

# The Sabbath Recorder

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The Denominational Building  
will stand to the world as an  
evidence of the Sabbath truth.

Will you have part in it and  
so make known your faith?

F. J. HUBBARD, Treas.,  
PLAINFIELD, N. J.

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If I had thought of all the stormy days,  
That fill some lives that tread less favored ways,  
How little sunshine through their shadows gleamed,  
My own dull life had much the brighter seemed;  
If I had thought of all the eyes that weep  
Through desolations, and still smiling keep,  
That see so little pleasure, so much woe,  
My own had laughed more often long ago;  
If I had thought how leaden was the weight  
Adversity lays at my kinsman's gate,  
Of that great cross my next-door neighbor bears,  
My thanks had been more frequent in my prayers;  
If I had watched the woman o'er the way,  
Workworn and old, who labors day by day,  
Who has no rest, no joy to call her own,  
My tasks, my heart, had much the lighter grown.

—E. Pauline Johnson.

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Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.  
 The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

# The Sabbath Recorder

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WHOLE No. 4,185

*"O God, we pray for all ministers of the gospel in every clime, that through them the power of Christ may be displayed. Let this be a chosen generation. As thou didst clothe thyself with human personalities in former times, so clothe thyself today. As thou didst bid men speak words in season to weary hearts in ages past, so speak comfortable words to those who are distressed today. We pray for thy benediction on each of thy ministers, through Jesus Christ our Lord. Amen."*

## New Pastors Installed In New Market, Verona, And Second Alfred

Everybody is interested in pastoral changes. We know all our pastors so well, that it seems much like changes in the family when brothers and sisters go out to seek new homes. Not long ago I heard of quite a compliment for our people by a minister of a large denomination who had been called upon to supply several times in one of our churches. He said, "The Seventh Day Baptists seem like one family when they come together." I know of no other people of whom this can be so truly said, and I hope there may never come a time when such a saying will not be true. A divided, discordant family is always a sad sight.

On Sabbath day, May 9, the Plainfield Church had no morning service at home, because the old mother church in New Market was going to install a new pastor and wanted the children to come home to help her. This Plainfield gladly consented to do, and its own pastor, Rev. Ahva J. C. Bond, was invited to take charge of the installation services. The old home church welcomed the children to this gathering, and the house was well filled.

Rev. Theodore J. VanHorn and his good wife, Mrs. Hattie Carpenter VanHorn, had arrived from Verona, N. Y., a day or two before, received a warm welcome in New Market, and were all ready to take up the work. Indeed they had already begun in the prayer meeting on the evening before.

Every one enjoyed this home-coming and the installation services. There was a full choir, and the music was good.

After the scripture reading and prayer by

the editor, Pastor Bond presented the two letters from Verona and the request for membership by Brother and Sister VanHorn. Whereupon Deacon Rogers, in a few well-chosen words, gave them a cordial welcome in behalf of the church and extended the hand of fellowship.

In his installation address Pastor Bond referred to the pleasant relations existing between Plainfield and the mother church at New Market, and suggested that Mother's Day was an appropriate time for such a meeting as this. He congratulated the New Market Church over her good fortune in securing a new pastor so soon and then welcomed Brother and Sister VanHorn to this old mother church, also to the Eastern Association, and to the New Jersey and New York Yearly Meeting.

Rev. F. G. Merrill of the Baptist Church followed Brother Bond with words of cordial welcome to the new pastor in behalf of the entire community, which he felt sure would enjoy his help in efforts to bring blessings to all the people.

In his own happy way the pastor-elect responded to all the words of welcome. He referred feelingly to the good-bys and sad partings that come when lives have to be uprooted from fields where warm attachments have been made, and of his hopes for the Master's work in this dear old Seventh Day Baptist Church.

The people of New Market are feeling encouraged and are hopeful for the cause they represent.

REV. JAMES F. HURLEY IN VERONA

It is seldom that a church is as fortunate as the church in Verona, N. Y. Usually our churches have to wait several Sabbaths for the coming of a new pastor after their old one leaves, but not so with Verona. In the last RECORDER we had a brief item entitled "A Farewell and a Welcome" in which we learned that Brother Hurley was installed in the church left by Brother VanHorn. In the absence of any further particulars concerning the matter, we can only say here that we are glad for Verona and bid the new pastor Godspeed in his work

on that interesting field. We are sure he and his good wife will enjoy the work there.

REV. EDGAR D. VANHORN IN SECOND ALFRED

When Mr. Simpson left Alfred Station for Brookfield, we felt sorry for Alfred Station and glad for Brookfield. Now our sorrow for Second Alfred has given place to joy over their good fortune in securing the services of Brother Edgar D. VanHorn for pastor. The only data we have now regarding the matter are these few lines from the *Alfred Sun*:

"Hurley Warren, who has supplied the pulpit the last few weeks, gave, in a very pleasing manner, the address of welcome to Pastor VanHorn and family last Sabbath. Pastor VanHorn in his genial way gave the response. It was a very interesting and helpful service."

We are glad for both Second Alfred and for Pastor VanHorn and family. Knowing something of the new pastor's community spirit and something of the needs of the church, we feel sure that the good work so well begun by Pastor Simpson there will lose nothing by the change.

We are also glad for Brookfield; for we know that our people there will enjoy Brother Simpson's excellent community spirit as pastor in that field.

**What if all Christians Should Accept the Bible Sabbath?** Have you ever noticed the effect upon an individual when he has conscientiously studied the Bible on the Sabbath question until assured that the seventh day and not the first is the true Sabbath of Jehovah and of Christ, and who has yielded to conscience and embraced the Bible Sabbath? If you have seen such a one, you have seen a joyous, happy soul whose experience has been like a new birth and whose heart is filled with a new-found peace and into whose life a new light has shined.

I have been greatly moved by the story of such experiences, and some way I can not avoid asking the question at the head of this article.

If all Christians who take the Bible as the rule of life, who *insist* that the Bible from Genesis to Revelation is the Word of God, and who *constantly affirm* that the Ten Commandments are still binding, and who believe that Christ kept them all his life,

would accept the plain Bible teachings and conscientiously embrace the Bible Sabbath, what would be the effect upon the world?

Such a step brings a pentecostal experience to an individual who takes it; and if we may judge by the experiences of those who have embraced the true Sabbath, the same step conscientiously taken by all first day keeping Christians would bring such a spiritual uplift as the world has never known since the day of Pentecost. It would complete the Reformation, and break the last link in the chain that bound the Church to Rome.

Who among the non-church people of the world could withstand the mighty influence of such a movement? Indeed it would bring a revival in Protestantism that would be absolutely irresistible.

The world outside the Church knows very well what the Bible teaches about the Sabbath. It also knows what day Christ and his apostles observed all their lives, and it must see the inconsistency of all claims for Sunday as the Sabbath and the incongruity of trying to compel people to keep it by civil laws. Every inconsistency tends to handicap the Church in its efforts to win men to Christ.

I do not plead for a Seventh Day Baptist Church simply, but for a true Sabbath-keeping Church of all denominations. I would love to see Sabbath-keeping Presbyterians, Methodists, Baptists, Episcopalians—all the Protestant denominations in the land loyally observing God's holy day commanded and taught in the Bible, their own adopted rule of life. Then would the Protestant Reformation be complete.

**Needed, Sympathetic Leaders** The effect of a sermon or a lesson depends very much upon the spirit and manner of the preacher or teacher. The very choicest truths may be presented in a manner that is almost certain to close the heart of the hearer against them.

Sometimes we see a tendency to be dictatorial and dogmatic in a public speaker, the effect of which is augmented by a harsh, unsympathetic, scolding voice, all of which tends to alienate his hearers and to hinder him in his efforts to win men.

A warm-hearted, sympathetic manner by which a real loving interest in the welfare of his fellow men is manifested will add wonderfully to a man's power as a leader.

Where these are lacking, even the best educated will be greatly handicapped.

Whenever hearers get the impression that a man is setting himself up as a dictator, insisting upon dogmatic theories that every one *must* accept or be ruled out of the fold, there is sure to be a revulsion of feeling against such preaching. A true preacher of Christ may feel that he should speak with clear convictions as a herald of the King of kings, but this he can do without being dogmatic. He can modulate his voice and express his convictions in winning ways, without bitter denunciations, and thereby be much more likely to win men. But the moment he gives the impression that he is acting the part of a *driver* instead of a leader, he becomes foredoomed to failure.

It is folly for any man to assume that every one who does not emphasize the truth which he emphasizes and who does not accept his doctrinal interpretations of certain scripture texts is doomed to eternal ruin. There are some scripture lessons or texts upon which men may differ widely in opinion, and yet both may be Christians.

**What Have They Seen When the king of In Thy House?**

Babylon sent men to visit the king of Judah, the latter showed the messengers all his precious earthly treasures and his armor, but he showed them nothing about his God and the real things that make true greatness. The prophet's rebuke was severe, and Hezekiah's kingdom was doomed and his children after him.

It beats all how much depends upon the things found in a home. The probable outcome of home-life so far as the future is concerned can be fairly well determined by the things now being cherished there. Friends, what are you now treasuring in your home that will be likely to affect the future of your children?

I shall never forget one day spent amid the homes of the long-buried city of Pompeii. There I saw men at work uncovering the very scenes of that city's home and business life in the days of its glory. The houses had been opened to full view; and the decorations, the pictures, the statuary, the utensils, and hundreds of things disclosed the habits of life that prevailed in that city when the overwhelming calamity befell its pleasure-seeking people. We visited their shops, houses, forums, temples, and theaters, where we found many

things that revealed the habits of a worldly, pleasure-seeking people.

It was like walking in dreamland to think that the secrets of home-life, the ways of business, and unmistakable signs of vicious pleasures and sinful practices of people who were cut off from the land of the living had been brought to light by what they had in their houses. The very bodies of the dead revealed the agonies in which they died, and the signs and inscriptions in some of the ancient haunts revealed something of the debasing practices of those who resorted there.

Suppose everything about our home life, our pleasure life, our attitude toward the good and the true could in some way be put into permanent form and preserved for inspection a few hundred years hence; what would they all reveal as to our ways of living? What does God see now in our homes which will be revealed on the day of judgment and which speak in unerring testimony either for or against us? He must see our heart life, our influence, our determination, our doings; all of which will settle the question as to our future. Happy is the home where Jesus is seen in every life.

**Essentials of Success in Any Forward Movement** The one essential thing for us as a people, if we are to be efficient in a Forward Movement, is a strong hold upon the divine arm. Without "a closer walk with God" we must ever be weak and inefficient so far as building up the kingdom of Christ is concerned.

The man who ventures forth upon a career of human betterment without first measuring himself by God's standards and coming into close communion with the Divine, thus making it a part of his daily life to rely upon Jehovah for help, must ever be like a ship on a rough sea without ballast. The stress and strain of life will be too much for one who goes forth in his own strength and tries to reform the world without God.

Moses, God's great leader in Israel's first forward movement, was never able to help his people, even though he longed to help them, until experience and discipline alone with God brought him to the Burning Bush. Then and there he surrendered himself to the great I Am and went forth in his name. It was only after he had received power

from on high that Moses was able to make his broad education available in his work as a forward movement leader of men.

Had all the people possessed the faith and the consecration of Moses, had they been willing to listen to the voice of God and walk in his ways, their terrible wilderness life might have been avoided. But just so long as they distrusted God and refused to follow his leadings, there was no forward movement toward the Promised Land for them.

We talk of the mighty power of God in behalf of his people, but we need to learn that there are some things that God *can not do*. He can not bless a people or lead forward a people who distrust his power, doubt his promises, discount his word, and who will not consecrate their service to him. Just in proportion to Israel's lack of faith and to their unwillingness to seek a closer walk with God, they were weak and helpless; they could not go forward.

Have not our people wandered long enough in the wilderness? Have we not learned our lesson of wandering well enough now so we can take new courage and enter the Canaan of our hopes?

Let no friction between the tribes rob us of our full inheritance. Since the days of the Burning Bush one thing has always been necessary before God's people could go forward. That is the Shekinah's presence in the hearts of men. It was this that made efficient workers out of inefficient men on the day of Pentecost, and sent them out to turn the world upside down. This again would enable our people to complete our Onward Movement with great credit before the month of June closes.

**What is Machinery Without Power?** As a people we have excellent denominational machinery. Yet many are wondering why we do not see better results. As the Conference year draws to a close, our hearts sink within us over the prospect of debts and deficits on every hand. The appeals for our people to rally and complete the budgets, which would see us safely through without deficits, do not seem to bring the much desired results. There seems to be a lack of power to push our machinery along, and the good causes suffer from lack of funds.

Our real consecration is measured by our readiness to support the work. We want

money, and the cause is suffering for it. There is money enough in our hands. The one thing needed is a spirit of real consecration that will release it for our Master's use.

Let me ask the friends in all our churches: If we should all seek the power from on high until filled with the Spirit, as it is our privilege to be, what do you think the result would be? I will tell you. There would be power enough to set our good machinery in efficient motion. All our debts would soon be paid. We would cease to rob God. Our schools would be placed on a sure footing, we would go over the top before Conference; and everybody would be surprised to see how easily it was done.

#### LET US GIVE AS GOD HAS PROSPERED US

Both by our tithes and our freewill offerings cheerfully given, we may express our love and our loyalty in the most practical way. It is a good thing to be a tither; but that does not always show the full measure of stewardship so far as money is concerned. A man may be prospered so much that a tithe is all too small to express his interest in the cause of God. In such cases the freewill offerings laid upon the altar of consecration give practical evidence of loving stewardship.

It is a great thing to be a true steward in the Master's work—to "seek first the kingdom of God," not hesitating, not calculating, not bargaining, not counting our lives dear unto ourselves; but lovingly, generously, wholeheartedly, sacrificingly, devoting our intellectual, our spiritual, our material values to meet the demands of the kingdom of God.

#### CORRECTION

In the two-page article by Rev. A. J. C. Bond which appeared in last week's issue of the RECORDER two corrections should be made.

Near the top of the second page, the first line in parenthesis which reads, "Ezekiel was born both priest and prophet," should read, "Ezekiel was both priest and prophet." Near the bottom of the same page, the line reading, "Paul taught in Thessalonica and Athens on the Sabbath, as was his custom," should read, "Paul taught in Thessalonica and Corinth on the Sabbath, as was his custom."

### THE REVIVAL AT ASHAWAY

REV. ALVA L. DAVIS

Early in the winter plans were made to hold a series of evangelistic meetings beginning with the Week of Prayer in January, but as we failed to secure an evangelist the campaign was postponed. The Week of Prayer, however, was observed with special evangelistic services for six evenings. In these services the pastor was ably assisted by Secretary William L. Burdick.

Securing the services of Rev. Gerald D. Hargis, of Little Genesee, N. Y., to assist us in a spring campaign, we began the work



Rev. Gerald D. Hargis

of preparation for the meetings. The village was divided into three districts, and simultaneous mid-week prayer meetings were held weekly for five weeks immediately preceding the opening of the campaign.

The meetings were thoroughly advertised. Through our parish paper, the *Ashaway Messenger*, which goes into every home in the village, the preparatory advertising was taken care of—this the week before the meetings began. Then the second week of the meetings, posters were distributed from door to door. The local correspondent of the *Westerly Sun* kept the daily progress of the meetings before the public. So much for preparation and publicity.

The meetings began on April 3. For three weeks Brother Hargis faithfully and earnestly labored with us. He is an able preacher, a magnetic speaker, a revivalist of unusual ability. He preached the old gospel with power, and the people heard him

gladly. The meetings grew in interest and power to the very end. They came to a fitting close on Sabbath morning, April 25, when the largest audience during the meetings greeted the speaker. Brother Hargis was well received by everybody in the community. We made no mistake when we secured him as the evangelist. He left us with the respect and good wishes of all.

During the meetings twenty-six young people made definite decisions to lead a Christian life. These came largely from Sunday-keeping homes, as most of our own young people are already in the church. But the pastor, with many others, feels that the best fruitage of the meetings is to be found in the awakened interest in religious matters in the church and community. Our whole community has been blessed. Mrs. E. P. Welch, the church chorister, had charge of the music and rendered valuable and faithful service.

On Friday evening, May 1, seventeen put on Christ in baptism. Fourteen were baptized by the pastor, and three by Rev. Paul S. Burdick, of Rockville. Five of this number came for baptism from the Quonochontaug Baptist Church where Pastor Davis preaches regularly on Sunday morning.

Last Sabbath morning I had the pleasure of receiving eleven into membership of the church; five of these came from Sunday-keeping homes. Two of the others uniting with us are recent converts to the Sabbath—a mother and her daughter. The daughter was baptized by the pastor three years ago. We are hoping for other accessions soon.

Certain convictions which I have held for years have been strengthened by these meetings:

1. Any church can have a revival if it is willing to pay the price. The main cost of a revival has to do with our own spirits.

2. Revivals need to be well planned and well advertised. Leadership is valuable; printer's ink pays. But these alone will never produce a revival. Revivals can not be staged or "worked up." They are prayed down, for they are heaven sent.

3. God honors those who honor him, those who believe his Word and preach it in simplicity. It is the old gospel that wins—the gospel with the divine Christ and his Cross as its central theme.

*Ashaway, R. I.,  
May 5, 1925.*

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

### OUR BULLETIN BOARD

Only six more Sabbaths in this Conference year!

L. S. K.'s help in raising the budget!

"Doing nothing for others is the undoing of ourselves. The heart which goes out of itself gets large and full. This is the great secret of the inner life. We do ourselves the most good doing something for others."

—Horace Mann.

### A SABBATH AT SALEMVILLE, PA.

For several weeks I have been planning to visit the churches of the Southeastern Association; and on Friday, May 8, I reached Salemville. Pastor W. L. Davis had made out a busy program for me, the first service of which was on Friday night, when I spoke to an audience of about sixty. On Sabbath morning the Sabbath school was held with seventy-six persons present. They were just beginning a contest on studying the lesson for fifteen minutes, and it seemed to me that nearly all present reported that they had spent at least fifteen minutes in the lesson study.

As it was to be a busy day for me, I begged to be excused from teaching a class, but at length yielded to the request to teach a class that had no teacher present, and it was a pleasure to study with them the lesson of Philip and the Eunuch. Following the Sabbath school I spoke to an attentive audience.

At three o'clock, fifty or sixty persons gathered to informally discuss denominational matters, and more than an hour was profitably spent in this way. In the evening the people met again and we had another profitable meeting.

At each of these meetings there was a fine company of children and young people present, and they joined heartily with the older people in the stirring song services and listened attentively to the sermons and talks. Nearly all of the twelve young people who

were recently baptized were present at these meetings.

Pastor Davis is planning to have a Pastor's Preparation Class this spring, and the church has already begun to plan for a Vacation Religious Day School this coming summer, with over thirty pupils listed thus far.

It has been about a year since Brother A. J. C. Bond visited Salemville, and many good words were spoken of his visit and work at that time. A church so far from other Seventh Day Baptist churches appreciates the visits of our workers; and Salemville welcomes in such a way, and says "good-bye" and "come again" in such hearty ways, that one always desires to return.

At seven-thirty on Sunday morning I am on my way to Salem, W. Va., but poor connections are before me, and I am likely to be up most of the night.

### BATTLE CREEK PASTOR'S LETTER TO ALL MEMBERS OF HIS CHURCH

DEAR FRIEND AND FELLOW CHRISTIAN:

Herein your pastor would send you his best wishes and a loving greeting in the name of our common Master.

Many of you are regular attendants at the Sabbath service. Your presence there is an inspiration to the pastor. He watches for you and misses you if you are detained away. Others by distance or various circumstances are prevented from attending regularly. We regret this, for it is a loss to you and to us; but our understanding sympathy and our prayers go out for you in your absence.

Our own physical condition has made it impossible for us to see you in your homes as often as we would so gladly have called. Your pastor believes you will understand this, and that you will know it is no lack of personal interest on his part. If it is a loss to you, it is a loss to him also. It is by these intimate personal contacts that our own lives are enriched.

The Master said, "Lo, I am with you always, even to the end of the age." Doubtless he is ever more lovingly near than we realize; but in these transforming, glorifying spring days, when he is working such miracles all around, we should be very conscious of his presence. Our hearts should grow big with love and tenderness for him and for all who are his.

As Seventh Day Baptists we have a history to be proud of and a religion that should fill our hearts with joy. Ours is the liberty of the gospel, the liberty which Christ intended when he repudiated arbitrary authority and external force and rested his cause solely on the power of truth over the mind and of love over the heart. We believe and teach that the soul of each individual should be a fortress dedicated to God alone, recognizing no other supreme authority. This is distinctive Baptist teaching. How much we have to be thankful for! How few Christians, comparatively, know anything of such liberty as his! Roger Williams rightly called it soul liberty.

The Sabbath truth is precious to our hearts; and the Sabbath is a sign of this very soul liberty: "It is a sign between me and you, saith the Lord, that ye may know that I am the Lord which sanctifieth you."

But many thousands of people are keeping the Sabbath who are under ecclesiastical oppression and who know very little of this soul liberty which is the very significance of the Sabbath. They are coming to realize this, too, and are reaching out their hands to us for help. Last year fourteen churches of these people asked and received admission into our General Conference. And now many other hands are being reached out imploringly to us from Australia, from India, and from South America. And this is sure to be even more so in the near future. These people are getting a taste of real Christian liberty—the true significance of the Sabbath itself. They will want more, and more.

Dear brothers and sisters, it is a time of crisis with us as a people. Christianity means service. Each special people raised up by God is for some special service. More calls for help, more opportunities for service, have come to us in the last year, perhaps, than in all the years of our previous history. What does it mean but that God is seeking to lead us out, and the time has come for us to work—to do the very work for the doing of which he called us out into his marvelous light?

Shall we fail God now? Or shall we rise up by his help and go forth to victory? Remember, all this requires consecration of heart and soul and purse and bank account. Nothing else and nothing less will accomplish what is needed just now. Our motto is "Onward and Upward"; and our slogan,

"Lead On, O King Eternal." Shall we ask God to lead, and then refuse to follow?

Three quarters of this Conference year are already past. The Onward Movement budget alone, which provides only for our work already established, and not for entering these new openings, is \$58,264.00. Of this only \$25,921.33 has been paid in.

You will readily see what this means. It means that unless just now by a new consecration of heart and of all our resources we rise up and heed God's call, we shall not only be unable to enter these new fields where God is calling us, but our present missionaries will be unpaid, and we shall be compelled to retrench our old established work. I repeat, it is a crisis—a time of testing. God has raised us up for a purpose, and he is calling us and is leading out. We must go "Onward and Upward" with him, or we will go backward, and fail him. We can not stand still.

Dear brothers and sisters, because I have stated to you these facts, do not think we doubt you, or question in our hearts what you will do. Our faith in you is unshaken.

Our leaders, too, in the General Conference work, have trusted you, and have gone forward with the work, incurring expenses which they have trusted you to meet. I write "trusted you"; but I mean "trusted us," for in all this I write to myself as well as to you.

God bless you, my dear fellow Christians. If we rise up, and by divine help follow God's "Onward and Upward" leadings, he will pour us out a blessing that will require an enlargement of heart to enable us to receive and retain it.

In Christian love,

Your pastor,

G. E. FIFIELD.

476 N. Washington Avenue,  
Battle Creek, Mich.,  
April 26, 1925.

Ohio voted "wet" in 1914 by 84,152; in 1915 by 55,408; in 1917 by 1,307; but it voted "dry" in 1918 by 25,759; in 1919 by 41,853; and 1922 by 189,472 (against wine and beer, with the soldier boys all home)!  
—Selected.

Two sorts of peace are more to be dreaded than all the troubles in the world—peace with sin, and peace in sin.—Joseph Alleine.

**GOD ANSWERS PRAYER**

E. S. MAXSON, M. D.

One Sabbath morning in the autumn of 1916 I attended worship in the fine Russian synagogue in Syracuse, N. Y. At the close of the service I lingered in the vestibule hoping to meet the minister of the congregation, who in this case was a cantor, or leader, who chants portions of the service. I was told that he did not speak much English, but I was willing to try to talk with him in German.

At last the cantor came into the vestibule, and I introduced myself. I told him I was not a Jew but that I kept the same Sabbath that the Jews kept; I was a Seventh Day Baptist. I also told him I had had quite a number of Jewish friends who had come to believe in Jesus through the study of the prophets. I especially mentioned Rev. C. T. Lucky, who by studying the New Testament in Greek at the University of Berlin had come to believe in Jesus.

I stated that we could know absolutely that there is a God because God answers prayer. Further than this, I was satisfied that Jesus was not an impostor because God answers prayer offered in his name. I stated to him that the noted Jewish surgeon of Syracuse, the late Dr. Nathan Jacobson, had told me he believed that Jesus might have been the Messiah. Finally, I promised him a copy of Dr. Franz Delitzsch's Hebrew translation of the New Testament, which is the best Hebrew translation of the New Testament that has ever been made.

Having procured a copy of the Hebrew Testament, I went to the cantor's home to deliver it. He looked at the book and said he could read it in about three weeks. Then he asked, "Can you tell me where I can get an English teacher?"

I replied, "I don't know; perhaps I could give you lessons in English. Would you give me lessons in Hebrew in exchange?"

He said, "Sure."

When the cantor came to my office, I showed him some of Dr. Harper's books which I had used years before in taking up Hebrew in Dr. Harper's correspondence course. He seemed pleased with the grammar, and added, "I will bring you some books."

Now the cantor had been a teacher of Hebrew with six teachers under him in a school in New York. He knew just how to

teach Hebrew to Jewish boys and girls, and he brought me some wonderful little books, just such as are used in teaching Jewish boys. He came regularly to my office, he giving me each time a lesson in Hebrew and I giving him a lesson in English in exchange.

One day he brought with him a niece, a well-dressed and intelligent young woman from a neighboring city, who came to see whether I was instructing him right in English. She thought I was taking a great deal of interest in the Jews. "Yes," I told her, "I should like to see the New Testament introduced into the synagogues." "That may come some time," she said. "It may not be in your day or my day." My reply was, "I hope it will come in my day."

Now while I was taking Hebrew lessons of the cantor, it so happened that I had a patient, a good Christian woman who was a member of a nearby Protestant Church. I told her about my Hebrew teacher and also told her that I was praying that he might come to believe in Jesus. I also asked her to pray for him. This she promised to do.

The lessons proceeded for some time. Finally, one day the cantor came in and to my great joy said that he thought before very long Christianity would be in the Reformed Synagogues, and then he hoped to get a position as assistant to a rabbi in such a synagogue.

Soon after I met my patient on the street and told her what the cantor had said. She replied, "I did just as you told me to."

The reader may remember that Jesus said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

The lessons with the cantor proceeded until we were both so occupied with other cares that it seemed necessary to discontinue them. The cantor went from Syracuse to a somewhat distant city. I know not where he is at the present time; but, if in the kindness of our merciful Father I am given a place in the home of the blest, I hope to meet there the cantor of the Russian Synagogue. May the doors of the synagogues open to welcome the New Testament and Jesus the great Messiah.

Syracuse, N. Y.,  
May 4, 1925.

**MISSIONS**

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

**A GOOD YEAR**

Since last Conference many of us have been endeavoring to push evangelism; and, as always, this effort has not been without good results. It is too early to sum up the results, but it is evident that it has been the best year from this standpoint in many years. We have had no general evangelist giving his entire time, I am sorry to record; but there has been a general effort in this direction on the part of many of our churches; and many have been gathered into the kingdom of the Master.

Some of us are already beginning to think about another year. This year's efforts should be only the beginning; next year should see greater things undertaken and accomplished. Below is given an article that expresses the sentiments of many of us. What Dr. Scarborough says about Baptists is equally true about Seventh Day Baptists. If we as individuals and churches give evangelism the emphasis Christ did, we too "will build Christ's kingdom, establish his churches, save ourselves, our preachers, our teachers, our denominational machinery, our orthodoxy, our institutions, from spiritual death and dry rot, get more money, men and members and save them to their highest and best, and in doing it save a lost world and put a universal crown on Christ."

**WHERE JESUS PUT THE EMPHASIS**

[The article below is from the pen of Dr. L. R. Scarborough. Jesus made evangelism the hope of the world. It is the hope of Seventh Day Baptists.—W. L. B.]

Jesus was pre-eminently an evangelist. He had all the characteristics, used all the methods, preached all the doctrines, possessed all the burning spiritual passion of the world's model soul-winner. His whole earthly ministry was God's emphasis on evangelism. He was God's fiery evangel to all the world for all ages. In these days God's people need to restudy Jesus, his methods, his spirit, his compassion as a win-

ner of men. We need to go back to him as our model.

**POINTS OF EMPHASIS**

Look at the points of emphasis on evangelism in Christ's earthly ministry:

1. His fore-runner was a great flaming evangelist, and his whole ministry and message was calling men to repentance and faith—the true soul-winner.

2. Jesus called his first preachers into the work of evangelists and put their first and primary task as that of "fishing for men." That was to be their highest and ever-present duty.

3. His first sermon and all the rest were pre-eminently soul winning messages.

4. His constant conduct was set to winning men and women everywhere—in upper rooms, by well curbs, roadsides, up a tree, on lake shore, on a dying cross—everywhere. "He picked up souls."

5. When he founded his Church he did it in an atmosphere of personal work; when he, Andrew and Philip went after the lost, and in Matthew 16 he gave it, his Church, an evangelistic basis—when he said it will be a mighty, conquering militant army, attacking and taking the gates of hell.

6. He gave the heart of his commission to his Church and people as evangelism—"Go make disciples of every creature, out to the uttermost parts of the world." He made soul-winning as the primal task of all his churches.

7. When he left for our eternal home-building, the first thing he put his Church to doing was a pentecostal revival and kept them at it till multiplied thousands were saved, baptized, and trained.

8. When he set deacons in his Jerusalem Church he demanded that they have qualifications for soul winning, "men of faith, of good report, of Holy Spirit enduement," and men out of whom he made two great evangelists—Philip and Stephen.

9. When he came back to save Saul of Tarsus, his biggest man, he made him a flaming missionary evangelist and sent him through continents, seas, persecutions, jails, to soldiers, Gentiles, Jews, kings, emperors, "the down-and-outs" and "the up-and outs," to win them to Christ.

10. His whole ministry method, passion, doctrines, promises, provisions of power for his people, the make-up of the machinery of his churches, were all set to the evangelistic note.

Jesus was primarily a soul winner. He put evangelism pre-eminent, primal, primary, and wants us to do it, too. I am chairman of two committees—one appointed by the Commission of the Unified Program of Southern Baptists and the other appointed by the Executive Committee of the Baptist World Alliance. The duty of both committees is to help the Baptists of the South and the world to re-emphasize evangelism as the primal matter of Baptists the world around—not to let up on information, inspiration, enlistment, enlargement, stewardship, money raising, institution-building, none of these, not at all—but for Christ's sake, our own sake, a lost world's sake, the truth's sake, to push, project, promote, put forward, first, primary, primal, pre-eminent, soul winning evangelism.

If we do we will build Christ's kingdom, establish his churches, save ourselves, our preachers, our teachers, our denominational machinery, our orthodoxy, our institutions, from spiritual death and dry rot, get more money, men and members, and save them to their highest and best, and in doing it save a lost world and put a universal crown on Christ.

With my deepest heart-beats I press this matter on Christ's children and friends everywhere. May the very soul-saving breath of heaven come burning from the heart of Jesus on his churches and people and give us a mighty worldwide revival. Oh, that it may begin now in our hearts.—*L. R. Scarborough, in Watchman-Examiner.*

#### TREASURER'S MONTHLY STATEMENT April 1, 1925-May 1, 1925

S. H. Davis, In account with The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand April 1, 1925.....	\$15,348 83
Haarlem Church and Sabbath School, China Mission .....	41 00
Exeland, Wis., Church, Missionary Society .....	25 00
Lost Creek Aid society, Dr. Palmborg and Dr. Crandall .....	25 00
A Friend, Cornelia Slagter .....	1 00
Pawcatuck S. D. B. Church:	
Missionary Society .....	5 00
Special .....	5 00
Washington Trust Co., interest credit.	56
Onward Movement, Missionary Society	813 07
Forward Movement:	
Georgetown Chapel .....	60
Boys' School .....	2 12
Girls' School .....	2 11
Missionary Society .....	17 79
New York Church, Missionary Society.	25 00
Detroit Church, Missionary Society...	18 50
Parallel Budget:	
Georgetown Chapel .....	11
Boys' School .....	50
Girls' School .....	53

Missionary Society .....	76
First Alfred Woman's Evangelical Society, Cornelia Slagter .....	10 00
	<u>\$16,342 48</u>
Cr.	
T. L. M. Spencer, April salary.....	\$ 83 34
R. J. Severance, March salary .....	83 34
William L. Burdick, March salary....	133 34
L. J. Branch, March salary .....	25 00
C. C. Van Horn, March salary .....	41 67
Ellis R. Lewis, March salary .....	50 00
R. B. St. Clair, March salary .....	125 00
George W. Hills, March salary .....	50 00
G. H. F. Randolph, March salary .....	33 34
Angeline P. Allen, March salary .....	25 00
H. Louie Mignott, March salary .....	35 00
Elizabeth F. Randolph, March salary.	41 67
Mrs. S. S. Powell, March salary.....	25 00
Rev. G. Velthuysen:	
January-March salary .....	134 00
Account January-March salary .....	41 00
Charles W. Thorngate, January-March salary .....	50 00
Lena G. Crofoot, January-March salary	25 09
William Clayton, January-March salary	25 00
Alfred Loan Association, account H. E. Davis' salary .....	12 00
Industrial Trust Co.:	
Draft, account salary H. E. Davis..	17 63
Draft, account J. W. Crofoot's salary	10 70
Bank of Milton, draft, account salary of Dr. George Thorngate .....	80 00
F. J. Hubbard, treasurer, special Tract Society .....	5 00
Treasurer's expenses .....	28 00
	<u>\$ 1,180 03</u>
Balance on hand .....	15,162 45
	<u>\$16,342 48</u>
Bills payable in May, about.....	\$1,000 00
Special funds referred to in last month's re- port now amount to \$18,481.53, bank balance \$15,162.45, net indebtedness \$3,319.08.	
	S. H. Davis, Treasurer.
	E. & O. E.

### RELIGIOUS TOLERATION IN CANADA

ELDER R. B. ST. CLAIR

There is not, as a rule, much religious toleration in the Dominion of Canada when it comes to the question of Sunday observance.

In Toronto, for instance, it is against the law to toboggan down the public slides in High Park on Sunday, and policemen have been stationed there to prohibit this very thing.

Exemptions for Sabbath keepers are unknown in Canada with the notable exception of the Roman Catholic province of Quebec. In this province since February 28, 1906, a clause permitting certain freedom to Sabbath keepers on Sunday will be noted. Its provisions will be found probably in articles I wrote for the SABBATH RECORDER some nineteen years ago, at the time of the enactment of the Lord's Day Act of the Dominion of Canada. This act went into force March 1, 1906, and provision was made that, if any province should make ex-

ceptions, etc., prior to that date, then the Dominion Act would be administered in that particular province in accordance with the expressed desire of its legislative assemblies.

The Protestant provinces, one and all, with Ontario at the forefront (Orange, or ultra-Protestant, to the core), declined to give Sabbath keepers the least consideration. Cease work on Sunday or go to jail was the ultimatum. And to jail many Sabbath keepers went for such heinous offenses as hoeing strawberry plants, etc.

But in Quebec, "the Italy of America," "the Rome of the New World," the possible location of his holiness the pope in case he should leave the eternal city, the "seat of the beast" in America, in this despised Quebec, considered hopeless by alleged liberty-loving Protestants of Ontario, came forth an exemption for Seventh Day Sabbatharians who did not wish to observe Sunday, which day some of our friends allege to be "the mark of the beast." Well, if so, it was being "passed up" by the Latin Catholics in Quebec and receiving strict enforcement by the Orange Protestants of Ontario. And Orangeism in Canada is equivalent to K. K. K.-ism in the United States when the question of Latin Catholicism is an issue!

But a bright light shines in one of the localities of the northwestern Canadian provinces, that of Saskatchewan. In that province at present resides our good brother J. A. Davidson. In a recent letter to the writer, he says:

"You ask what I am doing. Well, I am also endeavoring to build up the kingdom and am conducting a tailoring business to pay expenses. I am able to keep the Sabbath and keep my business open six days of the week by making an honest endeavor to live a clean, consistent life in honoring all of God's commandments. People here are convinced that it is perfectly all right to let me carry on for the simple reason that they know that Sunday observance has not a single leg to stand on, and it is to their interest to keep *maum* and raise no issue.

"Some few years ago, the provincial police undertook to stop me. I was summoned into court and fined by a magistrate with whom I had been fishing on a Sunday. But the populace rose up in indignation over it and put him to shame, so that he afterwards came and apologized for so doing and said he would never do it again.

"The people prepared a petition to present the honorable, the minister of justice of the Dominion of Canada, and likewise to his majesty's representative, his excellency, the governor-general at Ottawa, the capital of Canada. This petition was for the purpose of having me officially declared free from all stigma in the matter and was signed by all the Protestant ministers, the Roman Catholic priest, the Anglican (Church of England) priest, school principals, teachers, lawyers, doctors, mayor and members of the council, the sheriff, and all the prominent men of the town.

"So you see that there is no difficulty in keeping the Sabbath here. Any one coming to Canada who lives a good, clean, consistent life need not worry about not being able to keep the Sabbath. If one should get into a place where the Sabbath truth has not been known, he may be fined at the first, but he could not use the few dollars it would cost to any better advantage, for I have found, both times that I have been haled to court for the crime of Sunday work, far more benefit has come to the Sabbath cause than harm, and I have never begrudged the money."

Brother Davidson, who was for a while at Stonefort, Ill., is located in one of the provinces where the American element nearly predominates. His earlier experience with the law was, however, in the eastern portion of Ontario.

### A MESSAGE FROM THE ROBINSONS

WHAT DOEST THOU HERE?

There is a great possibility, if not a strong probability, that our *Lord and Savior, Jesus Christ needs you in the Argentine Republic*, because the following people may be self-supporting gospel missionaries:

Bricklayers, carpenters, cattlemen, dairymen, dressmakers, gardeners, horticulturists, high school teachers, music teachers, plasterers, plumbers, printers, public school teachers, shoemakers, storekeepers, tailors, etc.

Christians of all evangelical denominations are earnestly requested to think seriously, pray prevailingly, and work hard to achieve the greatest honor attainable during this life; i. e., to witness for Jesus Christ in "the regions beyond" where the Christ is not preached.

We have come to the time when spiritually-minded men of whatever calling are asking themselves the questions (with just as much reason as church pastors, rectors, elders, etc.):

Has God called me to this work?

Am I in the place, village, town, city, county, state, country where my influence is most needed?

If I have not yet felt the call to go abroad have I ever felt a definite call to stay at home?

If not, why should I stay here when millions sit in darkness?

"Ye are the light of the world." Lights are for dark places. Spiritually speaking, Argentina is a dark place in comparison with the United States. Physically beautiful and with a perfect climate (Buenos Aires means Good Air), combined with great natural resources waiting to be exploited, Argentina is calling for Christian men and women to "occupy till I come."

We expect to be in the Argentine Republic this year.

WILLIAM AND MADELEINE J. ROBINSON.  
*Santo Tomè, Corrientes,  
Argentina, S. A.*

### THE ILLUMINATING WORD OF GOD

SELECTED AND EDITED BY DEAN A. E. MAIN

*For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope. (Romans 15:4.)*

*Wherewith shall a young man cleanse his way? By taking heed thereto according to thy word. How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth! Through thy precepts I get understanding: Therefore I hate every false way. Thy word is a lamp unto my feet, and light unto my path. (Psalm 119:9, 103-105.)*

Lamp of our feet, whereby we trace  
Our path when wont to stray!  
Stream from the fount of heavenly grace,  
Brook by the traveler's way!

Bread of our souls, whereon we feed,  
True manna from on high!  
Our guide and chart, wherein we read  
Of realms beyond the sky!

Word of the ever-living God!  
Will of his glorious Son!  
Without thee how could earth be trod,  
Or heaven itself be won?—*Bernard Barton.*

*"I rejoice in thy word as one that findeth great spoil!"* How appropriate this seems to one who suddenly discovers in some passage a precious and hitherto unperceived significance. Were there no other proof of the inspiration of the Scriptures, their inexhaustibleness and perennial freshness, their response to study and meditation, their precise adaptation to varying human moods and needs would be enough to demonstrate that they are instinct with the very spirit of almighty God.

Pray and read and read and pray, for a little from God is better than a great deal from men.—*John Bunyan.*

One cause of the dullness of many Christians in prayer is their slight acquaintance with the sacred volume. They hear it periodically, they read it occasionally, they are contented to know it historically, to consider it superficially; but they do not endeavor to get their minds imbued with its spirit. . . . They do not regard it as the nutriment on which their spiritual life and growth depend. They do not pray over it.—*Hannah More.*

#### PRAYER

Spirit of the living God, who hast given us the word of truth that we may grow thereby, teach us how to use it wisely for our soul's health. We thank thee for prophets and holy men of old who foretold the glory of Christ. We bless thee for the record of his life and work which thou didst put into the hearts of apostles and evangelists to write. Give us thine aid, that we may read with reverence and love. Make thy warnings clear and thy truth effectual for our growth in knowledge and in holiness. Take thou of the things of Christ and show them unto us. Enrich our memories with helpful words. Fill our hearts with simplicity of faith and pure delight of hope, and give us the comfort of thy presence in study and in meditation day by day.

God thinks—and suns spring into shape;  
He wills, and worlds disintegrate;  
He loves, and souls are born.  
And loving is his only way  
Of bringing budded lives to bloom—  
Of changing night to day.—*Isabelle Ingalese.*

The conviction that Christianity is a failure is common to many great thinkers who haven't tried it.—*Minneapolis Star.*

## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH,  
CHESTERTOWN, MD.,  
Contributing Editor

### A COLLEGE PROBLEM

Every important problem that faces the outside world seems in some manner to be reflected as an important college problem, in spite of the college's reputation of being a little world of its own. Our age is distinctly materialistic. Not only the business world notices the fact, but the extreme influence of materialism has forced upon the college another difficult problem to be solved.

To gain knowledge for the sake of knowledge is rare and spasmodic. The student desires industrial training of some sort, and the college is scarcely prepared to train him for active entrance into a profession. The student struggles through trigonometry puzzling about its worth to him as an English teacher, or skins through chemistry suspicious of its value to him as a private secretary, and so down the line. The measure of success is impressed by parents too often in terms of dollars, and the student brings the unjust burden of material gain as the one duty he owes himself, his parents, and the world. The college is left to decide whether materialism will make of him a slave or a master. The growing importance of these institutions also leaves the colleges to decide the future problems of materialism through its training. Shall they train a continued worship of things material or shall they turn the interest of the young people to other fields? Shall they try to change the ideals that have been set up in the homes for material gain? Shall they teach a rational division of efforts between the importance of spiritual, intellectual, and material aims in life?—*T. C., in Salem College Green and White.*

### "THE PROFESSIONS AND OCCUPATIONS OF THE GRADUATES OF THE COLLEGES OF AMERICA"

[Recently there came to the editorial table a booklet bearing the title quoted above, which contained some unusual information about college men and women compiled by

Arnoud C. Marts of New York City. I am using some of his material by his express consent.]

This brochure has been compiled for the information of those who are interested in appraising the value of the contribution which the colleges of the United States have made to the development of this country. Information has been secured from 101 representative colleges, setting forth the occupations and professions of their graduates since the first class. These figures have been combined and tabulated and are given herein.

The colleges from which these figures have been received represent about 16 per cent of all the colleges in the United States, and the total number of years of their service represents about 16 per cent of the total number of years of all our present colleges. It would seem safe, therefore, to assume that the record of all our colleges could be approximated by multiplying the figures of the 101 listed below by 6.

#### TOTAL NUMBER OF GRADUATES

The actual graduates of the 101 colleges during all their history total 137,579. This would lead us to believe that all of our present colleges have conferred degrees upon about 825,474 young men and women. This is one of the most interesting facts developed by this study, indicating as it does a much larger number of college graduates than our colleges have been given credit for previously. The latest authentic estimate which has come to the attention of the compiler of this brochure was published in 1914 and gave the probable number of college graduates up to that time as 200,000.

#### EX-STUDENTS ALSO

These 101 colleges report that in addition to the men and women securing degrees 400,541 others have secured a partial academic training without graduating. This indicates that in all our colleges in addition to the 825,474 graduates mentioned above, 2,403,246 have partaken of the culture and training of our colleges to a lesser degree.

Too often this group of non-graduates is overlooked in appraising the service of our colleges. Many of these men and women obtained their partial education at great sacrifice and were consequently most appreciative of it. John Marshall is but one outstanding example of this group—a student



but not a graduate of William and Mary College.

In addition, we must bear in mind that many colleges have served America which no longer exist. The number which they have graduated and trained can not be estimated, but a statement in reference to the contribution of America's colleges would not be complete without mention of these colleges which were forced out of existence after noble service. The late President Harding was a student of one such school.

RECORDS SURPRISINGLY COMPLETE

The figures given by some of the colleges are necessarily approximations, as the records cover a period of 150 years and have not always been kept with a view to preserving the information requested in this study. For the most part, however, the facts have been dug out by college administrative officers with great care and can be relied upon as substantially correct. The amazing thing in this connection is not that some colleges could not give the information requested concerning the occupations of their graduates, but that so many colleges could and did give it. Evidently the American college is not merely a learning factory, grinding out impersonal training for any who might enter the classroom, but an alma mater indeed, keeping in touch with her far-flung family, observing their development with anxiety, and recording their achievements with pride.

The recent appointment of alumni secretaries by many colleges has stimulated the compilation of the records of alumni, and many colleges not now able to report on the number and occupation of their graduates will shortly be able so to do.

THE TABULATION

The occupations and professions of these college graduates are as follows:

Accountants .....	902
Architects .....	220
Authors .....	1,156
Bankers .....	1,803
Business executives .....	7,335
Chemists .....	1,294
Engineers .....	4,122
Farmers .....	3,439
Journalists .....	1,711
Lawyers .....	7,630
Merchants .....	3,887
Ministers .....	14,967
Missionaries .....	2,114
Physicians .....	5,353
Social Service .....	1,816
Teachers .....	28,679

College or university professors .....	4,303
College or university presidents .....	533
Housewives or managers of the home ....	23,415
Miscellaneous or unknown .....	25,114

Total .....137,579

THREE GROUPS COMPARED

There are three distinct kinds of colleges and universities in the United States, each with its own traditions and ideals,—the state or municipal university, the church or denominational college, and the non-sectarian or independent college. In order that new information may be had as to the distinctive fields of these three classes of colleges, the 101 colleges listed above have been grouped in these three classes and the comparative percentages of their graduates entering certain fields of work are given here-with:

Occupation	State	Church	Independent
Lawyers .....	.04½%	.05%	.05%
Physicians .....	.01½%	.05%	.02½%
Technical .....	.12%	.02%	.02%
Ministers .....	.01%	.17%	.10%
Teachers .....	.16%	.19%	.24%
Business .....	.08%	.11%	.07%

It should be noted that among the independent colleges are several colleges which are historically or by close affiliation church colleges, but actually are classed as independent, such as Oberlin, Vanderbilt, Boston, Colgate, etc.

PRESENT COLLEGE ENROLLMENT

An interesting feature of this study lies in the fact that there are enrolled in the colleges and universities of the United States this year approximately 602,000 college students, or 73% as many young men and women as have been graduated in the past 300 years. This is but one evidence of the new demand being put upon our colleges and an additional proof of the imperative necessity of strengthening and enlarging our educational facilities.

THE VALUE OF OUR COLLEGES

It is not the function of this paper to attempt an evaluation of the service which our colleges have rendered, for there is no exact measuring stick which can be used. One college dean has recently calculated that a college education is worth \$72,000; others will estimate the value from entirely different angles of appreciation. Suffice it here to venture the belief, after studying the records of these 101 colleges, that the cul-

ture, intelligence, and moral purpose of our college-trained men and women have been America's richest asset.

A FEW NAMES ON THE ROSTERS

The imagination is fairly thrilled by the names that appear in these alumni rosters and by the contemplation of what the training of these thousands has meant to civilization. Here is the name of a youth, Charles M. Hall, the organizer of the Aluminum Company of America, who invented the commercial process of manufacturing aluminum in his little college laboratory; and there are such names as Alexander Hamilton, Thomas Jefferson, U. S. Grant, R. E. Lee, Theodore Roosevelt, Woodrow Wilson, all trained in the classrooms of American colleges for the great parts they were to be called upon to play in the life of the world.

Here one college records the fact that 113 of its graduates became presidents of colleges, and there is a university which trained 8 boys who later became bishops of their church..

Great names appear on the alumni rolls of small colleges. Colleges with less than 500 students record such alumni as Elihu Root, Justice Joseph McKenna, A. B. Cummings, Champ Clark, Mrs. Stonewall Jackson, Charles G. Dawes, Maxfield Parrish, Benjamin Harrison, Mrs. James K. Polk, and others equally famous.

DEMOCRACY THE CHILD OF EDUCATION

There was a time, a few centuries ago, when ignorance and poverty and serfdom were universal. Emperors could not write, priests could not read the common prayers. Then the light of modern civilization was kindled in the newly founded universities of England. Learning was cultivated, scientific inquiry encouraged, and the "dark ages" were slowly rolled back to make way for a period of cultural enlightenment and of political democracy.

Education unlocked the gateway of our modern world. America is the fruition of that educational development, and her colleges and universities are in a real sense the most powerful agencies of the better civilization still to be. Fortunate is he or she who partakes of the training of an American college. Doubly fortunate are they who, by their service or their money, help to strengthen the colleges of this land for the unparalleled task before them.

THE WORK IN ARGENTINA

"Press on! Surmount the rocky steeps;  
Climb boldly o'er the torrent's arch;  
He falls alone who feebly creeps;  
He wins who dares the hero's march.  
Be thou a hero! Let thy might  
Tramp on eternal snows its way,  
And through the ebon walls of night,  
Hew down a passage unto day."

TO THE SAINTS IN CHRIST:

I regret to say that my wife's health continues unsatisfactory. Last January she was so ill that we feared for her recovery, but through prayer and anointing she was enabled to get up. However, her weakness was such that we prepared to send her to a sanitarium, when we discovered that the rates were prohibitive. Then in our perplexity we sought the Lord for guidance, and this is what my wife took from her promise box: "I am the Lord that healeth thee." Exodus 15:26.

Since then there has been a gradual improvement so that now she can eat almost anything. Her nerves, however, are in a bad condition, and we ask you to continue to pray specially for her, as something must be done soon unless the Lord restore her.

I am glad to say that I am well and strong and Mary Ellen is like a "Springle Jack."

With the advent of new neighbors, we were again molested by stones striking the iron roof of our house, but I am glad to say that this has now ceased.

Last February the annual carnival took place. This is a great holiday time for all South American Roman Catholic countries. Streets are illuminated and all classes join in the frivolity of the occasion. Men and boys dress in as comical, hideous, and vulgar ways as possible; girls and young women try to make themselves as pretty as possible. The whole affair is one in which people give themselves up to hilarity and recklessness. One young man whom we know was knocked down by an automobile, losing nine front teeth as a result. Rolls of colored ribbon paper one-quarter inch to one-half inch wide are thrown from the coaches and autos to the spectators, and vice versa. At the close of the doings, at about eleven o'clock at night, everybody is at liberty to squirt water through "teasers" (lead tubes) to the other fellow. Finally, a dance and other things that are worse usually terminate each day of the festival, which lasts for a week. This Roman Catholic festive

season observed just before Lent is one occasion where the "lust of the eyes, the lust of the flesh, and the pride of life" characterize the carnival as a thing of the world.

We read the other day that a prize fighter went to Rome with his manager, received the papal blessing, and afterwards remarked, "I believe this will bring me good luck and I hope to knock out the first one I encounter in the ring." This is the first time in history that a pope has blessed a prize fighter; and although calling himself the representative of the Prince of Peace, his actions foster the principles of war. See also the trouble Herriot is having with the cardinals of France.

Those of you who think the Roman Catholic Church is all right consider a little more of what I write. A man who lived in our home, and, with his wife, was a Roman Catholic before his conversion, lost his baby by death before he had time to have it christened. He wept bitterly, fearing the little one was lost for all eternity in misery, such being the teaching of the Roman Catholic Church. I am glad to say that this man, although more than once separated from his wife because of family rows, was reconciled more than a year ago, during which time they have lived together. Necessity compelled him to seek work elsewhere, and he soon sent the money for his family's traveling expenses. This is the Boos family, and we have just received an encouraging letter from the wife.

Another woman in this town became hysterical also because she lost her baby. The Trent Catechism declares that "infants, unless regenerated unto God through the grace of baptism, whether their parents be Christian or infidel, are born to eternal misery and perdition." (*Elliott's Delineation.*)

Last Sabbath night we held our first all-night prayer meeting, eleven being present. I typed topics for prayer, which lasted three hours, after which extemporaneous prayers lasted until five o'clock next morning. The following Monday morning I received a registered letter containing 320 pesos, about \$128, from a brother who is a member of our church in Misiones, this being his tithe. This was a quick answer to prayer made the previous week, before the all-night prayer meeting; and not being sure of the Lord's will I was considerably surprised, because immediately after visiting him last October, the president of the work in the Argentine

of another denomination also visited him, which people had for many years received his tithes; and I did not know whether he had been switched back; but, if "money talks," he is evidently loyal. The little church there is without a pastor; and if a young couple, anxious to consecrate their lives to the Master's service in this country, should feel impressed to offer their services, I am sure they could do a great work in the territory of Misiones. A man who can speak Swedish is preferable, as most of the influential members of the church are Swedes. Of course, it would be necessary to learn Spanish; and if the volunteers should not be able to speak Swedish, let them come anyway, as all here speak Spanish.

Another piece of encouraging news is that our Brother Mello, the first Christian man to greet me when we came to this town, and who has been one of the most faithful supporters of our work, is likely to inherit a fortune. We have been asking the Lord to send us money in order to build a church, establish an orphanage, a training college for young candidates for the Christian ministry, etc.; and it looks now as if the money were on the way, as we believe the brother referred to will be just as faithful with much as he has been with little. Pray that this inheritance, which is by no means small, may be protected from evil men.

A little while ago we received \$10 from a brother in the United States to be spent in Scriptures for the poor. Thank both the Lord and him.

With our united love and asking for your special prayers for my wife, I am,

Your brother in the Lord,

(Signed) WILLIAM ROBINSON.

*Santo Tomé, Corrientes,*

*Argentina, S. A.,*

*April 8, 1925.*

"The world is not to be carried by apathy. Souls are not to be saved by good wishes. Christ is not to be enthroned by cowards or deserters. Heaven is not to be gained by walking backward toward it. We shall not achieve sainthood by consorting with sinners."

If I were a missionary in Canton, China, my first prayer every morning would be for the success of American home missions, for the sake of Canton, China.—*Austin Phelps.*

## WOMAN'S WORK

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

### A CALL TO PRAYER

*Realizing that the success of our Onward Movement is imperiled by lack of funds and believing in the efficacy of prayer, we, the members of the Woman's Board, pledge ourselves during the remainder of the Conference year to remember in prayer, at the noon hour, our denominational interests; and we call upon all who are like minded to join us in this service.*

Come, my people, enter thou into thy chambers, and shut thy doors about thee.—Isa. 26: 20.

There is a place where thou canst touch the eyes  
Of blinded men to instant perfect sight;  
There is a place where thou canst say, "Arise,"  
To dying captives bound in chains of might;  
There is a place where thou canst reach the store  
Of hoarded gold and free it for the Lord;  
There is a place upon some distant shore  
Where thou canst send the worker or the Word;  
There is a place where God's resistless power  
Responsive moves to thine insistent plea;  
There is a place, a simple trysting place,  
Where God himself descends and fights for thee,  
Where is that blessed place? Dost thou ask where?  
O soul, it is the secret place of prayer!

We pray, O Lord, that we may find a place in thy vineyard where we can do something for thee day by day! We seek from thee the willingness to toil, the ability to watch, the power to pray. Amen.—*Record of Christian Work.*

### MONEY TALKS

After all is said that may be said about money, it has a few things to say itself.

Money is not the main objective in missionary work, but money often tells whether or not missions are the main objective of the life of an individual or an organization.

Where our money goes is at least a clue to the deepest interests of our heart.

#### HOW MONEY TALKS

*It may say:*

"Hold me and I will dry up the fountains of sympathy and benevolence in your soul, and leave you barren and destitute.

"Grasp me tightly, and I will change your eyes that they will care to look upon nothing that does not contain my image, and so transform your ears that my soft metallic

ring will sound louder to them than the cries of widows and orphans and the wail of perishing multitudes.

"Keep me, clutch me, and I will destroy your sympathy for the race, your respect for the right, and your love and reverence for God."

*Or it may say:*

"Spend me for self-indulgence and I will make your soul fat and indifferent to all except your own pleasure. I will become your master and you will think that I only am of importance and powerful."

*Or, it may say:*

"Give me away for the benefit of others, and I will return in streams of spiritual revenue to your soul. I will bless the one that receives, and the one that gives me.

"I will supply food for the hungry, raiment for the naked, medicine for the sick, and send the gospel to the benighted,—

"At the same time, I will secure joy and peace for the soul that uses me for these."

*Job's Testimony—*

"If I have made gold my hope, and have said to the fine gold, thou art my confidence; if I have rejoiced because my wealth was great, and because my hand had gotten much. . . . this also were an iniquity. Job 31: 24, 25, 28."—*Missionary Review of the World.*

### MINUTES OF THE WOMAN'S BOARD MEETING

May 4, 1925, the Woman's Board met with Mrs. A. E. Whitford. Others present were Mrs. A. B. West, Mrs. M. G. Stillman, Mrs. J. H. Babcock, Mrs. L. M. Babcock, Mrs. E. E. Sutton, Mrs. G. E. Crosley, Mrs. A. B. Lanphere, Dr. Anne L. Waite, Miss Phoebe S. Coon, Walworth, and Mrs. Shaw.

The president read from the Scriptures and Miss Coon offered prayer.

Minutes of the April meeting were read.

The treasurer's monthly report was read and adopted.

The corresponding secretary read correspondence from the World League Against Alcoholism, Department of Psychology, Clark University, Worcester, Mass., the Federation of Woman's Board of Foreign Missions of North America.

The president read letters from the following: Mrs. Ruby Coon Babcock, Battle

Creek, telling of a pageant prepared by the Young People's Board, that will probably be reported in their department of the SABBATH RECORDER; from the Federation of Woman's Boards of Foreign Missions of North America; and Mrs. W. D. Burdick, Plainfield, accepting the appointment of Mrs. Burdick as our representative on that board. She also read extracts from the annual report of the Woman's Foreign Missions Conference Report, telling of efforts being made to limit the sale of opium to that which is necessary for medicinal and scientific purposes. She read a reply to a letter she wrote to the Committee of Reference and Counsel, seeking a purchaser for the Mandarin's robe and the collection of Chinese coins owned by the board. The Committee of Reference and Counsel has no customer for our wares, and they are still on the market. Perhaps some reader of this may assist in a sale.

The problems of the Onward Movement were discussed at length, during which Dr. Waite suggested that a special call be made for daily united prayer by our women.

Acting on this, the following resolution was adopted by the board, and our editor was requested to publish it in her department of the SABBATH RECORDER:

Realizing that the success of our Onward Movement is imperiled by lack of funds and believing in the efficacy of prayer, we, the members of the Woman's Board, pledge ourselves during the remainder of the Conference year to remember in prayer, at the noon hour, our denominational interests; and we call upon all others who are like-minded to join us in this service.

Minutes of this meeting were read, corrected, and approved.

Adjourned to meet with the president in June.

MRS. A. B. WEST,

*President.*

NELLIE R. C. SHAW,

*Recording Secretary.*

More things are wrought by prayer  
Than this world dreams of. Wherefore, let thy  
voice

Rise like a fountain for me night and day.  
For what are men better than sheep or goats  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them  
friends?

For as the whole round earth is every way  
Bound by gold chains about the feet of God."

—Tennyson, "The Passing of Arthur."

May I have courage to ask large things  
from my Lord, for use in his kingdom.—  
*Bosworth.*

The prayer of Jesus for human brotherhood was not offered once for all, but continues through the centuries. It will not cease until it is fully answered in the developing business and industrial life of the world.—*Bosworth.*

"The time will come when large numbers of men will be so like in disposition to Jesus and will apply his principles so faithfully to all phases of life that they can also pray as effectively as Jesus did."

### HOME NEWS

BROOKFIELD, N. Y.—There were several quite encouraging points to be noticed at the quarterly business meeting of the church last Sunday. The treasury showed a comfortable margin, interest in denominational affairs was manifested, all were eager to revive the occasional union meeting with Leonardsville and West Edmeston, delegates are to attend the Central Association at De-Ruyter in June, and the pastor is to attend the General Conference at Salem, W. Va., in August.

Pupils will soon need to decide about attending Daily Vacation Bible School. The work will be just hard enough to be intensely interesting without being burdensome. Books will have to be ordered early in June.

We expect to have a baptismal service May 16. We hope for more decisions before that date.

WESTERLY, R. I.—The Woman's Aid society of the Pawcatuck Seventh Day Baptist Church gives the following outline of its work:

Our society has held eight regular meetings and three special meetings during the year, some of them in the parlors of the church, and some at the homes of members.

We have lost three members by death: Mrs. Herbert A. Babcock, Mrs. Ellen Lewis, and Mrs. J. Irving Maxson. Nine new members have been added to our list, making a membership of ninety-seven.

Our society has been divided into a group of circles, each circle taking charge of a supper during the year. Early in October

the Woman's Aid society and the S. D. B. society united in serving a banquet in our parlors to the Young Woman's Community Club and their friends. One hundred ninety-eight tickets were sold, and the affair was most successfully carried out.

On the first Tuesday in December the men of the church served a turkey supper which was well patronized.

We have made our usual contribution of two hundred fifty dollars toward denominational expenses, the sum being subscribed to the Onward Movement and distributed through that source. Twenty-five dollars has been sent to the Salem College Aid society, ten dollars to the Fouke School, twenty-five to the local People's Mission, and one hundred fifty dollars to our church, to be used in defraying church expenses. Our greatest expenditure for the year has been in providing new carpets for the church parlors and also for the pulpit, choir loft, and aisles of the audience room; this work was most satisfactorily done at a cost of \$682.75.

One of our greatest problems is to know the best method of raising money to carry on our work; this year we have held a series of chain teas, which netted us over one hundred dollars; we have had food sales, which seem one of the most satisfactory ways, as they are always well patronized. A portable bank has been carried to all of our meetings into which each one present put at least ten cents each time; when it was opened it was found to contain the surprising sum of sixty-four dollars. An apron sale was also profitable.

On the eighteenth of March we held a most enjoyable get-together luncheon at which sixty-four were present; each one carried whatever she wished to eat, and the plan worked out so well that we shall try it again sometime.

Cards and messages of sympathy have been sent to the sick by our visiting committee; letters have been written to the absent members; flowers and notes of sympathy sent to those in sorrow.

The president, Mrs. Clayton A. Burdick, has conducted a series of readings on China at the meetings, which have added to the interest.

This year marks the eightieth year of our existence as a woman's society for benevolent work, and we hope to hold a meeting in honor of our founding on May 26.

Eighty years is a long time to live, and we feel that we must have a birthday party.

Respectfully submitted,

JESSIE H. WOODMANSEE,

*Recording Secretary.*

### ALFRED'S LOYALTY BOND

[The following brief description of the bond offered Alfred's alumni appears in the *Alumni Association Quarterly* for April.—ED.]

The cut of the Loyalty Bond which was reproduced in the last issue of the *Quarterly* was anything but attractive. We scarcely blame you for not asking for a closer view. The document must be seen to be appreciated. It has a beautiful gold and purple background and the printing is legible and legal. It is as large as a paper towel and as enduring as a linen one. It is something to be proud of, both for its imposing look and for the moral backing its possession gives one. The feeling that a debt of many years is at last being paid off is worth many times ten dollars a year.

Let persiflage be allowed to obscure the real meaning of the Loyalty Bond, let us put the matter into plain English.

The Loyalty Bond is a promise to pay to the university, through the Alumni Association, ten dollars a year for five years. A coupon is cut from the bond each year and sent with ten dollars to the executive secretary of the Alumni Association. The money is applied as follows:

Three dollars pays the dues of the subscriber to the Alumni Association, including a subscription to the *Quarterly*.

One dollar, if the subscriber be eligible to the Twentieth Century Club, is forwarded to the secretary of the club, and covers the dues in that organization.

Seven dollars, or six as the case may be, is placed in a fund of the Alumni Association to be devoted to purposes as voted by the directors, most probably the increase of faculty salaries.

Don't leave this for the other fellow to do!

Be a brick and buy a bond!

Know what your sin is and confess it; but do not imagine that you have proved yourself a penitent by confessing sin in the abstract.—*T. L. Cuyler.*

## YOUNG PEOPLE'S WORK

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

### INVESTING OUR LIVES

Christian Endeavor Topic for Sabbath Day,  
June 6, 1925

#### DAILY READINGS

Sunday—Guide to investment (Luke 10: 25-28)  
Monday—Invest in service (2 Cor. 12: 11-21)  
Tuesday—Invest in character (2 Pet. 1: 1-11)  
Wednesday—Invest in missions (Matt. 13: 31-33)  
Thursday—Invest in God's work (John 9: 4)  
Friday—Invest in heaven (Matt. 6: 19-21)  
Sabbath Day—Topic: How should we invest our lives? (Rom. 12: 1, 2; 1 Cor. 10: 31-33. Consecration meeting.)

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

What is the main purpose of life? I believe this question is answered by the topic for one of our daily readings, "Invest in service." Sometimes when we feel discouraged, we wonder why we were placed here on this earth. God had a purpose in placing us here, and that purpose is service. We must first dedicate our lives to him; as Paul says, we must present our bodies a living sacrifice, holy and acceptable to him. Then we must serve him, and by doing this we serve humanity.

How can we serve? There are numerous ways. The kind of service depends upon previous training and ability. We should select the line of Christian work for which we are best fitted. A Y. M. C. A. man said to me recently that the world needs Christian business men—men who will apply the principles of Christianity in their business. This is only one of the many ways in which we can serve our Master. Young people, let us surrender our lives to him and then say, "Lord, what wilt thou have me to do?"

### A CORRECTION

The article entitled "How Make the Best Use of Summer Months," Intermediate Christian Endeavor topic for May 16, 1925, which appeared in the RECORDER of April 27, 1925, was erroneously ascribed to S. Duane Ogden. The author was Rev. James L. Skaggs. We apologize to the readers and especially to the author for this mistake. S.D.O.

### INTERMEDIATE CHRISTIAN ENDEAVOR

S. DUANE OGDEN  
Intermediate Christian Endeavor Superintendent  
Topic for Sabbath Day, June 6, 1925

WHY I BELIEVE IN GOD. 1 JOHN 4: 7-12, 19;  
ROM. 1: 20. CONSECRATION MEETING

NEAL D. MILLS

How fast the grass has been growing lately, and how big the leaves on the trees and lilac bushes are getting to be! What has caused it all anyway? We all know the answer. That is one of the strongest arguments for the existence of God that we have. We can't imagine how the world with all that is in it came about unless it had a Creator. Even if the Bible didn't tell us that God created the world, we would have to come to that conclusion.

But why does the warm wind blow and the rain come just when the grass and flowers and crops need them most? Why does the snow come to protect the roots and seeds in winter? Why do even our sorrows and disappointments turn out for the best in the long run? It must be God's purpose in it all. We don't always see why some things happen, but unless we are pessimists we believe that the world is growing better and that everything is working toward a great and noble end which is God's purpose.

Besides the evidences of God in nature we know in our hearts that God exists, just as we know that our own selves exist even though we never saw or touched our own souls. Many millions of people have believed in God. Could they all have been wrong? Did David Livingston, John James, and John Huss give their lives for a mistaken idea?

After all, these arguments do not completely prove the existence of God. We can not prove God any more than we can prove that our own parents love us. We know it and believe it without any philosophical argument to prove it. Christ taught us a great deal about God and what he wants us to do for him. The Bible reference for this topic tells us that God loves us and that we should love him and also our fellowmen, and help God to make the world better according to his purpose.

Thou canst not prove the nameless, O my son,  
Thou canst not prove the world thou movest in,  
Thou canst not prove that thou art body alone,  
Nor canst thou prove that thou art spirit alone,  
Nor canst thou prove that thou art both in one:

Thou canst not prove that thou art immortal, no,  
Nor yet that thou art mortal—nay, my son,  
Thou canst not prove that I, who speak to thee,  
Am not thyself in converse with thyself,  
For nothing worthy proving can be proven  
Nor yet disproven: wherefore then be wise,  
Cleave ever to the sunnier side of doubt,  
And cling to faith beyond the forms of faith.  
—Tennyson.

#### QUESTIONS FOR TALKS OR FOR DISCUSSION

What other reasons can you think of for belief in God?

Do you know any people who do not believe in God? What kind of people are they? Would you rather trust them or those who do believe in God?

Does history show that there has been a guiding hand making right come out ahead of wrong? Give an example.

### JUNIOR WORK

ELISABETH KENYON  
Junior Christian Endeavor Superintendent

#### SUGGESTIONS FOR JUNE 6

Across the top of one of the pages in the little booklets write "Following Jesus in Our Play," and let the juniors choose one of the verses in the scripture lesson to write underneath the picture, which may be a doll or a ball and bat—anything that suggests something with which the boys and girls play. Underneath the verse write in good big letters, "What Would Jesus Do?" If we are going to follow Jesus in play, we must be the kind of playmate he would be, we must play the kind of games he would play, we must play in the spirit he would play in were he here with us. So let the boys and girls write the names of games they think Jesus would play, the kind of playmate he would be, and the way he would play. The talk by the superintendent should come first; then let the juniors write whatever they want to in their booklets under the topics. Collect and examine them after the meeting.

Ashaway, R. I.

### NEW MATERIAL FOR CHRISTIAN ENDEAVOR SOCIETIES

MRS. EDNA BURDICK SANFORD

These are days when things are made realistic through dramatization. Two of our workers, Miss Myra Thorngate of North Loup and Mrs. Ruby Babcock of Battle Creek, have recently contributed an original

pageant and a play to enliven the interest in Christian Endeavor work.

The pageant, "The Challenge to Christian Endeavor," by Miss Thorngate, has been given twice by her home society and could be well adapted to the use of any society.

Synopsis: Mother of Christian Endeavor is sorrowing over the reports which have come to her—that she has had her day, her time is past, her race is run; while her listener, Spirit of Pessimism, agrees that these reports are true, relating the condition now existing among that class of young people who live for show and pleasure. Spirit of Optimism, up to this time a silent listener, chides her sister spirit for speaking thus and goes about to prove that Christian Endeavor has not been in vain by calling forth such characters as a Chinese orphan, a minister, a Christian mother, who testify how Christian Endeavor work has shaped their destiny or ideals in life.

But Pessimism calls for further proof that Christian Endeavor has not seen its brightest days and asks about the young people of the present day; whereupon the Spirit of Optimism calls for the testimony of teacher, college girl, and doctor.

Pessimism is almost persuaded but still inquires into the future prospects. The following characters, Call of the World, High School Student, and Church, appear; and each in turn pleads before Mother of Christian Endeavor not to fail, for the need is greater than ever before, and to send out young people fit for the Master's work.

After these demonstrations of what Christian Endeavor has done, is doing, and still promises for the future, Mother of Christian Endeavor bids dull Spirit of Pessimism depart, a new faith is instilled within her and a desire to accomplish even greater activities, to ever be true to her motto, "For Christ and the Church." (Songs are interspersed throughout the pageant.)

The play, "It happened in Liuho," written by Mrs. Babcock and presented by the Battle Creek society, calls for fifteen to twenty characters. The scenes are as follows:

- I. Dr. Palmborg and Dr. Crandall make out their annual report.
- II. Friends from America visit the mission.
- III. The bombardment and escape from

the mission. Dr. Crandall and Miss Burdick refuse to leave their patients, but finally all are taken to Shanghai except two Chinese men who volunteer to stay at the hospital.

IV. Reconstruction, new work, and some encouraging features.

It is quite evident that the author has done much research work, gaining material from letters from missionaries, reports, etc. These facts she has artistically woven into her play, making it not only realistic but entertaining. The spirit of the missionaries in solving some of the many problems constantly confronting them, the loyalty to their work, the appreciation felt for their devoted friends in the homeland are strongly pictured in the various scenes. This play might be given by any Seventh Day Baptist organization interested in missionary work. When given at Battle Creek, the proceeds were sent for reconstruction work at Liuho. Other societies might follow their example. Use your home talent, have a good time, and help Liuho.

Either pageant or play may be loaned to any society upon request.

*Little Genesee, N. Y.*

### HOW THE SABBATH CAME TO ADVENTISTS

ELDER R. B. ST. CLAIR

In *Pioneer Stories of the Second Advent Message*, by Elder Arthur Whitefield Spalding (1922), published by the Southern Publishing Association (Seventh Day Adventist) of Nashville, Tenn., the following appears:

#### THE SABBATH

"To begin this story, we must go back to the spring of 1844. In the town of Washington, New Hampshire, there was an earnest company of Adventists. They were not satisfied just to believe for themselves that Jesus was coming next October: they must have their neighbors know it and persuade all they could to join them in getting ready for him.

"One day the young lady who taught school in the village announced that her mother was coming from New York to visit her. Of course they were all very glad to see this lady, whose name was Mrs. Rachel Preston, and they made her feel very much at home among them. And it was very nat-

ural as they talked with her that the hope that was in their hearts should come uppermost. So Rachel Preston had not been there a day before she knew that they were eagerly looking for the Lord Jesus to come. After she had listened to their arguments and explanations, she said quietly, 'I think you are right. Now I want to ask you one question. Why do you keep Sunday for the Sabbath?'

"'Why,' answered William Farnsworth, 'isn't it the Sabbath?'

"'No, indeed,' said Rachel Preston. And then she took her Bible as they had taken theirs to teach her the message of Jesus' coming, and she taught them the truth of the Sabbath. For Rachel Preston was a Seventh Day Baptist, and the Seventh Day Baptists had kept the Sabbath for hundreds of years.

"After hearing what Rachel Preston told them, the Adventists were much concerned about their duty in this matter. William Farnsworth kept the next Sabbath; Frederick Wheeler and others soon followed, and so began the first Sabbath keeping among the Adventists.

"Then came the great disappointment on the twenty-second day of October. Still some in the little company continued to keep the Sabbath. One of these was a minister named T. M. Preble. He was a very eloquent man, and the Adventists far and wide thought very much of him. After the disappointment, he made up his mind that the Sabbath should be brought to the attention of the Adventist people more widely. So he wrote about it, and his article was published in an Adventist paper called *The Hope of Israel*. This was in February, 1845.

"Joseph Bates received a copy of this paper, and read what Preble had to say about the Sabbath. He set to work to study it, and he made up his mind that the seventh day was the only day God ever set apart for the Sabbath, and therefore that it was the Sabbath still.

"But he wanted to see the brethren and sisters who first began to teach it; so he took a journey from his home in New Bedford up to Washington, N. H. There he met the Sabbath-keeping Adventists; and studying the matter with them, he became very sure that the Sabbath truth was one God meant the Adventist people to know

and receive. Back, therefore, he went to New Bedford, full of the great news.

"The next day after reaching home, as he was crossing a bridge over a nearby stream on his way to visit friends, he met an acquaintance, Captain Hall.

"'Good morning, Captain Bates,' sang out Captain Hall, 'what's the news this morning?'

"'The news is,' answered Captain Bates, 'that the seventh day is the Sabbath of the Lord.' And he began to tell his friend what he had learned. Captain Hall went straight home, called his wife, and they began to study the question. It was not long before they came to the conclusion that Captain Bates was right, and they began to keep the Sabbath too. (pp. 237-240.)

"Joseph Bates had come up for a conference at Topsham, Me. It was in November, 1846, over two years after the disappointment. . . . At this time Mrs. White did not see the importance of keeping the seventh-day Sabbath, which Joseph Bates urged. (pp. 269, 270.)"

Mr. Spalding here relates a vision Mrs. White had some three weeks after the conference, in which she saw the heavenly sanctuary and the ark of the covenant therein. She saw the Sabbath commandment encircled with a very brilliant light. Mr. Spalding then continues:

"After she had this vision, the matter seemed different to Mrs. White. She had been keeping Sunday and thought it didn't matter much which day was kept. But now she and James White, her husband, began at once to keep the Sabbath and to study this truth in the Bible. (p. 277.)"

Seventh Day Adventist general conference president, Elder W. A. Spicer, has this to say upon page 244 of his book, *Our Day in the Light of Prophecy*:

"In March, 1844, he (Frederick Wheeler) began to keep the true Sabbath at Washington, N. H. . . . From that small beginning has grown the movement of Seventh Day Adventists."

Elder J. N. Andrews, at page 506 of his *History of the Sabbath*, writes thus:

"The Sabbath was first introduced to the attention of the Adventist people at Washington, N. H. A faithful Seventh Day Baptist sister, Mrs. Rachel D. Preston, from the state of New York, having removed to this place, brought with her the Sabbath of the Lord. Here she became in-

terested in the doctrine of the glorious advent of the Savior at hand. Being instructed in this subject by the Adventist people, she in turn instructed them in the commandments of God, and as early as 1844 nearly the entire church in that place, consisting of about forty members, became observers of the Sabbath of the Lord. The oldest body of Sabbath keepers among Adventists is therefore at Washington, N. H."

Another well known Adventist, Elder J. N. Loughborough, in his *Great Second Advent Movement* on page 249, tells us:

"During the 'midnight cry' in 1844, the Lord began to lead the minds of his people to the keeping of the seventh-day Sabbath. This doctrine, among Adventists, arose on this wise: Mrs. Rachel Preston, a Seventh Day Baptist, moved to Washington, N. H., where there was a church of Adventists. She accepted the advent doctrine, and that church, composed of about forty members, through her missionary labors accepted the Sabbath of the fourth commandment."

According to *The Midnight Cry*, of September 5, 1844, persons in different parts of the country were "exercised" over the matter of keeping the Sabbath of Christ.

The SABBATH RECORDER, the Seventh Day Baptist journal, in its issue of June 13, 1844, comments thus upon the situation:

"We learn from several sections, that considerable numbers of those who are looking for the speedy appearance of Christ have embraced the seventh day, and commenced observing it as the Sabbath. There are several reasons why we are particularly gratified to learn this fact. Although we do not feel at liberty to fix any time for the coming of the Lord, we do feel at liberty to suggest that the best preparation for that event is to be found in a love for the truth and obedience to it. 'Blessed are those servants whom the Lord, when he cometh, shall find so doing.'"

Mrs. Rachel Preston was a member of the First Verona (N. Y.) Seventh Day Baptist Church, according to Elder Andrews' history. The Seventh Day Baptist records bear similar testimony.

We come of a long-lived stock, and we're glad of that, as we'd like to be here, if possible, to see the movement started by President Coolidge to pry supernumerary federal employees off the pay-roll in actual operation.—*Ohio State Journal*.

## CHILDREN'S PAGE

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

### JESUS AND PLAY

ELISABETH KENYON  
Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
June 6, 1925

#### DAILY READINGS

Sunday—Play that destroys us (Luke 8: 14)  
Monday—Health in sport (1 Cor. 9: 24, 26)  
Tuesday—A lesson in racing (Heb. 12: 1)  
Wednesday—Finding friends in play (Prov. 18: 24)  
Thursday—Learning fair play in play (Lev. 19: 14, 15)  
Friday—Learning one's true worth (Gal. 6: 3)  
Sabbath Day—Topic: Following Jesus in our play  
(Luke 5: 27-29a; Rom. 15: 1-3. Consecration meeting)

EVALOIS ST. JOHN  
A Friend of the Juniors

How many of you boys and girls have ever played "Follow the Leader"? All of you, I am sure. And it is great fun, too, isn't it? Only yesterday I watched a group of boys. They jumped over hedges, climbed the street-sign pole on the corner, did three handsprings, and so on.

Now every one, young and old, is playing the game—your father and mother, your grandfather and grandmother, your aunts and uncles, and cousins.

"Well, I know my grandmother isn't; she's too old," some of you may say. But she is nevertheless, and she started away back when she was just a tiny girl. It was her father and mother who first told her about this Leader—Jesus Christ—and she has kept on playing the game and will follow till the very end.

The object of the game, as every one knows, is to do whatever the leader does. Now we know very little about Christ's boyhood, but we do know that every normal boy and girl loves to play, and so we think that Christ played with his brothers and sisters and friends in that little city, Nazareth. However, there is one sentence in the Bible which tells a good deal about him as a boy. Perhaps you have never noticed it. When Christ became thirty years old he was baptized, and his heavenly Father, looking down

on him, said, "This is my beloved Son in whom I am well pleased." If a boy goes through life, playing with brothers and sisters, helping in the home, and then when he is ready to leave that home and begin for himself, his father can say, "He has been a good boy; I'm pleased with him," don't you think that boy must have been a good boy?

What kind of playmate was Jesus? Am I such a playmate? Shut your eyes for a moment and think hard.

A little friend of mine was building a bridge of blocks. Again and again they fell down. At last he gave them all a kick and said a bad word. I looked at him, and what do you suppose he said?—"That's what William does when he gets mad." Do you know any small boys who have "big Williams" for brothers?

Did you ever hear anyone say, "Me first! Me first!" We had a party at the church yesterday and it was the hardest work to start a game, for everyone wanted to be first. John and James, two of Christ's disciples, asked to be first and Christ answered, "Whosoever would become great among you shall be your minister." Again Christ girded himself with a towel, poured water into a basin, and washed his disciples' feet. No disciple had offered to do it lest he be thought less honored than the others. We can't all be first in the game. We can't all become captains of the football team, or pitchers on the diamond, but we can each play our little part in the best way. There is always room on the side lines to cheer and shout encouragement to the players.

Out in the street some boys were playing kick the can. By and by I heard everyone yelling at once. Sam shouted, "It isn't fair!" Bill answered, "It is!" "You didn't give us time," called another. Everyone had something to say, and then Sam shouted again, "I won't play unless you start all over again." No one could agree, so one by one they went off to pout over the trouble. Trying to have our own way makes lots of trouble, doesn't it? Did you ever hear anyone say, "Well, if I can't do it my way, I won't play"? We hate to give up. Jesus did not find it hard. Once he prayed to his Father in heaven to let him do his own way, but he added these words in his prayer—"Nevertheless, not what I want to do, but what you want me to do." And then he

gave up his own way because he was sure of what his Father wanted him to do.

It is during our playtime—our girlhood and boyhood—that we lay the foundation for our womanhood and manhood. Let us be the kind of playmate Christ would be—*clean, fair, honest, kind.* Let us play the game.

Hudson, N. Y.

### AFTER CHURCH SERVICE

After we've said our prayers and sung  
And heard the Lord's own words,  
We go outside through our church door  
And hear the chirping birds.

We know that God is glad we came  
To his house all the way,  
And we know he walks home with us  
And stays there every day.—*Selected.*

### FISHING

EUPHEMIA L. GREENE

On that balmy April morning  
Ere the sun had kissed the hills,  
Rose our lads with faces beaming,  
Knowing naught of earthly ills.

Long had waited rod and fishhook  
For this day of coming bliss—  
When th' "fishing law" would perish—  
For a boy, what joy like this!

Knew they ev'ry pool and cranny  
Where the speckled beauties roam  
In that laughing, gurgling streamlet  
Flowing by their cottage home.

So with eager step and happy  
Frank and Lewis sought its side  
Where the brooklet's sweetly singing  
To the robin and his bride.

But a broader field of action  
Lures their brother, strong and bold;  
So he climbs the sturdy mountain  
Seeking other scenes than old.

Where the trout, his fancy pictures,  
Thrive in numbers rich and rare,  
Waiting but an invitation  
Anglers' bait to quickly share.

Notes the wild flowers, 'frights the sparrow  
As he quaffs the mountain breeze,  
Views the wayward Little Hoosick  
Winding northward to'rd the seas,

Till the music of that water  
Falls upon his eager ear,  
Drops his hook, then waits expectant,—  
But alas, no trout appear.

Threads his way through tangled thicket!  
Oh, what beauties in this pool!  
But more coy than youthful maiden  
In a country district school.

Each succeeding disappointment's  
Followed closely by another  
Till he sadly seeks the home-stream  
And there meets each little brother.

With a string of speckled beauties  
And a joyful "fishing story"  
Of th' wondrous luck in home brook,  
Full of boyish pride and glory.

So cast your hook in the old home brook  
Where fishing is no fraud  
If you would win the day, my lad,  
Nor seek for fame abroad.  
Berlin, N. Y.

### MY GRANDMA USED TO SAY

"Blessings brighten as they take their flight."  
Ask your grandma what she thinks my grandma meant. MRS. T. J. VANHORN.

### FORTUNE NUMBER SEVEN

Many a mile you'll ride  
Without a horse or a guide.

Friend: "I say, Patrick, why are you in such a hurry with your painting?"  
Patrick: "Well, you see, I want to finish this fence before the paint gives out."—*Youth's World.*

### YEAR'S REPORT OF BOULDER, COLO., CHURCH

(Compiled from Pastor Coon's report by the church clerk)

July 6, 1924. Report of the pastor of the work with the Boulder Church during the months of April and June (May being spent on the field). I wish to hereby express my most hearty thanks for the very gracious manner in which a leave of absence was granted me so that, together with my family, I could attend the commencement exercises of Milton College. We were absent from the church two Sabbaths and traveled by auto, during the time we were gone, some 2,416 miles. It was a busy time, much enjoyed by us. I preached in the Milton church on Sabbath morning, June 14.

Sabbath afternoon, April 19, I preached to our people in Denver. Aside from the calls made on the Wisconsin trip, I have made 35 visits and calls. May 31, the annual Roll Call service was held in the church in connection with the Covenant and Communion service. I wrote more than thirty

personal letters to nonresident members in behalf of the church. I was able to be at home in time to conduct the service.

October 5, 1924. Since my last report, I have spent but one month in the service of the Boulder Church, the months of July and September having been spent in missionary work on the Colorado field. August was an exceedingly busy month with us. Aside from the regular pastoral work, we made several trips with various members of the church and entertained much company at our home. On the last Sabbath, August 30, we were favored with interesting reports of the late General Conference, given by Professor Ray Rood and his wife and by Professor Hosea W. Rood.

December 31, 1924. For the months October, November and December, I have delivered 19 sermons and addresses, have conducted 13 prayer meetings, and made 128 calls. During the quarter I have preached five times to the Denver people. In each of the thirteen prayer meetings, we have considered our special beliefs and the history of the Sabbath. Considerable interest has been shown in this work, and we plan to continue it. Five people have united with the church.

From the annual report read January 1, 1925. This report includes but nine months of the past year, as that comprises the time I have spent in the services of the Boulder Church. It is with a feeling of praise and thanksgiving to our heavenly Father for his great mercy and goodness that I present this report.

While there are those who excuse themselves too easily from church attendance, our services have been well sustained. The Sabbath school has been kept up with good interest during the year. I find that I have delivered 48 sermons and addresses, and have driven the car 8,800 miles. Nine of these sermons I preached to our people in Denver, where we frequently have half as many in attendance as we have at our morning service in Boulder. The pastor has been greatly enheartened for the missionary work on the field by the very practical interest shown by some of our members in that work. We are especially grateful to the many who have spoken words of appreciation and performed deeds of kindness that have helped us so much. We wish to heartily thank the church for the gift at Christmas time which made possible the

purchase of the dishes we so much needed.

At the beginning of the year we had 104 members. During the year not one of our members has passed from this life. Five others have united with us by letter. Two have taken letters to join other churches, and two have withdrawn their names on account of not keeping the covenant of the church; so our gain is but one. If it takes over a hundred members a year to gain one new member, how long will it be before we have two hundred names on our roll? Let us resolve, let us determine, let us plan, let us work and pray in harmony with the Master's will to bring more souls to Christ and the church in 1925 than we ever have before.

April 5, 1925. I delivered an address in Buckingham Hall on the subject of Abraham Lincoln before the Woman's Relief Corps and the Grand Army of the Republic. I have delivered 16 sermons and addresses, conducted 13 prayer meetings and 8 young people's meetings during the past quarter. Visits and calls made 199.

The church has not missed a single prayer service during the fall and winter up to the present time. In each of these meetings we have considered some special phase of our denominational doctrines. We have studied a number of our Sabbath tracts as well as the Seventh Day Baptist Handbook and parts of the Seventh Day Baptist Church Manual.

For two months the pastor has spent an hour each Sabbath afternoon in Bible readings and study with our young people. They have studied together the "Sabbath Catechism" by Mrs. Willard D. Burdick and also the subject of baptism as it is presented in the New Testament. They are now considering the subject of prayer as it is given in the Bible.

Very commendable interest has been shown in all of these services. On March 28 we were made happy in administering baptism to five of our young people: Geneva and Francis Saunders, Oletha Wheeler, Newell Sweet and Elwin Maxson. The following week they were received into the church. Let us hope and pray that there shall come into all our hearts a deeper feeling of grace and into our lives evidences of more devotion and greater consecration to our Master's cause.

Your affectionate pastor,  
D. BURDETTE COON.

#### THE BOULDER SABBATH SCHOOL

The Sabbath school of the Seventh Day Baptist Church of Boulder is enjoying a fine attendance and good interest, the average attendance nearly equaling that of the morning preaching service. Mrs. Maud Irish acts as secretary and Ray Rogers as treasurer. Beth Wheeler is chorister and Margaret Saunders, organist. A chorus of young people assists with the music.

The membership of the Sabbath school is divided into eight classes, three of these comprising the primary department with Mrs. Myrle Saunders as superintendent and Mrs. Geneva Hummel, Mrs. Erford Sweet and Mrs. Clara Rasmussen as teachers. Mrs. D. B. Coon is the teacher of the Boys' Class, and the girls whose ages average around fourteen years are taught by Mr. J. Lysle Maxson. Paul Hummel has the older girls, while the middle aged men and women are under the leadership of D. M. Andrews. The Bible Class has for a long time had Mr. Landrum as its teacher.

Mrs. Coon's class of boys has been doing good work memorizing Bible verses and learning the books of the Bible. On March 31, Francis Saunders and Newell Sweet were presented with Bibles for especially good work.

On the last Sabbath of the third quarter last year, "three birds were killed with one stone" by combining the quarterly review, Rally day, and Promotion day. The program was largely given by the children, led by a committee composed of the primary superintendent and the primary teachers. The same committee, with Mrs. D. B. Coon, prepared the Christmas entertainment which was given at the church on Christmas eve. The program was followed by "treats" for all.

HERBERT W. SAUNDERS,  
*Superintendent Sabbath School.*

#### THE MISSIONARY SOCIETY

The Boulder Women's Missionary Society is still on the map with about thirty-five members. Several of these are nonresidents and of the remainder about eighteen are active members. However in special calls for work or help in other ways, the entire membership usually responds. In some respects our society is handicapped in that we have so many among us who, for health and other reasons, stay for a time but do not locate here permanently. Nevertheless we have a loyal band, wide-awake and active.

Two of our members, Daisy Furrow and Pearl Armitage, have charge of the Mesa Vesta Sanitarium for tubercular patients several take university students as roomers and boarders; Mrs. Mina Coon assists her husband in his store; Mrs. Ethel Sutton is assisting in a housefurnishing establishment; Gladys Coon nurses at Fitzsimmons Hospital in Denver, while Tacy cares for an invalid here in Boulder. Mrs. Cordelia Coon accompanies her husband for three months each summer on his missionary trip, and several others do outside work of various kinds. It can be seen that our women are not idle.

For some time our society has been divided into two Circles. On the first Wednesday of each month, the whole society meets for a business and program meeting. The Circles alternate in having charge of the arrangement of the programs for these meetings. On the third Wednesday the Circles meet separately for work. Each Circle has two members appointed for each month, these two women to secure and arrange work for the work meetings. A secretary-treasurer from each Circle keeps a record of work done and money earned and reports at the general meeting. We find that by this plan our women feel more responsibility and interest.

Last November we held our annual bazaar at Long's Seed Store, and just recently we held a cooked food sale. One of the Circles had an apron sale in connection with this, the other Circle selling homemade candies. Both of these affairs were very successful.

We have a very efficient social committee composed of the younger women and have had a number of church socials and other interesting affairs of a social nature during the year. The last was an old-fashioned "house-warming" at the fine new home of D. M. Andrews and wife. With games, contests, etc., a very enjoyable evening was spent. A solo by Erlow Davis and plantation songs by the Davis quartet were greatly appreciated.

We have had no rain or snow to speak of since September; so we shall not feel as sad as usual to part with our pastor and his wife as they start, May first, on their work on the field. For their departure each year invariably brings rain and plenty of it! And rain is badly needed.

MARGARET S. HUMMEL, *Secretary.*

## NEWS ITEMS

In addition to these reports from the different departments of the church, the clerk will put in a few news items.

We look forward to the summer time, for it usually brings old friends and acquaintances for a few days or weeks. The last summer was no exception. Mr. and Mrs. Charles Saunders and daughter, Mary, of Alfred, N. Y., who were spending some time with their daughter and sister, Mrs. W. M. Jeffrey in Denver, visited Boulder friends during last July. The Saunders family lived here for several years, and they have never ceased to seem a part of us. We were indeed glad to see them again.

Mr. and Mrs. Hosea W. Rood of Milton, Wis., spent several weeks here visiting with friends and relatives and getting acquainted with the little great-grandson who had come clear from Dallas, Texas, to inspect his great-grandparents.

With Mr. and Mrs. Rood came Professor Ray Rood and wife and son, Wayne, who spent a few days here before going on to their work in California.

Our China missionaries, Eugene Davis and family, and Mr. and Mrs. George Thorngate and son, stopped here a few days on their way to the coast last September. They had charge of the Sabbath morning service, and that evening a reception was held for them (and also for Mr. and Mrs. Rood) at the home of the pastor. It was pleasant to spend an evening with them and to hear them speak of their hopes and ambitions for the work awaiting them in China.

The annual church dinner was held as usual on New Year's day in connection with the annual business meeting. The dinner was given at the church this year and was served cafeteria style in the audience room. It proved very enjoyable, owing largely to the splendid committee having it in charge, Mrs. Ayars, Mrs. Coon, and Mrs. Hummel.

We are glad to welcome back Mrs. Ethel Sutton, who has been spending the past year assisting in the work at Fouke. If she was as interested and enthusiastic a worker there as she has always been here, she will be greatly missed at Fouke. Mrs. Florence Burdick having resigned her place as leader of Circle No. 1, it is hoped that Mrs. Sutton can be prevailed upon to take her place.

Mrs. Vars, the leader of Circle No. 2, has been absent from Boulder for several months but will soon return.

Elder and Mrs. Wheeler are about as usual. They are able to attend church services quite regularly and are as interested in the work of the church and all that pertains to it as they ever were.

The church was recently cleaned, as usual, by a small but enthusiastic "bunch," Pastor Coon, Mrs. Coon, and Beulah, making a good working third of the party. Mrs. Coon even had the day for cleaning set ahead for fear she would miss it if it were put off until May. This seems a highly commendable spirit—all the more so because extremely unusual!

Pastor Coon and his good wife have just started out for a month's missionary work on the field. They intended to visit Denver, Loveland, Fort Collins and Elkhart, where, if it seems practicable, meetings will be held for a week or so. The church will feel a little lost without them. Pastor Coon is a faithful leader and looks well after the interests of his little flock here. He has been giving us especially good and inspiring sermons since the first of the year, and it will be hard to get along without a regular pastor. However, the Boulder Church has had considerable experience in getting along without a pastor for some weeks, and doubtless will rise to the emergency, as it has done so often before. At a meeting of the Advisory Committee held just before the pastor went away, it was decided to ask different individuals or families to take charge, arranging the names alphabetically. The following list was made out for the month of May.

May 2—Mr. and Mrs. D. M. Andrews, Mrs. Lillie Ayars.

May 9—Mrs. F. O. Burdick, Mrs. Florence Burdick, Mrs. Bigelow, Miss Gertrude Burdick.

May 16—Mrs. Mina Coon, Mrs. Helen Wheeler Crews, Misses Tacy and Beulah Coon.

May 23—Mrs. Alice Davis, Miss Daisy Furrow.

May 30—The "Four Hummels."

From past experience we are sure of five good, inspiring services during the month of May.

L. R. W.  
Church Clerk.

"Doubtless you have noticed that one usually regards as the wise men those who agree with him."

## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### SABBATH SCHOOL AT BOULDER

Last September I had the pleasure of attending two or three sessions of the Sabbath school at Boulder, Colo., and I was much pleased with some things I saw and heard—the good spirit manifested in the exercises. Though small in numbers both young and old seemed as much concerned with their lessons as they could with ten times as many. Some time ago I asked Mrs. Mary Andrews, wife of Darwin M., and daughter of our aged patriarch of Boulder, Rev. Samuel R. Wheeler, to write for me something of a story of the school, which she has done as follows:

"Our Sabbath school here in Boulder was organized, I think, in 1893—thirty-two years ago. That was when we came here, but a small school was already started. We had, at first, two classes, perhaps three. We have now a regular attendance of thirty-five or forty, which is as large as it has ever been. There are two adult classes and six for the young people and children. It speaks well for the faithful work of our pastor and teachers that five of our children have recently been baptized and have joined the church, while two or three others are thinking of taking the same step.

"Several of the children have earned Bibles by memorizing Bible verses. We have a regular plan for this kind of work, which I think is very helpful in creating an interest in the Bible. Every Sabbath those who are learning Bible verses stand before the school and repeat what they have memorized for that day. Two boys who received Bibles not long ago are still learning verses.

"A man and his wife, Mr. and Mrs. Goodro, who have for some time attended church with us, though not members of our denomination, are bringing quite a number of children to the Sabbath school, sometimes as many as eight or ten. Mrs. Goodro goes in some cases to their homes and gets them ready. Mr. Goodro has for some time been

sick; so for a few Sabbaths we have not had them. We hope they will soon be able to do so again. They are children who do not go to Sunday school or anywhere else to learn about the Bible; so we are glad to have them come to our school, and we hope that, as they grow up, they will be the better for it. We are somewhat put to shame that we do not ourselves hunt up more children of this kind and get them into Sabbath school.

"We have a very faithful superintendent, Mr. Herbert Saunders. He has an original and interesting way of getting something practical out of the lessons. In this work he uses the blackboard. In Mrs. Maud Irish we have an especially good secretary. I may say that every one helps to make our little Sabbath school a good one."

It is indeed a happy thing for Mrs. Andrews to feel that every one in connection with the school at Boulder undertakes to do something to make it well worth while. It is a long way off from any other of our churches, and the boys and girls there do not have the privilege of coming now and then into touch with other young people of our denomination. Those men and women who are faithful in their work with them and who exert good influence over them are very much to be commended.

One thing in the Sabbath school especially interesting to me was the telling of Bible stories by Mrs. Clara Rasmussen, sister of Mrs. Andrews and teacher of a class of little folks. This was after the lesson hour, and her stories, told in her easy way to the children, were just as pleasing to the grown-ups as to them. Particularly entertaining to me was that of Samson. She made it seem as if Samson might once upon a time have lived in Boulder and told his mother he wanted to go down into Mexico for a wife instead of taking a home town girl. She got a truly good lesson out of it. Even if the children who heard the wonderful story forget it, I can not. It is a rare gift, good story-telling, when rightly used.

Mrs. Andrews adds to her letter, "We who live in so beautiful a place and have so rare scenery as our lofty mountains to look upon as evidences of God's power and majesty and love of beauty and grandeur, ought to be drawn very near to him as we lift up our eyes unto the hills. We ought never to be little or mean."



## LESSON IX.—MAY 30, 1925

PETER AT LYDDA AND JOPPA

*Golden Text.*—"And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed." Mark 16: 20.

## DAILY READINGS

May 24—Peter in Samaria. Acts 8: 14-24.  
 May 25—Peter in Lydda. Acts 9: 32-35.  
 May 26—Peter in Joppa. Acts 9: 36-43.  
 May 27—An Old Testament Miracle. 1 Kings 18: 30-39.  
 May 28—The Miracle Worker at Work. Mark 2: 29-34.  
 May 29—The Reason for Miracles. John 20: 24-31.  
 May 30—Mercy Offered to All. Isaiah 55: 1-7.

(For Lesson Notes, see *Helping Hand*)

## TWENTIETH CENTURY CLUB BANQUET

On April 11, at the parish house at Alfred, sixty-four members and guests of the Twentieth Century Club partook of the annual banquet. The number present was the largest in history and the enthusiasm was increased in direct ratio. Mrs. Forrest Tefft made a gracious toastmistress, and the speeches were clever and inspiring. After the dinner an adjournment was made to the fraternities' club room, where a happy hour was enjoyed. Each year seems to be more enjoyable than the last, and we bespeak the attendance of all the younger alumni within shouting distance of Alfred each Easter.

## AN OFFSHOOT FROM THE NEW YORK BANQUET

Sunday evening, April 12, saw a small gathering of Alfred alumni and guests at Zucca's Restaurant, 118 West Forty-ninth Street, New York City. Despite the fact that most folks down New York way were home for Eastertide, eighteen alumni and three guests met together for dinner and a jolly good time. It was like a pocket-edition of the alumni banquet—and, what's more, we are going to have another one before June. It's sure to be bigger and better.

## A MISSIONARY WHO FINDS JOY IN GIVING THE TITHE

We find very great pleasure in tithing. As regularly as our quarterly allowance is received, the Lord's portion is put aside to be used for religious purposes according to the calls of the Church and Christian work. In this way one has more to give and more real joy in giving than by the haphazard way of giving when you feel like it. It is systematic. And having given the tenth it makes possible the giving of free-will offerings in addition to it, which brings the added joy of knowing that you are giving out of what may be considered your own. This helps one to acknowledge God as the rightful Owner of all and ourselves as only stewards.—*Elder J. M. Blough.*

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## DEATHS

**DEXTER.**—Mrs. Eleanor E. Dexter, widow of Judge Seymour Dexter, died at her home, 517 Euclid Avenue, Elmira, N. Y., at 5.45 p. m., Friday, April 24, 1925. She was born in Leonardsville, N. Y. She was the daughter of E. S. Weaver and Helen Emma Maxson Weaver, and granddaughter of Rev. Wm. B. Maxson.

She and Judge Dexter were graduated from Alfred University in 1861; and both returning to school after the war, received their Master of Arts degree in 1865. They were married in June, 1868, and came to Elmira, where she became a member of Thomas K. Beecher's church, known as Park Church. She was a woman of deep religious character, an inspiration to her friends, and a devoted mother.

Mrs. Dexter is survived by a son, Daniel Weaver Dexter of Galesburg, Ill.; and two daughters, Miss Adelaide L. Dexter of Elmira and Mrs. W. U. Mussina of Williamsport, Pa.; a sister, Miss Emily A. Weaver; and nephew, E. Romaine Clarke of Elmira; and eight grandchildren.

The funeral was held at the family home Monday afternoon. Rev. A. G. Cornwall officiated. The burial was in Woodlawn Cemetery by the side of her husband and the three children gone before.

E. A. W.

**NEWTON.**—Phebe C. Newton, ninth child of George and Anna Newton, was born in Duplin county, N. C., May 13, 1845, and died at Hope Mills, Cumberland county, N. C., April 13, 1925.

Deceased professed faith in Christ in early life and united with the Missionary Baptist Church. In 1885, when her parents, two brothers, and two sisters began to keep the Sabbath, she did not go with them; but after listening from time to time to discussions on the Sabbath question, she thought those who kept the seventh day could show the Scripture for their belief in the Sabbath of Jehovah; while those who kept the first day failed, it seemed to her, to produce any Scripture for keeping Sunday. Still, it was hard for her to give up Sunday and go with the few who kept the Bible Sabbath. One day when thinking of some leading Baptists who had not kept the seventh day she opened her Bible and her eyes fell on the words of Jesus: "What is that to thee, follow thou me." That helped her to decide for the Sabbath of Jehovah; and on July 22, 1893, she united with the Cumberland Seventh Day Baptist Church, and was ever afterwards an earnest advocate of the Bible Sabbath. Only a short time before her death she requested that two of Rev. W. M. Jones' tracts, *A Parallel*, be given to two persons whom she named. She was also deeply interested in missions.

For about forty years she taught in both public and private schools in this and other counties and was much liked as a teacher. Of a pleasing personality she made many warm friends. A few weeks before she passed away she sent many messages of love to friends and relatives and asked them to meet her in heaven. A short time before she breathed her last she said to her sister, "I love you so much." She bore with much fortitude and patience her great suffering of the last six months of her life, but she often expressed a wish to go to Jesus. Her favorite hymn was, "Saved by Grace," first sung at the Cumberland Church by Rev. Walter L. Greene.

To the kind nurses and others who ministered to her she expressed much love and gratitude. Of a quick and ready sympathy and a generous disposition she often searched out ways of doing good, and it may be truly said of her that she was "zealous in good works," and whatsoever her hands found to do she did it with her might. In the latter years of her life a noticeable change came over her that reminded us of wheat ripening for the harvest.

She was ready when the reaper had come  
 To bear the ripe fruit to its harvest home.  
 Yes, ready to meet her dear Savior above  
 And rejoice for aye in the light of his love.

Of twelve children there remain one brother and one sister, Rev. David N. and Emily P. Newton; a sister-in-law, Mrs. Z. B. Newton; and a number of nephews and nieces.

April 15, the funeral services were conducted at the residence by Rev. Joel Snyder, assisted by Rev. I. T. Newton, and the body was laid to rest in Cross Creek cemetery, Fayetteville, just thirty years from the day her father died.

A sheaf of wheat was among the beautiful floral offerings which covered the grave.

E. P. N.

**BABCOCK.**—Cynthia Sedocia (Lippencott) Babcock was born in Jackson Center, Ohio, June 19, 1860; and died at her home in Troy, Ohio, April 30, 1925, aged 64 years, 10 months and 11 days.

At the age of about fifteen years she professed faith in Christ as her Savior, was baptized and united with the Seventh Day Baptist Church, in which faith she remained steadfast to the end, giving evidence of her devotion to the truth in a practical manner.

At the age of about twenty-two years, she was united in marriage with Rolandus Babcock. To this union were born four sons: Clarence, who departed this life several years ago; Floyd, Kenneth, and Arthur, all of Troy, Ohio, and one daughter, Mrs. Bea Atz near Ithaca, N. Y.

She was a loving mother and a faithful wife. She leaves to mourn her departure, her husband, three sons, one daughter and two grandchildren, and a large circle of relatives and friends.

Funeral services were held in Jackson Center, conducted by her pastor. A large company of relatives and friends accompanied the remains from her home in Troy. The floral tributes were many and exceptionally beautiful. The remains

were laid to rest in the Seventh Day Baptist cemetery.

"Fading away like the stars of the morning,  
Losing their life in the glorious sun,  
Thus would we pass from the earth and its toil-  
ing,  
Only remembered by what we have done.

"Oh, when the Savior shall make up his jewels,  
When the bright crowns of rejoicing are won,  
Then shall his weary and faithful disciples,  
All be remembered by what they have done."  
W. D. T.

### THIS RIGHTEOUS ACT BRINGS GOOD REPUTE

When the Senate adopted the treaty by which "the United States relinquished in favor of the republic of Cuba all claim of title to the Island of Pines," it did a righteous deed. The act gave joy to Cuba, sent a wave of confidence in "the great republic of the north" over all South America, and raised our nation in the esteem of the world. There never was any real ground for thinking that the island was not an integral part of Cuba; had we taken it, the deed would have been considered an act of robbery which would have put a blot on our flag. But now we can hold up our heads. The South American press is hailing the act as an expression of our honesty, square dealing, and good will in our relations with all the republics to the south of us. Such suspicions as they may have entertained toward us at times have all been greatly weakened by this action. Our southern neighbors are more likely now to look on us as "a big brother" who is their true friend.—*Selected.*

Expulsion of members of the Masonic order who violate the national prohibition act by transporting, possessing, or manufacturing liquor, and denial of membership to candidates who purchase narcotics or intoxicants, is the new rule adopted at the conclusion of the seventeenth annual communication of the Grand Lodge of the A. F. and A. M.

Although present Masonic rules are stringent on the point of purchase or sale of liquor, the new code is the most drastic that has been adopted by Oklahoma Masons, and follows the procedure already adopted by Kentucky.—*News item, Tulsa (Okla.) World.*

## THE SABBATH RECORDER

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

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Have you ever known the Holy Spirit to work for a revival with a divided church? Nothing grieves him more than bickerings and contentions among those who claim to be the children of God. These things do more to hide Christ than that which infidels can say.—*T. L. G.*

The world's proverb is, "God help the poor, for the rich can help themselves"; but I think it is the rich who have most need of heaven's help. Dives in scarlet is worse off than Lazarus in rags, unless divine love shall uphold him.—*C. H. Spurgeon.*

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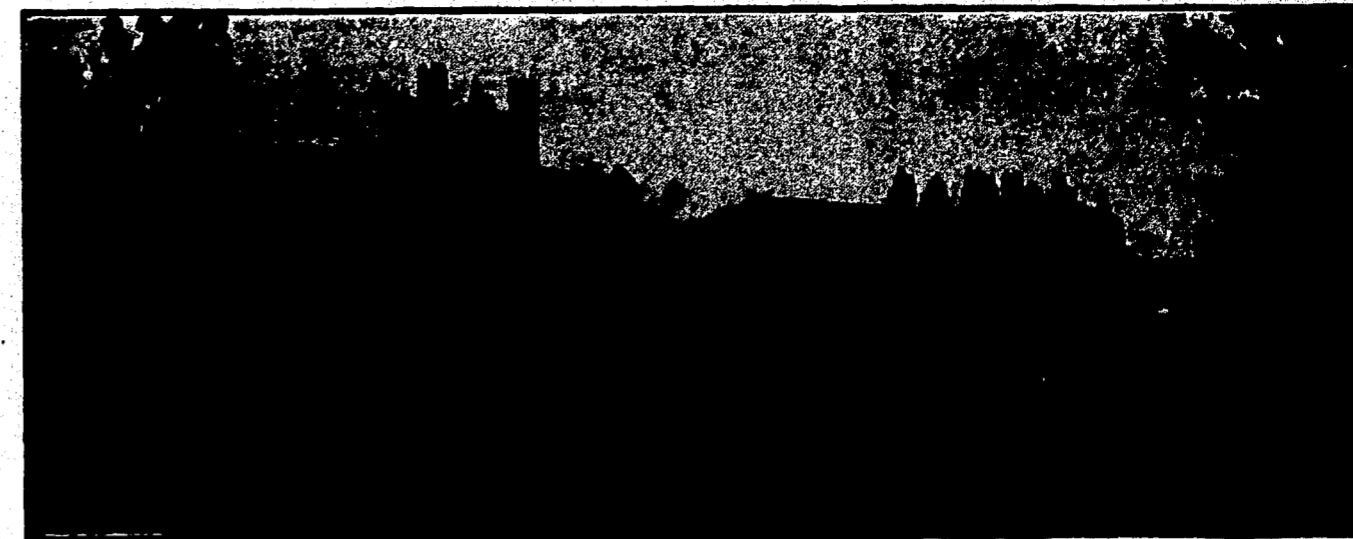
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## THE JOURNEY HOME

A journey I must take—it may be soon,  
Along a path my feet have never trod;  
What matter when or how the summons comes?  
The way leads to the homeland and to God.

I may not linger here to greet the spring,  
Nor till the garden which has been my care,  
But in the homeland other joys await,  
And cherished hopes find full fruition there.

The Father waits my coming, and the home  
Is one his mercy and his grace prepares;  
Why should my feet be loath to venture forth,  
As though the fates led on—where—no one cares?

There is for me no terror of the dark,  
Nor wildering paths on which my feet must roam;  
For one beside me walks who is the Way,  
The Truth, the Life, and he will guide me home.

—Fred Scott Shepard.

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