

# 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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## LIGHT IN THE DARKNESS

Did we think of the light and sunshine,  
Of the blessings left us still,  
When we sat and pondered darkly  
And blindly o'er life's ill?  
How should we dispel the shadows  
Of still and deep despair  
And lessen the weight of anguish,  
Which every heart must bear?  
The clouds may rest on the present,  
And sorrow on days that are gone;  
But no night is so utterly cheerless  
That we may not look for the dawn;  
And there is no human being  
With so wholly dark a life,  
But the heart by turning the picture  
May find some sunny spot.  
For as in the days of winter—  
When the snow-drifts whiten the hill,  
Some birds in the air will flutter  
And warble to cheer us still:  
So, if we would hark to the music,  
Some hope with a starry wing,  
In the days of our darkest sorrow,  
Will sit in the heart and sing.

—Phoebe Cary.

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The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

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## A MORNING PRAYER

Another day has come;  
Oh, help me, God, I pray,  
To full forget the bitter things  
That happened yesterday.  
And give me strength, O Lord,  
Each issue so to meet,  
That I may face thee unashamed  
Before the judgment seat.  
Help me to rule myself  
And kindly let me live,  
To all my work, to all mankind,  
My very best to give.  
And should, in thy great plan,  
This day my labors end,  
Forgive my sins, my soul receive.  
For Jesus' sake, Amen.  
—Pierre Bernard Hill.

## More Tolerance and Less Dogmatism

As the weeks go by and the spirit of controversy grows rampant in some of the large denominations, driving them almost to distraction and filling their papers with the sad story, I am becoming more and more thankful that such controversies have been reduced to a minimum in the SABBATH RECORDER. I think I am not mistaken in the belief that the vast majority of its readers are just as glad as I am.

I think my chances to know how people feel are as good as anybody's and that I have a pretty fair opportunity to learn how our people behave themselves throughout the denomination; and I think it would be entirely false for me to represent them as hopelessly going to the bad.

Even if I had fears that such were the case, I can not see how I could hope to better matters by accusations and by quarreling with them over it. There are enough warm gospel truths, full of tender Christ-like appeals for Christian living, to keep me busy, without spending time in controversy over matters upon which the best of people have never been able to see alike.

In the controversy that is distracting some denominations, what would be gained in the end if the two sides should fight it out until nothing more could be said? We

do not need to be told that nothing but bitterness could result from such action, and the cause of Christ would suffer.

In view of the wide freedom we have always given individuals as to personal beliefs upon doctrinal matters and Biblical interpretations, I can see no reason now why there should be any schism or rupture upon doctrinal differences.

Strong leaders of years ago differed as widely as could be upon questions of the resurrection, open and close communion, soul-sleeping, the atonement, the creative week, inspiration, evolution, and the second coming of Christ; and yet all lived and worked together in harmony. And I can see no reason now why the same spirit of charity and good will, the spirit of unity and of co-operation in our blessed work should not continue to prevail. Why should not honest, spiritually minded, and exemplary Christian men with most Christian beliefs held in common, but differing in some respects, agree to respect one another's honesty, treat one another with charity, and work together for the practical uplifting of their fellow men?

So far as our history goes this way has worked well. Had Seventh Day Baptists in the days of Jonathan Allen, Thomas R. Williams, George B. Utter, S. S. Griswold, J. W. Morton, Nathan Wardner, Lucius Crandall, Joel Greene, Walter B. Gillette, William C. Whitford, James R. Irish, N. V. Hull, Jared Kenyon, Thomas B. Brown, Ethan P. Larkin, William A. Rogers, George E. Tomlinson, and a score of other men, insisted upon the signing of certain specific articles of some cast iron creed, or be counted out, our good cause would long ago have been ruined. Had not these men been willing to allow individual freedom in matters of dogma upon which they differed widely in opinion, the Seventh Day Baptist Denomination would long ago have met the disastrous fate of the famous Kilkenny Cats.

**A Growing Kingdom** The law of progress or of growth seems to hold good in the realm of religion as certainly as in the world of science, or in the realm of nature. In harmony with the progressive revelation of God and his plans throughout the Old Testament, our Savior—the most wonderful modernist of his time—announced the law of growth as the principle of the kingdom he came to establish—“First the blade, then the ear, and then the full corn in the ear.”

This kingdom of growth was quite different from the one Israel had hoped to see. Some of the strong prophetic word-pictures of it had been misunderstood, and they were not willing to accept the modernistic views of Christ. They were expecting a king to come with triumphant march and banners of victory flying “with outward observation,” to usurp the throne and throw off the yoke of oppression. Some great catastrophe, earthquake, or blazing meteor would have suited them as a sign of their coming king. But when Jesus of Nazareth, with divine insight, and in harmony with the most spiritual prophets, began to teach that the kingdom was to *grow out of the present* by the leadings of the Spirit and the help of God, they rebelled and determined to crucify him.

I love this ideal of a growing kingdom as set forth by Christ and illustrated by the things he saw in nature—God’s other book, the pages of which were written by Jehovah alone, without any help from fallible man.

Jesus took his texts regarding it from organic life. He saw it growing among men, slowly, silently, night and day, and patiently, tenderly, fostered its growth. It is a kingdom in which every human life controlled by his Spirit is to be regarded as part thereof. To Christ, the kingdom “within you” was one of progress.

The world in the days of Solomon was not yet ready for the principles of the kingdom revealed in the Sermon on the Mount, or the fourteenth of John, or the thirteenth of First Corinthians.

It took hundreds of years of progressive revelation by prophets and teachers, to prepare the world for the revelation of a Father-God and of the spiritual kingdom set up by Jesus, the Christ.

**“With You Always”** If I could tell our young people just what Christ’s promise means to you?

—“Lo, I am with you always,” has meant to me for more than half a century in the gospel ministry, it might help them in their perplexity over some of the mystical, apocalyptic passages regarding the “second coming” of Christ to judge the world.

I have always thought that the teachings of Christ about his second coming were too prominent to be ignored, and have long thought it wrong to minimize them. *We all believe in the second coming of Christ*; but some of us feel that the highly figurative apocalyptic writings, so common several thousand years ago, are only the shell to convey or contain a great *spiritual* truth, and that to give them a *literal* or *physical* interpretation is only to gnaw away at the shell and to miss the real meat.

For nineteen hundred years life’s highway has been strewn with souls whose hopes have been destroyed and whose faith has been wrecked by this very thing. Materialists have speculated on the meanings of the number 666, upon the “beasts,” the scarlet woman, the “white horse,” the dragon, and upon every calamity that has befallen earth or man, making them stand for some person or thing in history, until there seems to be no end to the fantastic theories regarding their meaning. With every great earthquake, every war, every pestilence, the “hue and cry” of alarm has been raised, and the day has often been set for the end of all things and for the bodily coming of the Lord,—and this, too, in spite of the fact that Christ himself warned his disciples against such a course and told them that he himself did not know the time of his coming.

It seems to me that there must be a great spiritual truth of infinite value to men set forth in the strong apocalyptic figures of ancient literature, which even the disciples, with their life-long ideals of a temporal kingdom and their hopes of a coming king to rule as David did, could not fully comprehend at first; for they certainly did expect Christ to return in their day. They were certainly mistaken. And for nineteen hundred years generation after generation has made the same mistake, and in this year of our Lord 1925 two or three dates have been set for his coming.

I do not wonder that people become distracted over the matter, and that when such predictions fail they go adrift. In one of my early missions more than fifty years ago, the strongest out-and-out infidel I had ever met had been made so by the reaction that came when a little flock went to a hill-top to meet the Lord, as they had been taught to do, only to meet a thunder shower instead. And the very preacher who had taught them was shocked out of all pretensions to religion.

After all the glorious predictions of prophets regarding the first coming of the Messiah to set up his kingdom, his own people failed to recognize him, because they thought only of a temporal kingdom and a kingly person to become its ruler.

I wonder if, through the ages, men have not been making a similar mistake? After Christ had assured them that it would be better for them for him to go away; for if his bodily presence be not withdrawn, his spiritual presence—his other very self—could not come to be their “power from on high,” without which they could “do nothing”; it seems that many of his children have not been satisfied to leave it his way; but through the centuries they have insisted upon having him come back in bodily form with a great army, to sit on a throne somewhere and to rule a kingdom here!

If it has been “expedient” for us that he should remain away as to his bodily presence, during all three centuries, I can not be so “cock sure” that he will certainly return in my day, as some people seem to be. It may still be expedient for him to remain away a very long time before he comes in the clouds of glory. I believe his own promise to come will be fulfilled, even though I can not understand all about it. And if a literal fulfillment of those highly apocalyptic pictures of his coming should take place in my day, I want to be found at my post faithfully preaching the gospel of *repentance* and *forgiveness* according to his last command, rather than in the business of *time-setting* for his coming to judgment.

#### SOME PROMISES ALREADY FULFILLED

Dear friends, when I began I did not mean to be so long getting at the thing about Christ’s promises to come again, that have been so helpful to me for more than fifty

years. In all my work as preacher and teacher I have found his abiding presence my mainstay and all-sufficient help. I hope this fact may be as helpful to you as it has been to me.

Jesus taught that the kingdom he came to establish is “within” us; that it comes by seeking, “Seek ye first the kingdom.” He taught that it comes by prayer, “Thy kingdom come.” It is advanced by the Holy Spirit, Christ’s other self to come, according to his promise, and abide in us. And when he sent forth his kingdom messengers to preach his gospel and to teach the principles of his kingdom, he said, “Lo, I am with you always even unto the end of the world.”

These precious promises have been perfectly clear to me. I have believed them with all my heart. There is no mysticism about them; and I have found them very practical, with no chance for me to be mistaken from not knowing their full meaning. It has been my chief joy for more than half a century to go and come with this ever-present Christ, as his ambassador for his spiritual kingdom.

When he went away leaving his disciples desolate, he promised to come again “in a little while.” And in a little while he did come. “Then were the disciples glad when they saw the Lord.” Again he assured them that he would come in another form to guide them into all truth, which promise was fulfilled on the day of Pentecost; and they then received the promised power from on high. The Spirit—his other self—came to abide, and to reprove the world of “sin and of righteousness and of judgment.” He did come according to promise to be in us and to stay with us even unto the end. Finally, in his last message to the churches he said, “Behold I stand at the door and knock,” promising to enter and abide with whoever opens unto him. He is still here searching for the lost sheep.

Whatever else there may be in regard to Christ’s coming, I am sure that these promises have been fulfilled. And this ever-present Christ has been my all-sustaining portion for more than fifty years, always true to his promises. He has been my present help in my preaching and teaching work. He has blessed my efforts in more than a dozen precious revivals and given me souls for his kingdom. Time and again

he has walked with me in the way, as with a burdened heart I went to preach in his name. As I have driven to distant churches with a message from my Master, he seemed to be close beside me in my carriage to strengthen me for the work.

In times of trouble this ever-present One has fulfilled his promise to comfort and sustain. When burdens have been heavy, he has given strength to bear them. When days have been dark, he has been my light. In this sense Christ has indeed come already. He is here and by his *immanence* the kingdom he came to establish long ago, will continue to grow. Let "Christ with you always," be the slogan of your ministry. Help the lost ones of the world to listen to his knockings at the door of their hearts. May God bless you.

**Editorial Notes** We are glad to see that Rev. Leslie O. Greene, superintendent of the North Loup Sabbath school has been engaged by the Sabbath School Board for work during the summer vacation in the Southwest. He begins at Gentry, Ark., and will probably go as far as Dallas, Tex.

Several gifts for the New Building Fund have come in since our last report. One was from Mrs. Amelia Burdick, a sister of Julia Ormsby, both of whom are descendants of the Mr. Saterlee whose name stands in the list of subscribers to a publishing house fund of seventy-two years ago. They both wish to honor the name of a loyal friend of our cause who lived in 1853 and helped to start the movement.

This morning Treasurer Frank J. Hubbard received a gift of \$50 for the New Building Fund, it being one half of a gift from Deacon A. A. Thayer, of Verona, N. Y. A few days before his death after reading one of the editorials about the building, he said, "I want to put \$100 in that memorial building," and his wife is making good her husband's wish.

Since my writing the above another \$10 has come from friends in Berlin, N. Y. The letter says: "We truly wish it were ten times as much. We do hope the building may be completed in your day." One thing is certain; the fund is growing and the money can not be used for anything else. The

wide-spread interest gives us hope and we thank God and take courage.

We are sorry to learn that ill health has compelled Mrs. G. E. Richardson, wife of the late Lt.-Col. T. W. Richardson of the Mill Yard Church, London, Eng., to give up her home and most of her work. She writes: "If any of our brethren from America come this summer, I should like to hear from them. I certainly hope they will spend Sabbath afternoon with us at Argyle Hall." Letters addressed in care of E. Gilbert Richardson, Esq., P. A. S. 1, 41 Bedford Row, London, W. C. 1, will reach her.

### SEVEN LESSONS ON THE SEVENTH DAY

GEORGE ARTHUR MAIN, B. S.

[Two or three years ago Mr. George A. Main, a loyal layman of Daytona, Fla., prepared with a prodigious amount of pains-taking labor a series of lessons on the Sabbath. These lessons were used with good results in a study group under the personal direction of the author.

I have had in my possession for some time a manuscript copy of this series of lessons, which I have read with a great deal of interest and to my spiritual profit. Mr. Main has used with cumulative and telling effect the catechetical method of presenting truth. The result is not a series of dry-as-dust questions with matter-of-fact answers; but a series of stimulating questions with radiantly illuminating replies. The light is let in from so many angles that the subject is set out in arresting clearness. One does not have to agree with the author's viewpoint in every particular, or accept every conclusion unmodified by his own knowledge and judgment in order to be benefited by a study of these lessons. Any piece of literature of which this can not be said is not worth reading.

If others have under advisement the question of the publication in more usable form of this Sabbath study, its appearance in the columns of the Sabbath Recorder need not interfere with any plans that may be made in that direction. The lessons will be published, therefore, in succeeding numbers of the Recorder. All who read them will be amply rewarded.

The scripture references, which are numerous and which constitute an essential feature of the series, are omitted in this connection in order to conserve space.—A. J. C. E.]

#### PREFACE

God, through Isaiah, his holy prophet, said he was pleased to magnify his law. The magnifying of one of God's laws is the aim of this catechism on the Sabbath, the desire of the author being to bring closer to the minds and hearts of readers the sublime meaning, purpose, and possibilities of the Sabbath of the Decalogue.

That disregard for any part of a law weakens respect for the law as a whole is well recognized. The seventh-day Sabbath of the Ten Commandments has been subject to the attack of both disregard and of

actual denial. The rejection of this one law of the Ten Commandments by professed Christians has been the cause of disrespect for the whole of this greatest of all codes of law, as well as for the incomparable Book in which it has been preserved. Hence the moral, spiritual, and physical demoralization the world over is traceable to no small degree to our failure heretofore to properly magnify this one, widely disregarded law of the Decalogue, the seventh-day Sabbath command.

Not only have we failed to properly magnify this law, but continual efforts have been made in religious circles to actually withhold the facts concerning the Sabbath law, not only as regards the paramount position which the Sabbath held in the religion, Judaism, upon which Christianity was founded, but also in the life and teachings of Christ and the apostles and in the practice of the true apostolic Christian Church for many centuries.

The author, therefore, offers no apology for thus compiling the outstanding facts which alone can remove this ignorance, indifference, and neglect concerning God's holy day.

The great Book, the Bible, upon which these lessons are founded is rightly known the world over as the "Book of all Books." Millions upon millions of souls reverence it as the inspired Word of God. Parts of this masterpiece of literature not intended as literal narratives, have, unfortunately, been so interpreted. Nevertheless the passages are indeed few the literal and erroneous interpretation of which may be really harmful. On the other hand, the harmful consequences of rejecting important Bible teachings, since they are the only printed revelation of God's supreme will, may be most serious, as is proved by the disastrous effects of Sundayism and no-Sabbathism.

Hence the literal textual teaching of God's Word, as authentically translated, has been a fundamental rule in preparing these lessons; the various shades of belief of anticipated readers and students, however, not being forgotten. It should be understood, however, that literal interpretations of disputable passages is in no lesson the sole basis for final conclusions.

The deepest desires of the compiler are, that, through the earnest and helpful cooperation of its users, any error in this

work shall be corrected, both in its use and in its pages, and that its sacred truths may find their way into every channel which may lead to the minds and hearts of men.

#### LESSON I. PRELIMINARY STUDIES

##### Synopsis

1. Before commencing the study of the Sabbath question, what three subjects should be given preliminary consideration in order to put us in the right attitude of heart and mind?

(a) We should recognize it as our individual duty to study God's Word, the Bible; and, for reasons which we shall see later, the study of the Sabbath should receive especial attention.

(b) We should learn the correct definitions of all the more prominent words associated with a study of the Sabbath question.

(c) We should learn the most logical analysis of the Sabbath question; that is, how it may be best separated into several distinct divisions and sub-divisions.

##### Duty

2. Why is it our especial duty to study the Sabbath question?

(a) Because of our great indebtedness to God we should consider it, not only a duty, but a privilege to learn all we can concerning his will.

(b) We are told in God's Word to search the scriptures.

(c) Because the Sabbath question is a live, unsettled one at the present time.

(d) The progress of Christianity is being retarded because of lack of interest in truth, itself.

(e) Indifference as to the results of our lack of interest is an equally serious obstacle to the progress of Christianity.

(f) The truth concerning the definiteness, regularity, and authoritative appointment of the Sabbath is particularly vital to the progress of Christianity.

##### Definitions

3. Give brief definitions of the principal terms associated with Sabbath study.

(a) Sabbath means "rest," not absolute idleness, but a change of mental and bodily activities such as to bring beneficial and necessary blessings, physically, mentally, and spiritually.

(b) God is the all-wise, all-powerful, super-human Being, who created, preserves,

and rules the universe; also, a kind, loving will.

(c) Creation is the act of God which brought into being the materials, forces, and laws of our orderly universe.

(d) Nature is the result of creation, the present wonderful proof of the marvels of God's creative act to commemorate which the Sabbath was instituted.

(e) Religion is a recognition of the over-ruling Power which we call "God," expressed by profession of belief, conduct of life, or conformity to divine precepts.

(f) Man is the highest type of life, distinguished from all other animal life by his having been "created in the image of God," and by his possessing a soul.

(g) The laws of God are his divine will, expressed or unexpressed, existing from the beginning, known and obeyed by the Patriarchs; the recording of which by Moses, as the Ten Commandments or Decalogue, simply marked an epoch in the revelation of God's will to men. Another great epoch in the revelation of God's will occurred when Christ declared that he came not to "destroy" the law but to "fulfil," that is to re-affirm and interpret God's law for all future mankind. Sabbath sacredness was a part of God's expressed will at creation, continued thereafter as a recognized feature of his law.

(h) The Jewish, or ceremonial, laws were regulations designed to help Israel, God's "chosen people," to preserve and enforce his laws and develop his religion, until they should be abolished by Christ according to prophecy.

(i) The Pharisaic Sabbath laws were man-made regulations for enforcing strict Sabbath observance. They were severely criticised by Christ, not because Sabbath observance was wrong, for he himself was a Sabbath-observer, but because in them the true Sabbath spirit was almost entirely lost in the letter of the law and in its inconsistent Rabbinical interpretations.

(j) The word "prophets," as used in the Bible, has two distinct meanings, its application sometimes being to the great leaders of ancient Israel, and sometimes to the several books of the Bible known by that name.

(k) The "Lord's day" is a phrase which, from both Bible usage and authority

should be applied exclusively to the seventh day, as the "holy day" of Jehovah, the Lord, and as the weekly Sabbath of Christ, the Lord. The term is so suggestive, religiously, that it should never be associated with any other day than the one which both Jehovah and Christ thus approved as their day.

(l) "Resurrection" is a word applied to the day when Christ came to life, or rose from the tomb, this, however, not being the only recorded instance of the dead being brought to life. The exact time when Christ's resurrection occurred is given by Matthew as prior to sunset Sabbath night, at which time the Sabbath ended, a statement not out of harmony with the other Gospels.

(m) "Apostle" means one who is sent forth, a messenger. Christ's apostles, therefore, were selected for the purpose of carrying his gospel to "all the world," which we find they did.

(n) "Gentile" is a term applied to the heathen who are neither Jew nor Christian.

(o) Sun-worship was a form of Gentile nature-worship, to which the first day of each week was devoted, hence the pagan-born name, "Sunday."

(p) The Waldenses were of the principal Sabbath-keeping sects, which, under one name or another, continued to observe God's Sabbath throughout the ages from Christ up to the present time, uninfluenced by the no-Sabbath and the Sun-day theories emanating from pagan Rome.

#### General Analysis

4. Into what two fundamental divisions does this Sabbath question naturally fall?

(a) The Sabbath in divine revelation. (See Section I in these lessons.)

(b) The Sabbath in human history. (See Section II in these lessons.)

#### Sub-division I

5. Into what three logical divisions, from the viewpoint of divine revelation, does the study of the Sabbath readily fall?

(a) The Sabbath defined and its significance revealed by its relation to the great, fundamental entities.

(b) The establishment of this Sabbath by Jehovah and Israel.

(c) The confirmation and re-establishing of God's Sabbath by Christ and the apostles.

#### Sub-division II

6. Into what three divisions, from the viewpoint of human history and progress, does the study of the Sabbath readily fall?

(a) The preservation of the true Sabbath throughout the ages.

(b) God's Sabbath desecrated through no-Sabbathism and Sundayism.

(c) The Sabbath of Jehovah and Jesus as a solution of present world problems.

(To be continued)

#### GOOD LETTER FROM SECOND ALFRED'S NEW PASTOR

MY DEAR DR. GARDINER:

Now that we are settled in our new home, it may be of interest to the other readers of our great family paper to hear again from this community in the Allegany hills.

It was just sixteen years ago that we left this church to begin our pastorate in New York City. These years, however, had not dimmed the memories of those happy days. As our car climbed to "Tip Top" and we descended into Railroad Valley, we began to note the homes in which we had been frequent visitors during those years of our former pastorate. We noted the outward signs of thrift and prosperity and wondered what changes might have come to the inmates of these homes. Some who lived here then have gone to their long home of course, but their children have taken their places and we were indeed happy to learn that the number of Seventh Day Baptist homes has been increased. The boys and girls of those days are now the fathers and mothers of today, and there are many new and happy homes for us to visit. Many of the dear old friends are still here to greet us and have welcomed us with a cordiality that is touching.

The first Sabbath we were here, Hurley Warren, a student in the seminary and who has been supplying this church so satisfactorily, preached a good sermon and welcomed the new pastor in tender and fitting words. A week later, on the evening after the Sabbath, a reception was held in which fully two hundred twenty-five people were present. It was a delightful occasion in which old friendships were renewed and new acquaintances were formed. Certainly a pastor and family could not hope for a more

heartly welcome by old and young than we received by these dear people.

It has been refreshing indeed to see the interest manifest, not only in the reception held for the pastor and family, but in the regular attendance at the Sabbath services. The congregation has averaged about two hundred during this first month. I see many evidences of the good work done by Mr. Simpson. Surely "other men have labored and we have entered into their labors." There is a fine choir under the leadership of Mrs. Emma Vincent, which makes its contribution to the worshipful spirit to the Sabbath morning service. And the splendid congregation which fills the pews almost to the very front of the church is an inspiration to the pastor to do his best.

The love and loyalty of these people have been manifest, not only in the greetings, but in the practical affairs as well. The parsonage was "invaded" while the reception was going on at the church, and a kitchen and dining room shower took place which helped us very much while settling the parsonage when other duties left so little time to cook and prepare meals. Even the barn had a "hen shower," for the pastor found next morning that a fine beginning had been made towards a flock of hens. The parsonage has been redecorated, and other general improvements have been made so that we have a very roomy and delightful home.

Certainly no pastor ever began his work in a church with more to encourage him and give promise to a bright future. The hills are now clothed with a freshness and beauty that stir our very souls. "I will lift up mine eyes unto the hills whence cometh my help." We have already been in a good number of these homes, and eagerly look forward to the visits in other homes. In a later article I want to tell you about our Sabbath school and our fine group of young people—there are many of them, too, who are full of "pep" and enthusiasm for the work.

EDGAR D. VAN HORN.

"One of the greatest spiritual weapons the home has is the weapon of the family altar. Hearts that kneel at God's feet in the morning will not get very far away from him during the day."

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

### OUR BULLETIN BOARD

June 18-21, Central Association at De-Ruyter, N. Y.

June 25-28, Western Association at Alfred, N. Y.

June 30, Close of first year of the Seventh Day Baptist Onward Movement.

"That was interesting reading!" "What was?" "The Standing of the Churches' in last week's SABBATH RECORDER."

Just *fifteen days* after the date of this issue of the SABBATH RECORDER to get your contribution for denominational work to Treasurer William C. Whitford, Alfred, N. Y., so that it will be counted in the receipts for this Conference year.

### PREPARING FOR THE SECOND YEAR OF THE ONWARD MOVEMENT

I am glad that some of our churches are planning to begin paying on denominational expenses for the second year of the Onward Movement, the first of July, for that is the beginning of the Conference year.

We shall be at a disadvantage in that we will not know what the budget is to be till the action of our General Conference in August, but we know that as much money will be needed to carry on our work next year as we voted to raise this year.

I should like to see next year all of our churches giving systematically and regularly for local and denominational work, and every member giving something.

I am confident that if this were done, we would more than raise the budget; that our boards would have money on hand to pay all expenses without hiring money; and that young and old would be happy in the experience of helping in the good work.

I wish here to tell you of materials that the publishing house keeps in stock that will help you in making the canvass, and in taking the weekly offerings.

In 1921 Brother Ahva J. C. Bond prepared a little booklet in the interests of the New Forward Movement, calling it "Making the Annual Canvass." This will be helpful in making your canvass for the Onward Movement budget. Ask for as many copies as you need. They are sent free.

We have two kinds of pledge cards, the first costs thirty cents a hundred; the Duplex Pledge Card costs forty cents a hundred. That you may get an idea of the cards, I am asking that they be printed here.

### SEVENTH DAY BAPTIST DENOMINATIONAL BUDGET

For the purpose of carrying out the Onward Movement plans as adopted by the General Conference, I hereby subscribe to the Denominational Budget the sum of

\$..... per week

\$..... per month

\$..... per annum

for the year beginning.....192.....

Name.....

Address.....

NOTE.—If for good and sufficient reasons the subscriber shall become unable to meet the requirements of this pledge, he or she may be released from the obligations by giving due notice to the church or other agency holding the pledge card.

## DUPLEX PLEDGE CARD

I, the undersigned, agree to pay to the Treasurer of the .....  
Seventh Day Baptist Church, the sums indicated below, as my pledges to the  
local and general work of the Church for the Conference Year .....

FOR OURSELVES						FOR OTHERS					
Ministerial Support and Current Expenses of the Church.						Denominational Budget or Apportioned Benevolences.					
Per Week		Per Month		Per Year		Per Week		Per Month		Per Year	
Dol.	Cts.	Dol.	Cts.	Dol.	Cts.	Dol.	Cts.	Dol.	Cts.	Dol.	Cts.

This pledge is payable weekly through the envelopes, or if paid otherwise, is payable in advance.

Signed.....

Address.....

Collection envelopes, two and one half by four and one quarter inches cost twenty-five cents a hundred, or \$1.00 for five hundred.

### SEVENTH DAY BAPTIST CHURCH

NAME .....

ADDRESS .....

#### CHURCH EXPENSES

For.....ending.....192

\$.....

#### DENOMINATIONAL BUDGET

For.....ending.....192

\$.....

Order these supplies from the American Sabbath Tract Society, Plainfield, N. J.

### IMPRESSIONS OF THE JACKSON CENTER CONVENTION

The Jackson Center Convention of the Michigan and Ohio Seventh Day Baptist churches has come and gone; but the memories are with us yet. The welcome received was not merely royal, it was *imperial*.

As president of the convention in 1924, the writer extended an invitation to Dr. J. C. Tickner to be present at Detroit and

represent Jackson Center. At this session it was voted, upon the president's suggestion, to invite Jackson Center to come into the group; and at the White Cloud Convention this invitation was confirmed by a constitutional amendment. Dr. Tickner was elected president and Jackson Center's invitation to meet with them in the spring of 1925 was accepted. Henceforth the group was to be known as "The Michigan-Ohio

Seventh Day Baptist Semi-annual Meeting."

Delegates and visitors, in excess of fifty, visited this faithful church (which in 1940 is to celebrate its one hundredth anniversary) and received a warm welcome from Pastor Tickner and people. The Sabbath evening program (May 29) was in charge of the Young People's Board and an excellent cantata on "The Spirit of Service" was put on. Prior to this S-E-R-V-I-C-E was presented, each young person taking a letter as "E"—Enthusiasm, and giving a three-minute address upon the same.

Sabbath morning found the church well filled up, and Elder J. J. Scott, of Detroit, on hand to conduct the devotional exercises, after which Brother Royal Crouch, of Detroit, conducted the Sabbath school hour. The regular hour of worship was occupied by the writer who spoke on "The Missionary Commission," referring in detail to China, Java, England, Scotland, Africa, Cape Verde Islands, Ceylon, Costa Rica, Canada, India (where the Methodists are "christening" one hundred per day), Trinidad, British Guiana, Argentina, and Jamaica (with especial emphasis upon these last five places). The missionary spirit was indeed aflame in the convention, and \$70.15 was contributed for Jamaica.

In the afternoon a sermon was delivered by Clifford Journell on the "First Commandment," while in the evening Dr. John C. Branch, clothed with mighty power, preached a telling evangelistic sermon. Dr. Branch, now completely recovered from his recent illness, appears to speak with deeper fervor and more divine illumination than ever before in his life.

First day morning brought us the Vocational Committee's program, with Deacon M. B. Beers leading. A discussion followed this and many helpful suggestions were advanced, especially as to the instituting of an industry or industries at Jackson Center. This industry is urgently needed in order to provide employment for the young Sabbath keepers and is quite essential to the life of the Jackson Center Church.

Following this, Elder G. W. Lewis gave a stirring discourse on "Denominational Growth." Brother Lewis claimed that "close communion" should be strictly adhered to, else the growth of the denomination would be seriously retarded.

In the afternoon, after an interesting

business session during which Mr. Ralph L. Brooks, of Detroit, gave a very illuminating report of the Jamaica work, the Ladies' Benevolent society presented an excellent program, presided over by Mrs. Chloe Davis. A letter from Mrs. J. L. Huffman, the founder of the society, forty-two years ago, was read and greatly appreciated by all who heard it. Papers by Mrs. Louisa Davis on the Ladies' Benevolent society's organization, Mrs. Nettie Fowler on "World Peace," and Mrs. Thatima Hughes on "Loyalty," were well received.

At the closing service Dr. George E. Fifield, of Battle Creek, delivered an eloquent sermon on Righteousness, clearly distinguishing between that of the law and the righteousness which comes by faith in Christ Jesus. This sermon was indeed a masterpiece and was another illustration of keeping the best of the wine to the last of the feast.

The regular closing testimony meeting was conducted by the writer, and persons in all portions of the crowded church testified to the saving and keeping power of God. At least one person raised his hand for prayer. Dr. Branch made an appeal on behalf of Jamaica and an open offering amounting to \$48 was lifted. This, with monies previously received, makes a total of over \$70 for the Jamaica work, twenty per cent of which goes to the new school at Pedro.

Dr. B. F. Johanson and Mrs. Frances Ferrill Babcock, of Battle Creek, were elected president and secretary respectively. Ralph C. Brooks, of Detroit; J. D. Jones, of Jackson Center; Elvan H. Clark, of Battle Creek, and Nathan Branch, of White Cloud, were elected vice-presidents. The next session of the Semi-annual Meeting is to be held in Battle Creek, October, 1925.

#### TWENTY-ONE PADLOCK ORDERS ISSUED IN SEVENTY MINUTES

Federal Judge Knox, in padlock court, disposed of twenty-one prohibition proceedings in an hour and ten minutes, padlocking nineteen places and issuing two permanent injunctions.

"This is a good deal better than spending two days trying a bar-tender," he said at the conclusion of the forenoon session.—*News item, Washington (D. C.) Post.*

## MISSIONS

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

### CLOSING THE YEAR WITHOUT DEBT

During the year there has not been much said in this department about finances. This is not because the subject is not very vital. The hands of the contributing editor of this department have been too full of work in the home and foreign fields, and his heart and mind too burdened with the trying problems that the year has brought to write much about our financial needs. While the corresponding secretary and contributing editor has been struggling with problems in British Guiana, Trinidad, Jamaica, India, Australia, China and the homeland, he has rolled the problem of money to finance the work onto other shoulders. But now the year is drawing to a close, and a word supplementing what the general secretary and others are saying will not be out of place.

Yes, the year is drawing to a close. This is the last month of the Conference year, and this last month is far advanced. In a few days the books of the boards and Commission will be closed. June 30 is the day. When July 1 makes its appearance, a new year with its work, expenses and problems will begin. When June 30 comes to a close, it brings to a close the Conference year 1924-1925. What we do we must now do quickly. Why carry this year's work over into next year and cripple the work of next year as well as this?

During the year now so swiftly drawing to a close, many very urgent calls have come to the board from fields both new and old—calls from the West Indies, British Guiana, Australia, India, China, the homeland, and the isles of the sea. The most of these we have been obliged to turn down, or put off; but in spite of this the treasurer's report the last of March, covering the first nine months of the year, showed a deficit of about \$3,000. This means that during this, the last, quarter we must make up this deficit and contribute the amount needed for the work of the quarter, if we break even. This will not be a hard task if the people and

churches give in the next few days what they are expecting to give and add some more as a thank offering unto the Master. The board is praying for this and expects prayers to be answered. The people always respond when the need is laid on their hearts.

Some one asks, "Has not the work been enlarged?" It has been extended slightly, both at home and on the foreign field. The General Conference instructed the board to send Doctor and Mrs. Thorngate to China and to re-employ Miss Mabel West, who was already on the field and fitted for the work. Then too, the war in China broke out and the hospital at Liuho was badly damaged and its equipment stolen and Doctors Palmborg and Crandall lost their personal belongings. That the hospital might be opened again without too long a delay, the board sent \$500 for this purpose. The Conference, also, instructed the board to employ Rev. Robert B. St. Clair full time in pushing the work in Canada and in advancing the vocational work for which he is so well adapted. Rev. Elizabeth F. Randolph has been put on the Hebron, Pa., field, a field entirely neglected the last three years; the appropriation for the Stonefort Church has been increased \$400, that Pastor Ellis R. Lewis might give his entire time to the work of that field; and the appropriations for some other churches whose pastors were on a starving basis have been increased. There has been no increase of appropriations for the West Indies and British Guiana; and none at all for India, Australia, and other places pleading so persistently for help.

The expansion of the work, for the most part, has been undertaken in obedience to the voice of the churches expressed through the General Conference; and we are confident that the people will rise to the needs of the hour when they know them.

We are not asking that you contribute to the Missionary Board at the expense of the other boards. The corresponding secretary is giving this belated presentation of the needs of the Missionary Board because this happens to be his part of the great work the denomination is doing. It should be made possible that all the boards close the Conference year without debt.

Next year our mission work should be

greatly enlarged in answer to the calls from promising fields; but how can it be unless all the bills of this year are met? Never were Christ's words, found in the Gospel according to John 4:35 and 36, truer than today: "Say ye not, There are four months and then cometh harvest? behold I say unto you, Lift up your eyes and look on the fields that are already white for harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together."

**A CHRISTIAN'S FINANCIAL CREED**

1. My money is mine only in trust. It belongs to God, just as I do.
2. This money is not filthy lucre. It is not the devil's coin. It is stored-up human power. It is so much of myself which I can set at work in China or India or New York or Colorado.
3. God is counting upon this money for his work. It is to build his churches and preach his gospel, train his workers and send them out, teach and heal and save his children, and help bring in a new kingdom of righteousness and brotherhood and peace.
4. To spend my income rightly is one of my first tasks as a Christian. Until I settle this my prayers and confessions will be like saying, "Lord, Lord," and not doing the will of my Father.
5. I should set aside a definite proportion of my income for the Church and the service of others. I do this in acknowledgment of God's sovereignty over all of my material possessions. I do this to guard against my own selfishness. I do this because it is business-like. Giving by impulse and without system does not accord with the importance of this work.
6. The proportion to be set aside for these purposes should be not less than one tenth of my income. The Old Testament enjoined the tithe (one tenth) in ancient Israel, and surely I am receiving far more from God than did the men of any former generation. Nevertheless, one tenth is not to be the limit of my giving. I should not begin with less than one tenth. I ought to give more if I am able.
7. I should invest this money for God as carefully as in my temporal business and keep strict account of this fund. I should

study the Church and its work that I may give wisely. I should give systematically. I should pray with my giving.—*Harris Franklin Ball, in the Christian Advocate.*

**FARES, PLEASE**

Philosophers have always been searching for an epigram which would briefly and pointedly express the demand of civilization. So Solon said, "Know thyself"; and Epicurus said, "Enjoy thyself." And I say, "Fares, please!"

It is interesting to watch a congregation discover that pledges are to be invited before the service is done. The scripture lesson makes them somewhat suspicious, the missionary hymns confirm their expectations, and when the cards begin to circulate, their realization is ensured. If you watch, you will discover the one man in the congregation who is moving uneasily in his seat and saying to himself, "Oh, they are going to ask for money again! They are always begging for money!"

There was one such man in the church a year ago, and I followed him on his way out. He boarded a street car, but alighted indignantly when they asked him for his fare. He approached a filling station with his automobile, but steered away in a fit of rage when he noticed a price quotation on a sign. His visit to the grocer's started another tantrum for him, for the dealer "asked for money again." Finally some one referred him to a gray stone building near Court House square and told him that there no one ever asked for money. But the windows were barred, and the jailers were in charge, and he chose to leave that moneyless institution for the freer air of the world he had just left. Of course the Church is always asking for money, and is proud of it. The only shame should be felt by those who are unreasonable enough to resent it.

Men say, "all right, then I'll pay my own fare. But let it end then. I refuse to pay for anybody else. Count me out when it comes to Africa and India and China. I'll pay my own fare only!"

That is precisely what you can not do. You buy a ticket for a trip on the New York Central. You think you are paying the expense of your own journey. You are wrong. Your money which you have just

put down at the ticket office did nothing toward laying these rails, constructing this locomotive, building these coaches, training this engineer, mining this coal. All this was done for you long before you began to ride. Somebody else paid your fare. The best you can do is to pay enough so that somebody else, long after you, may have the privilege of a ride because you were not niggardly and selfish.

Paul says, "I am debtor both to Greeks and Barbarians, to wise and unwise! So I am ready to preach the gospel to you that are at Rome also!" At first glance, it seems like an absurd way to pay debts. Here is a man who owes something to Greeks and Barbarians, and he proceeds to make his payments to the Romans. But it is the only way to pay debts after all. The only way to be truly grateful for the America which we inherit today is to hand on a better America to our children. We can not pay for the gospel, except by spreading the gospel throughout the world.

And when we remember that back of the cool request, "Fares, please!" is the throbbing human problem of our fine missionary families, who will be waiting breathless to hear how well we have been willing to contribute, today becomes the richest kind of opportunity to justify whatever faith reposed in us.—*Bernard C. Clausen, D. D., in Watchman-Examiner.*

**MONTHLY STATEMENT  
May 1, 1925-June 1, 1925**

S. H. Davis,	
In account with	
The Seventh Day Baptist Missionary Society	
	Dr.
Balance on hand May 1, 1925.....	\$15,162 45
A Milton friend, work in Pangoengsen, Java .....	5 00
M. Louisa Davis, Liuho Hospital.....	5 00
A Friend, Cornelia Slagter .....	1 00
Phebe C. Newton, missions .....	1 00
Washington Trust Co., interest credit	31
Mrs. Vaughan, Missionary Society ...	5 00
Onward Movement, Missionary Society	669 42
Forward Movement:	
Georgetown Chapel .....	07
Boys' School .....	26
Girls' School .....	26
Missionary Society .....	2 18
Shiloh Church, Missionary Society....	20 82
Adams Center Church:	
Georgetown Chapel .....	37 50
Boys' School .....	5 00
Detroit Church, Missionary Society....	85 00
Marlboro Church, China .....	10 00
Fouke Junior Christian Endeavor, Liuho Hospital .....	5 00
First Genesee Church, Missionary Society .....	10 00
J. H. Coon, General Fund .....	20 00
	<u>\$16,045 27</u>

	Cr.
T. L. M. Spencer, May salary .....	\$ 83 25
R. J. Severance, April salary .....	83 25
William L. Burdick, April salary, traveling expenses, postage and stationery .....	161 48
L. J. Branch, April salary .....	25 00
C. C. Van Horn, April salary .....	41 66
Ellis R. Lewis, April salary .....	50 00
R. B. St. Clair, April salary .....	125 00
George W. Hills, April salary and traveling expenses .....	59 20
G. H. F. Randolph, April salary.....	50 00
Angeline P. Allen, April salary.....	25 00
H. Louie Mignott, April salary.....	25 00
Elizabeth F. Randolph, April salary..	41 66
Mrs. S. S. Powell, clerk, salary for supply for April .....	12 50
William L. Burdick, clerk hire.....	50 00
H. C. Van Horn, traveling expenses of pastor to assist in evangelistic work .....	45 61
Cornelia Slagter, special contributions Western Union Telegraph Co., telegrams .....	19 00
William L. Burdick, traveling expenses .....	50 00
Treasurer's expenses .....	28 00
	<u>\$ 977 18</u>
Balance on hand .....	15,068 14
	<u>\$16,045 27</u>

Bills payable in June, about.....\$3,500 00  
 Special funds referred to in last month's report now amount to \$18,524.62, bank balance \$15,068.14, net indebtedness \$3,456.48.  
 S. H. Davis,  
 Treasurer.  
 E. & O. E.

**THE WESTERN ASSOCIATION**

The ninetieth annual session of the Western Association will be held with the church at Alfred, N. Y., June 25 to 28. Every Seventh Day Baptist in this section is urged to be present, as a helpful program has been planned. Thursday night, Sabbath eve and Sunday night there will be evangelistic sermons, and the night after the Sabbath is the young people's program. The greater part of Friday is to be given to a symposium and forum on evangelism in various phases. Sunday morning is a conference on missionary interests conducted by Secretary W. L. Burdick, and a sermon; Sunday afternoon is the Onward Movement program in charge of Secretary W. D. Burdick; Sabbath afternoon is given to Secretaries W. D. Burdick and W. L. Burdick for addresses on the work of the boards. Children's services will be held each morning and afternoon.

Pastor Lester G. Osborn of Nile, is moderator; we have some strong men among our delegates, and the Alfred Church is planning on a large attendance. Let's all go!

CLIFFORD A. BEEBE,  
 Corresponding Secretary.

Alfred, N. Y.



**TRACT SOCIETY—MEETING BOARD OF DIRECTORS**

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session at the publishing house of the society in Plainfield, N. J., on Sunday, April 12, 1925, at 2 o'clock p. m., Vice President William C. Hubbard in the chair.

Members present: William C. Hubbard, Willard D. Burdick, Theodore L. Gardiner, Jesse G. Burdick, Harold R. Crandall, Ahva J. C. Bond, Holly W. Maxson, George R. Crandall, Arthur L. Titsworth, and Business Manager, L. Harrison North.

Visitors: Mrs. Willard D. Burdick, Mrs. David E. Titsworth.

Prayer was offered by Rev. Harold R. Crandall.

Minutes of last meeting were read.

The following report was received:

**REPORT OF CORRESPONDING SECRETARY AT THE APRIL TRACT BOARD MEETING**

Recently I received a request from W. Lancelot Holland of Sussex, Eng., author of books on the Sabbath question, for six copies of Dr. Main's book, *Bible Studies on the Sabbath Question*.

A request has come from the librarian of Crozer Theological Seminary for Seventh Day Baptist literature for the *Seminary*. I have referred this to the chairman of the Committee on Files of Denominational Literature.

Correspondence has been continued with a Baptist minister in Texas, who has requested literature, that he may study the Sabbath question.

Mr. and Mrs. J. E. Jensen of Mission, Tex., have recently accepted the Sabbath. Mr. Jensen was a deacon in the Edenburg Baptist Church and a teacher in the Sunday school. He has joined with the few Seventh Day Baptists at that place, and is the superintendent of the Sabbath school that they have started.

A letter from India tells of groups of people who are wishing to become Seventh Day Baptists, and to enter into work with us.

Two letters have recently come from Timothy Inteka of Nyasaland, Africa, giving names of Sabbath-keeping preachers there, asking financial help, asking for a Bible, requesting that we print the *Sabbath Post Card* in the African language for them, and that we secure from the government permission for them to preach.

(Here were read extracts from letters received from the churches and Sabbath schools concerning their wishes about our printing a Seventh Day Baptist children's paper.)

Number of responses received, 23.

Number favoring the giving up of the idea of having a Seventh Day Baptist children's paper, 1.

Number favoring a monthly paper, 1.

Number favoring the publication of a weekly paper 14.

Number favoring a paper, but not specifying whether it shall be a monthly or a weekly paper, 2.  
Number favoring the giving up of a paper for the present, 5.

As the referendum has not been sufficiently conclusive that the churches wish us to start a children's paper, I suggest that we wait until a larger number shall express themselves before the matter is decided.

WILLARD D. BURDICK,  
*Corresponding Secretary.*

Voted, that the matter of publishing Dr. A. E. Main's *Bible Studies on the Sabbath Question* be referred to the Committee on Distribution of Literature.

Sabbath Reform Leader Ahva J. C. Bond reported on his trip to Trenton, N. J., and West Virginia and presented bills for traveling expenses of \$18.52 and for stenographer \$12, which were ordered paid.

The treasurer presented his report for the third quarter which was adopted.

Voted that we accept ten shares of the Ashaway, R. I., bank stock on account of the bequest from the estate of William L. Clarke.

Voted to approve signing a receipt for \$751.58, it being the bequest from the estate of Thomas Francis Trenor, of San Francisco, Calif.

The Committee on Distribution of Literature reported the distribution of 1,812 tracts during the month of March.

The Calendar Committee made a statement that the cost of the calendars for 1925 was \$230.69, that \$217.07 had been received for those sold, and that \$60.00 remains unpaid.

Voted to print two thousand copies of "Letters to the Smiths" for colportage work.

Voted that the Committee on Distribution of Literature use balance of appropriation, or such part as seems best, for printing tracts as in their judgment seems advisable.

Voted that the president, corresponding secretary and recording secretary be a Committee on Program for Tract Society Day at the coming general Conference.

Minutes were read and approved.

Adjourned.

HAROLD R. CRANDALL,  
*Secretary, pro tem.*

ARTHUR L. TITSWORTH,  
*Recording Secretary.*

*Next board meeting July 12.*

"You never succeed until you master yourself."

**EDUCATION SOCIETY'S PAGE**

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

**ALFRED THEOLOGICAL SEMINARY**

The following is essentially our annual report to the President of the University.

**TEACHERS**

Rev. Arthur E. Main, Dean and Professor of Theology.

Rev. William C. Whitford, Secretary and Professor of Biblical Languages and Literature.

The following college teachers have assisted us ably and cordially:

Dean J. N. Norwood, in History.

Professor C. J. Adamec, in Greek.

Professor G. W. Campbell, in Education.

Mr. I. A. Conroe, in Public Speaking.

**FIRST SEMESTER**

	Hours
New Testament Greek Exegesis (Mark) .....	2
Three students	
Old Testament Hebrew Exegesis (Kings) .....	2
Two students	
Biblical Introduction .....	2
Two students	
English Bible (Early Hebrew History) .....	2
Three students	
American History .....	3
Two students	
Interpretive Reading .....	2
One student	
Fundamentals of Speech .....	2
Two students	
Western Europe .....	3
One student	
Educational Psychology .....	3
One student	
First Year Greek .....	4
One student	
Homiletics and Bible and Hymn Reading .....	2
Four students	
Philosophy of Religion .....	3
Seven students	
History of Religions .....	2
Four students	
Religion and Morals of the Bible .....	2
Seven students	
Theological Introduction .....	2
One student	

Of the above sixteen first semester students, seven, one woman and six men, were seminary students, and include one resident graduate student and one correspondence student. Nine, four women and five men, were college students. They earned ninety-five semester hours, or units of credit.

**SECOND SEMESTER**

New Testament Greek Exegesis (Corinthians) ..	2
Three students	
Old Testament Hebrew Exegesis (Samuel) ....	2
Two students	
Apocalyptic .....	2
Five students	
English Bible (Kingdom of Israel) .....	2
Four students	
First Year Greek .....	4
One student	
American History .....	3
One student	
Psychology of Religion .....	2
One student (incomplete)	
Religion and Morals of the Bible .....	2
Three students (one incomplete)	
Philosophy of Religion .....	1
Seven students	
Essentials of Christianity .....	2
Seven students	
Homiletics and Bible and Hymn Reading .....	2
Three students	
Christian Sociology .....	2
Twenty-six students	

Of the above thirty-nine second semester students, twenty-two women and seventeen men, thirty-four were college students, and five were seminary students, including one correspondence student.

They earned one hundred eighteen semester hours, or units of credit, making a total for the year of two hundred thirteen hours.

Of our forty-two different students during the year, twenty-three women and nineteen men, thirty-five were college students and seven seminary students, the latter including one resident graduate and one correspondence student.

At least six have the ministry in view; and others are becoming prepared for some form of church or social service work.

We are glad indeed to have so many college men and women take work in religious education with us; but an outstanding need still exists of more consecrated young men and women trained in body, mind, and heart for the Christian ministry in the very best possible way.

Dean Main read a paper before the university faculty, in February, on *Modernism in Religion*. It has been published for free distribution as *Bulletin 12*, Alfred University Library.

We were represented at a conference of the Student Association of Middle Atlantic Theological Seminaries held at the Union Seminary in New York City, March 13-15, 1925.

Our delegate, Mr. S. Duane Ogden, and our school were honored by his election to the vice-chairmanship.

He gave us a good report of the fine spirit and the proceedings of the conference.

In the course of a year we have cordial invitations to be represented at meetings of a similar kind and value; but a lack of necessary funds largely prevents our having the greatly to be desired privilege and benefit.

In respect to attendance and to the quantity and quality of the work done by students, it has been our record year. This is very encouraging, for religious and moral education is now recognized as one of the greatest of human and social needs.

Yours respectfully,

ARTHUR E. MAIN,

*Dean.*

WILLIAM C. WHITFORD,

*Secretary.*

*Alfred, N. Y.,  
June 5, 1925.*

## PIONEER DAYS IN ALBION AND IN OUR CHURCH

ALICE MAE PALMITER

(Read at the Sabbath Rally Day services in Albion, Wis.)

In choosing a subject for Rally Day I have tried to find one that would be of special interest to our young members of the Sabbath school, and one that I hope will not be too tiresome to the older members; so I have chosen Pioneer Days in Albion and in Our Church.

The town of Albion received its name at the suggestion of Isaac Brown in honor of his former residence in the state of New York. Considerable discussion arose as to which name, Albion or Salem, should be given to the town, when some of the English came in and battled for Albion, the name Cæsar gave to their native island.

Freeborn Sweet was the first settler. He came from Oneida County, N. Y., in August, 1841. In September of the same year Bjorn Anderson and Arnund Anderson from Norway settled on Section 2. In September, 1842, Jesse Saunders and Duty J. Green from Allegany County, N. Y., settled on Section 22, on what since has been called Saunders Creek, where the village of Albion now stands.

In June, 1843, Solomon Head, Adin Burdick, James Weed, and Hiram Bentley settled in the same neighborhood, making a population of thirty; but there was no store or place of business and no church, so on January 22, 1843, the Dane County Seventh Day Baptist Church was organized in the following manner:

A committee appointed by the Seventh Day Baptist Church of Milton met with the people of Albion at the home of Jesse Saunders, and organized a church. A sermon was preached by Elder Stillman Coon; and James Weed was chosen by the church to receive the right hand of fellowship, which was extended by Elder Daniel Babcock.

On February 21, 1847, the name was changed from Dane County Seventh Day Baptist Church, to Seventh Day Baptist Church of Albion.

For the first two years the church had no regular pastor but was supplied by Elders Stillman Coon and Daniel Babcock, and also by O. P. Hull, who was licensed to preach.

Rev. O. P. Hull was ordained to the ministry by this church in 1845, and during his term of service of six years one hundred forty were added to the membership of the church.

June 19, 1851, Rev. Zuriel Campbell began his pastoral labors and served in that capacity one year and five months, during which time the church was encouraged to take action relative to securing land and building a meeting house. A committee consisting of Thomas F. West, Adin Burdick, and David M. Stillman, was appointed with instructions to secure a suitable lot and build a meeting house at a cost not to exceed \$500.

Not being able to secure a suitable location nor to raise the funds, the matter was dropped until 1861, when it was revived and the Albion Seventh Day Baptist Religious Society took the matter up, secured a good location, and built the house at the cost of \$1,000, which was formally dedicated to the work of the Master August 16, 1863, Rev. O. P. Hull preaching the dedicatory sermon.

Public services were held for the first few years at the homes of Jesse Saunders and Duty J. Greene; but when the buildings of Albion Academy were completed, the

church held its services in the chapel until the church was completed.

As was the custom in those days the men sat on one side of the house and the women on the other. An amusing story was told me of a little boy who made his mother considerable trouble and embarrassment by crying for water to drink during the services; and as it meant walking out before the entire audience and down two flights of stairs, she decided to go prepared for emergencies; so she tucked a small cup and a bottle of water in the pocket of her dress skirt, which fortunately contained many more yards of material than the styles of today will allow. We know that little boy today as Carl M. Sheldon, and he is still a strong advocate of temperance.

This church has had fourteen pastors, and the one serving the longest was our beloved pastor, Elder S. H. Babcock, who served two terms of six years each, and one hundred four members were added to the church during his twelve years' labor—surely a wonderful record.

Six men have been ordained to the gospel ministry since the organization of the church.

The early settlers endured many hardships and often carried on their agricultural operations in the most primitive manner. Sections of a large round tree, usually shod with iron, formed the wheels of their carts or wagons; and until the introduction of threshing machines in 1848, the prevailing mode of threshing was identical with that which has been practiced in Oriental countries for the last three thousand years. A large spot of ground was cleared off evenly and packed as hard as possible. Upon this the grain was placed to the depth of a foot or more, with the heads in; then five or six oxen were driven over it until the grain was all trodden out. The straw was then thrown off with forks and the grain separated from the chaff by fanning mills. The first threshing machines were without separators and were an improvement upon the method described in little else than speed and cleanliness.

To sell their grain, a trip to Milwaukee, which was their only market, was necessary, which usually occupied a week's time, the wheat bringing from thirty to fifty cents a bushel and sometimes even less.

School teachers received one dollar and fifty cents a week and walked to and from school, often a distance of several miles through woods so dense they had to follow trees that had been marked to keep from being lost.

In place of autos they used oxen and were considered quite wealthy when able to own a team of horses. Yet in spite of all these hardships, they found ways and means to build this church and leave to us this worthy heritage.

Now on this Rally Day let us determine to better support our pastor and superintendent and prove ourselves worthy of what has been intrusted to our care.

May 16, 1925.

## JACKSON CENTER ORGANIZES A VOCATIONAL COMMITTEE

DENOMINATIONAL VOCATIONAL CHAIRMAN  
ST. CLAIR

At a well attended meeting held in the Jackson Center Seventh Day Baptist church, Sunday evening, June 7, after an address by the executive chairman of the Vocational Committee of the Seventh Day Baptist General Conference, it was unanimously voted to organize a local Vocational Committee. The names of those chosen to serve on the committee follow: H. M. McWhorter, chairman; O. R. Coleman, secretary; Rev. W. D. Tickner, J. L. Lawhead, J. D. Jones, Elva Lawhead, and Rosa McWhorter.

All of those elected accepted office, and propositions were immediately placed before the committee and visitors. These propositions related to the establishment of a tomato canning factory, the erection of a shirt and overall factory, also the placing in present available positions of any of the unemployed. It was also agreed that the Denominational Vocational Committee be notified concerning any Sabbatarians removing from Jackson Center to another location.

Considerable discussion followed and a lively interest was evinced in the general aims of the committee.

The local chairman appointed special committees to ascertain costs of raw materials and to make other necessary investigations, naming Sunday night, June 14, as the date of the meeting to receive said reports and to take such further action as may be deemed necessary.

## YOUNG PEOPLE'S WORK

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

### NATIONAL GREATNESS

Christian Endeavor Topic for Sabbath Day,  
July 4, 1925

#### DAILY READINGS

Sunday—Righteousness (Prov. 14: 27-35)  
Monday—Justice (Deut. 16: 18-22)  
Tuesday—Industry (Prov. 13: 1-11)  
Wednesday—Unselfish leaders (1 Sam. 12: 1-5)  
Thursday—Religion (Deut. 11: 1-9)  
Friday—Consecrated citizens (Ps. 125: 1-5)  
Sabbath Day—Topic: What makes a nation great? (Deut. 28: 1-14. Patriotic consecration meeting)

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

What does America most need today? One of the topics for the daily readings partially answers this question. America needs unselfish leaders. We need in our public offices, men and women who are not seeking for honor, praise, and money, but who are so unselfish as to forget self and think only of the people they represent. We have had too many selfish leaders in the past, and this is the reason that politics have been so corrupt. It is our duty as citizens to see that the right people are placed in the public offices. The next thought follows logically—America needs consecrated citizens. To be a consecrated citizen means that one must be truly patriotic. He must have his country's welfare uppermost in his mind and must be ready and willing to die, if necessary, for the principles on which it was founded and for which it stands. He must not be a slacker. The truly consecrated citizen goes to the polls and votes on election day, and does not stay at home and complain that politics are corrupt. Young people, let us be consecrated citizens of our country and always do our duty.

Battle Creek, Mich.

### AMERICA, THE BEAUTIFUL

"O beautiful for spacious skies, for amber waves of grain,  
For purple mountain majesties above the fruited plain!

America! America! God shed his grace on thee,  
And crown thy good with brotherhood from sea to shining sea!

O beautiful for pilgrim feet, whose stern, impassioned stress,  
A thoroughfare for freedom beat across the wilderness!

America! America! God mend thine every flaw,  
Confirm thy soul in self-control, thy liberty in law!

O beautiful for glorious tale of liberating strife,  
When valiantly, for man's avail, men lavished precious life!

America! America! May God thy gold refine  
Till all success be nobleness, and ev'ry gain divine!

A beautiful for patriot dream that sees, beyond the years,  
Thine alabaster cities gleam undimmed by human tears!

America! America! God shed his grace on thee,  
And crown thy good with brotherhood from sea to shining sea."

### INTERMEDIATE CHRISTIAN ENDEAVOR

S. DUANE OGDEN

Intermediate Christian Endeavor Superintendent  
Topic for Sabbath Day, July 4, 1925

WHAT MAKES A NATION GREAT? GEN. 18:  
17-19 (Consecration meeting)

### JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

#### SUGGESTIONS FOR JULY 4

Sometimes, sorry to say, we find juniors who have been given money to bring with them to Junior who keep it in their pockets forgetting to put it in the collection box or keeping it for candy next day. We hope you have no such problem but for those who may have, try memorizing some collection song. Then have the juniors come one by one from their place to the front of the room and drop their collection into the box placed on the table while the others sing the song. Few will want to miss the chance of going to the front with their collection. The following song taken from the *Junior Manual* to be sung to the tune, "Jesus, Keep Me Near the Cross" is very good.

Take the gift, O Savior, King,  
Here I come presenting;  
With my love the gift I bring,  
All my heart consenting.

Chorus  
Cheerfully, willingly,  
Here I bring my off'ring;  
Use it for thy service, Lord,  
Banish sin and suffering.

Send thy gospel far away  
To the lands of sorrow;  
Let the light of God's sweet day  
Bring a glad tomorrow.

For our own home-land we pray,  
Blessed by thy great kindness;  
May thy gospel have full sway,  
Conq'ring darkest blindness.

Bless the little store I give;  
Make it tenfold greater;  
Grant me grace to thee to live,  
Who art my Creator.

In the booklets for this week use a picture of our flag, the Stars and Stripes, working the rest of the page similar to the others in the booklet.

Ashaway, R. I.

### EXCUSES VERSUS REASONS

GLENETA WILLIAMS

(Paper read at Quarterly Meeting of the Southern Wisconsin and Chicago Churches.)

In trying to get an inspiration or a beginning thought I asked myself what correlation there is between denominational loyalty and excuses. I have decided that it is very low at best. On the other hand, there may be a high correlation between reasoning and loyalty. As the old saying goes, "Discretion is the better part of valor," so perhaps we might say right reasoning is the better part of loyalty.

What is an excuse? Where found? Webster's dictionary says an excuse is an apology or a justification. For our purpose and thinking, the last one is very good. Wherever people live and have choices to make, do we find excuses. With people in general, rationalization is almost as popular as the cross word puzzle. We decide to shirk a responsibility or neglect a duty; immediately our minds go helter-skelter, grasping first this thought and then that, always inquiring, does this strengthen my case or weaken it? When we have found a sufficient number of "reasons" as we call them, to make an "invincible" argument, we announce our purpose, or put our contemplated

action into effect. Have we reasoned the thing out? No, we have (pardon the slang expression) managed to kid ourselves into believing we have. In reality we have done such a splendid job of excusing—justifying our action—that we think we have reasoned it out; and our little scheme, taking all things into consideration, is absolutely the best in the world. Perhaps the case is reversed; the action comes first, then the rationalization process.

This is all well enough for ourselves, but how about others. Sometimes we can convince our friends that our course was the right one to pursue, but quite often our arguments fall flat.

Excuses that tear down denominational loyalty take these forms: "So long as I keep one day, it doesn't really matter." "Tithing is an old method of church giving, some new method would be better." The trouble is that we do not take the pains or the time to discover this new method. "Perhaps I'm wrong, otherwise more people would be Seventh Day Baptists." "I can not sacrifice my bodily comfort and convenience and my economic independence for my religious convictions." "I shall have nothing to do with the church so long as X. Y. Z. is a member of it; he is undermining the very foundations of our church; I'll just wait until his power subsides." So it goes. Apply truth and reason to every excuse. See what happens. Shortly you are aware that if we are Christians, we must needs take the Bible as our guide, and therefore we should keep the seventh day of the week. So far we seem to have found hardly any better way to apportion our money for Christian giving. As for the question of sacrifice, one can, if he has imagination enough, make himself believe almost anything. So far I have not found it economically inconvenient or socially embarrassing to be a Seventh Day Baptist.

I have been wondering if perhaps the reason why our denomination is no larger is because we all give the other fellow credit for using his power of reasoning more than he does, while we do not do our part. Too often reasoning is not as pleasant an indoor sport as excusing, or justifying.

In conclusion may I say that real reasons will strengthen denominational loyalty, while excuses break down our whole denominational program.

## WHY ATTEND CHURCH?

RUBIE A. CLARKE

(Paper read at the Semi-annual Meeting of the Brookfield churches at Brookfield, N. Y., May 23, 1925.)

Personally, I think this topic should be written without the "Why" and be followed by an exclamation point; thus,—“Attend Church!”

The pleasures and benefits of regular church attendance I have had an unusual opportunity to enjoy. My first church service was a baptismal one, to which my mother took me when I was only five weeks of age. Since that time, except for some months spent where there were no regular services to attend, I have always gone to church regularly. The credit for this should go to the influence and example of my father and mother. It is my sincere belief that if more Seventh Day Baptist fathers and mothers would take (please notice that I said “take” not “send”) their boys and girls to church, Sabbath school, and prayer meeting regularly, our churches would keep alive. There would not be so many churches consisting mainly of older members, with few encouraging prospects for the future years.

Most of our church covenants say, in effect at least, “I will cheerfully and regularly attend the appointments of the church.” When we became church members we took a solemn vow to keep this covenant, yet how many homes are the scenes of debates every Sabbath morning as to whether or not one or more of the family shall attend church? If they were true to their pledge, this question would never arise. It should be as much a habit as that of doing one’s daily tasks or eating three meals a day. How many housekeepers stop to say, “I wonder if I ought to do the dishes today?” How many business men pause to consider the question of going to the office? How many farmers argue the question of whether the cows ought to be milked or not? Just so trivial in God’s sight must our flimsy excuses be for not attending to his business on the day he has given to us for that purpose! Sometimes, of course, it is impossible or unwise for us to go to church. God is our judge, and he will know whether we are conscientious in the excuses we give him.

But aside from the duty and privilege of church attendance, there is a wide range of

other motives which should actuate us. When we consider the great values it brings to us, none of us can afford to neglect our opportunities. In the first place there is the physical value. If we loaf at home all day we usually feel tired, sleepy for lack of fresh air, and often develop a headache long before night. It does us all good to dress up and go to church. How can the fresh morning air and sunshine, the sweet singing of birds, the noble hymns and inspiring sermons fail to lift us away from the hum-drum routine of everyday life, help us to forget our troubles and worries, and give us fresh courage and faith for the coming week? Truly, it is a thing we need, “To worship the Lord in the beauty of holiness.” And what if the day be stormy? Most of us have duties which take us away from home in stormy weather; we do not stop to think about it, but go and do it. Also most of us would be able to go if it were a party, social, or movie. So if we can go to other places either when we want to or when we have to, do you think God will accept that excuse when it is our duty—and our desire too, if our hearts are right?

Socially, too, we need to attend church. Not many of us have time to visit all of even our most intimate friends. Yet if we exchange greetings every week at church, we can keep in touch with a large circle of friends and acquaintances, as well as making new ones.

During the year, or better yet several years, the pastor brings to his listeners a wide range of material on many subjects—the result of hours of study, research, and prayer. If we attend church we may secure many of the benefits of a religious education with very little effort on our part. And think what it means to the pastor to have his work rewarded by a large, attentive audience!

Few churches can run their affairs without money. Few churches can have large collections with small congregations,—and the reverse is even more true: a large attendance usually means a fairly large collection. None of us intentionally cheat God or our church, but how many double their contribution when they are absent one week, or make it four times as large if absent for a month? People who tithe, or those who make definite pledges (and keep them) are not affected in this particular.

Can you imagine what it would mean to our denomination to have fuller churches, fuller collection boxes, fuller understanding and interest in our denominational activities, and fuller consecration on the part of all Seventh Day Baptists? If you can, help to make the dream come true—by going to church, regularly!

To sum up:

A—*is for Always*, when we should go to church.

T—*Thoughts* acquired which will help us.  
T—*Temptations* overcome through closer fellowship with Jesus.

E—*Everybody*—those to whom this applies.

N—*Now*—begin forming the habit.

D—*Do* all you can to bring others.

C—*Churches* will grow.

H—*Homes* will be blessed.

U—*Usefulness* we will be able to accomplish.

R—*Revival* will come to Seventh Day Baptists.

C—*Christ* will be enthroned in our hearts.

H—*Heaven* will be our final reward.

## CHRISTIAN ENDEAVOR NEWS NOTES

NEW MARKET, N. J.—The associational secretary asked our Christian Endeavor society to send a message to the SABBATH RECORDER. We are not a large band of workers, but usually have a good attendance. A one hundred per cent participation in the meeting is not a rare occurrence. The testimonies are interesting, many of them being prepared at home, while others are suggested by the questions or notes on the board. We are meeting at six in the afternoon during the summer months, and find this a splendid way of ending the Sabbath.

On April 18, Rev. A. J. C. Bond, pastor of the Plainfield Church, gave us a very helpful talk on the topic which was: My Denomination: Its History and Principles.

The Missionary Committee has charge of the missionary meetings frequently, and recently directed the packing and sending of a box of clothing to some people in the district of one of our field workers.

Nearly every week there is some kind of floral decoration at church, this being arranged by the Flower Committee, and more elaborate trimming being used for special

occasions. Last fall we had a Flower Sabbath, each family being asked to contribute a bouquet, and the pastor’s sermon was in keeping with the display of nature before us. It was an impressive service.

The Social Committee plans its good times throughout the year. At the last sociable we had a “Smile Party” with appropriate mottoes around the room. Amusing games were played, and each one present was asked to tell an anecdote while we enjoyed our refreshments. A musical contest between two groups caused much merriment. Among the choice selections were The End of a Lolly-pop, and It Isn’t Any Trouble Just to S-m-i-l-e. In our fun and in our work we hope that we may ever live up to our motto—“For Christ and the Church.”

BERNICE E. ROGERS,  
Corresponding Secretary.

## MEETING OF THE YOUNG PEOPLE’S BOARD

The Young People’s Board met in regular session at eight p. m. The president called the meeting to order and Rev. H. D. Clarke offered prayer.

Members present: Dr. B. F. Johanson, Mrs. Frances Babcock, Lyle Crandall, Aden Clarke, Mrs. Ruby Babcock, E. H. Clarke, Dr. L. S. Hurley, L. E. Babcock, Marjorie Willis, Ivan O. Tappan.

Visitors: Rev. H. D. Clarke, Russell Maxson.

The secretary read the minutes of the last meeting.

The corresponding secretary presented a report which was received and ordered placed on file. It follows:

REPORT OF CORRESPONDING SECRETARY, APRIL, 1925  
Number of letters written, 35.

Several standard socials for the social book have been mimeographed and sent out.

The RECORDER letter has also been mimeographed and sent out.

Correspondence has been received from the following: Mrs. Blanche Burdick, Rev. A. J. C. Bond, Miss Helen Clarke, Carroll Hill, Miss Maybelle Sutton, Miss Bertrice Baxter, Mrs. Elsie Higgins, Miss Ruth Phillips, Rev. W. D. Tickner, Gleason Curtis, E. P. Gates, Lester Osborn, Rev. E. D. Van Horn, Rev. R. B. St. Clair, Mrs. Mae Bishop, Mrs. B. A. Rood, several publishing houses about pageants, Mrs. Edna Sanford, Miss Fucia F. Randolph, Hurley Warren, Merton Sayre.

The program for the Semi-annual meeting of Michigan-Ohio churches at Jackson Center, May 29-31, has been planned.

FRANCIS FERRILL BABCOCK.

Letters were read from: Fucia F. Randolph, Merton Sayre, Edna B. Sanford, Hurley Warren, Rev. R. B. St. Clair, Helen Clarke, Carroll Hill, Rev. A. J. C. Bond, Bertrice Baxter, E. P. Gates, Gleason Curtis, Mrs. Blanche Burdick, Duane Ogden.

The treasurer made an informal statement for the month.

A bill for \$5, supplies for the corresponding secretary, was allowed.

After a discussion of the matter it was moved that the secretary be authorized to secure five hundred tags for Conference from the Davis Printing Company, Milton, Wis.

Motion carried.

The Field Committee presented a report which was received. The committee recommends that a representative of the board be sent to the State Christian Endeavor Convention at Flint, and one or more to Jackson Center.

The L. S. K. superintendent reported progress.

Good and welfare discussion.

Adjournment.

Respectfully submitted,

MISS MARJORIE WILLIS,

Recording Secretary.

Battle Creek, Mich.,

May 7, 1925.

### HOME NEWS

FARINA, ILL.—It was a real treat to have Rev. W. L. Burdick with us over the Sabbath. The pastor is sure that his presence among us, and his description of the fields recently visited by him and their needs so plainly set forth in his address will inspire us all to greater missionary zeal and benevolence. Brother Burdick called at many homes while in Farina, and in conversation set forth plans, past and future, of our denomination in relation to missions. The burden of his address was, "The fields are white unto the harvest, pray ye the Lord of the harvest to send forth reapers into the harvest." There is much that we can do as individuals and as a church to help in the present situation across the water.

### NEXT SABBATH

June 6 our theme will be, "The World for Christ in a Single Generation." Text, Matthew 21:30. "And he answered and said: I go sir: and went not." You will want to hear this sermon on a question that is vital in the life of our home church and the nation. There is a promise of special music for next Sabbath.

### STUDENT QUARTET

In council with a number of our people the opinion seems to be that we should undertake some meetings at Farina with the assistance of the student quartet as soon as the meetings close at Stonefort. The pastor will have more to say about this important matter after he has been in consultation with Dr. Babcock of Milton. In the mean time remember, the best singers and preachers in the world can not bring about a revival in any community or church. Revivals are prayed down and not worked up. They come when there is a real reaching out after God in prayer and a willingness to be directed by his spirit. Are we ready for such an outpouring as God will most surely send us and will we meet conditions?

### IN THE PASTOR'S ABSENCE

Brother Harper will preach at the morning service and the Christian endeavorers will have charge of the prayer service. Both appointments will receive the customary support of our people and we bespeak for both an instructive and edifying season.

### SABBATH SCHOOL ORCHESTRA

What shall we do? Many of our people have moved and our numbers are so depleted that it is almost impossible to continue this good work. There are, however, sufficient musicians and instruments in our society to build up this department of our Sabbath school, if sufficient interest is aroused. Again we ask, what shall we do? The answer is in the hands of those who play either wind or string instruments. Let's rally to the support of the orchestra and keep alive this worthy organization.

### PRAYER SERVICE

At eight o'clock we will gather for our usual prayer service. Suppose we cease our labors a little earlier Friday night and plan to come to prayer meeting. It will pay. Try it and see.—*Farina News.*

### EXEMPTION FOR ENGLISH SABBATH KEEPERS URGED

ELDER ROBERT B. ST. CLAIR  
Chairman of Vocational Committee

An agitation for stricter Sunday observance in England may have an adverse effect upon our brethren and other Sabbath keepers in that country.

In a letter from the honorable secretary of the Mill Yard Church, Brother George H. Vane, the following appears:

"It is with great pleasure I see by the RECORDER of January 26, last, that your efforts in getting Seventh Day Baptists and other Sabbath keepers exempted in the Detroit City Ordinance 164-B, with reference to Sunday closing, were successful; and we all owe you a debt of gratitude for your valuable and timely work in the cause of the truth. We also in England have a good bit of activity just now on account of the so-called desecration of Sunday. We don't know how soon they may attempt some attack on our liberties in that way and then the success of your efforts may be of help to us in the defense of our rights as Sabbath keepers. Enclosed you will find some leaflets I received from a friend of mine in the Loyal Orange Order, together with my reply to him.

"Trusting this will be of interest to you and wishing you every success in your efforts to spread the truth, with Christian greetings from all the brethren and sisters of the Mill Yard Church."

The leaflets of the Imperial Alliance for the Defense of Sunday enclosed by Brother Vane ask the following pertinent questions:

1. Shall our Sundays be further desecrated in 1925?
2. Shall Sunday opening of Wembley Exhibition be legalized?
3. Shall Sunday destroyers be elected to the London and Middlesex County Councils?

A "Great United Sunday Defense Demonstration" with Right Honorable Sir H. Nield, K. C. M. P., as chairman, and Canon Buchanan, Rev. Dr. F. B. Meyer, and Hon. Emily Kennard as speakers is announced.

This alliance complains of 40,000 shops open every Sunday in London; 8,420 public houses in London area; 500,000 people attending the cinemas each Sunday evening, where "films of comedy, tragedy, and drama are shown"; Sunday games sanctioned by the council in 1923, "have destroyed the

quiet of our London parks with their noise and ribaldry on God's day. This L. C. C. decision has been a blow at our Sunday schools. Sunday political meetings, prize fights, golf, cabarets are breaking down our English Sunday," etc.

The circular concludes: "We believe the Sabbath is God's good gift to man. It is not ours alone; it is our neighbor's as well."

(Possibly the alliance members have their ordinals mixed, for they appear to think that God gave Sunday to be the Sabbath.)

Another leaflet reported the intention to enter the election contest in opposition to all liberal Sunday candidates, while a "Questionnaire" requested information as to specific instances of Sunday law violation, and directed that people should remember that "it is the word of the eternal Ruler of the universe that his day should be kept holy."

Meanwhile the Seventh Day Adventists of England have this to say in their British Union organ, *The Missionary Worker*, of February 6, 1925:

"For many years we have labored under a serious disadvantage in respect to the Factories Act. At the present time our apprentices and young women lose one day's pay each week; since the act contains no exemption in favor of Christian seventh day Sabbath observers. Acting on counsel given to us two and a half years ago, at which time the subject was up for discussion, we have made an attempt to get a proper exemption clause in the new Factories Bill that is before Parliament. To that end, calls have been made upon one member of Parliament for Waterford, and upon leaders in the Master Printers' Federation. It will be of interest to our shareholders (of the Stanborough Press, Ltd.—S. D. A.) to know that progress is being made. A printed statement has been adopted by the alliance, which will be forwarded to the federation this month, ensuring their approval and support of the proposed alteration."

We are pleased to note that both Sabbath-keeping Baptists and Adventists in England are awake to the necessity of "proper exemption clauses" for Sabbatarians, in Sunday laws. This, in our opinion, is very necessary. Sabbath-keeping preachers may not be adversely affected by Sunday laws, but Sabbath-keeping artisans, mechanics, farmers, etc., are.

## CHILDREN'S PAGE

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

### JESUS AND LOYALTY

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,  
July 4, 1925

#### DAILY READINGS

Sunday—Loyalty as taxpayer (Matt. 17: 24-27)

Monday—Praying for Jerusalem (Ps. 51: 18)

Tuesday—The loyalty of exiles (Ps. 137: 1-6)

Wednesday—Sorrow for the people's sins (Jer. 8: 11, 21, 22)

Thursday—Loyalty to God's word (Matt. 5: 17-20)

Friday—Loyalty to God's house (John 2: 13-17)

Sabbath Day—Topic: Following Jesus in loyalty to our country (Matt. 22: 17-21. Consecration meeting)

Our country as compared with some of the other countries of the world can be truly called a "Christian Country." Many of our leaders were in years gone by and are now God-fearing Christian men. Our money carries the stamp, "In God We Trust." There are Protestant churches throughout our land and we have the right to worship God according to our own beliefs. Laws are made for the purpose of making our country better and stronger. In order to be loyal citizens we must obey these laws and respect their commands.

In order to be loyal to our country we must be loyal to the principles for which it stands: thrift, education, honesty, purity, justice, reverence, law-enforcement, etc. If Jesus were living here on earth with us he would be loyal to all these principles, he would obey our laws as long as they are "good" laws, he would treat the foreigners as his brothers and sisters, he would consider the Negroes of the South as citizens and not as slaves, as they were treated before Lincoln's time, he would stand back of the Eighteenth Amendment and for no reason whatever touch one drop of liquor. Jesus would do these things because it is right to do them and every Christian citizen should follow his footsteps and be loyal to his country as long as that country does not require anything that is against the teachings of the Bible.

Loyal citizens will not only obey the present laws of our country but will try in every way to make our country better and stronger. We will try to raise its ideals, have more respect for its laws, will be more unselfish in working for the good of others, will strive for a greater happiness for all, the rich, the poor, the colored, the foreigner, the men and women, boys and girls.

Good citizens must also be faithful Christians and loyal followers of Jesus. They must study the Bible more for higher and better ideals and above all they must pray more earnestly for God's will to be carried out in every way.

Boys and girls can be loyal to their country in a great many ways. Be ready to name these different ways in your testimony meeting today.

*Ashaway, R. I.*

### PUSSYWILLOW

Pussywillow was a little fluffy gray kitty, and Owen loved her dearly.

One day he was going over the trail through the woods to grandmother's, and though he did not know it, little Pussywillow was following right behind him. Her soft little paws did not make a sound on the leaf-covered ground.

As he passed the old log cabin, which had been deserted for many years, he noticed that there was smoke coming from the chimney. For a moment he wondered.

"Oh," he said to himself, "I guess it must be that new man from the city who is going to hew railroad ties," and he went on, not noticing a wistful little face pressed against the window-pane.

That night after supper he took Pussywillow's saucer of milk out to the back porch.

"Kitty, kitty, kitty," he called again and again.

"Pussywillow, Pussywillow," he called, but there was no sign of Pussywillow anywhere.

"I don't see where she can be," he said.

"Do you suppose she could have followed you today?" asked mother. "I haven't seen her since you left, this morning."

"I didn't see her," answered Owen, "but perhaps she started to follow me and got lost. Oh, dear, I just couldn't bear to lose her!"

### MY GRANDMA USED TO SAY

"It's a poor rule that won't work both ways."

Ask your grandma what she thinks my grandma meant. *MRS. T. J. VAN HORN.*

### A FOOLISH SET

In an old-time Southern garden  
One golden summer day,  
Old mother Biddy watched her brood  
Of baby chickens play.

They shook their fluffy little wings  
And pranced about in glee  
Beneath the red rose trellis and  
A blooming cherry tree.

And then a naughty little wind,  
To show his spirit gay,  
Shook every petal from the tree  
And quickly ran away.

And when they fell, those silly chicks,  
Well, I would have you know,  
Began to shiver and to shake,  
Because they thought 'twas snow.

And mother Biddy, looking on,  
Was quite ashamed to see  
The children whom she thought so bright,  
Were foolish as could be.

—*Our Little Ones.*

### FORTUNE NUMBER ELEVEN

Not only the tiny papoose tote  
But oft and oft shalt cast thy vote.

'Tis the men who are busy as B B B B  
That opportunity fleeting can C C C C,  
For with wide-open I I I I  
They grow wondrously Y Y Y Y  
And spend their old age in great E E E E.

—*Pathfinder.*

### THE LAW OF SUPERSESSION, WITH ESPECIAL REFERENCE TO DISEASE

ELMER AKERS

Fellow students, it was Emerson who said that eternal change was the law of the world. We call this change evolution. In philosophy the explanation of this evolutionary process is called "the emergent theory." It is a struggle, a travail, an ever recurring rebirth. This evolution, this emergence, this rebirth is continually taking place in every department of human thought. Each succeeding generation of men makes new discoveries which when added to the knowledge of the preceding generation, alter the old concepts. There are few things

The days went on, but Pussywillow did not come home. The little bed behind the stove was still empty and the catnip ball sat on the shelf with no one to bat it around.

"Mother," said Owen one day, "I'm going to walk over to the trail and see if I can see anything of Pussywillow. I'm so worried about her. I'm afraid she will starve, or if she is living on mice and birds altogether she will be sick. Perhaps the new man at the cabin has seen something of her."

So he started off down the trail. Every little while he stopped and called, but no trace of her could he find. Then just beyond the old cabin he saw little Pussywillow sitting contentedly on a fallen tree, watching for a wood-mouse. He darted after her and in a second had her safely in his arms and was hugging her tight.

"Oh, Pussywillow, where have you been and why did you run away from me? Don't you like me?"

Suddenly he heard a voice and felt a tugging at his sleeve.

"Don't take my kitty. Please don't."

"Your kitty, indeed!" flared Owen angrily, looking at the little fellow beside him. "I'd like to know—"

"Yes," interrupted the little fellow, reaching up for Pussywillow, "my new kitty. She must have known that I was alone and came to stay with me. Please don't take her, or I will have to stay all alone again while daddy is away cutting down the trees."

"Isn't there anyone with you at all?" asked Owen, wondering if he had no mamma.

"No," he answered, "not until school lets out so sister can come, but I don't mind so much now that I have kitty," and he reached up to take Pussywillow from Owen.

Owen let him take the kitten and then he smiled and said, "Oh, all right. I didn't know it was your kitty. I just thought that she was lost."

Then he started on his way home alone, and thinking that he would ask mother to let him bring the little fellow home to stay all day some day.

"Well," said mother, disappointed, "you did not find her?"

After telling her all about it, Owen added, "You see, mother, he needed her more than I, so I just had to leave her."—*Our Little Ones.*

which we think of today exactly as our grandparents did. This is true of theology and religious beliefs; it is true of philosophy; it is largely true in the sciences; it is true in therapeutics, which as you know is that part of medical science that treats of the discovery and application of remedies for diseases. It is this phase of human thought that I wish to speak of to you.

There are those who say there is no panacea for human ills, but there is. It is not a material one—nothing material ever satisfies, you know. That is not its purpose. The panacea is obedience to the principles of right conduct.

A thousand years ago, when a man was overtaken by a disease, horror struck, he immediately wondered which of the gods he had offended or which of the evil spirits was troubling him. Today, when a man is overtaken by disease, he immediately wonders which of the hundreds of species of harmful bacteria called disease germs has invaded his body. The time is coming that, when a man is overtaken by disease, he will immediately wonder which of nature's laws he has broken. Then he—knowing the falsity of the power of angry gods, witches, and evil spirits, will also realize the falsity of belief in the power of germs over his body. He will realize that he need pay no attention—that indeed it is a waste of his time to fight disease germs, just as now men know it is absurd to fight angry gods, and evil spirits. For the people of a thousand years ago, angry gods and evil spirits did exist; their blasting work upon man was quite as potent as germs of today. And to succeed in appeasing the angry gods and escape from the influence of evil spirits was analogous to our modern success in controlling germs and securing immunity from them. And in the future—how soon it shall be is up to us—when we realize the freedom that comes by obedience to principle—the laws of nature, we shall fear neither evil spirits nor germs. Then there shall be no reason to fear these things, for we shall enjoy the freedom that comes from a knowledge of, and obedience to, the principles of right conduct.

My friends, why should we postpone this freedom? I know all of us wish to be free from disease, and the fear of it. Is it too good to be true that it is within our power to be free? I believe it is within our power

to be free. I believe we may realize this freedom, not by studying how to outwit our enemies, the germs, nor any other ulterior powers, but by studying to know and abide by nature's laws—God's laws, the life-giving laws of the universe. We have been emphasizing the wrong thing in our studies. We have been emphasizing the power of disease, and we have been seeking ways to outwit that power. Let us rather emphasize the power of the laws of righteousness and health, and let us seek ways to abide by these laws. Instead of relying solely upon the knowledge that is gained by studying the laws of disease, let us lay hold of the laws of health—a higher set of laws; and when we have obeyed them we shall be beyond the power of disease. We can then afford to ignore the dangers of disease, for the immunity that comes from obedience to the laws of health makes us free from the laws of disease. Just as we of today with our higher knowledge can afford to ignore the laws of the angry gods and evil spirits recognized by the medieval man, so we, when we learn to abide by the laws of health can afford to ignore the laws of disease.

The advantage to us in learning and obeying the higher laws of health does not lie in the fact that we shall then be free to break the laws of disease, but the advantage is in the freedom from attention and worry given to combating it. Knowing greater rewards to be attained through obedience to the laws of health, the fruits of our efforts will be as much better as health is better than disease. When we have become free from the fear of disease, we shall be free from the disease itself. What we now count as obligations shall then be forgotten. We of today enjoy the freedom from fear of angry gods and evil spirits which troubled the medieval man, and we enjoy also the greater freedom that comes from obedience to higher conceptions of the laws of life. And, in the future, yes, even now men are beginning to realize the freedom that comes from acquaintance with, and obedience to, yet higher laws, the laws of health. As students and teachers, should we not emphasize the laws of health and harmony, instead of the repressive laws of disease? If we will study to show ourselves approved unto nature, shall we not in this way attain the Truth that makes men free?

## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### THE TWINS' FIRST SUNDAY SCHOOL

Last Sunday I was a guest at a home where there were twin girls four years old. The little mother had a set of books of advice about the rearing of children—physically, mentally, morally, and socially—from birth up to twenty-one years of age. She was undertaking in all good conscience to profit by the advice and suggestions there given, so was more thoughtful than she would have been without them. The "from-four-to-six book" said that at four her little girls should be taken to Sunday school. I do not suppose it had been her habit to go, but she was going that day to take them for the first time. It was quite an event—of interest to all. Norma and Nurene were duly bathed and then dressed—Norma by her father, Nurene by her mother—in their neat new summer suits. They were a pretty pair and happy as they started off that morning for the first time to Sunday school. Of course their mother was proud of them.

I did not see them again until the next morning, when I asked the mother how they liked it. She said the children liked it, but that she was somewhat disappointed. When I asked her what was wrong about it, she told me that the little four-year-olds were put into a class of eleven children all the way from four to nine years of age, that the older ones could read and were called upon to do so, and there was nothing in the lesson of much interest to the little ones just beginning. She said that there were too many in the class for one teacher, especially when there was so much difference in their ages. She thought the smaller ones should be in a class by themselves so that they could be taught according to their understanding.

This was the right kind of talk and I agreed with her. I told her that she might suggest to the superintendent a division of the class, with another teacher; but she did not like very well to seem to criticize the management of the school, as she had not herself been a regular attendant; and she

presumed it would not be easy to find another teacher. Then I asked why she might not herself take the class of little ones if there could be a division. She doubted her ability to do so with credit to herself. But the first thing would be the division of the class. The only thing I could do was to suggest that she find some way to talk with the superintendent and pastor about such a change; and that if what should be needed in order to make such a change would be another teacher, modestly to offer her services. We had some further talk concerning the matter. I do not know what may come of it, yet I'd like to hope for what is best for the twins and their mother, also others who should be in a "baby class" with an apt and devoted teacher to lead them into the beginnings of Christian knowledge.

From this talk with the young mother I have been led to think that there might be in some of our Sabbath schools such cases—a need of better classification, smaller classes, and a willingness in our young people to teach—to serve. I have told this story of Gladys and her little girls for the sake of some others like them, for whose good some such change might be made.

This talk led Gladys to say, "I wish Joe would organize in the village a troop of Boy Scouts. He likes boys; and, as he was in the World War, could drill them and go hiking and camping with them. Some of our boys are pretty rough and need Scout training and discipline. It would do Joseph good to undertake such work."

When I bade them good-bye I said I hoped both would do as I had suggested, and they seemed pleased to have me say it.

Next to the Sabbath school, for practical service, come the Boy Scouts. Too much can not be made of their organization. It is to the credit of every community to have one or more well managed troops. Where there is a call for it our young men can do nothing better than help the movement along. It leads to unselfish service, good morals, and good citizenship.

#### BOY SCOUT LORE

*The Scout Oath:* On my honor I promise to do my best; to do my duty to God and my country; to help other people at all times; to obey the Scout law.

*The Scout Law:* A scout's honor is to be trusted. A scout is loyal. A scout's duty is to be useful and to help others. A scout

is a friend of all and a brother to every other scout, no matter to what social class the other belongs. A scout is the protector of girls and women at all times—and he holds this to be a sacred duty. A scout is courteous. A scout is a friend to animals. A scout obeys orders. A scout smiles under all circumstances. A scout is thrifty.

The scout's motto is "*Semper Paratus*"—always prepared.

### LESSON I.—JULY 4, 1925

THE BEGINNING OF FOREIGN MISSIONS.—Acts 12: 25—13: 12.

*Golden Text*.—"And he said unto them, Go ye into all the world, and preach the gospel to the whole creation." Mark 16: 15.

#### DAILY READINGS

June 28—The Beginning of Foreign Missions. Acts 13: 1-12.  
June 29—The Great Commission, Matt. 28: 16-20.  
June 30—An Unwilling Missionary. Jonah 1: 1-10.  
July 1—The World Need. Rom. 1: 8-17.  
July 2—God's Praises in the Isles. Isa. 42: 10-13.  
July 3—The Triumph of Missions. Isa. 11: 1-9.  
July 4—Mercy Offered to All. Isa. 55: 1-7.

(For Lesson Notes, see *Helping Hand*)

### CENTRAL ASSOCIATION—EIGHTY-NINTH ANNUAL SESSION

Held With the DeRuyter Seventh Day Baptist Church, DeRuyter, N. Y., June 18-21, 1925

Theme: Serving the Master Through Evangelism.  
"The Son of man came to seek and to save that which was lost."  
"Go ye into all the world and preach the good tidings to the whole creation."  
The words of the Master. Luke 19: 10; Mark 16: 15.

#### PROGRAM

##### Fifth Day—Morning

10.30 Opening service  
Rev. Frank E. Peterson, Leonardsville  
10.45 Address of welcome  
Rev. John Fitz Randolph, DeRuyter  
11.00 Response  
Rev. William M. Simpson, Brookfield  
11.15 Report of Executive Committee  
Treasurer, Mr. E. A. Felton,  
West Edmeston  
Ordination Committee  
Rev. F. E. Peterson  
Missionary Committee  
Rev. John Fitz Randolph  
Obituary Committee  
Mr. George W. Burdick  
Appointment of standing committees  
Reading of church letters  
11.50 "Words of the Master"  
Rev. Herbert C. Van Horn,  
Lost Creek, W. Va.

##### Afternoon

1.30 Worship Rev. William Clayton, Syracuse  
1.45 Annual sermon  
Rev. James H. Hurley, Verona  
2.15 Messages from sister associations  
Reports of delegates to sister associations

#### Evening

7.30 Song service Music director  
7.45 Ordination of deacons DeRuyter Church  
Rev. F. E. Peterson, chairman  
Ordination Sermon Rev. John Fitz Randolph

#### Sixth Day—Morning

9.30 Business Music director  
9.45 Song service Rev. L. F. Hurley  
10.00 Scripture and prayer  
10.15 Tract Society Work  
Rev. Willard D. Burdick  
11.50 "Words of the Master" Rev. H. C. Van Horn

#### Afternoon

1.30 Song Service Rev. John Fitz Randolph  
1.45 Introduction of local pastors  
2.00 Missionary Society interests  
Rev. William L. Burdick,  
Corresponding Secretary,  
Ashaway, R. I.

3.45 Announcements

#### Evening

7.30 Prayer in song Music director  
7.45 Scripture and prayer Rev. W. D. Burdick  
7.55 Sermon Rev. L. D. Seager  
Albion, Wis., delegate from North-  
western Association  
8.30 Conference meeting Rev. Loyal F. Hurley

#### Sabbath Morning

10.30 Divine worship  
11.00 Sermonette Rev. William M. Simpson  
11.15 Sermon Rev. Theodore L. Gardiner, D. D.,  
Plainfield, N. J.  
Offering for Tract, Missionary and Edu-  
cation societies

#### Afternoon

2.00 Children's service Rev. William M. Simpson  
2.00 Praise and prayer Rev. William L. Burdick  
2.15 Sabbath School Board Rev. L. F. Hurley  
3.15 Woman's Board  
Mrs. Adelaide Brown, Brookfield  
Reports of societies  
Address Miss Fucia F. Randolph  
Special music

#### Evening

7.00 Vesper service Music director  
7.30 Young people's hour  
Miss Hazel Langworthy  
8.30 Address S. Duane Ogden, Alfred, N. Y.

#### First Day—Morning

9.45 Business  
10.30 Worship Pastor Robert Wing  
10.45 Education Society  
Represented by S. Duane Ogden  
11.45 Collection for Sabbath School and Young  
People's boards  
11.50 "Words of the Master"

#### Afternoon

2.00 Devotional Rev. James H. Hurley  
2.15 Onward Movement Rev. W. D. Burdick  
3.00 Music Male Quartet  
3.15 Laymen's hour  
Mr. Raymond Burdick, Syracuse, N. Y.  
Practical Evangelism from the Viewpoint  
of—  
The Christian Farmer  
The Christian Merchant  
The Christian Teacher

#### Evening

7.00 Worship Rev. William M. Simpson  
7.15 Reading of minutes and letter of cor-  
responding secretary  
7.30 Sermon Rev. Herbert C. Van Horn  
8.00 Special music  
8.10 Consecration service  
Rev. William M. Simpson

#### Officers, 1925

Moderator, O. H. Perry, Verona, N. Y.  
Assistant moderator, Deacon George W. Bur-  
dick, DeRuyter, N. Y.  
Corresponding Secretary, Mrs. Lena Crofoot,  
West Edmeston, N. Y.  
Recording secretary, Mrs. Jay Brown, Brook-  
field, N. Y.  
Treasurer, E. A. Felton, West Edmeston, N. Y.

### EMMA TEFFT PLATTS—AN APPRECIATION

REV. EDWIN SHAW

Yesterday, when I was told of the departure of Mrs. Platts, and when the privilege was extended to me of expressing at this time a word of appreciation, a bit of a tribute to her memory, there came almost immediately to my mind four relationships in which I have known her. There are, of course, other relationships in which we have mingled, but of these four only would I briefly speak today: first as the wife of my pastor, then as my colleague on the faculty of Milton College, again as teacher and worker in the Sabbath school of which I was the superintendent, and last as a neighbor in the village of Milton.

The great purpose and ambition of the life of Mrs. Platts was the success of the work of her husband, as a minister of the gospel in general, as the editor of the *SABBATH RECORDER* and of the *Helping Hand*, as a professor in Alfred University, and as pastor of several churches among Seventh Day Baptists. Her loyalty to him and his work, and her devoted self-sacrifice that success might attend their combined efforts were significant characteristics that I often marked during those twelve years that he was my pastor here in Milton, closing officially in 1908 when I went to New Jersey; but I always after called him "pastor" as long as he lived. And so in a sense I am today losing the wife of my pastor of many years.

I do not have at hand the exact date when Mrs. Platts became a member of the faculty of Milton College as instructor in French, but it must have been about ten years that she and I were colleagues, meeting day after day in chapel and hall and campus, in committee meetings and faculty meetings, working together with the others in the interests of the young people and of the institution. This was to me always a pleasant relationship; and I looked upon her as a conscientious, loyal, able, successful teacher.

For seven consecutive years I endeavored to perform the duties of the superintendent of the Sabbath school in this church, and for the most of that period Mrs. Platts was a teacher and worker in the school. The work done in the Bible school is almost wholly voluntary; and a superintendent comes to appreciate very highly the help of those on whom he can confidently depend, to be present and prepared, ready and will-

ing to help in any way or in any place, directly or indirectly, as in the teachers' meetings, in visiting the sick and other absentees, in helping in celebrations, picnics, reviews, and the like; and it was a real pleasure, a real satisfaction, to be thus associated with Mrs. Platts.

We were neighbors for twelve years here in Milton; and as such we shared in the experiences that are common to neighbors, the usual, ordinary, every-day experiences, through which, however, we somehow come to know one another in an intimate way, come to appreciate more fully the so-called homely virtues of one another, the qualities of kindness and sincerity and cheerfulness all the time and thoughtful helpfulness and sympathetic interest in one another. I am glad today to witness to my delightful experience during those years with Mrs. Platts in the relationship of a village neighbor.

Fifty-one years ago there appeared in the *Sabbath School Journal* of June, 1874, a short poem composed by Mrs. Platts called "By and By"; and when shortly after the death of her husband a brief biographical sketch was published, this poem was at the close of the sketch. I am sure that it is eminently appropriate that these words of Mrs. Platts be read at this farewell service, when she has herself arrived at the "By and By" which she so well pictures.

#### BY AND BY

EMMA T. PLATTS

"By and by"; what a magic charm  
In these simple words doth lie;  
Rest for the weary, safety from harm,  
Peace evermore, and no rude alarm,  
In the looked for "by and by"!

"By and by"; all our murmurs cease;  
And we count the moments fly  
That take us on to a sure release  
From toils and trials, doubts and griefs,  
Ne'er found in the "by and by"!

"By and by"; and we wait and watch  
With an eager longing eye,  
One gleam of light through the gloom to catch,  
Guiding us on till we lift the latch  
That leads to the "by and by"!

"By and by"; 'tis a glorious hope,  
And we know 'tis drawing nigh;  
Ne'er in the darkness again to grope,  
Never with evil in vain to cope,  
In the blessed "by and by"!

"By and by"; and our hearts grow strong,  
For we know that beyond the sky,  
Among the radiant, glorified throng,  
Singing for aye the Redeemer's song,  
We shall find the "by and by"!



## MARRIAGES

**GREEN-McCARTHY.**—At the home of the bride's parents, Mr. and Mrs. Wm. McCarthy, Wednesday, May 27, by Rev. C. S. Sayre, assisted by Pastor L. D. Seager, Mr. Clinton J. Green and Miss Myrtle McCarthy, all of Albion, Wis.

## DEATHS

**BURDICK.**—Joel A. Burdick, familiarly known as "Uncle Joe," was born in the town of Portville, N. Y., May 31, 1839, and died at the home of his son, Martin L. Burdick, on the Obi road, on May 29, 1925, having almost reached his eighty-sixth year.

Uncle Joe was a veteran of the Civil War, enlisting in 1861, as a private in Company A., Eighty-fifth Regiment, New York Volunteers. He was later raised to the rank of corporal. He was taken prisoner at Plymouth, N. C., April 20, 1863, and confined in Andersonville prison for nine months. He was discharged from service in 1865, because of disability. He took an active part in Civil War veterans' activities and had made extensive plans for the observance of Memorial Day this year.

He was united in marriage to Rosette Coons in 1866, and to this union were born three children: one daughter, Mrs. Thomas Olson of Water Street, Olean, N. Y.; and two sons, Martin L., at whose home he died, and Leo of Bennington, Idaho, all of whom survive him. The mother passed on a number of years ago.

He was an active member of the East Portville Seventh Day Baptist Church.

Farewell services were held in the church at Main Settlement, on Monday, June 1, at two o'clock, in charge of G. D. Hargis. Interment was in the local cemetery.

There survive him besides the children, fifteen grandchildren and several great grandchildren, also a host of friends because Uncle Joe was widely known.

G. D. H.

**PLATTS.**—Mrs. Emma T. Platts was the daughter of Jesse and Dency Bliven Tefft. She was born in the town of Almond, N. Y., May 23, 1841, and died May 7, 1925, at the home of her son, Dr. L. Arthur Platts, in Park Ridge, near Chicago, Ill., being almost eighty-four years of age.

As a young woman she attended Alfred Academy at Alfred Center, N. Y., and fitted herself as a teacher in the district schools of those days. When about twenty years old she came to Wisconsin and taught near Utica, Dane County, where an uncle of hers was living. She then attended

school at Milton, and on July 5, 1864, at the close of the commencement exercises of Milton Academy, of which they were both graduates that day, she was married to Lewis Alexander Platts, by Rev. Wm. C. Whitford.

There were three sons born to them: William Whitford Platts, who died in Los Angeles, Calif., in October, 1911; Rev. Jesse Allison Platts, who died in Pittsburgh, Pa., in May of the following year, 1912; and Dr. Lewis Arthur Platts, of Park Ridge, and Chicago, Ill. Mrs. Platts has lived with her husband at Alfred, N. Y., Nile, N. Y., New Market, N. J., Westerly, R. I., Los Angeles, Calif., and Milton Junction, and Milton, Wis., and has been a member of the Seventh Day Baptist churches in these several localities while living in them. She made a public profession of religion while she was a student at Milton, during a series of evangelistic meetings conducted by Rev. O. P. Hull. She was the youngest of eight children, four sons and four daughters, and was the last of all to go.

Farewell services were held on Sabbath day, May 9, 1925, in the Milton Seventh Day Baptist church, conducted by her pastor, Rev. James L. Skaggs, assisted by Rev. Erlo E. Sutton and Rev. Edwin Shaw, and the burial was made in the family lot in the Milton cemetery.

J. L. S.

**DUNHAM.**—Frank M. Dunham was born August 1, 1857, and died May 28, 1925.

Mr. Dunham was the son of Isaac S. and Jane Randolph Dunham, and was born in Plainfield, N. J., in which city his entire life was spent. He is survived by one sister and two brothers: Miss Lucie Dunham of Plainfield, N. J., Charles H., of Plainfield, and John R., of Manchester, Iowa.

Funeral services were held at the home of his sister in Plainfield, conducted by Rev. Ahva J. C. Bond, assisted by Rev. Theodore L. Gardiner, editor of the SABBATH RECORDER. Mrs. Elizabeth Edgar sang "Rock of Ages, cleft for me," and "Abide with me." Interment was made in Hillside Cemetery.

A. J. C. B.

**EMERSON.**—At the home of his daughter, Mrs. George I. Dingman, in Hebron, Pa., June 19, 1924, Mr. Roswell H. Emerson, aged 76 years, 5 months, and 18 days.

Mr. Emerson was the son of Mr. and Mrs. Ephrim Emerson, and was born in Hartsville, N. Y. His boyhood and early life were spent in Alfred, N. Y., and vicinity. When twenty years of age he moved with his parents to Hebron, Pa., which has since been his home with the exception of six years in Alfred, during the last decade.

January 1, 1870, he and Sarah J. Ayares were united in holy wedlock, and to them were granted nearly fifty years of happy married life, the union being broken by her death April 21, 1919. To them was born one child, Alice, who is now Mrs. George I. Dingman of Hebron, Pa., and who together with her husband kindly cared for Mr. Emerson during the last years of his life.

When sixteen years of age he was baptized and joined the Second Seventh Day Baptist Church of Alfred, N. Y. Three years later he transferred his membership to the First Seventh

Day Baptist Church of Hebron, and of this church he remained a most faithful member till called to join the Church Triumphant. His church and his Master he loved dearly and to them he gave service up to the extent of his ability. He was honest and upright, devoted to his family and his friends, and a good neighbor and citizen.

Besides his daughter he is survived by one sister, Mrs. A. A. Allen, Shinglehouse, Pa., and many friends.

Funeral services, conducted by Elder George P. Kenyon, were held in the church on Crandall Hill, June 23, 1924, and interment took place in the cemetery near the church.

W. L. B.

### LAWYER APOLOGIZES FOR FLOUTING THE LAW

Samuel W. Salus, state senator, Pennsylvania, defending a man accused of violating the prohibition statute, was compelled to apologize to the court for flouting the law under which his client was being tried, or go to jail for contempt.

Mr. Salus was acting as counsel for Morris Schechter, who was accused of having liquor in his home. In addressing the jury the senator made the statement that the present laws on the subject "are very bad laws." He was immediately interrupted by Judge John R. Henninger, of Butler County, substituting in Quarter Sessions Court.

"I don't intend to permit anyone to come into this court and say the laws of this coun-

try are bad laws," the judge warned. "The laws have been passed by the state legislature and by Congress. They are a part of the Constitution and must be upheld. I give you ten minutes to apologize to the court and the jury or be adjudged in contempt of court and committed to prison."

After a slight hesitation the senator apologized. His client was convicted without the jury's leaving the box and Judge Henninger fined him \$200.—*News item, Christian Science Monitor.*

### FEDERAL ATTORNEY DEMANDS RESPECT FOR LAW

"Much has been written about padlock injunctions in New York. Here are the Buffalo figures about which little has been said. In this district we have obtained injunctions against one hundred twenty-five places this year and have padlocked seventy.

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The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen, Java. Send remittances to the treasurer, S. H. Davis, Westerly, R. I.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yoketellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1427 W. Colvin St. Syracuse. Phone James 1082-W. Mrs. Edith Spaide, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 3681 Broadway, New York City.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August Johansen, Pastor, 6118 Woodlawn Avenue.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42nd Street

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. C. A. Hansen, Pastor, 162 East Date Street, Riverside, Cal.

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 4615 Vincent Avenue South, Superintendent of the Sabbath school; Mrs. William A. Saunders, Robinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 3446 Mack Avenue, phone, Melrose 0414. A cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

Services are held each Sabbath in Daytona, Fla., in the Christian church, Palmetto Avenue. All visitors gladly welcomed. R. W. Wing, Pastor.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road. Strangers and visiting brethren are cordially invited to attend these services.

## THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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Lord, what a change within us one short hour  
Spent in thy presence will prevail to make!  
What heavy burdens from our bosoms take;  
What parched grounds revive as with a shower!  
We kneel, and all around us seems to lower;  
We rise, and all, the distant and the near  
Stands forth a sunny outline brave and clear.  
We kneel, how weak! We rise, how full of  
power!

Why, therefore, should we do ourselves this  
wrong,

Or others, that we are not always strong;  
That we are ever overborne with care;  
That we should ever weak or heartless be,  
Anxious or troubled, when with us is prayer,  
And joy, and strength, and courage, are with  
thee!

—Richard Chenevix Trench.

## RECORDER WANT ADVERTISEMENTS

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

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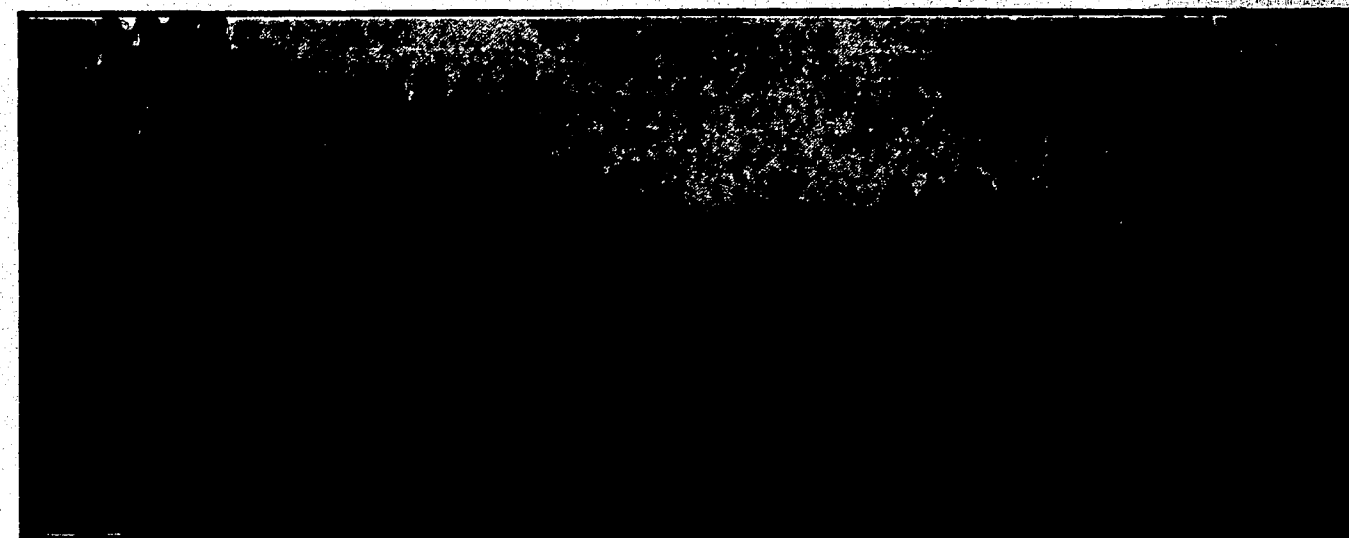
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## EVIDENCES THAT ARE CONVINCING

We admire the reasonings by which science establishes its truths, and yet some are slow to see the analogy between such reasoning and that by which the truths of religion are established. The verdicts of natural spiritual laws ought to be accepted as readily as are those of the laws of physical nature.

A scientist finds a fossil animal hundreds of feet beneath the surface of the earth, and he confidently affirms, "That animal once lived on the surface." You ask him how he knows, and he says, "It has sockets for eyes. Nature makes nothing in vain. It must have lived where there was light." The world applauds such reasoning and we all say, "Well done."

In man we find a natural instinct, a longing for a future life. He has been given by his Creator hopes and desires that nothing short of immortality can satisfy. Can we believe that God meant only to mock him with these instincts and heart-yearnings? Has he made light for the eye, water for the web-foot, air for the lungs, and forgotten to provide for the soul in which he has implanted yearnings for eternity?  
T. L. G.

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