NEGLECTED AREAS IN THE COUNTRY

Christian Endeavor Topic for Sabbath Day,
February 27, 1926

DAILY READINGS

Sunday—Regions beyond (2 Cor. 10: 13-18)
Monday—The open door (Rev. 3: 8)
Tuesday—Carrying the message (Acts 8: 5-8)
Wednesday—A church with outreach (1 Thess. 1: 1-10)
Thursday—Meeting opposition (1 Cor. 16: 5-11)
Friday—Neglected children (Matt. 19: 13-15)
Sabbath Day—Topic: Neglected areas in the country (Isa. 35: 1-8. Missionary meeting)

REV. D. BURDETT COON

This topic does not mean gospel-hardened areas, but gospel-neglected areas. There are such areas within our easy reach. There may be large areas in country and city rich in material things, but very poor in spiritual affairs—highly developed in things of the world, but almost untouched with the gospel of Christ. Great material advantage may be no measure of spiritual advantage. Sometimes material adversity seems to count large for spiritual opportunity. Those who feel that they are full and have need of nothing are hard to feed. They may be full of the husks of worldliness but starving for the Bread of Life without knowing their real condition.

The Master's command to us is to carry his message into *all* the world. There is no hint in the Word of God that we have a right to slight, neglect, pass by, disdain great sections of the great field. We should not treat lightly nor trifle with areas near at hand. The area of greatest need and largest opportunity may be very near you. Fear not to enter it in the spirit of the Master, and for his sake, and for the sake of lost souls for whom he died.

There are many large sections of our country, in each of some twenty of our own states where I have labored, that are in direst need of the message of love and salvation that we should be giving them with unstinted measure and devotion. Many people in these communities are well aware

that priest and Levite have passed by on the other side. They know that many missionaries and preachers are seeking pleasanter fields with larger and more regular and constant financial remuneration for services rendered. They understand that their spiritual sickness and woes and troubles make no inviting call to the faint-hearted followers of Jesus. But they also know that they are in greatest need of the loving, patient, self-sacrificing care of some good Samaritan. When opportunity affords, many of these are glad and happy to travel for miles with team and wagon, taking the entire family, night after night and week after week, to hear the message we have to give. They are hungry for gospel privilege. Their hearts yearn for uplifting influence and power. They rejoice when they see the true servants of Jesus come among them. They feel greatly honored when you sit at their table and partake of their humble fare and share with them their burdens and griefs. The touch of real Christian sympathy freshens their lives and inspires within them new hope. They can understand the language of your heart and the words of your mouth the first day you are among them. No long waiting necessary before helping them to decide for Christ and the right. They need to hear you read the Word of God and listen to your voice in prayer in their homes. They need training in gospel music. A little training in this way makes many of these communities of people far more effective singers of spiritual, gospel songs than we often find in our large churches. You should now be taking a Bible course of training in winning souls for Christ that, later on, you may give this same course to these needy ones who shall have been won through your efforts. They need the kind of teaching that will give to them a passion for the Word of God. Don't go to them with a mutilated Bible. Let them know that they are absolutely safe for time and eternity if they take the Bible as the rule of their faith and practice. Declare unto them the whole counsel of God. This faithfully done, will lead many of them to Christ which will ever mean for them higher physical, intellectual, moral, and spiritual life.

Dear young people, this may be your exalted privilege; this your splendid opportunity; this your God-given responsibility.

Decide here and now that you will dedicate, that you will consecrate your life and power and influence to the continuous building up of the cause of your God in these neglected areas. If impossible for you to go, send. Support this work. Stand behind it. Make it the big, worthwhile thing in your life. The Lord will reward you.

Boulder, Colo.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

How can Christian Endeavor help in unchurched districts? I think it is safe to say that near every Seventh Day Baptist community there are some unchurched districts. I am sure we can find them if we look. How can we help them?

1. We can hold meetings in these places. These meetings can be held as often as it seems best, and the pastor can assist by preaching sermons of evangelistic nature. The Christian endeavorers should assist in every possible way in the meetings. There may be souls in these communities who are longing for spiritual food and need the service we can render. We must supply this need.

2. One of the best ways in which Christian Endeavor can win the young people in unchurched districts is by organizing Christian Endeavor societies among them. Make the C. E. meetings so attractive that they will wish to attend every one and take some part in them. Help them to feel that they have responsibilities and must do their duty. Let us find these neglected areas and try to win them to Christ, for this is real missionary work.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent

SEND US YOUR NEWS

Do you realize how much more interesting this department would be with some more live news items of the doings of the societies? And how can we publish them unless you send them in?

We have received a copy of the *Pep-o-gram*, published by the Nile Intermediate society. Those interested in trying something similar in other societies should write to Neil Clarke, the editor, for particulars.

The societies of Milton and Nortonville have a regular department in the church paper. There may be others. If so, we should be glad to know about it.

Topic for Sabbath Day, February 27, 1926

WHAT MISSIONARY WORK IS NEEDED IN AMERICA? MATT. 9:35-38

This is a missionary meeting, and the Missionary Committee should help plan it, and might also be asked to furnish the leader if one has not already been appointed.

The purpose of the meeting is to bring to the society a view of the mission fields near home, and their needs. Find out what you can of missions to Indians and in Alaska. Can you get someone to tell from personal observation about work of missions or of the Salvation Army in the slums of our cities? The work among the mountaineers of Kentucky, or even of our school in Arkansas, is thought of as missionary work by those who go. In fact, whenever the members of a Christian Endeavor society go out and hold meetings in a country schoolhouse, they become in some measure missionaries.

What, then, is a missionary? It seems as though a good definition would be: Any one who leaves the comforts and privileges of home to carry some blessing of Christ's love to others who do not have it, is a missionary.

How many things a missionary may do for people is shown by the Grenfell Mission in Labrador. Dr. Grenfell went there thirty-three years ago to bring medical and surgical attention to the settlers. He found the schools were poor or lacking, so he started schools. Sometimes children were left without parents, so an orphanage was established. He found that in the winter, after the fishing season was over, people had no income; so he found a market for the "drawn-in" mats and embroidered deer's skins that were the result of home work. Finding that, when the men went to the city to trade their furs or fish, there was no place for them to stay except the saloon, he had a building built after the pattern of the Y. M. C. A. We might call this bringing practical Christianity to a people, for they are never left in doubt that it is the *spirit of Christ* that leads doctors, ministers, and teachers to volunteer for such service.

Would you like to be a missionary? You can be one if you will. Just ask God to show you some service that you can render to a needy person or family, it may be in your own neighborhood. If you learn to render such a service near home, you become qualified to render it farther from home and to larger groups. But be sure to go forth as a *soul-winner*, seeking that what you do for a person's bodily welfare shall lead also to spiritual blessings.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR FEBRUARY 27

The subject of the home mission study lesson for today is Good Health. The aim: To give the juniors a keener appreciation of the blessing of health by showing its value in human life and usefulness; also to make them better acquainted with the healing ministries of the Church and lead them to share in these.

Discussion of the assignment for this lesson: What have you learned about different ways of keeping well? What do you know about ways in which we try to prevent sickness in the community? The last answer will include the subjects of food, sleep, exercise, cleanliness, safety-first rules, laws regarding sale of food and milk, protection from accidents, housing conditions, etc.

What has all this to do with the making of better Americans? Do you remember the story of Karl (third lesson); what influence did sickness have in his home? What has the condition of your health to do with your ability to work, to study, to be good natured and helpful to others? Do you know any people in our country who do not enjoy the advantages of health and healthy living conditions which we do? (Negroes in south, poor children in cities, etc.)

Tell the story of Rafelita, the little Catholic New Mexican girl who was taken to the Indian medicine man to be cured. It is given on the Children's Page.

Discussion: In what ways did the medical work of this mission school help to make better Americans of Rafelita and her family?

Notebooks: On one page write the "Advantages We Enjoy When Sick" and on

the other "The Work of Medical Missions." Poster: Use the heading "The Work of Medical Missions."

Devotional exercises: Song, "Galilee, Bright Galilee," or "The Great Physician"; scripture lesson, Mark 1:29-34; song, "America the Beautiful"; prayers for the work of medical missions; assignments for next lesson; benediction.

Assignment for next lesson: Ask the juniors to be prepared to tell what games they play at home, in school, etc. Which games they like best? Why? What benefits do they gain from such games?

Ashaway, R. I.

A STUDY IN RACE RELATIONS

MARJORIE WILLIS

It is almost imperative that, before considering further the principles by which we may overcome racial prejudice, we take notice of some of the causes which give rise to racial antagonism and conflict. To assert, as the facts seem to compel us to do, that racial antipathy is not instinctive or inborn, does not do away with the hard facts with which we have to deal, but, as one writer puts it, "saves us from pursuing a false trail and directs our thoughts to the real causes." In the beginning of this article it may be explained that, for the most part, these thoughts are a review of a section of *Christianity and the Race Problem*, a book to which reference has been made previously.

First, let us note the causes which are economic. A profound influence on the relation of one race to another is exerted when that relation is in practice that of the employer and the employed. We have abundant evidence of the possibilities for friction latent in that relation both at home and in the tropics where, in developments by European capital, antagonism inevitably takes on racial color. In the *Atlantic Monthly* of April, 1922, an interesting article appeared, written by a professor of psychology, discussing the question why the feelings of Americans in the Far East were more friendly to the Chinese than to the Japanese. Impartially considered, he maintained, the Japanese are not less attractive than the Chinese. If Americans wanted to like or dislike them equally they could find plenty of ground either way. The real

cause of ill-will between Americans and Japanese is found "in a vague and ominous rivalry in the Far East." Each people is aware of possibilities of expanding influence and trade. Of China, on the other hand, Americans are not afraid. She offers a vast and tempting market and the good will of her people is an advantage. There is thus a predisposition toward friendliness to the Chinese. This view may not be accepted as a complete explanation, but it suggests how economic interests may color our friendships and aversions.

In the second place, racial antagonism may arise from differences in national temperament and character. The virtues most highly esteemed and the vices most severely condemned vary with different peoples as well as with different individuals. We like or dislike a certain type of man, and naturally find a larger number of the type we like in our own race and of the type we dislike in a different race, whether the cause be an innate difference in disposition or the influence of social tradition. When, however, we come across a man of another race who possesses the qualities we like, race is not felt to be a barrier.

We can mention here only one more fruitful cause of racial bitterness, namely, the feeling of superiority on one hand, and of inferiority on the other, which are likely to be engendered by the existing predominance of western peoples. The white man's claim to superiority is sometimes blatantly proclaimed and more often quietly taken for granted. Belief in his own superiority is not peculiar to any one race, however. It is difficult for the white man to realize that other peoples cherish an equally firm belief in their own superiority. Yet this is undoubtedly the case. The Japanese have this sense. The Jews have it also. The Chinese look on themselves as the greatest nation in the world. So deep and unshakable is their assurance that the present backwardness of their country leaves them unperturbed; the future is secure. On the other hand, a sense of inferiority is inclined to produce a defensive attitude in a man and make him self-conscious. Uncertainty in regard to status, whether in an individual or a class, gives rise to a keen sensitiveness, and this sensitiveness is a very important psychological factor in existing race relations.

The conclusion to which we are led, in view of these facts and others we can not mention here, is that the fundamental causes of racial dislike are similar to those which give rise to dislike in communities of the same race. *They are moral rather than racial.* It is of no small consequence if it can be shown that this is the case. An important step has been taken towards the alleviation of racial animosities when it is seen that they have their roots in moral causes, and it is recognized that what is required is to deal with the social misunderstandings, suspicions, and injustices out of which they arise. The endeavor to promote understanding and co-operation between races becomes part of the universal task of establishing peace on earth and good will among men.

Battle Creek, Mich.

MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board meeting was called to order at 8 p. m., at the home of Dr. B. F. Johanson.

L. E. Babcock led in prayer.

Mrs. Ruby Babcock was appointed secretary pro tem.

Members present: Dr. B. F. Johanson, I. O. Tappan, E. H. Clarke, L. E. Babcock, Lyle Crandall, Mrs. Frances F. Babcock, Mrs. C. H. Siedhoff, Mrs. Ruby C. Babcock.

Visitor: Mrs. B. F. Johanson.

The treasurer's report for the quarter was given and received.

The following bills were allowed:

Rev. Paul S. Burdick, Intermediate Christian Endeavor Goal cards, and postage...	\$ 4.36
Corresponding secretary, supplies	5.00
Editor, supplies	2.00
Total	\$11.36

The corresponding secretary's report was given as follows:

REPORT—DECEMBER 12, 1925, TO JANUARY 7, 1926

Number of letters written, 30.
Correspondence from the following: Hurley Warren, Leonard Hunting, Miss Maybelle Sutton, Miss Mildred Branch, Rev. A. J. C. Bond, Rev. Wm. Simpson, Rev. Edwin Shaw, Miss Fucia F. Randolph, Mrs. Talva Wulf, Miss Elisabeth Kenyon, Mrs. Edna Sanford, Rev. T. L. M. Spencer, Dr. A. E. Main.

Mrs. FRANCES F. BABCOCK, Secretary.

HOME NEWS

NORTH LOUP, NEB.—On Sabbath, January 23, after a short sermon on "Baptism" by Pastor Polan, nine candidates were baptized—Adell Van Horn, Margaret Rood, Winnie Hamer, Katherine Greene, Ethel and Gertrude Green, Beth Barber, Wilbur Green, Billy Davis. The right hand of fellowship was given at the close of the Sabbath school. Mrs. Merle Sayre was received into the church by letter.

Because of illness two candidates were not baptized last Sabbath. The service will be repeated again soon.

The Junior lesson was on "Better America." The evening after the Sabbath they held a very interesting business meeting with reports from all committees, new topic cards, and plans for the future. After this came a social hour with a lunch of sandwiches, pickles, and cakes. Several parents and other friends were welcome visitors.

Interest in the prayer meeting continues, over seventy-five being present. The meeting was led by the juniors and was impressive. Several juniors took part under the leadership of the superintendent, Mrs. Polan. Next Friday night the intermediates will be in charge. They have picked the subject of "Faithfulness" as their topic.

O THOU, WHOSE BOUNTY FILLS MY CUP

O thou, whose bounty fills my cup,
With every blessing meet!
I give thee thanks for every drop—
The bitter and the sweet.

I praise thee for the desert road,
And for the riverside;
For all thy goodness hath bestowed,
And all thy grace denied.

I thank thee for both smile and frown,
And for the gain and loss;
I praise thee for the future crown,
And for the present cross.

I thank thee for the wing of love,
Which stirred my worldly nest;
And for the stormy clouds which drove
Me, trembling, to thy breast.

I bless thee for the glad increase,
And for the waning joy;
And for this strange, this settled peace
Which nothing can destroy.

—Jane Crewdson.

Correspondence was read from the following: Leonard Hunting, Miss Fucia F. Randolph, Rev. T. L. M. Spencer, Rev. A. J. C. Bond, Rev. William M. Simpson, Rev. Edwin Shaw.

The board accepted the invitation extended by Leonard Hunting to arrange a pre-Conference meeting of young people at Alfred on the Monday preceding Conference.

It was voted that the balance of the money pledged to Fouke for teachers' salaries, be divided among the teachers at the discretion of the Fouke School Board.

It was voted that \$50 be paid to Rev. William Simpson to aid him in perfecting his "Course in Church Membership for Juniors."

It was voted that the request of Rev. T. L. M. Spencer for financial assistance for a helper on the South American field be referred to the Missionary Board.

Reports were received from: Rev. Paul S. Burdick, Intermediate superintendent; Hurley Warren, Quiet Hour superintendent; Elisabeth Kenyon, Junior superintendent; Mrs. Edna Sanford, Social Fellowship superintendent, and Miss Maybelle Sutton, secretary of the Southeastern Association.

Lyle Crandall, L. S. K. superintendent, and L. E. Babcock, superintendent of Study Courses, gave verbal reports. In the discussion growing out of these reports, several plans and suggestions were developed for getting and keeping in touch with lone Sabbath keepers.

Mr. Babcock outlined a plan consisting of RECORDER articles and reading suggestions by which he hopes to interest the young people in worthy efforts to bring about world peace.

It was voted that the editor of the Young People's Department conduct a contest of two hundred word essays by active Endeavorers on the closing topic of Christian Endeavor week, "What Does Christian Endeavor Mean to Me?" A copy of the *Francis E. Clarke Year Book* is to be given as an award by a committee of the Young People's Board to the writers of the three best essays.

Voted to adjourn.

RUBY C. BABCOCK,
Secretary pro tem.

Battle Creek, Mich., January 7, 1926.

CHILDREN'S PAGE

RUTH MARION CARPENTER, ALFRED, N. Y.
Contributing Editor

BETTER AMERICANS

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
February 27, 1928

TOPIC: GOOD HEALTH. SCRIPTURE LESSON,
MARK 1:29-34

(The following story in condensed form is taken from "Better Americans, Number Three.")

Rafaelita lived in a little New Mexican village in a square, block-shaped hut of sun-dried brick with a flat roof of hardened mud. It was forty miles from the railroad, and the nearest village was miles away.

One day Rafaelita became ill, and her father and mother took her in a queer-looking cart drawn by two mules to an Indian medicine man who lived thirty miles away to see if he could cure her fever. It was night when they reached the Indian village. Her father lifted her out and carried her past a row of huts to the one where Big Snake lived. The medicine man rose from the fire over which he was bending and came to greet them. Rafaelita's father handed him the money which he had brought in a small tobacco pouch. The Indian, who was old and feeble, drew his bright-colored blanket around his shoulders and, calling a young brave, bade him bring some ground spiders' legs and powder made from snake skins. With this he mixed a few herbs, putting them all together in a big black kettle over the fire. After the potion had boiled, he poured a little of the dark green liquid between Rafaelita's lips. Swaying back and forth, he made slow circular motions with his hands, muttering something in his Indian dialect. At last he turned to her father, pointed to Rafaelita, then to the doorway, and shook his head.

The way home led through the village where the mission was located. Pablita recognized Rafaelita and her mother and father, and said, when she saw Rafaelita so white and still on the mattress, "Won't you let our teacher see her? I know she can

cure her. All the people in the plaza come to her when they are sick."

The father replied: "No, I want no more witches. The evil eye of the village witch caused her sickness. The Protestant teacher—she is only a white witch. Haven't I just paid all my last month's earnings to Big Snake? It is fated. She will die."

The mother, determined to try every chance of saving her daughter's life, told Pablita to get the teacher quick.

The kindly mission teacher was one of the busiest people imaginable. Besides teaching, she visited the families in their homes, gave them medicine, nursed them when they were ill, and was teacher, lawyer, doctor, and nurse all at the same time. She felt Rafaelita's pulse and examined her carefully.

"She is very ill, but I think she has a chance to get well with the right care. I have an extra room. Will you leave her here with me? I will do the best I can for her."

Rafaelita did get well and strong again, and then her parents were glad to have her stay and go to school with the "white angel" as they now called the teacher.

Rafaelita herself has a wonderful dream which she hopes to make come true some day. She is planning to go away to another school, where she can learn to be a medical missionary that she may then return to her own people and do for many other New Mexican children what the "white angel" once did for her.

Ashaway, R. I.

ROSE AND HER ARITHMETIC

LOIS R. FAY

Rose stood by her mother's side watching the needle go in and out of a new dress in process of making. She had just come in from school on a fair spring afternoon, and was ready to "try on" the dress.

While she stood looking in eager interest, her mother was saying, "In a few minutes now this will be ready. Just a few more stitches! There is a paper of pins in the top drawer beside you. While you are waiting wouldn't you like to take off one row and stick them on my cushion, for I shall need them to pin the hem where it should be."

Rose turned and carefully took out the

paper of pins. Unfolding it slowly, she read half aloud, "Three hundred sixty pins on this paper, it says; let's see, there are—ten rows—must be thirty-six in a row. Thirty-six pins I am putting on your cushion. How long do you s'pose they'll last? There are—eleven there now, forty-seven in all—"

"Say, Rose," called Tom, who having run briskly up the street, entered the room. Coming towards Rose, he held out a paper, adding, "Miss Andrews wanted to see you, but you were gone. She said if you were a boy, she'd make you stay after school to do this arithmetic lesson over. Seeing you're a girl she says you better do it over again tonight and bring it to her in the morning."

Rose flushed as she took the paper and looked at it—ten examples in arithmetic all marked with an X except one—only one C. The flush faded from her cheek as her mother said:

"Why Rose, is that the best you can do?"

Then a big tear rolled from each eye. One of them she caught with her finger but the other spashed down on the paper.

Tom turned toward the door, as if to retreat from a painful scene, then when ready to disappear from the room he looked back and murmured lightly:

"You hate, abhor, it makes you sick, to have to do arithmetic!"

Rose smiled a shadow of a smile but two more tears rolled down so quickly that the poor sorry little girl could not catch them, and her mother brought her handkerchief to the rescue.

"What is the matter?" asked her mother, as she put her arm around Rose and drew her closer, "Have you discovered a new way to do arithmetic, and Miss Andrews doesn't like it?"

"I didn't know I hadn't done it right," murmured Rose, hiding her face on her mother's shoulder, "I hate those old fractions, anyway; and I haven't my book, so I can't do them over. Oh, dear, what'll she say to me," and there came a flood of tears. "I don't see any use in that kind of examples anyway. They don't come right, and I don't see what they have 'em for—"

"Now, now—" interrupted her mother, "let's see what we can find out about this

without the book. I think I see a mistake now, little as I know about arithmetic. Dry your eyes and look at this first one."

Both were silent a moment as Rose's eyes followed where her mother pointed with the scissors she held in her hand, slowly moving from figure to figure.

"Why yes, there is a mistake," suddenly exclaimed Rose. "That ought not to be an eight. Seven times eight is fifty-six. I don't see where I got the eight. Where's a pencil?"

Her mother drew one from her work-basket and Rose erased and re-wrote for a moment, then exclaimed:

"There, do you think that is right?"

"Yes," said her mother, "I do. Now try the next one."

Again both followed the pointing of the scissors along through the figures. Soon Rose said, "I don't find anything wrong there."

"Neither do I," said her mother. "Perhaps you made a mistake in copying. Now I don't believe Miss Andrews has left the schoolhouse yet. Why don't you run over and get your book?"

Rose looked sober and her eyes rested lovingly upon the folds of the new dress.

"Now if you will go and get it quickly, I will let you try on the dress and tell you a story when you come back, before we go to work to straighten out this paper."

"All right, I will," said Rose, "Then Miss Andrews won't be cross with me in the morning."

"Don't be in such a hurry that you get hit with an auto," cautioned her mother as Rose started towards the door.

The schoolhouse was not very far away, and in less than fifteen minutes Rose was back with her arithmetic book.

"That's good," said her mother, "Now you sit beside me and rest till you get your breath, while I begin my story. It is mostly about myself—perhaps you won't like that."

"Oh, yes, I shall; do begin," said Rose eagerly.

"When I was a girl and went to school I didn't like arithmetic any better than you do. I couldn't think straight when I thought about numbers. Sometimes our teacher would give out examples for the whole class to do in their heads, and each to raise a hand when they thought they had the answer. Well, try as hard as I might,

I never could get the answer as quickly as the rest. My own slowness discouraged me, and I began to get lazy-minded, so that I let the others work the examples, while I amused myself seeing who the quickest ones were each time, often not doing the examples myself at all. There were so many pupils the teacher did not know I was shirking, and no one noticed I just let my mind play during the exercise. The next teacher I had did not give us this mental arithmetic and I always did that kind of lesson on paper after that; but my papers did not look very well. I had good marks on the rest of my lessons, but my arithmetic looked something like this paper of yours; and when I came to algebra it was just the same. The marks were very low because I couldn't think how to do the problems. Sometimes I would ask the teacher for help, but most of the time I was ashamed to ask, so I kept on being lazy-minded every year, shirking the hard problems, just as I did in mental arithmetic. When I graduated, I knew I was below the rest of the class in mathematics, and I passed only because my other studies were good. Now I guess you are rested enough to try on your dress, so I will interrupt my story a few minutes, and finish when we have made sure the dress is all right."

Rose needed no urging, and quickly as possible arrayed herself in the delayed new garment, which was pronounced all right by her mother, except the hem at the bottom. While pinning that with the pins Rose had placed on the cushion, she continued her story:

"The last part of my story is more humiliating than the first. I have tried to be treasurer of the family for quite a while, but I keep getting muddled in my accounts. When I add a long list of things I have bought, I find my mind gets lazy just as it did in school. The figures on paper don't agree with the money I have left, and I haven't any teacher to put a blue mark where the mistake is. Then I make mistakes when paying the butcher and grocer, because I didn't *make* myself like to make figures work out right when I was a girl. Then think how ashamed I was last week when I went to the bank to get a bill and a check changed. Part of it I wanted to deposit, and the remainder I wanted to

take home in small bills. The cashier did his part very quickly and gave me the bills, which I counted and thought there was a dollar lacking; so I asked him if I ought not to have a dollar more. He looked very keen, as he did my mental arithmetic aloud for me, and I saw he was right and I wrong. But it wasn't anything to be proud of, I can assure you, not so amusing as when I began the bad habit of letting someone else be brains for me.

"You know your father is treasurer of the Sabbath school," continued the story teller, as Rose slipped out of the new dress and sat down beside her mother again. "Sometimes I try to help him with the work, and I am nearly always ashamed at being more of a hindrance than a help. I will add the figures and count the money, and they do not agree. So I have to tell him. He will do the same adding and counting and get it right every time. And the same with the money we are saving to pay for our trip to Newport. When I put in a little, I like to count it and see how we are getting along. And perhaps I am so pleased at the way God prospers us, I tell your father how much we have saved, when he will say something like this: 'What? I counted it last night and thought we had more than that!'

"So I get caught often, sometimes when I am preserving, making mistakes in pounds and fractions, of fruit and sugar; on cutting out garments, reckoning wrong on yards and parts of yards of cloth, when father or the bank cashier or the grocer are not there to straighten out my mistakes. But my heavenly Father's angel seems to be present at such times warning me how it all happens because of my own laziness, and that I mustn't let my dear Rose grow up that way.

"Now it is supper time," continued her mother, as she folded the dress and collected her sewing tools into the work basket. "I guess you won't mind having a recess from arithmetic, for my story is done, till I make some more blunders in adding, subtracting, multiplying, or dividing! After supper you can have a session with that bad looking paper; and I think in a few days some things you don't understand now perfectly, will be as easy to reckon right, as were the pins on that paper and on my cushion. Away to the kitchen now!"

As Rose skipped along by her mother's side she said, "I hope so, and mother, I forgot to tell you. Aunt Lydia wants me to help her sometimes after school. She asked me when I came past with my arithmetic book, and I don't know whether to say yes or no. I'd love to help her, she is so lame; and besides she says she'll pay me ten cents an hour. If I could earn some money to help pay our fare to Newport, wouldn't that be fine?"

"I think it would, dear," added her mother, smiling down at her, "for you would have another help to your arithmetic, earning something and learning how to accurately keep account of it."

But we must wait till another time before hearing more about Rose's progress.

Princeton, Mass.

SCRIPTURE ALPHABET

Draw nigh to God, and he will draw nigh to you.—James 4:8.

Even a child is known by his doings, whether his work be pure and whether it be right.—Proverbs 20:11.

Favour is deceitful and beauty is vain; but a woman that feareth the Lord, she shall be praised.—Proverbs 31:30.

MY GRANDMA USED TO SAY

"A word to the wise is sufficient."

Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

Baby chickens raise feathers on the installment plan—a little down today and more down next week.

THE BUSINESS OFFICE

The past month has brought many renewals for the SABBATH RECORDER, and a large percentage of the letters contained words of appreciation, saying how much the RECORDER was enjoyed in the homes where it is being read.

Following are a few samples taken at random:

MILTON JUNCTION, WIS.

Find enclosed my check for \$2.50 for SABBATH RECORDER. The RECORDER is a welcome visitor in our home, and we do not want to miss a single number.

CHICAGO, ILLINOIS

Enclosed find check for \$2.50 to pay for the RECORDER for next year.

If every one of our people prized the RECORDER as I do, there would be no trouble about its support.

NEW YORK

Enclosed find check for \$5.00 for my subscription and for that of my son. After reading my papers, they are sent on to members of our church who do not have them.

If every member of our churches read the RECORDERS, we would see an increased interest in our work.

ALABAMA

Enclosed find check for \$2.50 for RECORDER for 1926.

We would be very lonely down here without the dear old RECORDER. I read it each week from "cover to cover."

In my judgment it never was better than it was the past year.

Copy for the Year Book has been received, and the composition is being pushed as fast as possible. It usually requires about three months to produce the completed book and get it into the hands of the churches after receipt of copy.

There has been an unusually large demand for the Sabbath Lessons, which are being used in place of the Helping Hand this quarter by our Sabbath schools. A larger number than usual was printed, but the supply is now exhausted. Those who wish may, however, obtain a cloth bound copy with gold stamped cover for seventy-five cents and postage. These permanently bound copies are expected from the bindery within a week. They should prove a valuable addition to any Seventh Day Baptist library.

The Publishing House is looking forward to the installation of a new Miehle press unit, to be installed some time in February. This will double our present capacity for cylinder press work and will enable us to give better service both to the RECORDER and to our commercial customers. We will give you a description of the equipment after its installation.

BUSINESS MANAGER.

A small boy went to school for the first time. He came home and was questioned as to his experience. "Nothing much happened," he said. "There was a woman there who wanted to know how to spell cat, and I told her."—Exchange.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

REPORT OF VACATION RELIGIOUS DAY SCHOOLS FOR 1925

To the Trustees of the Sabbath School Board of the Seventh Day Baptist General Conference:

The following detailed and summarized report of the Vacation Religious Day Schools held under the auspices of the Sabbath School Board during the summer of 1925 is herewith presented by the secretary, to whom was delegated the work of promotion and carrying on of the schools.

This statement is compiled from the reports of the supervisors as they were sent to me at the close of the schools, supplemented by information obtained from other sources, and concerns only such schools as were promoted and financed, either wholly or in part, by the Sabbath School Board, or by Sabbath schools and societies conforming to the requirements of the Sabbath School Board, and which were promoted and financed entirely by the local societies, but which reported to the board. Statistics are not available showing how many schools or pupils took advantage of Vacation Schools inaugurated and sustained by other denominations.

As happened last year, several schools were entirely supported by local arrangement; and the board should express its appreciation of this fact, as it released funds to be used in less favorably located societies and thus aided in the extension of the work.

The same arrangement prevailed as in former years, whereby the board furnished a supervisor and a set of supervisor's books, where needed, and paid the traveling expenses of the supervisor to those places that were unable to meet these expenses, either in part or altogether; but in all cases the local society paid all other expenses and supported the supervisor while on the field.

In most instances the Holston and Greene Syllabus, as revised by the Sabbath School Board, was followed in conducting the schools, but this was supplemented by other courses in several instances. It is encour-

aging to report that the Vacation Religious Day School idea is growing in interest, and its importance is being more generally recognized by the Sabbath schools throughout the denomination.

There were in all twenty-six Vacation Schools held during the past summer, all of which have reported to the Sabbath School Board. These schools were conducted by twenty supervisors, all of whom are accredited by the board. Several other societies began arrangements for holding schools, but for various causes had to abandon them for this year. It is expected that they will be put on next year. In three instances two or more Sabbath schools united in supporting a school, so that thirty different Sabbath schools came under the direct influence of the Vacation Schools.

The following is a summarized report of each school held, together with the name of the supervisor.

LOST CREEK, W. VA.—This school was held from June 8 to 27 inclusive, and was supervised by Mrs. Abbie B. Van Horn, who had five assistants. There was an enrollment of thirty-one pupils with an average attendance of thirty. There were pupils in each of the eight grades and also one class of five high school pupils. The ages of the pupils ranged from five to eighteen years. The course outlined in the syllabus was followed in the grades, and the high school pupils took up Teacher Training and Sabbath History. A public demonstration of the work done was held Sabbath morning following the close of the school. This is the third successive year that this church has held a Vacation School, and the supervisor speaks with great appreciation of the interest the entire society takes in the work and the splendid support and devotion shown by those who gave three weeks' service in carrying it to a successful issue. The school was entirely self-supporting, the only expense connected with it being \$6.99.

MIDDLE ISLAND, W. VA.—This was the first Vacation School held by this society and was a pronounced success. The supervisor was Miss Greta F. Randolph, who had as her helpers Edna Lowther, Mildred Sutton, and Mary F. Randolph. The school was held from June 8 to June 27. There was an enrollment of twenty-three with an

average attendance of twelve. Work was given in all the eight grades. The age of the pupils ranged from three to fourteen years. Course A of the curriculum was pursued. A public demonstration was held at the close of the school. The low average attendance was due to much rainy weather and bad roads and to the fact that several of the children had to walk three miles or more and could only come in pleasant weather. The board gladly financed this school.

SALEM, W. VA.—The Salem school was held from June 15 to July 3, and was supervised by Miss Bertrice Baxter, who had three assistants. The enrollment was twenty-one and the average attendance was twenty. Classes were taught in all but the first and second grades, and there was a class of seven in the kindergarten. The pupils were from four to thirteen years of age. Course A outlined in the syllabus was taught. A public demonstration was given at the Sabbath school hour on the Sabbath following the close of the school. Although the attendance was not as large as had been hoped for, those who were enrolled were very much interested in the work and very faithful in attendance. Undoubtedly the small enrollment was due largely to the fact that the whole community was busy getting ready to entertain Conference. The expense to the local society for conducting the school was \$46.60.

SALEMVILLE, PA.—A Vacation School was held for the first time with the Salemville, Pa., Sabbath school from July 13 to July 31. Miss Bertrice Baxter was the supervisor and she was ably assisted by Miss Ruth Davis, Miss Hulda Wolfe, Miss Dorothy Kagarise, Mrs. Elias Lynch, and Mrs. Homer Hess. There was an enrollment of fifty-eight pupils and an average attendance of forty-two. Course A was taught and there were classes through the kindergarten to the eighth grade. The pupils were from three to fourteen years old. Several children from other than Seventh Day Baptist homes attended the school. A public demonstration was presented Sabbath morning, August 1. The supervisor reports that the co-operation of parents and pupils was fine and much enthusiasm was shown. Eight of the pupils had perfect attendance marks. The school met at the church on

two Sabbath afternoons to listen to nature talks by Mr. Elias Lynch.

ASHAWAY, R. I.—A Vacation School was held in Ashaway, R. I., from July 6 to July 25. It was supervised by Mrs. Frances E. Davis, who was assisted by five other ladies who generously gave of their time and experience for the advancement of religious education. Forty-four pupils were enrolled and the average attendance was thirty-two. Their ages ranged from four to fourteen years and classes were taught in all of the eight grades. Course A of the syllabus was followed. There was a class of seventeen in Church Membership taught by Pastor A. L. Davis. This course was designed to be of especial help to young Christians, many of whom were already members of the church. This school was especially favored by having a splendid missionary talk by Secretary W. L. Burdick, a health talk by Dr. Anne L. Waite, and a nature talk by Donald Burdick, all of which were much appreciated by the teachers and pupils. An interesting demonstration was given at the time of the regular morning worship on the Sabbath following the close of the school. The local expense connected with the school was \$40.

WESTERLY, R. I.—A two weeks' Vacation School was held at Westerly, R. I., from August 3 to August 15. It was supervised by Mrs. Frances E. Davis, who had eight assistant teachers, four of whom served only one week each. The enrollment was twenty-three and the average attendance was sixteen. Course A of the syllabus was followed, and classes were held in each of the eight grades. The pupils were from six to twelve years of age. The regular program as outlined in the syllabus was carried out. Missionary talks were also given in this school by Secretary William L. Burdick. The public demonstration was given at the time of the Sabbath school hour on the Sabbath following the close of the school. The local press spoke very highly of the school and its demonstration. The expenses, met by the local society, amounted to \$40.

NEW MARKET, N. J.—This society conducted a Vacation School for the first time this year. It was under the supervision of Pastor T. J. Van Horn, who was ably

assisted by Mrs. H. L. Dunham, Helen Whitford, Ethel Rogers, and Grace Burdick. There were fifty pupils enrolled, and the average attendance was forty-five. They varied in ages from five to twelve years. There were classes in all eight grades and the course outlined in the syllabus was followed. This work was supplemented by a course devised by the supervisor. An interesting demonstration was held on the Sabbath following the close of the school. Pastor Van Horn writes that the pupils were "very enthusiastic and interested, and that the parents were pleased with the work and felt that the school had been a great success."

SHILOH, N. J.—The school at Shiloh was held from July 6 to July 24 inclusive, and was supervised by Miss May Dixon who had two assistants. There was an enrollment of thirty-six with an average attendance of thirty-three. The ages of the pupils ranged from three to eleven years, and twelve of them were in the kindergarten department. Grades 1, 2, 3, and 4 were taught. The courses and program suggested in the syllabus were followed. The public demonstration was given at the time of the regular morning worship Sabbath day, and besides the work done by the children there was a special sermon for the children by Pastor E. F. Loofboro. Both parents and children were much interested in the work. Similar work is to be done later in the year for the intermediate department of the Sabbath school. The expense for carrying on the school was \$5.76.

BROOKFIELD, N. Y.—One new school was held in the Central Association this year. This was a union school held at Brookfield, N. Y., and was also attended by pupils from Leonardsville, N. Y., and several from non-Sabbath keeping families. Pastor William M. Simpson supervised the school and had as assistant teachers the Misses Ruth Brown, Helen Brown, Dorothy Worden, and Isabel Daily. The enrollment was forty-two and the average attendance was thirty-three. The ages varied from four to fourteen years. There were classes in the kindergarten and the first six grades. The course outlined in the Baptist *Daily Vacation Bible School Manuals*, University of Chicago Press, was followed. At the public demonstration each class took part, show-

ing some of the things they had learned, and there was a statement by the supervisor followed by an offering. Pastor Simpson writes that there was "a wholesome interest on the part of parents" in the work of the school. The school was entirely self-supporting, its expenses being \$31.43.

DERUYTER, N. Y.—Miss Janette F. Randolph supervised the Vacation School at DeRuyter, N. Y., from July 6 to July 24. This was a union school and had an enrollment of forty-three pupils, with an average attendance of thirty. Miss Randolph had four associate teachers. There were classes in the first five grades, and there was also one class of three high school pupils. Their ages varied from four to sixteen years. Course A was taught, and Pastor J. F. Randolph conducted a very profitable course for the high school pupils. The public demonstration was held Friday night at the close of the school. This school was largely self-supporting, and the community raised about \$50 for it.

VERONA, N. Y.—Another union Vacation School was supervised at Verona, N. Y., from July 27 to August 14, by Miss Janette F. Randolph, who had four assistants. The enrollment was thirty-three and the average attendance was thirty. The pupils varied from five to fifteen years of age. Classes were taught in the first five grades and there was also a class of four high school pupils. Course A of the syllabus was followed. The supervisor reports that parents, pupils, and teachers were much interested in the workings of the school and were gratified with the outcome. At the demonstration held Thursday night in the Seventh Day Baptist church, an offering of \$42 was made. This school was self-supporting and met the entire expense of about \$74.

There were seven Vacation Religious Day Schools held in the Western Association as follows:

ALFRED, N. Y.—This school was held from July 6 to July 24 inclusive. The supervisor was Mrs. DeForest W. Truman. Her assistants were Pastor A. C. Ehret, Mrs. C. F. Randolph, Mrs. C. A. Beebe, Miss Elsa Rogers, Mrs. L. M. Groves, Edith Truman, and Bernadine Smith. This was the first Vacation School held in which the

Alfred Sabbath school has not united with a neighboring Sabbath school. There was an enrollment of sixty and an average attendance of forty. A kindergarten of thirteen members and all eight grades were represented in the enrollment. Their ages ranged from three and one half to fifteen years. Course A of the syllabus was taught and the regular program was followed. A public demonstration was held at the close of the school. The sessions of the school were held in the high school building and each class had a room to itself. The supervisor speaks very appreciatively of the co-operation of the parents, of the interest of the pupils, and of the very capable work of the teachers. The school was entirely self-supporting at a cost of \$76.19.

ALFRED STATION, N. Y.—This school was held from July 13 to August 1. It was supervised by Mrs. Harriet B. Van Horn, who had six assistant teachers. There were fifty-five pupils enrolled and the average attendance was fifty. A kindergarten of nine members, all of the eight grades and two high school pupils, made up the enrollment. Their ages were from four to fifteen years. There was a class of eight in church membership. The program outlined in the syllabus was followed. The school demonstrated its work at the time of the morning worship on the Sabbath following the close of the school. The school was followed by the baptism of eight of its pupils. The co-operation of all members of the church and society is to be commended. The school was self-supporting, and \$53.25 was raised for it.

INDEPENDENCE, N. Y.—A community Vacation School was held at Independence, N. Y., from June 29 to July 18. Rev. Walter L. Greene was the supervisor, and he was assisted by Mrs. W. L. Greene and Miss Elrene Crandall. Twenty-five pupils were enrolled and there was an average attendance of twenty-one. They varied from six to fourteen years of age. All eight grades were represented. The McDowell, Bradshaw, and Grant courses for Daily Vacation Bible Schools were followed. Parents gave enthusiastic support to the school. A public demonstration was given and the school was followed by the baptism of three of its members. The cost of the school was \$10 and was met by the local society.

HEBRON, PA.—A Vacation School at Hebron Center, Pa., was held from July 20 to August 8. The supervisor was Miss Gladys C. Hulett, and she was assisted by Miss Mary Kenyon. There were seventeen enrolled, and the average attendance was fifteen. Their ages ranged from five to twelve years. Course A of the syllabus was followed, and the school closed with a public demonstration. This was the first Vacation School ever held in this society, and the pupils were much interested in the work. The local expense was \$1.93.

LITTLE GENESEE, N. Y.—This school, supervised by Gladys C. Hulett, was held from June 29 to July 18. There were six assistant teachers. It was a community school and sixty-one pupils were enrolled. The average attendance was fifty. There was a kindergarten with fifteen children enrolled and a high school department of four. The ages of the pupils ranged from three to sixteen years. Course B of the syllabus was followed with variations to meet the needs of the different departments. The entire society was much interested in the work of the school as was evidenced by the crowded house at the time of the public demonstration, which was participated in by all of the classes of the school. The expense of the school aside from the supervisor's salary, was \$36.96.

NILE, N. Y.—Pastor Lester G. Osborne supervised a Vacation School at Nile, N. Y., from July 13 to 31, inclusive. He had four assistant teachers, and there were enrolled thirty-six children, ranging from three to sixteen years of age. The average attendance was twenty-nine. There was a kindergarten department of nine members. Course B of the syllabus was followed. Others than children from Seventh Day Baptist homes were admitted to the school, nine of whom do not attend Bible school anywhere. The attitude of parents and pupils toward the school is very favorable. An interesting public demonstration was presented. A picnic was also held at the close of the school. The cost of conducting the school was \$36.

PETROLIA MISSION, N. Y.—A Vacation School at Petrolia, N. Y., was supervised by Miss Margaret Babcock, and she was assisted by Mrs. Truman Dodge, Florence

Greene, and Ruth Goudy. It was a community school and was held from July 6 to July 24 inclusive. The school had an enrollment of twenty pupils with an average attendance of fifteen. Their ages ranged from three and a half to fourteen years. There were four in the kindergarten department and three in the high school department. Course A of the syllabus was taught, supplemented where needed to serve the needs of the kindergarten and high school pupils. The school closed with a public demonstration on Friday night. Parents and children were alike interested in the outcome of the school. The local expense amounted to only \$3.65.

RIVERSIDE, CALIF.—A Vacation School was held by our Sabbath school in Riverside, Calif., for the first time, beginning June 29. The supervisor was Miss Alice Baker, and she was assisted by Miss Bernice Brewer. Fourteen pupils were enrolled and the average attendance was thirteen. The pupils were from four to eleven years. Work was done in the primary and junior departments, and consisted largely of instruction along denominational lines, the *Sabbath Catechism* and Seventh Day Baptist mission stories having a prominent place. The attitude of parents and church members was very favorable to the school. The cost of the school to the local society was \$22.

FOUKE, ARK.—Rev. Leslie O. Greene, who was doing special field work for the Sabbath School Board during the summer, supervised a Vacation School at Fouke, Ark., from July 6 to July 24 inclusive. He was assisted by Mrs. Angeline Allen and Miss Elva Scouten. This was a community school, and there were pupils present from the Seventh Day Baptist society and from the Baptist, the Christian, and the Methodist societies. There were eighty-nine pupils registered, but several had to drop out because of work, sickness and hot weather, so that only about sixty finished the school. The average attendance was forty. Their ages varied from four to twenty years. There were fifteen enrolled in the high school department. Course A of the syllabus was taught. A public demonstration was given at an out door meeting Sabbath night following the close of the school, and it was very largely attended and

very much appreciated by the parents and friends of the pupils. The best work of the school was somewhat hampered because of the lack of teachers. However it was accounted as being very successful. The board gladly financed the school.

ALBION, WIS.—For the first time a Vacation School was held at Albion, Wis., from July 13 to August 1. The supervisor was Professor J. Fred Whitford, and he had as his helpers Pastor L. D. Seager, Gletta Williams, and Elizabeth Babcock. There was an enrollment of forty pupils, ranging from five to fourteen years of age. The average attendance was twenty-seven. Work was done in grades one to eight inclusive, following Course A of the syllabus. This was supplemented by a course in church membership given by Pastor Seager. A public demonstration was given Sabbath morning at the time of the regular church worship and Sabbath school. There was a large attendance, and all present were interested in the work of the children. The memory work of the pupils was especially commended. The expense of the school, \$50, was met by the local Sabbath school.

DODGE CENTER, MINN.—A community Vacation School was held at Dodge Center, Minn., from June 29 to July 17. It was supervised by Miss Doris H. Holston, who had ten assistant teachers. There was an enrollment of one hundred two pupils and an average attendance of seventy-six. There were nineteen pupils who had perfect attendance marks. Work was done in the kindergarten, all eight grades, and the high school. There were twenty-one pupils enrolled in the kindergarten and two in high school. The ages of the pupils ranged from four to fifteen years. The school followed the curriculum outlined in the syllabus, and Course B was taught. About half of the children had to be brought in from the country, and bad roads hindered their regular attendance. Three churches participated in the school, the Seventh Day Baptist, Congregational, and Methodist Episcopal; and the expense was met pro rata. The hand work of the children was sent to the children's ward in the hospital at Rochester, Minn. Two public demonstrations were given and substantial offerings made at each. The expenses for conduct-

ing the school, \$65.26, were met by the community.

EXELAND, WIS.—Miss Doris Holston also supervised a community Vacation School at Exeland, Wis., from July 21 to August 7 inclusive, in which she was assisted by three other teachers. The enrollment was fifty and the average attendance was forty, about one half of whom had perfect attendance. Grades one to eight inclusive were taught and Course A was followed. The ages of the pupils varied from six to eighteen years. The actual work done by the children was demonstrated at a public meeting held in the Methodist Episcopal church on Sunday evening. Parents and pupils were all pleased with the school and will probably arrange for another one next year. The local expenses, met by the community, were \$35.

MILTON AND MILTON JUNCTION, WIS.—A union Vacation School was held again this year, from June 22 to July 11, by the Milton and Milton Junction Sabbath schools. The school was held in the Seventh Day Baptist church at Milton, and Professor J. Fred Whitford was again the supervisor. He was assisted by thirteen associate teachers. The enrollment of pupils was ninety-six and the average attendance was eighty-two. A few non-Sabbath keeping pupils attended this school. Work was given in the kindergarten through the eight grades and the first year of high school. There were twenty-three pupils in the kindergarten and eight in the high school department. Their ages varied from three to fifteen years. There was a class of thirty-six in church membership taught by Pastor J. L. Skaggs. The course of study outlined in the syllabus was followed, as was also the daily program. The Milton Junction Church joined with the Milton Church in the public demonstration on Sabbath morning following the close of the school. These two churches thoroughly believe in the worth-whileness of the Vacation Religious Day School. The school was entirely supported by the two Sabbath schools, at a cost of \$58.79.

NORTH LOUP, NEB.—Miss Marcia Rood supervised a Vacation School at North Loup, Neb., from June 15 to July 3. She was assisted by five other teachers. There

were eighty-five pupils enrolled, with seventy in average attendance. The pupils were from three and a half to sixteen years old. A kindergarten and all eight grades were taught. Course B of the curriculum was followed. There were twelve children in the kindergarten. Several special talks were given by the different pastors of the village and others interested in the work of the school. Two picnics were held at which nature talks were given. While this was a denominational school, children from other churches were admitted. The public demonstration was held Sabbath morning, July 4, and aside from the regular work of the school the program had a considerable patriotic element in it. At the close of the exercises "Certificates of Recognition" were given to nineteen pupils who had been in attendance during the four years that the school has been held. The total expense of the school was \$14.25, (less than \$1 a day), which was paid by the Sabbath school.

NORTONVILLE, KAN.—The Vacation School at Nortonville, Kan., was held from May 25 to June 13. Pastor H. L. Cottrell was the supervisor, and he had three assistant teachers. There were thirty-four pupils enrolled with an average attendance of thirty, their ages ranging from six to thirteen years. Grades one to eight inclusive were taught, the school following Course A of the syllabus. The public demonstration was held in connection with Children's Day exercises and "included songs, scripture passages, drills, and dramatizations learned in Vacation School." Pastor Cottrell writes that "the Vacation Religious Day School is a part of the Sabbath school's regular program." The cost of conducting was \$4.75.

A summary of this report shows that there were in all 26 Vacation Schools held during the summer and that 30 Seventh Day Baptist Sabbath schools came under their direct influence.

There were twenty supervisors employed in conducting the schools, and they were assisted by 116 other teachers.

The total enrollment of pupils was 1,198, and the total average attendance was 921. There were 144 pupils enrolled in the kindergarten department, and 46 in the high school department. There were church membership courses held in several of the

schools with an aggregate enrollment of 101. There were Vacation Schools held in each of the 7 associations, the largest number, 7, being held in the Western Association. The school having the largest enrollment was the one held at Dodge Center, Minn., and the one having the largest number of instructors was the Milton-Milton Junction school.

There were 76 weeks of school held at an approximate cost of \$1,550, which was met by appropriations from the Sabbath School Board and by the participating Sabbath schools. It is impossible to give exact figures here, as they were not reported in several instances. Nearly one half of the schools were self-sustaining.

In conclusion, the secretary would suggest that the curriculum be further strengthened by the addition of adequate courses for the kindergarten and high school departments, since there is an increasing demand for work in these departments. The high school course should provide, among other things, adequate work in "Teacher Training," "Training for Leadership," "Story Telling" and "Essential Requirements for Church Membership." The pamphlets, *Seventh Day Baptist Junior Mission Stories* and *Seventh Day Baptist Home Missionaries*, which have been in use for several years, are in great need of revision to bring them up to date, and I suggest that a committee be appointed to consider these matters and to provide the above courses. I also suggest the advisability of the board's furnishing "Certificates of Recognition," to be presented to pupils who have completed the courses outlined in the syllabus.

Respectfully submitted,

A. LOVELLE BURDICK,
Secretary.

Rev. C. E. Parker of Vikarabad, India, writes: "A few years ago throughout this district a Christian song was never heard, unless sung by a Christian worker or some children who had been taught by him. Today all along the roads people are singing praises to God, the old obscene songs being forgotten. Men are singing at the well, women at the mill, farmers in the fields. Today our common greeting is, 'Are you happy?' and the answer is, 'All happy inside! Jesus is inside my heart.'"

THE TOO BUSY FATHER

I'd be afraid to say to him: "Run off, don't bother me!

I haven't time to hear you now; I'm busy as can be."

I'd be afraid to lock him out and send him from my door,

Afraid that when he needed me he'd come to me no more.

I knew a father once who sent his little boy away,

Who had no time to spare for him and what he had to say;

He scowled to see his eager face and ordered him to go,

And what was in that little mind he didn't care to know.

The little chap was twelve years old and when his trials came

He'd seek his father's counsel, but the answer was the same:

"Run off and settle it yourself," he'd hear his father say;

"Don't bother me with such affairs. I haven't time today."

Now little boys are quick to learn, and as the weeks went by

To gain his father's confidence this youngster ceased to try;

He'd learned he was a busy man and never sought his door,

And till the day it was, too late he bothered him no more.

Then when the shame had come to him, the father hung his head.

"Why should I bear this burden now?" he sorrowfully said.

And that small voice of conscience answers him both night and day:

"You told him not to bother you; you ordered him away."

So when he comes by night or day I drop what'er I'm at

To talk his problems over and to settle this or that,

For I'm afraid the day might dawn, if I should lock my door

And tell him not to bother me, he'd come to me no more.

—Edgar A. Guest.

"Spell 'ferment' and give its definition," requested the teacher.

"F-e-r-m-e-n-t—to work," nobly responded Keith.

"Now, use it in a sentence, so I may be sure you understand it."

"In nice weather, I would rather play tennis out-of-doors than ferment in the schoolhouse."—*Kind Words.*

MARRIAGES

YOUNG-RANDOLPH.—At the home of the bride's sister, Mrs. E. I. Smalley, Plainfield, N. J., December 28, 1926, by Rev. Ahva J. C. Bond, Mr. Archibald R. Young and Miss Clara Isabel Randolph, both of Plainfield.

DEATHS

CRANDALL.—Albert Rogers, son of Jairus and Julia Wells Crandall, was born in the town of Genesee, Allegany County, N. Y., September 16, 1840, and died at Milton, Wis., January 12, 1926. An extended life sketch appears on another page of this issue.

J. L. S.

CLARKE.—Willis Peck, son of Erastus T., and Mary Jane Peck Clarke, was born in Unatilla Forks, N. Y., May 15, 1842. In November, 1856, he came with his parents to Milton, which remained his home until his death, January 15, 1926.

He was graduated from Milton Academy July, 1861, and on October 7 of the same year enlisted in Company K, Thirteenth Wisconsin Infantry as a private. He served four years and three months and was finally discharged December 28, 1865, as first lieutenant, commanding his company.

October 15, 1867, he was married to Lucy A. Clarke, with whom he lived happily until her death in February, 1918. To this marriage two children were born: Bessie (Mrs. Samuel W. Clarke), Independence, N. Y., and Ray W. Clarke, Madison, Wis.

In March, 1875, he entered the retail drug business which he sold out in January, 1916, and after that time he continued in the store as pharmacist in charge as long as he was able to work.

He was a member of the Board of Trustees of Milton College for many years, serving most of the time as its secretary.

He joined the Independent Order of Odd Fellows in 1870 and held continuous membership until his death. He was a comrade of the G. A. R., serving as commander, adjutant, and quartermaster. He delighted in the companionship of young people, especially students of the college, giving them employment whenever he could to aid them in obtaining an education.

In early life he was a Seventh Day Baptist; but in later years, from the study of the different systems of religion, he became a Unitarian. His creed was brief, the Fatherhood of God, the brotherhood of man and as

far as his means and abilities permitted, service to his fellowmen.

He was a lover of nature and, at his request, in place of a funeral sermon, Bryant's *Thanatopsis* was read at the funeral service by Professor Leman H. Stringer.

The funeral service was held from the home and from the Milton Seventh Day Baptist church, January 17, 1926, conducted by Pastor James L. Skaggs. Mrs. Walter E. Rogers and a male quartet furnished appropriate music. Burial was made in the Milton cemetery. Mr. Clarke had made all plans for the service, leaving the sketch given here to be read at his funeral and for publication. J. L. S.

CARPENTER.—Mary Elizabeth Covey Carpenter was born August 6, 1846, in Brookfield, N. Y., and died at her home in Alfred January 13, 1926. She was the daughter of Alexander Madison, and Elizabeth Lewis Greene Covey, and was one of three children.

Her education was secured at North Brookfield, N. Y., and at Hopkinton, Woodville, and Ashaway, R. I. She taught school in Hopkinton Academy in 1863-64.

On September 26, 1861, she was married to George B. Carpenter, of Potter Hill, R. I. To them were born four children: Harriett Wells, Edwin Grant, Frances Adelle, and Ruth Marion. She and Mr. Carpenter spent fifty-three years of married life together.

When but a small girl she was baptized and united with the Ashaway Seventh Day Baptist Church. Here she remained a most faithful and active member until she moved to Alfred in 1915, and united with the church of like faith in this village.

Until the infirmity of age began to show she was very active in all church and community work. Her services were always extended to any or to all who were in need in her community. Sickness with her neighbors meant that she would be there to help. Her home was always open to friends and strangers from far and near. She was keenly interested in the work of the denomination, and especially that of the Missionary Society, of which her husband was a member for so many years. Mr. Carpenter attended thirty-eight consecutive Conferences, and Mrs. Carpenter accompanied him on most of these occasions. In all work and business relations he was her adviser, and she his. They worked together as one. While she was well read and well versed in most all subjects, past and present, her quiet retiring ways did not permit her to be known at her best, only as one became intimately acquainted with her.

Her modesty caused her to make the request that no flowers be used at her farewell services; but the love and esteem in which she and her family were held both in Alfred and Ashaway manifested itself, and many beautiful flowers were presented to the loved ones as tokens of cheer and beauty which had so often been seen and shown in the life of Mrs. Carpenter. These her children and other

dear ones received with gratitude and deep appreciation, because of the spirit in which they were given.

She is survived by one brother, Eugene H. Covey, of Riverside, Calif., her four children: Harriett Wells Van Horn, of Dunellen, N. J.; Edwin Grant Carpenter, of Zanesville, O.; Frances Adelle Randolph and Ruth Marion Carpenter, of Alfred, N. Y.; and by a number of grandchildren and one great-grandchild.

Farewell services at Alfred were conducted by her pastor, A. Clyde Ehret, and Dean Main. Music was furnished by a mixed quartet composed of Professor Ray W. Wingate, Mrs. Mamie Thomas, Miss Eleanor Prentice, and Professor Fred Place. She was taken to Ashaway for burial where a service in charge of Rev. Alva L. Davis was conducted in the presence of a host of friends. Burial was in the "Old First Hopkinton Seventh Day Baptist Cemetery."

A. C. E.

STILLMAN.—Mrs. Louisa Gardiner Stillman, fourth child of David C. Gardiner, the first born to him by his second wife, Floretta Robertson Gardiner, was born at Little Genesee, N. Y., May 29, 1852, and died at Plainfield, N. J., January 22, 1926.

In a family of seven children, the eldest now past eighty-one, and the youngest approaching sixty-six, Mrs. Stillman is the first to leave the scenes of earth.

She was baptized in early life and joined the Friendship Seventh Day Baptist Church at Nile, N. Y. She was united in marriage to Rev. Horace Stillman, of Rhode Island, April 8, 1875, who preceded her in death. During his ministry Mr. Stillman held but three pastorates, all in the state of Rhode Island. There were born to this union two daughters, both of whom survive the mother; Miss Anna Stillman, of Plainfield, who has faithfully and tenderly cared for her mother during the years of her widowhood; and Mrs. Floretta Yeager, of Rocky Hill, Conn. There is also one grandson, William Dennis. The brothers and sisters are: Rev. Theodore L. Gardiner, editor of the SABBATH RECORDER, Plainfield, N. J.; Mrs. Lucy Clark, Hammond, La.; Mrs. Sarah G. Davis, and Mrs. William H. Rogers, both of Plainfield; Mrs. Henry N. Jordan, Battle Creek, Mich., and Charles Gardiner, Alfred, N. Y.

This family of seven is remarkable not only in the fact that through the measure of a lifetime the going of Mrs. Stillman makes the first break. One of the brothers has spent more than fifty years in the gospel ministry as pastor, college president, and editor; a sister has spent forty years in association with her husband on the missionary field in China; two other sisters, including Mrs. Stillman, were wives of ministers; the other brother is a deacon; and the remaining two sisters are faithful members of the church with these who have occupied more conspicuous places of service. All has been done as a united family in the denomination of their parents, and in the faith of their fathers.

One is led to reflect in the passing of the first one of the seven upon the important contribution this one family has made to the Seventh Day Baptist denomination, and to the Christian Church and the Christian cause.

The years of our life on earth, whether they be many or few, are but a preparation for the life everlasting. To the one who lives a life of faith in Jesus Christ, a life of trust in his Word and of service to others in his name, there is no death. "What seems so is transition."

Mrs. Stillman leaves behind her the memory of a good life. She was a faithful wife, a devoted mother, a loyal sister, and a true friend. The benediction of her life will abide upon the two daughters, and the memory of a good grandmother will go with the grandson through life. The two young men, Wallace and Gustave Weglau, who for a number of years found with her a home, will also cherish her memory.

Doubtless the brothers and sisters will share the sentiment of the little girl in the closing lines of Wordsworth's sweetly beautiful poem:

"Twas throwing words away: for still
The little maid would have her will,
And said, 'Nay, we are seven.'"

Services were held at the late home in Plainfield, N. J., Sunday afternoon, January 24, 1926, conducted by her pastor, Rev. Ahva J. C. Bond. The body was taken to Ashaway, R. I., for interment beside her husband in the Old Hopkinton Cemetery, under the shadow of the ministers' memorial monument. Rev. Clayton A. Burdick had charge of the committal service.

A. J. C. B.

BURDICK.—Alberne H. Burdick was born in Little Genesee, N. Y., January 1, 1849, and died in New Market, N. J., January 12, 1926.

He was the oldest in the family of B. Franklin and Julia A. Crandall Burdick. For thirty-five years he lived in the place of his birth except a few years spent in Alfred, N. Y. Here in his native town was developed the skill in carpentering, which trade he followed successfully during the subsequent years.

During his stay in Alfred he met Miss Josephine Dunham, whom he recognized as the one necessary to his future happiness, and won her consent to share that future. After their marriage they made their home in New Market, where the rest of his life was spent. He became a contractor and builder and established such a degree of confidence in the minds of the people of the locality that when he was employed to build a house they knew it would be done in the most approved way.

On coming to New Market he allied himself with the Piscataway Seventh Day Baptist Church, and was a most beloved and devoted member. He was for several years the chorister of this church and was himself a fine singer. As a Bible student and teacher in the

Sabbath school he won for himself the respect and gratitude of those who had the good fortune to be in his class. This efficiency was developed through fifty years of almost continuous teaching. "The path of the just is as the shining light, that shineth more and more unto the perfect day." He was traveling the path that led toward the sunrise. Jesus said to him as he was here building honest houses for other people, "I go to prepare a place for you." He was anxious to live on account of his invalid wife, to whom he devoted the tenderest care.

The high esteem in which Brother Burdick was held is witnessed by the very large company of relatives and friends and the profusion of flowers that were seen at the farewell services on Sabbath afternoon, January 16. He leaves the invalid wife, two sons—Frank F., of Dunellen; Harold O., of Salem, W. Va., now in post graduate work in the University of Wisconsin; two daughters—Mrs. Mark Sanford, of Little Genesee, N. Y.; and Grace, teacher in the Wayne, Pa., schools, and a sister, Agnes, upon whom for a number of years has devolved the care of the home.

Pastor Van Horn was assisted in the services by Rev. George B. Shaw, of Salem, W. Va., and the former pastor, Rev. W. D. Burdick. The body was laid to rest in Hillside Cemetery, Plainfield.

T. J. V. H.

DUNHAM.—Mrs. Amanda Dunham was the oldest in the family of six children born to David and Adeline Bates Dunham, July 4, 1832, near Olean, N. Y.

Little is known by the writer of her early life, although it is probable that she lived for

a time in Springwater, Livingston County, N. Y. Her devotion to the truth was exhibited in early womanhood when she accepted the Sabbath truth.

She was married to Abram Dunham, September 10, 1859, in Edgerton, Wis., Elder James C. Rogers officiating. Two children were born to them, both of them dying in infancy.

Two years after their marriage the Civil War broke out, and this separated them during the time of Mr. Dunham's service in the army. After this they came to Dunellen to live, and the home which Mr. Dunham built on Prospect Avenue fifty years ago is the home in which she died January 27, 1926.

She was baptized by Pastor L. A. Platts and joined the Piscataway Seventh Day Baptist Church in 1872. It is said by those who knew her best that the church was ever the first in her thought. She was always in her place when it was possible, and when obliged to be absent her offering was invariably sent by some one. Her utmost unselfishness and thoughtfulness for those about her made her universally beloved. Very many glowing testimonials have been heard by the writer of this, concerning the loveliness and beauty of her character. A good many passages marked in her copy of the New Testament and Psalms indicate the substantial source of her spotless character.

No direct relatives were present at the final farewell, but a large number of friends came to pay their last tribute of love. The pastor read the marked passages from her own Testament, dwelling especially upon the one she had indicated to be used at her funeral, Ephesians 2:8, "By grace have ye been

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saved through faith, and that not of yourselves, it is the gift of God." The former pastor, Rev. W. D. Burdick, assisted in the service, giving a beautiful tribute to the memory of "Aunt Amanda."
T. J. V. H.

BABCOCK.—Miss Angeline Babcock was born in Brookfield, N. Y., November 12, 1835, and died in Battle Creek, Mich., January 25, 1926, making her 90 years, 2 months, and 13 days of age at the time of her death.

She was the third of a family of eight born to Samuel L., and Almira Burdick Babcock. In early childhood she moved with her parents to Adams, Jefferson County, N. Y., which was her home until about 1880, when she moved with her mother and adopted daughter to Nortonville, Kan., where she lived until two years ago, when she came to Battle Creek to visit her brother, Malone S. Babcock.

She had been in Battle Creek only a short time when she suffered the misfortune of a fall, breaking her hip bone, and resulting in her being confined to her bed for the greater part of her remaining days.

In her early days she was baptized and joined the Seventh Day Baptist Church. Moving to Nortonville, she transferred her membership to the church there of the same faith, of which church she remained a faithful and devoted member until her death. Her favorite reading was the Bible and the SABBATH RECORDER.

Miss Babcock was "Aunt Angeline" to all the young people, for whom she was always doing something to enhance their happiness. She was never married, at one time humorously remarking, "I have never had time to get married. There has always been too much to do for people."

She is survived by a sister, Mrs. C. B. Spicer, of Plainfield, N. J., and a brother, Malone S. Babcock, of Battle Creek, Mich., besides a large number of nieces and nephews.

Funeral services conducted by the writer on Thursday afternoon, January 28, from Hebble's undertaking rooms, and burial was in the cemetery at Bedford, some seven miles away. There our sister's remains await the day of renewed life and grand reunion.

G. E. F.

A witty person once said: "There are three kinds of givers, the flint, the sponge, and the honeycomb. To get anything out of the flint you must hammer it, and then you get only chips and sparks. To get water out of a sponge you must squeeze it, and the more you squeeze the more you will get. But the honeycomb just overflows with its own sweetness."

We all want to be classified with honeycomb givers. If so, read Deuteronomy 28: 3-6. Being a blessing is not far from being a benefit.—*Selected.*

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor
L. H. North, Business Manager

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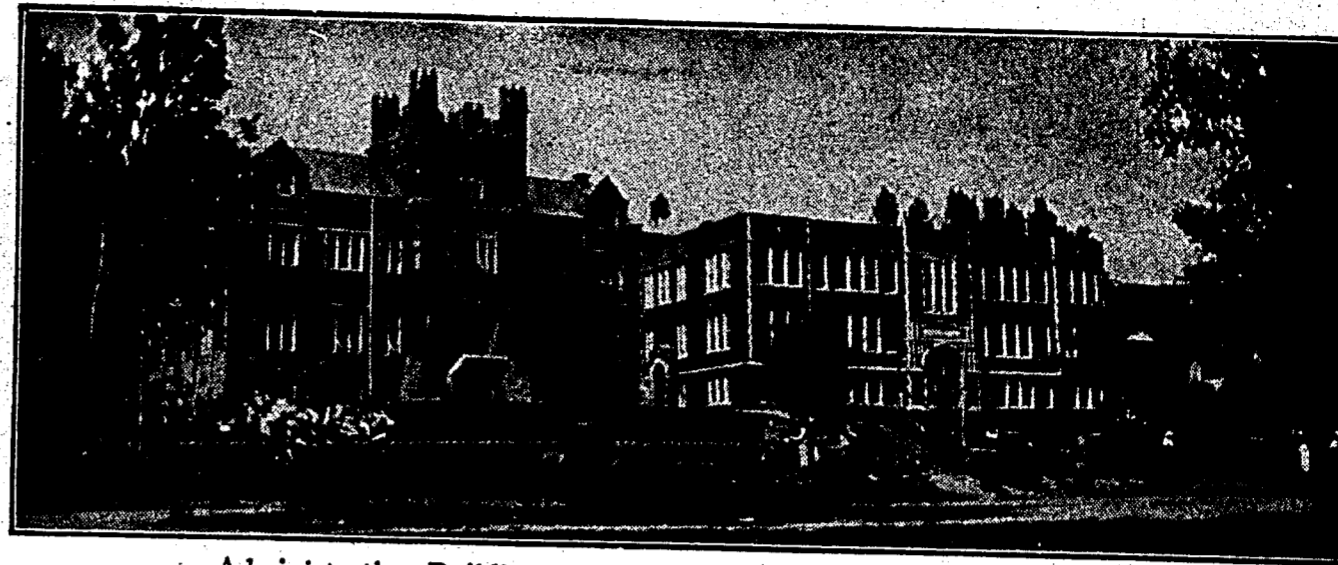
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AS SEVENTH DAY BAPTISTS, made a separate people by this one truth regarding the Sabbath, it becomes us to ponder well its meaning, and its value in the economy of God. We can not be too well informed as to the nature of true Sabbathism, as to why Jehovah made the Sabbath, and as to its importance among the other precepts of the Decalogue. We make a great mistake if we look upon the Sabbath as merely a ceremonial institution to be observed simply because commanded. To be sure the command of Jehovah is enough, if there were no other reason for Sabbath-keeping. But we must look deeper than the mere dictum of a verbal statute to find the real law of the Sabbath.

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