

The Sabbath Recorder

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.

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.

CONTENTS

Editorial.—The Eastern Association, Plainfield, New Jersey.— Eastern Association, Second Day.—Sabbath Eve in Eastern Association.— A Good Sabbath Day.—Program of the Sabbath School Board.—Our Young People at Work.—The Women Had a Good Program.—Finishing Up the Work.— Missionary Society's Hour at Eastern Association 769-779	Young People's Work.—Beatitudes.— A Thought for the Quiet Hour.— Intermediate Christian Endeavor.— Junior Work.— Endeavoring.— The Peril of Uselessness in Christian Endeavor.— Christian Endeavor News Notes 787-790
Seven Lessons on the Seventh Day . . . 779	Children's Page.—The Cigarette.—The Birthday Ball.—My Grandma Used to Say.—Recitation.—Fortune Number Twelve 793
Seventh Day Baptist Onward Movement.— Our Bulletin Board.— From the Field 781	Love Sabbath Keeper's Page.— Bread Corn 795
Brother St. Clair's Interesting Trip . . 782	Sabbath School.—The Little Brown Church in the Wildwood.—Lesson for July 11, 1925 796
Woman's Work.—Community Celebrations.— Minutes of the Woman's Board Meeting 784-786	Marriages 797
Being and Doing 786	Deaths 797

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Salem, W. Va., August 18-23, 1925.
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Terms Expire 1926—Rev. Alva L. Davis, Ashaway, R. I.; Rev. James L. Skaggs, Milton, Wis.; D. Nelson Inglis, Milton, Wis.
Terms Expire in 1927—S. Orestes Bond, Salem, W. Va.; J. Nelson Norwood, Alfred, N. Y.; Rev. Gerald D. Hargis, Little Genesee, N. Y.

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Southwestern—Mrs. R. J. Mills, Hammond, La.
Northwestern—Miss Phoebe S. Coon, Walworth, Wis.
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 Write the Treasurer for information as to ways in which the Board can be of service.

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(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
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Western—Miss Helen Clarke, Little Genesee, N. Y.
Northwestern—Aden Clarke, Battle Creek, Mich.
G. Merton Sayre, Milton, Wis.
Miss Eunice Rood, North Loup, Nebr.
Southeastern—Miss Maybelle Sutton, Salem, W. Va.
Southwestern—Miss Fucia F. Randolph, Fouke, Ark.
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THE TWENTIETH CENTURY ENDOWMENT FUND

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

The Sabbath Recorder

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WHOLE No. 4,190

"O God, the Father of our Lord Jesus Christ our only Savior, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. Amen."

The Eastern Association Plainfield, New Jersey The eighty-eighth annual session of the Seventh Day Baptist Eastern Association convened with the Seventh Day Baptist Church of Christ, in Plainfield, N. J., on the evening of June 11, 1925, at eight o'clock.

The officers were: William C. Hubbard, president; Stanton H. Davis, vice-president; Miss A. Mildred Greene, corresponding secretary; Miss Ethel L. Titsworth, recording secretary; and Arthur J. Spicer, treasurer.

The text for the association on the cover of the program was, "And they said, Let us rise up and build. So they strengthened their hands for this good work." Nehemiah 2:18.

The day had been one of June's ideal days, cool and clear and bracing, after the unprecedented heat of the preceding week.

The meeting was ushered in by an organ recital by Charles Davis, organist for the Plainfield Church. After two appropriate selections, President Hubbard called the meeting to order and the congregation, standing, united in singing:

"The shadows of the evening hours
 Fall from the dark'ning sky;
 Upon the fragrance of the flowers
 The dews of evening lie.

"Before thy throne, O God of heaven,
 We kneel at close of day;
 Look on thy children from on high
 And hear us while we pray."

As the last stanza of this evening song was sung, President Hubbard called for the

hymn: "Day is Dying in the West"; and everybody seemed to enjoy this hymn for the time was so well suited to the sentiment of the song. The last rays of the setting sun were fading into night, and the church lights joined with the golden rays of the closing day, making beautiful the scene with the people standing under the dome of the house of God singing the songs of Zion.

Prayer was then offered by Editor Gardner, after which came President Hubbard's "Foreword to the Eastern Association," which was brief and right to the point as follows:

FOREWORD TO THE EASTERN ASSOCIATION

This Annual Meeting of the Eastern Association is an ancient and honorable institution among the Seventh Day Baptists, constituted May 8, 1836, the same year the Plainfield Church was organized. We are now opening the eighty-eighth annual session, and both institutions are in their ninetieth year.

Compared with our mother church at Piscataway, this church and this association are young indeed. The old church has rounded out two hundred twenty years of useful endeavor, during which time all the history of this nation has been written. Indeed, for three score and ten years before the birth of this nation, the Piscataway Church was organized.

Our constitution says, "We come together to promote the piety, order, and increase of the churches belonging to the association, and the cause of our Lord Jesus Christ in the world." Reports showing our spiritual condition and the increase of our members and our work will be presented for your information and disposal.

Let us come together with a desire to put first things first in the kingdom, to exalt the cause of our Lord Jesus Christ in the world, to promote spiritual values among us. Let us try to get the viewpoint of our young people, if more liberal views of religion than we now hold are necessary. The young people are the hope of our future. Let us try and hold them.

Let us set ourselves against a lowering of the standards; but let us hold fast the faith of our fathers. The old religion is as good as ever, and a power unto salvation. Above all, let us avoid religious controversy in our ranks, or with Christian peoples.

We will have a spiritual meeting, if we will but open our hearts and, in a receptive mood, contemplate the work the denomination is trying to do, and ask our heavenly Father for wisdom, and how we may best be used in the kingdom.

I am glad to see so many here tonight, and I

know there will be more here over the Sabbath; and as president, I welcome you all to our homes, to our hearts, and to these meetings. Pastor Bond will more fully welcome you, as you come among us.

Pastor Ahva J. C. Bond's words of welcome were substantially as follows:

It is a pleasant task for me to speak words of welcome here. You are welcome to the Plainfield church and homes, or we would not have invited you here. I am glad for several things: First, for the words of President Hubbard so full of the desire to "put first things first" by exalting the cause of our Lord, and for his plea for a spiritual meeting.

Second, I am glad for this beautiful day, so different from the over heated days of last week; and I am glad for this opportunity we all enjoy for pleasant association with one another. You will find the spirit of friendship prevailing here. This is sometimes called the "friendly church."

I was brought up among the hills of West Virginia, eleven miles from a railroad; and now, far removed from my early environment, some of the happiest memories are connected with the social side of my early church life. Things are different here in many ways; but one thing seems to be the same, the spirit of Christian sympathy prevails here as well as there. You are welcome here, not only because we love the pleasant associations, but because we also enjoy the spiritual refreshing you bring. While conditions have changed since our early days, we find our conceptions of religion too have changed. Once we regarded meetings as the main things in religion. Our ideal of religious life was to get away from the world for a restful religious time. Now it is different in these busy, hustling days; and we find that we can enjoy religion in our very business relations and on all occasions.

To you from the churches among the West Virginia hills; to you from the prairies of the great Northwest; to you from the New York State city with a classic name; to you from the world's great metropolis; to you from the fair fields of southern New Jersey; to you from the home churches of New England; and to you from our dear old mother church in New Market, the church in Plainfield extends a hand of hearty welcome.

This welcome was responded to by Pastor Harold Crandall of the church in New York City. He said in substance:

The people from the New York Church know the Plainfield people so well, we do not need to be told that we are welcome here. We do feel free and at home gathered here as a family of God, and we can all say in the Master's words: "Ye are my friends."

Here in the home of our publishing house, here in the headquarters of the American Sabbath Tract Society—the one representative of the truth that makes us a separate people—we have assembled for inspiration and to help one another because we love God and our fellow men.

Here Miss Ethel Titsworth presented the report of the Program Committee, offering the program for the meetings, which was adopted and ordered to be worked out as you will find it in this report.

The first sermon of the association was preached by Rev. Gideon H. F. Randolph, missionary pastor of the Middle Island Church in West Virginia. His theme was: "God Beseeching the Unreconciled"; and his text was: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20.

The speaker expressed a desire to enlarge our conception of the sympathy of our God, that we might open our souls to receive the divine sympathy and then to express that sympathy to others. God's people commune with him. They find everything from God is all right. Whatever is wrong comes from man. When man becomes dissatisfied with God, or unreconciled to him then things are all wrong.

Nothing but divine love and sympathy can help to make men satisfied with God. It is God's great purpose to bring men unto himself by sympathy and so to make man love him. To be born again is to become a new creature. God has been reconciling the world through his only begotten Son. If born again we may walk with God, talk with God, and commune with him.

We are sent forth to plead for God; and the great world, unsaved, waits for us to deliver the message. Our pleading will be of no avail if we are not reconciled to God ourselves.

Brother Randolph related some experiences in revival work, showing how God reaches the hearts of even hardened men through the pleadings of his children.

Eastern Association Another bright, cool morning ushered in the second session of the association. It was a day in which one might well be glad to be alive. At ten o'clock a small company was ready for the work of the day. The demands of business kept many away from the meetings a part of this day but there were fully as many present as could be expected. The interest was good and the main business of the association was disposed of in good time. The song for opening was most appropriate:

"For the beauty of the earth,
For the beauty of the skies,
For the love which from our birth
Over and around us lies;
Christ our God, to thee we raise
This our hymn of grateful praise.

"For the wonder of each hour,
Of the day and of the night,
Hill and vale, and tree and flower,
Sun and moon, and stars of light;
Christ our God, to thee we raise
This our hymn of grateful praise.

"For thy Church, that evermore
Lifteth holy hands above,
Offering up on every shore
Her pure sacrifice of love;
Christ our God, to thee we raise
This our song of endless praise."

Pastor T. J. Van Horn led the service of devotion. All joined heartily in the song, "I need thee every hour," and prayers were offered for a blessing upon the brethren and their work. This made a good start for the morning meeting.

The report of our joint delegate to the Southwestern Association was read by Mrs. Lena Langworthy, acting secretary, as follows:

TO THE EASTERN ASSOCIATION CONVENED AT
PLAINFIELD, N. J., JUNE 11-14, 1925

DEAR BROTHERS IN CHRIST:

As joint delegate from the Eastern, Central, and Western Associations to the Southwestern Association I would report that I attended their last session held September 11-14, 1924, at Hammond, La. I enjoyed the hospitality of the Hammond people and the courtesies of the association, and filled such parts of the program as were assigned to your delegate.

Having lived formerly in that association, and having attended a few of its annual meetings before, I was very favorably impressed with the continued interest shown in the association and the work of the kingdom. The churches of the association are few, and scattered over several states, but the representation was unusually good. The Ford cars and a consecrated people are responsible for that. The spirit of the meetings as a whole was evangelistic. One of the most impressive meetings was at the river, one early morning, when a lone Sabbath keeping young lady was baptized.

Upon invitation of the Fouke delegates to ride in their Ford, I visited Fouke on my return trip, spending twenty-four hours and preaching one sermon there. This side trip incurred no additional expense, thanks to the Ford and its occupants.

There was no meeting of the Northwestern Association where I was to represent these same associations.

The expense of the trip, divided equally among

the three associations, amounts to \$25.00 for each, which has been paid.

Respectfully,
JOHN FITZ RANDOLPH.

Then came the report of our delegate to the Southeastern Association:

TO THE EASTERN ASSOCIATION:

As your delegate I attended the session of the Southeastern Association, held at Salem, W. Va., September 4, 1924.

A good program was planned and carried out, the people being especially interested in the work of the denomination, as brought to their attention in several of the meetings.

As your delegate I gave the sermon on Sabbath morning; and at the missionary hour, conducted by Secretary Wm. L. Burdick on Friday afternoon, I told of special interests in the Eastern Association.

As the representative of the Sabbath Tract Society I conducted the Tract Society hour on Friday forenoon, and spoke of interests in the United States and other countries that have come to the attention of the Tract Society recently.

My expenses, amounting to \$25, have been paid by your treasurer.

Thanking you for the privilege of attending the Southeastern Association as your delegate, I am
Your brother in the Master's work,
WILLARD D. BURDICK.

Plainfield, N. J., June 12, 1925.

The messages from sister associations were then given. Rev. G. H. F. Randolph, missionary pastor at Middle Island Church, W. Va., brought greetings from the Southeastern Association. He spoke of the spirit of new life that is taking the place of old-time methods in West Virginia, also of the gain which the churches are making there and the great blessing Salem College has brought to all the surrounding country.

Dr. Sands C. Maxson, of Utica, N. Y., brought the message from the Central Association. He was also joint delegate to speak for the Western Association; but by some oversight he had not been informed as to the work being done in the latter association. He read the letter from his own association and spoke of the excellent sessions of 1924, when the theme was "Going Farther With the Master." He was glad to say that the old-time spirit discussions and controversy had given place to the spirit of unity and goodwill as seen in the last session held at Leonardsville. He likes the spirit of evangelism.

Rev. L. D. Seager represented the great Northwest. His present pastorate is Albion, Wis. He reported that good work is being

done in the churches of the Northwestern Association. There have been some revivals and some changes of pastors. Milton College stands in high esteem among the churches and Brother Seager promised to tell about its good work in the Education Society's hour. Garwin and White Cloud churches are now pastorless.

The corresponding secretary, Miss Mildred Greene, presented an excellent report from the Executive Committee, which we give in full as follows:

REPORT OF THE EXECUTIVE COMMITTEE OF THE
EASTERN ASSOCIATION FOR 1925

Your Executive Committee, through the corresponding secretary, submits the following report:

The committee has prepared the program and notified those who were to take part, and has tried to obtain from the churches some statement regarding their work and progress during the past year. Five churches have replied.

The Westerly Church reports a year of service and labor. They have had a few additions by letter and two by baptism, and have lost a number by death. Fire damaged the parsonage early in the winter and the building has since been largely made over. An every member campaign was organized for raising a budget of \$10,000 for local and denominational purposes, calling for the church's quota of \$3,600 for the "Onward Movement," which has been subscribed. The Ladies' Aid society observed its eightieth anniversary with a large evening social at which all the living ex-presidents except three helped to receive. The Sabbath school has enjoyed a good degree of activity under its superintendent, Rev. S. H. Davis.

The Ashaway Church has had a very successful year, above the average in many ways. A church paper, issued bi-monthly, is placed in every home in the community, regardless of church relationship, and has proved a very important and helpful way of keeping the church program before the community, as well as stimulating and informing the membership of the church. They have also had a very successful revival campaign, with the co-operation of Rev. G. D. Hargis of Little Genesee. There have been fourteen accessions to the church—nine by baptism, three by letter, and two by testimony.

The Shiloh Church reports ten additions to their membership, nine by baptism, two coming from first day churches. Others are to be baptized soon.

Although the Piscataway Church has been without a pastor for five months of the year, the appointments of the church have all been kept up under the co-operation of the deacons, the Sabbath school, Christian Endeavor society and Young Men's Bible class. A good degree of interest has been maintained. Rev. T. L. Gardiner presided at the communion season twice. Rev. T. J. Van Horn has now become pastor, and the

church were happy to welcome him and Mrs. Van Horn to their midst. At the time of the installation service the Plainfield Church was well represented, the pastor taking charge of the service.

The New York Church seems to be in good condition spiritually, as is evidenced by their interest in the things of the kingdom through their support of denominational work. They regret that they can not report a growth in numbers, but it is the belief of the pastor that there is a normal, spiritual development among the people of the church. The appointments of the church are well sustained.

The Plainfield Church has changed pastors since the last session of association, Pastor Skaggs leaving the last of July and Pastor Bond taking up the work on the first of October, which was also the twentieth anniversary of his ordination to the ministry. The Yearly Meeting of the New Jersey, New York City and Berlin Churches met with us in November. The church prayer meeting has been sustained with a commendable degree of interest. The young people's choir, inaugurated by Pastor Skaggs, continues its faithful and efficient service week by week. The church has lost four members by death, and has gained three members by baptism, one of whom is a convert to the Sabbath, and several members by letter.

In the words of Pastor Bond with which he closed his report at our annual church meeting, may we "face the future with hope and courage, believing that the Hand that hath led us thus far will still lead us on."

Respectfully submitted,

MILDRED GREENE,
Corresponding Secretary.

Treasurer Arthur Spicer presented his report, showing a balance of \$8.50 for the year. And after the appointment of the usual committees, the meeting was turned over to the

EDUCATION SOCIETY

Pastor Bond was in charge of the program. He reminded the people that the Education Society had the interest of all three colleges at heart, and its mission is to minister to them all as the people make it possible for it to do so.

Rev. Paul S. Burdick, of Rockville, R. I., in the absence of the regular delegate, consented to speak for Alfred College. He showed that the college to whom we entrust our children should itself be regarded as a child of the denomination. When the school has a "slacker" student it tries to hold him by the law of love as that is the only law that can succeed. If the college has the charge of our children and itself takes the place of a child, we ought to love them all. When your children are

hard to manage at home you must not blame the colleges if they too fail. Don't expect too much of your schools.

Great interest is being taken in the students by the First Alfred Church, and the students are interested in the church's policy of training them for service.

Rev. L. D. Seager spoke for Milton College. The attendance is larger than before, and Milton has thirty in its graduating class. In some departments the attendance has doubled since last year. Brother Seager used data from President Whitford's annual address, which will appear in full in the RECORDER soon.

Milton's debt is becoming a serious burden and the trustees have decided to make a strong appeal for funds.

Salem College was represented by Rev. G. H. F. Randolph. He spoke of the remarkably good work being done there, and of the great general interest taken in the school by the people of the surrounding country.

A personal letter from President Bond to the editor says: "Commencement was the largest we ever had. There were one hundred seventy-nine graduates in all departments."

Salem's financial condition is very serious, and the alumni are taking hold to help. Words can hardly express the improved conditions among the young people of Salem and surrounding country through the influence of Salem College.

Pastor A. J. C. Bond spoke of his interest in all three colleges. He had lived near to them all and every good report is full of cheer to him.

THE SEMINARY

Pastor Bond's plea for our Seminary was also strong and clear. Seventh Day Baptists will always need a school of religion. All our students for the ministry should take some work in our Seminary. One third of our present pastors have been Seminary students under Dean Main, and they are all doing excellent work for the Master. They, as a rule, are loyal and have sympathy with our ideals as a people, and are true to the faith of our fathers.

What the future of our Seminary will be is a matter of anxiety with many. Dean Main is not young, and Professor Whitford is well along in years, and our people must

plan well for the future education of our young men for the ministry.

At the close of this inspiring service all joined in singing:

"Hark! the voice of Jesus calling,
Who will go and work today?
Fields are white and harvests waiting;
Who will bear the sheaves away?
Loud and long the Master calleth,
Rich reward he offers thee;
Who will answer, gladly saying,
'Here am I; send me, send me.'"

TRACT SOCIETY'S PROGRAM

The American Sabbath Tract Society presented a report from the publishing house, in which Business Manager North told of the work there in these days, and Pastor Harold Crandall, of New York City, spoke on the Spiritual Value of Sabbath Keeping. As an appropriate opening for this service, all united in singing the Sabbath Hymn, written by Mary E. Stillman, the music of which was composed by President William C. Daland:

God of the Sabbath unto thee we raise
Our grateful hearts in songs of praise,
Maker, Preserver, all to thee we owe:
Smile on thy children, waiting here below.

Christ, thou art Lord e'en of the Sabbath day;
Darkness and error thou canst sweep away.
From sordid bondage bring us sweet release,
Light of the World and glorious Prince of Peace.

Spirit divine, O shed abroad thy love!
Quicken our souls with power from above.
Father and Son and Spirit, mighty Three,
Grant us a blessing, holy Trinity.

—Mary A. Stillman.

Mr. North's exhibit of the different kinds of outside printing to help pay expenses, was something new to most of the people; and when he was done they responded with generous applause.

Besides showing many samples of fine job work done by the printing house, he said that the job work receipts have been about three times as large as the receipts from denominational work, which is done at cost. Where \$1,000 comes from the denominational work, \$3,000 comes from outside jobs. This helps very much toward meeting deficits on our own work.

THE SPIRITUAL VALUE OF SABBATH KEEPING

People have different reasons for Sabbath keeping. Some speak of duty to obey a command. The best and truest motive is genuine love to God. This is far better

than obeying from fear of evil consequences. Nothing can take the place of true Sabbath keeping to promote spirituality, and the spirit of true Sabbathism is promoted by keeping loyally the day God has appointed and made holy.

Huxley said: "All that is best in the ethics of the modern world is the direct development of the ethics of old Israel. There is no code of legislation, ancient or modern, at once so just and merciful, so tender to the weak and the poor, as the Jewish law; and if the Gospels are to be trusted, Jesus of Nazareth himself declared that he taught nothing but that which lay, implicitly or explicitly, in the religious and ethical system of his people."

Nothing can ever take the place of Sabbath rest. It is in the divine program and that program stands. There is a charm and a thrill in the Sabbath of Jehovah and of Christ, which can not attach to any other day. The Sabbath is pre-eminently the mark of loyalty to God. No other day in all the year could take the place of the Fourth of July; the spirit would be lacking.

Sad, indeed, is it for the world that there should be any doubt about so important a matter as the day of the Sabbath, the memorial of God's presence with men.

Pastor Bond spoke of some definite plans being made to rally the young people of our churches in the interests of the Sabbath we love. He will explain regarding them in the RECORDER in due time. He thinks there is some way in these busy times for every one to keep the Sabbath who really wants to do so.

THE ONWARD MOVEMENT

Rev. Willard D. Burdick gave a rousing talk on the outlook for the Onward Movement. Brother Burdick has this matter on his heart and is greatly distressed over the indifference of so many churches over the matter of meeting their budgets. We leave this part of the program for Brother Burdick to develop in his department as he sees fit. Let the churches heed his messages. It will be a shameful disgrace if this Conference year has to close with a great deficit on the budget, leaving the boards crippled in their work.

It is too bad for our finances to dwindle down a little lower every year.

Sabbath Eve in Eastern Association Eight o'clock, daylight saving time, comes early; and one could not expect to find a house full for evening meeting before the sun was set; still the house began to fill before we could tell the difference between sunlight and electric light. The sun's rays, made golden by stained windows, mingled with the white electric lights under the dome of the church and made a charming picture in which worshipers could assemble as Sabbath began.

When the organ prelude was done, a fine company of people was ready for worship. The choir was full and the anthem was beautiful, and so were the violin solos. Rev. L. A. Wing conducted the devotional services, and after six brief prayers, Dr. Sands C. Maxson, of Utica, N. Y., delegate from Central Association, preached and led the after meeting. His talk was very practical, and out of his experience as leader of a large men's class for many years he made some strong points in the line of evangelism. He pleaded for a righteousness that exceeds that of the Pharisees, and for a spirit of real solemnity among the people. The power of the uplifted Christ is needed to draw men in these days. Jesus came to his own and they tortured him to death on the cross. But that very cross has become the emblem of Christianity the world over.

Jesus left the work of his kingdom in the hands of a little band of men telling them to tarry for power from on high; and after they had done so, out from a little room in Jerusalem they went to tell the story of the cross and to turn the world upside down. The power of the Christ must save the world if it is ever saved.

Wonderful things are happening to advance the gospel of Christ. It is being broadcasted to the world as never before. The supreme duty for us is to magnify the gospel of Christ.

After Dr. Maxson was through, twenty-two persons bore testimony in the meeting; and this ended the work of a blessed day in the Eastern Association.

A Good Sabbath Day Sabbath morning in Plainfield was ideal, and the people seemed to enjoy the opportunity to go to the house of the Lord. The audience was large. Loyal hands had been busy making the church attractive with flowers, and the

organist, Mr. Davis, in two beautiful preludes added the beauty of sound to the beauty of flowers until the place seemed like a little heaven below. All the preliminaries of the services blended with the surroundings to charm the hearts of men into the spirit of worship. After the anthem, "The Eternal God is Thy Refuge," all hearts seemed to unite with Pastor Bond in thanking God for the beautiful Sabbath, for friends and friendships, and for the blessings of God's house.

Nothing could be more appropriate than the first hymn about the immortal love of God:

"Immortal love, forever full,
Forever flowing free,
Forever shared, forever whole,
A never ebbing sea!

"We may not climb the heavenly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For, him no depths can drown.

"But warm, sweet, tender, even yet
A present help is he;
And faith has still its Olivet,
And love its Galilee."

A baritone solo by Mr. Miller, of Roselle, N. J., was greatly enjoyed by all, and when Brother Severance prayed that the Holy Spirit might have his way with us and help us to be better servants of the Master, his prayer found a responsive chord in many hearts.

The theme of Brother Seager's sermon was: "Christ's Blessing." Text: "And blessed is he, whosoever shall not be offended in me." Matthew 11:6.

Brother Seager spoke of the precious friendships of other days in the eastern churches, which he had enjoyed so much, and of the hope that these may continue and that new ones may be formed, which hope made him glad to come. He also said he was glad to come because he loved to preach the gospel of the blessed Christ.

He said there are some tones too high for the human ear to recognize, and it was somewhat so with the high purposes of the Christ when he came to earth. Had he come according to the expectation of the people, he would have been received with open arms. But they had no ear for the message which he brought—a message from the Son of God as the Savior of men.

Human nature is the same today, and the same difficulties attend the preaching of the gospel. Men will not see the hatefulness of sin until their eyes and ears are opened.

"This is the work of God that ye believe on him whom God hath sent." This is a world of tragedy and misery, and Christ is here to save. The greatest need of men is this salvation he came to give, and the sad part of it all is that men are willing to live with no hope when salvation is so freely offered.

Christ refused Satan's offer to give him the world, in order that he might win the world to God. How many, like the woman of Samaria, are unconscious of the gift of God. They admire his good works but overlook the main thing, which is to be born from above. Oh, that men might know the love of God which passeth knowledge.

God comes into our lives when we are born of the Spirit. Brother Seager closed with a prayer that God would open our ears that we may hear his voice and open our eyes to see him and our hearts for him to enter, and that we may all love God and our fellow men, and live in peace and in hope.

At the close of this excellent sermon, the congregation was well prepared to sing:

"There is no love like the love of Jesus,
Never to fade or to fall
Till into the fold of the peace of God
He has gathered us all.

Refrain

"Jesus' love, precious love,
Boundless and pure and free;
O turn to that love, weary wand'ring soul;
Jesus pleadeth with thee."

The offerings at this service amounted to \$73.23 for the Missionary, Tract and Education societies. In the evening at the woman's hour the offering for the Woman's Board, Sabbath School and Young People's boards was \$51.06. Total offerings for the day, \$124.29.

After the morning offering the congregation arose and sang:

"Jesus, the very thought of thee
With sweetness fills my breast;
But sweeter far thy face to see,
And in thy presence rest.

"O hope of every contrite heart,
O joy of all the meek,
To those who fall, how kind thou art!
How good to those who seek!"

Program of the Sabbath School Board The program of the Sabbath School Board in the Eastern Association, in charge of Rev. W. D. Burdick, was full of good things. After reading words from Paul's charge to Timothy, Brother Burdick referred to the words of a judge who said, "If all children would attend Bible schools there would be but little crime."

Paul wrote of the Holy Scriptures being able to make us wise unto salvation, because they are "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Rev. T. J. Van Horn made a strong appeal for Daily Vacation Bible Schools, in which he showed the results of a religious survey regarding the matter of religious instruction. Of the twenty-seven million young people without instruction in the United States, five million are in the state of New York. It would take this immense army, of twenty-seven million, seventy-two days of twenty-four hours each to march past a given point at the rate of three persons every four seconds!

When the great French general saw the ranks of Germany's mighty army marching toward Paris, he said, "*They shall not pass.*" He saw that such an army was a menace to his country. This vast army of religiously uncared for young people constitutes as great a peril to the liberties of free Christian America. Let us with Christian heroism say, "They shall not pass!"

Our weapon must be the sword of the Spirit; our war-cry, "Open the door to the children!" The Church must care for them. The spiritual illiteracy of such a vast army is the great and growing peril of America. How can they be saved? Then comes the question, "How can we be saved if we fail to save them?" Save these children and we shall have a new America in the next generation.

I wish I could give you all of this excellent address. But in a write-up like this it is not possible. I am going to request Brother Van Horn to write it all up for the RECORDER.

Dr. Sands Maxson made an earnest plea for men's classes. He thinks every adult should be in a Bible class. Religion means more than conversion. It is strange that so many adults are ignorant about the Bible.

Brother Maxson has for some years taught a class of one hundred twenty-five persons. He said we must be identified by some one who knows us in a bank where we are strangers before we can get a check cashed on earth, and we can't pass a check in heaven if we have not known Christ on earth.

Everybody was pleased with Professor Edward E. Whitford's talk on better teaching in the Sabbath school. His words about memorizing Scripture, teacher training for Bible work, being prepared to answer any question on the lesson that may come up in class, Bible geography as a help in teaching, were all right to the point and helpful.

Everything on the Sabbath school program was of a high order. We regret that the length of this write-up precludes the giving of every address in full. It is not easy to catch everything with the pen as it comes from the lips of speakers and crowd it into the space we have on the printed page.

Our Young People At Work The program of the Young People's Board came at three-thirty Sabbath afternoon. It was in charge of Mrs. Blanche Burdick, and the song service was led by Russell Burdick. He made the song service very practical by use of the Christian Endeavor pledge which he hung before his singers. Before each song he pointed to a sentence in the pledge, had them repeat it in concert, and then announced a hymn in harmony with that sentence. Thus he led them sentence by sentence through the pledge with an appropriate song for each sentence.

There was a large number of young people present and they gave us a real inspiring service. Papers prepared by Alexander Austin, Miss Helen Kenyon and Miss Ella Tomlinson were read, all of which will appear in the Young People's Department in the issue of June 29. A Shiloh quartet, Mr. Austin Wilson and the Misses Bond, daughters of Pastor Bond, furnished excellent music for the occasion.

The Women Had A Good Program The program of the Woman's Board in charge of the associational secretary, Mrs. Willard D. Burdick, was one of the strong programs of the Eastern Association.

Papers were read by Mrs. Luther A.

Wing, Mrs. Harold Crandall, Mrs. Theodore J. Van Horn, and an address by Mrs. Mary D. Tomlinson. All these papers will appear in the Woman's Board Department in due time.

The closing number on this program was unique and interesting on account of the wonderful idea brought out in it. It was a Chinese pageant entitled, "The Hour of Waking," or the "Awakening of China," as printed on our program.

As a hidden gong is sounded, a person in costume representing China appears on the stage in a sort of dazed way who seems to hear a voice calling him to arise and show the light of wisdom to the world. He calls upon the voice to speak to him again. Then comes a maiden in white representing progress, the Bearer of Light, seeking a worthy people, slow to anger, fruitful, industrious, and true to Wisdom's light. Then China pleads for this light; and there come in, one at a time, Science, Art, Literature and Religion, each one upon entering being introduced by Progress.

China is addressed as "Giant of the East." To him each character presents the merits of his cause. After the claims of Science, Art, Literature make their plea in beautiful poetic language, Religion comes in and offers help born of China's desire for light.

Here Progress advises China to look for greater revelation; but just at this point in comes the spirit of Stagnation with stealthy step, covered with a veil and bearing a green net. She causes China to sit down, places him under some enchantment, puts him to sleep, and covers him and his with the net.

When Progress sees Stagnation enter she cries out, "China, be on thy guard!" but China does not heed and the evil enchantress does her work well; and, as she departs, bids China to sleep, sleep, sleep! Art, Science, and Religion, all drop down beside his throne and fall asleep with China, and dull Stagnation binds them all fast.

Then comes in one representing the Manchu Monarchy, followed by soldiers to make the captivity more sure. After this the Mandarin army enters and terrorizes everybody, threatening to make China's captivity more hopeless. His soldiers close both doors and have control.

Soon sounds of tramping feet and martial music are heard, and there is knocking at the doors for entrance. Freedom, Progress,

and Western Civilization, all come thronging in. Mandarin and his soldiers try to keep them back, but Freedom, Education, Invention, Commerce, War, Medicine and last of all Christianity—one after another tries to waken China. Freedom brings a flag; Education offers books; Invention brings in a machine; War, a rifle; Medicine brings surgical implements and nurses; each one presenting some sample of his work to offer before the Giant of the East, but all to no avail. He sleeps on.

Last of all, Christianity, clad in white, appears beside the throne and pleadingly offers the Cross. China begins to stir and show signs of waking. Dazed and puzzled he says, "How shall I choose? How know tares from honest grain?"

Then he picks up the things that have been laid at his feet, examines the gun and other things, but they do not satisfy. Finally songs of Zion are heard approaching. Everyone listens. The song, "Joy to the World," begins; and China chooses the Cross of Christ, surrounded by a happy company; and Christianity leads him by the hand, while all march off the stage and with lighted candles march clear around the church together, singing, "Joy to the world, the Lord is come."

The impression made was indeed beautiful, and the lesson will not soon be forgotten.

This ended another good day in the Eastern Association.

Finishing Up The Work The business meeting began at nine-thirty Sunday morning. The committees reported and resolutions of satisfaction and thanksgiving were adopted. The association for 1926 goes to Shiloh, with Joseph Bowden as president and Frank Harris as vice-president. Miss Franceil Davis of Shiloh, N. J., is secretary, and Mrs. Luther Davis of Shiloh, is corresponding secretary. Mr. Arthur Spicer of Plainfield, N. J., was re-elected treasurer.

THE DELEGATES

Rev. Alva L. Davis, Ashaway, R. I., is the delegate to the Central and Western associations for 1926, with Rev. Luther A. Wing as alternate.

For delegate to the Northwestern and Southwestern associations in the autumn, 1925, we endorse the appointees of the Western Association.

THE APPROPRIATIONS

Appropriations were made for \$277.86 to meet expenses, and assigned to the churches as follows: Piscataway, \$14.52; First Hopkinton, \$39.60; Shiloh, \$59.18; Berlin, \$10.56; Waterford, \$6.82; Marlboro, \$16.94; Rockville, \$18.46; Second Hopkinton, \$5.94; Plainfield, \$36.08; Pawcatuck, \$57.86; New York City, \$11.88.

The treasurer is authorized to pay bills when presented and approved by the Executive Committee.

Missionary Society's Hour At Eastern Association We seldom see a stronger, better missionary program than the one of Sunday morning in the Eastern Association. My sister, who for forty years was a foreign missionary, said she had never heard a better missionary address than the one given by Secretary W. L. Burdick on this occasion.

He was full of his subject, and those who have heard him at such times know something of the difficulty a reporter meets in trying to catch his words and write up his address. He summed up the things the Missionary Board had been doing by way of advance during the last year, spoke of the many calls to enter open doors which the board had been unable to meet, told of his visit to the West Indies, of what had been done to help the China Mission in view of their war troubles, and reviewed the work in the homeland, showing some advance steps here.

Elder St. Clair has been employed on full time in his vocational work; the church in Hebron needs help and Stonefort and its mission field is being helped; plans for quarter work in the Northwest are being made, the board to pay one half of the expense and the Northwestern Association to pay the other half.

After all is done, our funds are too low to allow us to do what we should do. Nevertheless, when the year's work is summed up, we will find that we have had more revivals and conversions than in any one year for twenty-five years.

We must renew efforts to keep up the work in China. The cause is suffering for the new school buildings. We must have them or lose out there. Men are wanted in the West Indies and in Australia. We need white men in the former place, who are acquainted with our work and who

know Seventh Day Baptists. They are pleading for such men.

In the homeland we need a strong man as evangelist to give full time to the work. My heart aches when the calls come and when needs are so great and we are unable to go forward.

All the time Brother Burdick was pouring out his heart in his earnest plea, telling how the board is sorely handicapped from want of money, I could not help thinking, what a burning shame it is that our churches are so indifferent, and that so many are falling down in their budget dues! Our people were never more prosperous as a whole, and never more able to relieve their boards than they are today, *if they only will to do so.*

THE MISSIONARY SERMON

After the secretary's strong plea, the congregation joined in the old missionary hymn, "From Greenland's Icy Mountains"; and Rev. Clayton A. Burdick preached the last sermon of the association.

I wish every young man looking toward a life work could have heard this sermon. Brother Burdick spoke of one who was inclined to the ministry, but was opposed by his parents who wanted him to make money. The boy lost himself in the effort to get rich. For a young man ambitious to do Christian work, there is always a chance to make his life tell for good. Such work offers the very best things, and I love to think of the openings for those who will give their lives to it.

Paul had worldly ambitions and persecuted the Christians; but the Lord met and changed him, so he became a minister. The other men of his day are forgotten, but Paul lives in the hearts of men. He was ever pushing for the best things, and when the end came he was sure of the prize. He urged Timothy to be a man approved of God and to win out in good works. Brother Burdick was glad there are so many open doors. There was never a more promising time for a young man to choose the ministry for a life work. Here he told some things of his own experience by which his ambitions for another calling were completely changed. God overruled until he accepted the ministry, the last thing he expected to choose; and he is now very glad that it was so.

After completing the business, the association was closed with a Bible reading and conference meeting, led by Rev. Paul Burdick. In this service there were fifteen prayers and testimonies. It was a very nice way to close the association.

SEVEN LESSONS ON THE SEVENTH DAY

(Continued)

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 culminative 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. B.]

SECTION I. THE SABBATH IN DIVINE REVELATION

LESSON 2. THE SABBATH CHARACTERIZED
Synopsis

1. What are the five great entities from which the Sabbath is inseparable and which help to define it and to establish it among the great imperishable truths?

(a) Creation. (b) Nature. (c) God. (d) Religion. (e) Man.

Creation

2. What are the essential facts inseparably relating the Sabbath to Creation?

(a) God's Creation week stands out infinitely more prominent than any one of the created weeks which have followed it.

(b) The week that God created for our use is as truly a part of Creation as are its materials, forces and laws.

(c) The weekly Sabbath which measures for us the weeks, themselves, was also "made," as an inherent part of Creation.

(d) Our created week, with its six days of work and its hallowed Sabbath was patterned precisely after God's Creation week.

(e) The facts concerning the length of the Creative week, whatever they may be, can, therefore, in no way affect the sanctity of our weekly Sabbaths.

(f) This sanctity of our recurring seventh-day Sabbaths was repeatedly confirmed by Jehovah in Bible revelation and again confirmed and re-established by Christ and his apostles.

(g) A sacred day can only be such when its limits are accurately defined. Hence,

(h) The true day must always begin and end, as God ordained it, at sunset, regardless of the contrary customs or laws of men.

(i) On God's Sabbath he looked upon everything that he had made and saw that it was "very good."

(j) Our Sabbaths, too, should be a time to review our previous six days of work and assure ourselves that our work has been good, as God would have it.

(k) But, above all, our seventh-day Sabbaths, beginning and ending at sunset, should always be to us a memorial of Creation, a monument to God's creative powers.

Nature

3. What should nature mean to us in relation to the seventh-day Sabbath?

(a) Nature is simply Creation perpetuated, since the completion of Creation marked the beginning of nature.

(b) The seventh-day, therefore, which commemorates Creation's completion equally memorializes the birthday of nature, our ever-present reminder of God's creative powers.

(c) The infinitely numerous and complex marvels of nature, of which the Sabbath is thus our weekly reminder, exist in every realm of the universe, reveal themselves in every conceivable manner, and daily and hourly, everywhere proclaim the wisdom, power, and goodness of him who ordained the Sabbath as a memorial of their creation.

(d) That protecting force which we call gravity, without which everything would be hurled into infinite space;

(e) The light-and-life-giving sun and moon, which the heathen worshiped instead of their Creator;

(f) The multitudinous forms of animal

and vegetable life and the laws which control them;

(g) The reproduction, simultaneously, of a score of different sounds through one tiny phonographic needle;

(h) The marvelous wireless transmission of energy;

(i) Such facts of nature as these, even if God had revealed his will in no other way, should alone bring every thinking person to a recognition of their infinite Source and to the hallowed observance of the only day which, according to the best knowledge, could most fittingly commemorate the Creation which they reveal.

(j) In such contemplation of the wonders of nature our thoughts are God's thoughts, which we, in his image, are but "thinking after him."

(k) Nature thus becomes, not merely the living monument to the wonders of Creation, but the everpresent proof of the antiquity and the permanance of God's Sabbath, its inseparable companion, and reminder of God's creative powers.

God

4. In what ways do we find the seventh-day Sabbath more closely related to God than any other day or institution?

(a) God's creative power is the one power which distinguishes him from all other gods.

(b) While nature is our continuous and, therefore, little appreciated memorial of God, the Sabbath is the only periodical, God-instituted, reminder of the Creator, and this distinguished power.

(c) God repeatedly referred to the Sabbath as his day, and blessed it as no other day was blessed.

(d) We should note, however, that it was not the weekly institution that he blessed and hallowed, but the particular seventh day of the week, which we improperly call Saturday, after heathen custom.

(e) In God's laws the Sabbath stands out as of unique and special importance.

(f) From his laws God seems to have chosen the Sabbath law as the one which most certainly tested their loyalty to him.

Religion

5. In what respects is the Sabbath principle an essential part of the Christian religion?

(a) The day of rest is the one institu-

tion which can regularly bring men together for religious culture.

(b) Belief in sacred time seems to be instinctive, all the world's religions making some provision for it.

(c) Irreligion, infidelity, agnosticism, idolatry, etc., would have been virtually impossible had Jehovah's day of rest been always observed as sacred time, as he ordained it to be.

(d) Christ honored the seventh-day Sabbath by accepting the Lordship over it, and by observing it, himself, as did also his apostles.

(e) The Sabbath principle, therefore, as defined by Christ, is one of the foundations upon which the true Christian religion must be built.

Man

6. We have seen that the ideal conception of God, Creation, nature and religion requires a recognition of God's unchangeable seventh-day Sabbath. In what way may its proper observance, preceded by six days of work, be proved a direct blessing to mankind?

(a) We know that, since God made the Sabbath for man, it was designed to be a blessing when rightly used.

(b) Remembering that God's Sabbath is the seventh or last day of the week and that it began and ended at sunset, we may draw the following conclusions:

(c) We are entitled to rest only after we have done our work, hence our rest day should properly terminate and not commence the week.

(d) A consciousness of six days of work well done is therefore a pre-requisite of proper Sabbath observance.

(e) Proper Sabbath observance can only follow an evening of rest, if not, indeed, of devotion, such as is provided by God's method of beginning and ending the Sabbath and other days at sunset.

(f) A strenuous or irreligious evening, such as usually precedes the pagan sun-day when the midnight or Roman method of reckoning time is used, to a considerable extent unfits one for proper religious worship.

(g) Besides the necessity for physical rest the revival of our spiritual natures through proper Sabbath observance also en-

(Continued on page 790)

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

June 25—Meeting of the young people of the Western Association at Alfred Station.

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

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

Just eight 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.

Are you getting ready for the "home-run" on your quota?

FROM THE FIELD

A letter from Pastor H. C. Van Horn, written June 11, says: "I made a trip to Cowan last Friday and spoke three times. Monday I went farther and took a log train up into the mountains and visited some of the lumber camps; left the train at Three Forks and walked on into the wilderness scattering tracts and talking with people whom I met. There is a great need of work up there. Not so much preaching, perhaps, as personal work among the 'wood hicks,' as they are called. They are a rough set, yet I met friendly treatment wherever I went."

"Our Vacation Religious Day School has been in session four days with thirty enrolled, a good interest on the part of the scholars, and a fine group of teachers."

Under date of May 26, Rev. T. L. M. Spencer writes: "I am glad to report progress concerning our work here. We have four stations now besides Georgetown. . . . I have been making several visits in the villages, answering calls and distributing literature. We need about one thousand copies of the tract, *Seventh Day Baptist Fundamentals*. It is fine. . . ."

"Sabbath Rally Day was fittingly observed. The attendance was good at all

services. At the Sabbath school hour the children rendered a program consisting of songs and recitations. At the preaching service my sermon was from Mark 2:28. At the afternoon meeting addresses were delivered by Brothers F. C. Jones, S. Crayell and F. Lynch, and testimonies were given by many present on the joy of Sabbath keeping. On the whole a most inspiring season was enjoyed."

Letters from Pastor C. R. Cust, of Mayaro, Trinidad, are of much interest, as he writes of the recent visits of Secretary W. L. Burdick and Elder Spencer and of the encouragement given the work and workers by the visits.

Some time ago, at his request, I sent him a chart of the Ten Commandments. This has been instrumental in turning people to the Sabbath, under the persuasion of the preacher.

Among the many interesting things in his letters are the following: "I have secured the services of Mr. E. Reuss-Pilgrim, a graduate of Harrison's College and finally Codrington College, Barbados, where he took his theological course. He has united with us, and is only awaiting baptism."

Miss Matilda Brown, a nurse in charge of the District Hospital in Mayaro, saw the Sabbath truth under Mr. Cust's teaching before he became a Seventh Day Baptist. "Since our ministers came over she is impressed greatly with the 'Faith and Practice' of Seventh Day Baptists, and has therefore cast in her lot with us. She has become a member of the Home Department of the Sabbath school, and although not baptized yet, she does active missionary work with her patients who are under her care, and with whom she comes in contact."

Concerning the services at Mayaro, he writes: "On Sunday afternoon, from three to four o'clock, Mrs. Cust holds her Sunday school, that has a membership of twenty-three. After school, she and two others go out with tracts, going from house to house for two hours. At seventy-thirty there is the usual Sunday night evangelistic service. . . . There is started at Mayaro a Sabbath history class, denominational history and Bible doctrine school. . . . This class and the study have awakened quite an interest in the district. . . ."

"We contemplate putting up a church building, twenty by twenty-four. We have

chosen the land, and the brethren are out making the necessary preparation."

Pastor Cust is unable to visit other places that are urgently calling for him, because he is unable to meet the expense of travel.

I shall have to wait till another time to refer to other interesting letters from people in this and other lands.

BROTHER ST. CLAIR'S INTERESTING TRIP

[Several items of interesting visits in various places are given here by Elder Robert B. St. Clair, chairman of our Vocational Committee, which we take the liberty of arranging under one general heading.—T. L. G.]

COVINGTON, KENTUCKY

June 2 I arrived in Kentucky to visit an absentee worker of the Detroit Church. I had a very pleasant visit, although the weather was excessively hot.

I called upon a minister who had been corresponding with me relative to certain religious matters and we had an extremely interesting conversation of about three hours' duration. This clergyman is a ripe scholar and is considered an authority upon certain subjects. He showed a lively interest in Seventh Day Baptists, stating that in one of his studies incidental to the reception of a certain degree, he had read much concerning them and their history in England and the Continent.

MIDDLETOWN, OHIO

I arrived at this enterprising Ohio city, some thirty-three miles north of Cincinnati, about six o'clock in the afternoon of June 4, calling upon my correspondent of some twenty years' standing, T. E. Reed, M. D., of 69 South Main Street. Dr. Reed was, until about thirty years ago, a prominent member of the first day Baptist church. Learning of the Sabbath truth, and desiring to detach himself from sectarianism, he requested the Baptist church to erase his name from its church rolls. This the church reluctantly did.

Mr. Putnam, a former Methodist class leader, and Dr. Reed are associated in the conducting of the services of a small, independent group of Sabbath keepers called "The Church at Middletown, Ohio." This little church uses only the Psalms of David

and other scriptural selections in its services; celebrates the Lord's Supper, or Christian Passover, once a year at the same time as does the Mill Yard Church of London, England.

Dr. Reed is a prolific writer on religious and medical subjects. One of his medical books received favorable press notices from the *Literary Digest* and a score of leading medical journals.

LAKEVIEW AND DAYTON

The town of Lakeview is about ten miles east of Jackson Center, and upon invitation I called upon the pastor of the Seventh Day Adventist Church, Elder Eli Van Horn.

Elder Van Horn had attended one of the sessions of the Seventh Day Baptist semi-annual meeting at Jackson Center, and very kindly invited Dr. G. E. Fifield, of Battle Creek, and the writer to visit him—Dr. Fifield for a month and the writer for a week. Brother Fifield was unable to accept the invitation, and, as chairman of the Vocational Committee, I called upon Elder Van Horn to ascertain the problems confronting his people in the way of employment, with Sabbath privileges. He informed me that his congregation contained no young people to speak of, and that the balance of the members had employment at their respective homes.

I had intended to broach the subject of a co-operative Sabbath keeping industry at, or near Jackson Center, each denominational group to be represented as per respective investment, but there appeared to be no need for this proposition to be made.

Our conversation was very pleasant and I listened with interest to Elder Van Horn's account of his activities in the Adventist ranks, beginning nearly a half century ago. He has been very energetic and has been instrumental in raising up many Seventh Day Adventist churches.

After a pleasant afternoon and night spent with Elder and Mrs. Van Horn and Mrs. White, their guest, I left on an early morning train for Kentucky. I did stop off, however, at Dayton, Ohio, and visited the twenty-story United Brethren office building, calling upon the Home Missionary secretary, the Church Extension Society head, Mr. Ward, and upon the office secretary of the Foreign Missionary Society. I received a cordial welcome at each of these offices. I

found that the church membership had grown to about 360,000 and that not only in the homeland, but also in Japan, Porto Rico, Sierra Leone, the Philippines, and China a large and important work was being carried forward. About twenty years ago I was a pastor in this denomination and I naturally feel a great interest in its progress. I remember too their liberality in receiving into their ministerial ranks one who observed the Sabbath of Christ, and their kindness in electing him to the presidency of their ministerial union two consecutive terms.

Before my train arrived I had time to make a short call at the home of the pastor of the Church of God and Saints of Christ (a Sabbath-keeping organization) and to phone my old friend, Rev. M. I. Comfort, pastor of one of Dayton's fifteen United Brethren churches.

The Sabbath keepers in Dayton appear to have profitable employment.

THE "GOLDEN RULE" NASH CO.

Our readers have read much concerning the great clothing industry conducted in Cincinnati, Ohio, by Mr. Nash. I think that about one thousand seven hundred persons are employed at Cincinnati by this organization which endeavors in every way to follow the golden rule in business. Success unprecedented has crowned its efforts. My talk with the industrial secretary of the Cincinnati Chamber of Commerce led me to believe that Mr. Nash had been instrumental in "putting Cincinnati on the map" in the minds of many persons who had not previously given it much thought. The profit-sharing methods of the company as respect workmen and customers have previously been discussed and will not be mentioned here.

Mr. Nash was brought up as a Seventh Day Adventist, educated in their schools and college with a view to the ministry, but he finally decided to sever his connections with that denomination. How far artificial reasons for Sabbath observance may have been determining factors in his decision, I can not say, but I do believe that the liberal and spiritual approach of Seventh Day Baptists to the Sabbath of Christ would have made much more of an appeal to him than was true of the Adventist's legalistic requirements of forty years ago.

Upon arriving in Cincinnati, June 3, I had received an intimation that the policy of the Nash Company to operate only Mondays to Fridays had been changed owing to the introduction of other elements into the management. This I was very sorry to learn.

On June 4 I called at the Nash executive offices and met Miss Putnam who, after conversation along the lines of the concern's policy, escorted me to the office of Miss Nash, who received me cordially. I found Miss Nash to be a forward-looking young woman, intent upon maintaining the policy of her justly renowned father, much after the order of Edsel Ford in the Ford organization. Her desk had upon it bright, up-to-date pamphlets upon economics, militaristic and racial relations problems, and Miss Nash in her conversation showed that she had thorough assimilated the thoughts of the various writers.

I spoke of having met her father in Detroit at the St. Mark's Methodist Episcopal church (Rev. W. L. Stidger, pastor) and inquired concerning the policy of the company. I was pleased to learn that it was unchanged and that such Sabbath keepers that the Vocational Committee would recommend would receive favorable consideration, and, if satisfactory, be given employment in either office or factory work, if vacancies existed.

I left *Religious Beliefs of Seventh Day Baptists, Exposé of Faith and Practice and Lost in the Maze of a Great City* (vocational), with Miss Nash, who promised careful reading of same.

The writer would be pleased to be informed of all Seventh Day Baptists and independent Sabbath keepers within twenty-five miles of Cincinnati. As expressed in the *Maze of a Great City*, he believes that "Cincinnati should be entered," and he knows of no better time than now. A regularly sustained Seventh Day Baptist meeting at Cincinnati should be a fact in the very near future.

The world was made in seven days. You see, it wasn't necessary to consult the Senate.—*New Haven Register*.

That man may last but never lives,
Who much receives but nothing gives.
—Thomas Gibbons.

WOMAN'S WORK

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

Lord Jesus, who didst put thine arms of love on the hard wood of the cross that all men might come within reach of thy saving embrace, clothe us in thy spirit, that we stretching forth our hands in loving labor for others may bring those who know thee not to the knowledge and love of thee, who with the Father and the Holy Ghost livest and reignest—God.—Amen.

Bishop C. H. Brent.

COMMUNITY CELEBRATIONS

Philadelphia is a city of communities with a community spirit. Some of the communities sub-divide themselves into blocks, and organize for the celebration of outstanding days: Christmas, Flag Day, Decoration Day and Independence Day.

For all of these celebrations great preparations are made, and a fine spirit prevails. In one block in West Philadelphia in which there are thirty houses on each side of the street, the residents have formed an association to celebrate the festival days of interest to every one.

On Christmas eve there is a block Christmas tree with carolers from all the homes singing Christmas carols. Flag Day and Decoration Day are gala occasions with special decorations, and the Fourth of July celebration is one of the greatest events of the year. July third is a busy day. Cooking is done in advance and all the preparations are made for the coming holiday. The street is roped off, festooned and decorated with bunting and lanterns. In the center of the block a large stand is erected with seats for a twenty or thirty piece band and a speaker's platform. Every family invites guests from "back home" or "up country," or from other sections of the city. Every member of the various families and all the guests receive a patriotic paper hat, and for the children there is a special gift of ice cream and candy.

On the morning of the fourth all is in readiness with policemen on hand to make sure of good order. Exactly at nine o'clock the bugle sounds. Every door in the block

is thrown open and out of the doors come the boys and girls and the men and women. Every one gathers around the stand. A local clergyman begins the day's festivities with prayer, and makes a very short talk about the importance of the day to the community. Old Glory is raised high on the staff as everyone joins in singing "The Star Spangled Banner." As the string is pulled unfurling the flag, hundreds of little flags float through the air becoming the prize and pride of the crowd that is constantly growing larger and larger.

Later a whistle sounds and the boys and girls know it is time for the contests to begin. First come the four-year-olds with their kiddie kars, followed by other contests of various types with contestants of various ages.

At eleven-thirty o'clock in the morning a signal is given and everybody goes home to lunch. Since extra preparations were made the day before lunches are over in a short time. At twelve-forty-five the band appears, and at one o'clock the overture is played. Immediately the street is filled. Ponies and pony carts are on hand and the children, with free tickets, enjoy an hour of joyous rides for the length of the block and back again. In the meantime a ventriloquist is ready with his act and the crowd around the stand is having its share of entertainment. Various other features are introduced, differing somewhat from year to year. Always a soloist of note adds to the real value of the program.

By four o'clock the audience is ready for the speakers who have been invited by the Committee on Arrangements. After the speaking there is a lull and everyone understands that it is the "do-what-you-please" hour. Neighbors visit with neighbors, and a general friendliness fills the air, until time to go home for the evening meal. At six-forty-five there is another bugle call, and "the block" reappears in the costumes of colonial days, representing patriotic personages and events. A line of parade is formed. Horses, wagons, automobiles—any type of conveyance that can be commandeered for service is on hand for what "the block" is pleased to call "The Best Parade in West Philadelphia."

A schedule has been arranged with other blocks that are having parades so that each may visit the other, and all have a vote in which parade is best.

Prominent speakers are introduced—senators, congressmen and others who may be available—and their remarks are greeted with enthusiastic applause.

Eight-thirty arrives and the whole block is bright with many-colored lanterns, and the evening's program begins, planned especially for the young folks.

At some time during the day practically everyone in "the block" has been on the street. Opportunities for acquaintance and friendship are to be found on every hand.

On one of these Fourth of July celebration days a pastor who lived in "the block" sat on his porch. Since early in the morning he had been moving around through the crowd, renewing old acquaintances or making new ones. The bowl that had been filled with lemonade at the beginning of the day was almost empty now. Many guests had stopped at the parsonage that day to greet the pastor and his wife. As the policeman on the beat passed, the pastor called, "Won't you have some cold lemonade?"

The policeman's eyes brightened at the cordiality of the invitation and the tinkle of the ice against the sides of the bowl. Between the sips of lemonade he talked with the pastor. Very naturally the pastor led the conversation to his church on the corner. The policeman told him that he was a Jew, and thanking him for the lemonade turned to go.

"My wife and boy will be out this afternoon," he called as he started down the steps.

"Bring them around to see us," called the pastor cordially.

Later on the policeman came back with his wife and son. Jew and Gentile, they sat on the stone steps and chatted pleasantly together. The wife was a member of a Christian church, but the boy had never been to Bible school.

"My boy must go to Bible school," announced the father. "I want him to be in a Christian Sabbath school. Would you accept him in yours?"

"Indeed we would," answered the pastor. "We'll be glad to have him as a member of our school and glad to have you and your wife come with him."

At a service a few weeks later a policeman slipped into the corner seat of the last pew in the church. Unafraid in situations which called for valor, he was timid when he entered the door of a Christian church.

The cordial welcome he received soon made him feel at home and he came again and again.

One year went by. Another year was added to it. Then one day he said to the pastor:

"Will you baptize me? I want to be a Christian."

"Indeed I will," answered the pastor. "When will you be baptized?"

"Whenever you wish," was the earnest answer.

After several months of special instruction he was baptized. Two years have passed. When he is off duty, this faithful Christian Hebrew goes to church, and his daily life and conversation testify that his Christianity is genuine.

Neighborly friendship will do much to win men and women to the Christ who gave "as thyself" for the standard by which we should measure our love to our neighbor. —*Missionary Review of the World.*

MINUTES OF THE WOMAN'S BOARD MEETING

June 2, 1925, the Woman's Board were guests of the president, Mrs. A. B. West. Those present were Mesdames J. H. Babcock, W. C. Daland, A. E. Whitford, J. F. Whitford, L. M. Babcock, M. G. Stillman, J. L. Skaggs, E. E. Sutton, G. E. Crosley, Dr. Anne L. Waite and Mrs. Shaw.

Mrs. West read from the second chapter of Philippians and offered prayer.

Minutes of the May meeting were read.

The corresponding secretary read letters from the Committee of Reference and Counsel, and the Student Volunteer Movement of North America. She reported sending out the report blanks to the associational secretaries, earnestly requesting that each society give a complete report of its activities and of all moneys raised for all religious and benevolent purposes, that they may be given proper credit in her annual report to Conference.

A note of thanks, for flowers given by the Woman's Board, from the family of the late Mrs. L. A. Platts, was read.

Mrs. West reported progress on the Conference program. She read letters from Miss Anna West, Shanghai, and the Field Museum of Natural History.

Dr. Waite read a letter from Mrs. H. E. Davis, Shanghai.

Voted that the president appoint a committee on nominations of which she shall be chairman.

Voted that a bill for flowers be allowed. Words of appreciation were offered Dr. Waite for her faithful attendance to the meetings of the board, her wise counsel, understanding appreciative attitude, and great regret that she can not be permanently connected with the board.

The minutes of this meeting were read, corrected, and approved.

Adjourned to meet July 13, with Mrs. M. G. Stillman.

MRS. A. B. WEST,
President.
NELLIE R. C. SHAW,
Recording Secretary.

BEING AND DOING

ELMER AKERS

Do we not often overestimate the value of what we do and underestimate what we are? In moments of success does pride carry us off our own territory, a humble place, to a forbidden land—a place of elation? As long as we remain in this forbidden land where we are exposed to the enemies of conceit and flattery, how can we win any more victories?

We must remember that what we are is more than what we do, for from what we are proceeds what we do. If we will always be true in our personal life, the life lived perhaps where no one but God and we can see, then we shall grow able to do deeds good and great—more than we could have known. We must ourselves be true if we the truth would teach.

"The crowning achievement of practical Christianity," some one has said, "is the ability to take success without elation and bear failure without depression." If, in moments of success, we begin to congratulate ourselves, we are off our guard; and before we realize it, we have fallen for the first temptation that confronted us. Humble diligence is the price of constancy. What poor orchardists we would be, if, when we had harvested the first small crop of fruit, we should cease to cultivate the soil and to spray and prune the trees. The first crop is a mere sample of what the trees will later bear if they are patiently and carefully husbanded. The orchardist would be foolish to

think only of his present crop or to allow his neighbors' praises of his fine apples to stop him from carefully improving his orchard. Larger crops of better fruit are ahead.

So it is with our lives. We should always look away into the future to some goal (each one must discover his own) of larger usefulness. So many men are poor orchardists of their lives. When they "begin to get up in years" as they say, they begin to expect only smaller and smaller crops. They grow inefficient largely because they expect to be so. With such an attitude no one will strive to be the best possible.

We should be glad of course to accomplish meritorious tasks, but these are only incidental things. The cause is the Spirit of Christ within us, and the tasks performed are determined by the strength of this Spirit. If we have our eyes on a great goal in life, we must carefully and patiently gather all our energy for the struggle ahead. We must weigh each of our habits and consider the consequences of each of our associations and then eliminate all that will not help us toward the goal. We must quietly take a complete inventory of all our habits, all our desires, all the minutes and hours of our daily program, and then quietly cut loose from all those things that hinder and gather up those things that will be useful to us in our glorious conquest.

Then let us often soar upward upon the wings of aspiration. Let us be fearless and believe in the loftiest possibilities—believe that a life of stainless purity is possible, believe that a life of perfect holiness is possible, believe that the realization of the highest truth is possible.

When we have pondered well the goal ahead, we will then understand how to reach it.

If we will keep the great purpose of our life in view all the time, we shall not lose our bearings in moments of success, nor shall we be disheartened in temporary defeat.

A Bronx woman gave her young son a nickel for the heathen, and he went and gave it to his father. He must have overheard a breakfast table chat.—*New York American.*

YOUNG PEOPLE'S WORK

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

BEATITUDES

Christian Endeavor Topic for Sabbath Day,
July 11, 1925

DAILY READINGS

Sunday—Happy truth-finder (Matt. 16: 13-20)
Monday—Happy preparedness (Luke 12: 35-40)
Tuesday—Happy generosity (Luke 14: 7-14)
Wednesday—Happy obedience (John 13: 17)
Thursday—Happy givers (Acts 20: 35)
Friday—Happy steadfastness (Jas. 1: 12)
Sabbath Day—Topic: The Beatitudes of the New Testament (Matt. 5: 1-12; John 20: 29; Rom. 4: 7)

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"Blessed are the merciful for they shall obtain mercy." The word "blessed" means happy, so substituting that word here, it reads, "Happy are the merciful, for they shall obtain mercy." Those who show mercy to others are happy because they obtain mercy in return. However they must not do this merely for the reward, but to help those in need. The truly helpful person does not think of the reward, but of the happiness he can bring into the lives of others. And this is the only way real happiness can be obtained,—by making others happy. Many people are selfish in seeking for happiness; they think only of themselves and forget others. They think they are happy, but often they are miserable. Let us not be selfish in seeking happiness, but let us find real happiness in helping others. Then we shall receive the blessing of our Master.

"They tell a story of a man
Who roamed the wide world over,
And spent his whole life trying
To find a four-leaved clover.
For this once found would bring him peace
And happiness forever;
And so he roamed and sought in vain,
He found the treasure never.

"Till, coming home, a tired old man,
Discouraged and down-hearted,
He threw himself upon the ground,

But quick again upstarted.
For there before his own house door,
And spread the whole field over,
Were growing fragrant bunches of
The long sought four-leaved clover.

"Dear heart, there comes the truest joy
To those who seek it never;
And happiness in duty's field,
Rewards the doer ever."

Battle Creek, Mich.

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

MISS MARY LOU OGDEN

As men throughout all ages have tried to find the answer to this question, so we today are asking ourselves for consideration of some possible answers. From the verses chosen as the scripture reference on the topic two words seem to suggest themselves immediately: "Law" and "Justice." Definitions of these words would take one over great expanses of documents and history and would involve many contradictions in opinion. But one thing can not be disputed; and that is, that from the beginning of all things law has been the inevitable guide of our progress, and justice the universal goal of all mankind.

As we consider the possibilities of these two ideas as answers to our question, we may bring together by association other words that represent contributive parts to the whole. Let us make an acrostic out of them for clearness, and propose that a nation's greatness must depend upon:

I. L-EADERS. In our Bible reference, we are given at the very beginning the name, Abraham, as a synonym for this nation. Whether it is to be allowed that names of great leaders are always synonymous with the nation they represent or not, it can not be denied that *men and women* have stood as the measures for the achievements and extent of the failures of all of the great states named in history. Have we leaders in our United States who are the representative measures of our greatness?

II. A-C-TION. Nothing ever lives that fails to act and function as it was intended. The nation's or the individual's success is determined by what it is able to do; and

history records the deeds done and the observations of men upon those deeds, that we may see what has been accomplished and what left undone. If we, having seen, fail to act accordingly for greater good, shall we not fail our nation and ourselves?

III. **W-ORK.** Following upon the idea of action and closest akin to it is that of work. The nation of industry and honest labor is the one with promise. Work is the most wholesome expression of energy, and with this directed through the right channels comes the glory of the earth.

IV. **J-OY.** A prosperous nation is a happy nation, and that this prosperity may come the people must know the secret of joy in living. Too often we try to think that the world is all gloomy and sad and troubled, and certainly there are times when it is true. But, it is a part of the divine plan of creation that the "Nations rejoice and break forth into song."

V. **U-NITY.** "A house divided against itself shall not stand," and as a house, so is a nation. To Americans the idea of union is the keystone of our state.

VI. **S-CHOOLS.** A great nation must be an enlightened nation, and the source of its light shall be through the open doors of its institutions of learning.

VII. **T-EMPERANCE.** A pure and clean body is the ideal set as the fitting temple of the living God; and as the assurance of this, temperance was written into the foundation principles of man's living. The demonstration of its importance is familiar to everyone, and nations have withstood disaster or fallen under it according to the sobriety of the populace.

VIII. **I-DEALS.** An ideal has been likened to a ladder standing upright and by which men climb to higher things. The crown of victory today, as in the past, will go to the one who maintains the highest vision and ideals. What would you list as the choicest ideals for our nation?

IX. **C-HRIST.** The consummation of perfection can not exceed the measure of the fullness of Christ. If we have not the consciousness of the indwelling of Christ in our lives, we know the result is misery and want. Just so with a nation that has not learned that Christ must dwell within its borders and whose people have not diligently sought after him. "Blessed is the nation whose God is the Lord."

X. **E-NFRANCHISEMENT.** As a reward for all of these ideals named above comes the great gift of law and justice, Enfranchisement—that is, liberty and freedom. In a great Christian democracy all of the people are given the confidence of law and justice under its privileges of enfranchised citizenship, and the liberty in Christ Jesus which shall "make you free indeed." How sacredly should men guard this inheritance, and how sincerely grateful should they be that they are blessed by liberty, law, and justice here in their own great land!

Topic for July 11, 1925

WHAT DO I KNOW ABOUT THE WOMEN OF THE BIBLE? RUTH 1: 16, 17; JOHN 11: 28-30

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR JULY 11

Cigarette smoking is one of the greatest evils in the world today. It is so small that boys and girls, too, think they can smoke one or two a day and not have their nerves and brains injured in any way. But the habit is begun and if not checked in the bud will soon lead to the place where they smoke not only one package a day but two and three packages, until the habit is so strong they can't seem to break it. A package of cigarettes costs fifteen cents, so I was told the other day, and one man says he smokes two packages a day, making thirty cents each day, \$2.10 per week, \$9 per month, \$109.20 per year. Have the juniors figure this out and then tell you what they might buy with that money if they saved thirty cents per day for several years.

Even one cigarette begins its work on the blood in our bodies, weakening our nerves and brain power with its deadly poison. To impress this on the minds of the juniors, have a glass of water, a small bottle of iodine and a medicine dropper. Drop one drop of iodine into the water and by looking real close you can see the water has begun to change; you will soon find that it takes only a few drops to make the water a very dark color. Cigarette poison gradually kills the white corpuscles in our blood.

If there is a young man in your church who is a good lively sport and doesn't smoke

ask him to the meeting this afternoon, asking him beforehand to look up all the data he can find on the results of cigarette smoking and tell not only this information to the juniors but why he doesn't smoke himself. This will have more influence on the boys and girls than if you asked a member of the W. C. T. U. or some other temperance worker to speak to them.

Ashaway, R. I.

ENDEAVORING

ANNIE ST. CLAIR

(Paper read at Young People's Hour of Michigan and Ohio Semi-annual Meeting at Jackson Center, Ohio.)

Endeavoring means to make an effort to do, to undertake and strive for, or to attempt strenuously.

The Young People's movement therefore stands for a serious and mighty effort to do something for the Savior of mankind.

Nothing worth while is accomplished without effort. It takes real effort to build a pyramid, a Woolworth building, a Brooklyn bridge, a Hudson River tunnel. Strenuous attempts were made to harness Niagara, to span the continent from coast to coast with the steel rail, to invent the electric telegraph. Real endeavoring was necessary to bring into existence the telephone, and the radio. The modern achievements of surgery also witness to the same determined effort.

Jesus said that we should strive to enter into at the strait gate. Many, he said, would strive and not be able. It takes a real Christian endeavor endeavoring all the time to make his or her salvation sure.

Had it not been for Christopher Columbus' endeavoring to find a new trade route to India, America would not have been discovered by him. Not only did he endeavor long and hard to get a start on his voyage, which was destined to become memorable, but in his months of sailing he had to make the most strenuous endeavors to keep his crews submissive to his aims.

We are not only Christian endeavorers but we are Seventh Day Baptist Christian endeavorers as well.

We look back to a period during the reign of the Second Charles and we see the first of a long line of Seventh Day Baptists to land upon American soil. His name was Stephen Mumford. Persecution was rampant in England. The profligate Charles

had no mercy on dissenters, and scarce thirty-six months had passed by since the beloved pastor of the Mill Yard Church had been arrested while preaching in his own pulpit on the Sabbath day and by orders of the king's subservient judge, beheaded and quartered. From a world like this came Mumford. Undaunted by the black clouds at his back, or the hostile ecclesiastical world in the colonies, he immediately showed to all that he was endeavoring to plant the banner of Sabbath Reform in the New World. What an inspiration he should be to us at this time! When we think of some Seventh Day Baptists who have but to get away from their neighborhood in order to get away from their Sabbatarian practices; and then think of Stephen Mumford one lone Sabbath keeper in a vast continent, we bow our heads in shame at his unworthy denominational descendants.

As young people of this denomination we should always be endeavoring to advance our work at home and abroad. We should talk China, Jamaica, Java, Ceylon, Trinidad, British Guiana, Costa Rica, India, Cape Verde Islands, South Africa; we should pray for these places and pay for them as well.

Francis E. Clark, always endeavoring to promote Christian Endeavor interests throughout the world, is an example for us.

In our efforts in the local society and elsewhere, we may occasionally meet defeat; but we must always remember the old adage, "If at first you don't succeed, try, try again."

THE PERIL OF USELESSNESS IN CHRISTIAN ENDEAVOR

MARGARET BABCOCK

(Paper read at the Young People's Hour of the Quarterly Meeting of the Southern Wisconsin and Chicago Churches.)

Each of us has some particular gift. It may not be a great gift, that is not the point. The point at issue is whether we are using that small talent that we have or are we like the man who said that he was nothing but a suit of clothes until he was of use, or the one in the parable who was given one talent and did not use it. If we do not use our abilities we will lose them. And it does not mean that we are naturally gifted at the start. Remember the parable, "To him that hath it shall be given, and to him who hath not, it shall be taken away."

Christian Endeavor is a place where we may learn our abilities. However we never can find out what they are, if we never try anything new to our usual trend of thinking or acting. "The passion to serve does not wait for emergencies or great occasions, but finds its most natural and frequent expression in the ordinary service of our lives." There are two classes into which Christian Endeavor societies might be divided:

1. The one which exists merely for providing the young people some place to go.
2. The other which exists to *serve* the young people of the community.

The first has no organized Executive Committee, only a few take the lead, the meetings are uninteresting, and the society has no goal towards which to work. Soon the young people lose interest, and the society completely dies out, leaving the young people to find other enjoyment.

The second class has a real live Executive Committee, one which is busy all the time; everyone does his part, the meetings are well led, and all are enthusiastic. They have something towards which to work, and the young people of the church are "Doers of the Word, and not hearers only." Which kind of a Christian Endeavor society do you have? Which kind do you want? Are you doing your part to make it such? If we took up every bit of Christian service we are called to, and every cross and burden that we have to bear with a cheery feeling of confidence, a feeling that the thing can be done, we would all be better and far stronger. Too many of us become discouraged by passing failures and never try, try again.

Christian Endeavor is the training school of the church, but how can we train ourselves if we do not do our share to make it a real society. How do you feel when you ask somebody to do something for you and you receive this reply: "I am so busy, and I can not do it as well as someone else"? Yet when you are asked to do your part, what is *your* reply? Young people, do you realize that now is our great opportunity to form our character, to show others the true Christian life? Is not our motto, "For Christ and the Church"? What would Jesus do if he were in our place? I am certain he would be useful, and not useless.

Forward! Christian Endeavorers! *We can, if we will.*

CHRISTIAN ENDEAVOR NEWS NOTES

NILE, N. Y.—A Christian Endeavor Rally was held at Nile, April 23. About one hundred young people from the nearby towns attended the rally.

At 6.30 p. m., a banquet was held in the basement of the Seventh Day Baptist church. After the banquet the young people went upstairs where the rally was held.

The meeting opened with a song service led by L. G. Osborn, pastor of the Nile Seventh Day Baptist Church. The Scripture was read by Richard Hamil, president of the Cuba Presbyterian Christian Endeavor society. This was followed by a prayer by Rev. Findlay of the Cuba Presbyterian Church. Miss Amelia Tubbs of Salamanca then favored us with a solo.

Following the announcements, Dorr Brokaw of Angelica gave a short talk on "Christian Endeavor in the School." Mr. Osborn next presented a skit entitled, "Christian Endeavor in the Church." After a selection by the ladies' quartet of Belmont, Mr. S. T. Lester of Wellsville gave a splendid address on "Influence of Christian Endeavor on the Lives of Young People."

After a song by the congregation, the meeting was closed with the Mizpah benediction.

ARVIDA VOORHIES.

SEVEN LESSONS ON THE SEVENTH DAY

(Continued from page 680)

hances our fitness for the subsequent week's work.

(h) The correctness of our conclusions was proved by the Jews, whose Old Testament history we should study for practical Sabbath instruction, since God chose them for the direct purpose of testing and establishing his religion.

(i) The history of the Jews shows that prosperity accompanied Sabbath loyalty and that calamity was the direct result of Sabbath desecration.

Today, let us rise and go to our work. Tomorrow we shall rise and go to our reward.—*Richard Fuller.*

How can the Church hope to see its children converted while it is living so near like the world?—*T. L. G.*

THE SUPREME IMPORTANCE OF RELIGIOUS EDUCATION IN THE FAMILY

In the first section of his *A Living Universe*, Dr. L. P. Jacks writes, "The highest education is religion. . . . Religion might be defined as education raised to its highest power." The phrase "religious education" is just a compact way of saying all that Dr. Jacks means. Religious education is education raised to its highest power. It follows that whatever importance is attached to education must be attached supremely to religious education.

Where, then, is religious education most effective? Under what circumstances and in what conditions is religious education raised to its highest power? If we can answer this question, we have touched the educational process at its liveliest point. All that can be urged for education, and particularly for religious education, comes to a burning focus at this point if we can discover it.

Education, and particularly religious education, is a social process. In a narrow sense it is a social process as between a teacher and a pupil. In a larger sense it is a social process within a social group where there is an interpenetration of thinking and willing and doing as between the older and the younger members of the group. Obviously the younger a child is when he falls within the influence of a social group, the more effective the education will be. It is also apparent that the more homogeneous and intimate the social group, the more thorough and complete the educational process.

The family is the most intimate and homogeneous of all social groups, and the child absorbs the atmosphere and spirit of the family life from its first conscious moment. In other words it is in the Christian family that religious education, which is education raised to its highest power, is most effective.

Of course, this is a very summary and abrupt argumentation. The proof that religious education in the family is of supreme importance may be somewhat elaborated, even within the limits of this brief article, by the method of illustration.

Religious education in the family is of supreme importance to the child. This is the final and climactic consideration even though it is mentioned first. All education is primarily for the sake of the child rather

than primarily for the sake of the race or any section of it. From this point of view whatever importance to the child is attached to education must be attached supremely to religious education in the family. It is in the Christian family that those social adjustments, in which religious education issues, are begun: the adjustment between the individual and God through Jesus Christ, and the adjustment of the individual to other individuals in unselfish love. If these adjustments are not begun in the intimate family group, they will either not be made later on, or they will have to be made against sets of character already determined by the influence of the family. During the most plastic years the child lives almost entirely under the uninterrupted pressure of the life of the family. It is of supreme importance to the child that this living pressure should be controlled by the purpose of education raised to its highest degree in the Christian religion—that godliness which is profitable both for this life and that which is to come depends on it.

Religious education in the family is of supreme importance to the family. The responsibility of the family for the religious education of its own children is a principle well recognized in the Hebrew theocracy and in the New Testament Church. The same principle was early embodied in colonial legislation in our own country. It is a sound principle which rests upon the fact that the real reason for the existence of the family as a social institution is the rearing and nurture of children. This becomes doubly true in the case of the Christian family. In other words a so-called Christian family that does not seek its highest ends in the nurture of its own children in Christian knowledge and life is so far not a Christian family in anything but name. There is no greater service which a family can render to itself, to the Church, to civilization than the perpetuation of a godly heritage to the generation following.

Religious education in the family is of supreme importance to the Church. The mission of the Christian Church is to teach Christianity to all men everywhere. This universal mission must not be delimited in any way. But it has a focus. Its focus is on the teaching of Christianity to the teachable—to the children and youth. History reveals the fact that when the Christian

Church has been most careful to cultivate a genuine Christian family life it has been most successful in the fulfillment of its mission to teach. The Christian Church can scarcely render a greater service to itself and to God than to recover out of the Old Testament and out of the New Testament the doctrine that the Church congregation is not so much composed of individuals as of families, and that the Church has a supreme obligation in the cultivation of a genuine Christian family life for the sake of the religious education of the children.

First things, first! The teaching mission of the Christian Church must be held steadily in the foreground. The teaching opportunity of the Church must control its expenditure of intelligence, time, zeal and money. The supreme teaching opportunity of the Christian Church is the teaching of Christian families that in these compact, intimate, powerful social groups, the children and youth shall, under the blessing of God through Jesus Christ, be inclined to know and do his will.—*Harold McA. Robinson in the International Journal of Religious Education.*

WHO ARE THE OPPOSERS OF PROHIBITION?

"We believe that if the opposition to prohibition were analyzed it would be found that it was mainly alien. We believe that every true American is for it heart and soul. We believe that if prohibition were to be put before the nation tomorrow, there would again be an overwhelming flood of public opinion in its favor. Although the friends of prohibition may not be so aggressive as its enemies, they are firmer in their convictions.

"It is not in the wide open spaces that the defiance of the prohibition laws is the most prevalent, but in the crowded urban centers where alien influence and alien eagerness for money getting are at work.

"What America wants to do is to raise up a race of sane, sober men, men who will not only hold their own with those of other countries but will excel all others in service and attainments. This has always been the ambition of every American citizen, and why should it be changed now at the behest of a section by no means representative of public opinion, or men of American nationality."—*Excerpt from "Mr. Ford's Page," Dearborn Independent.*

IMPORTANT REGARDING MAIL

A letter, postcard, parcel, or newspaper entering the mails is simply a piece of mail.

If, because of inadequate or incorrect address, and, in the case of the package—improper wrapping—a piece of mail must be taken out of the regular postal machinery for "directory service" or "hospital service," it becomes a "nixie."

If the postal sleuths are able to correct the address, or return to sender for a better one, it again becomes a piece of mail—though "delayed mail" is the better sobriquet.

If, after an exhaustive effort, the postal "detective" must give up the puzzle, and there is no return address, the piece of mail is consigned to the dead letter office, where it again changes its name to dead letter or dead parcel, as the case may be.

Its period of existence as a nixie is the most expensive one. It demands special attention from the very best clerks. Valuable time is spent in its behalf, time which also may prove more costly to the mailer or intended recipient through the attendant delay.

But in the long run, the postal service loses most. In Chicago four hundred workers do nothing but handle nixies. In New York the service costs \$500 daily. In all, the nixie costs the government about \$1,740,000 a year.

Not only that but the dead letter office and all its attendant expense would go out of business because less than one letter in a hundred reaching that institution contains a return address.

Nixie! Nixie! What is a nixie?

It is a piece of mail so incorrectly or incompletely addressed, or so improperly prepared that it can not be delivered or returned without special treatment and it goes to the post office hospital for a postal operation. It differs from a dead letter in that a dead letter, parcel, or circular can neither be delivered nor returned, and goes to the post office morgue for burial.—*Postmaster General.*

"Taxes might not be so high if more office holders regarded public service as a matter of private trustworthiness."

Our patience will achieve more than our force.—*Burke.*

CHILDREN'S PAGE

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

THE CIGARETTE

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
July 11, 1925

DAILY READINGS

Sunday—Punished for foolishness (Ps. 107: 17)
Monday—The way to death (Rom. 8: 13)
Tuesday—People who "see no harm" (Prov. 14: 12)
Wednesday—Smoking is folly (Prov. 15: 21)
Thursday—Keep pure (1 John 3: 3)
Friday—Showing a good example (Rom. 14: 21)
Sabbath Day—Topic: An enemy—the cigarette
(1 Cor. 6: 19, 20)

One package of cigarettes costs fifteen cents, and a great many men and some women, too, smoke at least two packages every day. Let's do a little problem in arithmetic and find out just how much money thirty cents a day amounts to. Thirty cents per day times seven days a week equals \$2.10; \$2.10 a week times fifty-two weeks per year equals \$109.20; \$109.20 a year times five years equals \$546.

Just think, \$546 spent in five years for—what? Nothing but a pile of ashes! Besides getting nothing for your money you are ruining your blood, weakening your heart, breaking down your nerves, and dulling your brain. Boys and girls, remember as you grow older that your bodies are God's temples. Are you going to destroy his temple by poisoning it with cigarette smoking? Do you love God? Then destroy the cigarette. Do you love your mother? Just learn this little poem and then live it!

"Just a little poison,—
No, I thank you, sir,
For my mother trusts me,
And I'll stand by her.
Do you think I'd give her
A moment's grief or pain
By using what would surely
Harm my busy brain?"

MAKE THIS YOUR PLEDGE AND KEEP IT

"God help me evermore to keep
This promise that I make;
I will not swear, nor smoke, nor chew,

Nor poisonous liquors take.
I'll try to get my little friends
To make this promise too;
And every day I'll try to find
Some helpful work to do."

Ashaway, R. I.

THE BIRTHDAY BALLS

As it was Prince Richard's birthday, he rose early and dressed in his best suit of royal velvet. Then he went down to the court room.

Soon the king commanded that a beautiful black pony be led into the courtyard. "My son," said the king, "this pony is one of your birthday presents."

After that the king clapped his hands, and two servants came into the courtyard. Each carried a velvet cushion, and on each cushion was a beautiful ball.

"Now," explained the king, "but one of these balls will be yours. You are to choose the more beautiful one and start it to rolling, then follow it with your pony. When you have followed the right ball far enough it will lead you to your third birthday present."

The prince took the two balls, and after looking at them carefully, chose the one that he thought the more beautiful, mounted his pony, and tossed the ball up in the air. But when he looked back and saw the ball that the servant still held, he felt that it was the more beautiful one. He called to the servant, and taking that ball, started it to rolling.

So he started out to follow the second ball, as it rolled here and there. But when he looked far ahead to where the first ball was rolling, the ball farther away from him seemed the more beautiful. So he quickened his pony's pace and tried following that one.

Over fields and down lanes the prince urged his pony, following first one ball and then the other. Finally, night drew near, and he knew that he must hurry and follow the right ball to where his third birthday present lay waiting. One ball lay far ahead, and the prince spurred his pony forward. As he made a great leap for the ball, the pony's foot struck it, and it burst and lay in the road, a piece of worthless rubber.

The prince felt very badly about this, but as there was nothing else to do, he looked for the other ball. He found that it had

started to roll back toward the palace grounds. The prince followed it as it rolled faster and faster, until it led him through the courtyard and into the stable. There it rolled into a corner. In that corner was a package, and on the paper was written, "To one who has learned a lesson."

Prince Richard untied the package and found a beautiful gold ring with the royal coat of arms embossed upon it.

When he walked into the court room, the king said, "Well, my son, did you find your third birthday present?"

"Yes, Father," replied the boy, and he held out his hand for all who were there to view the ring.

"How do you know that it belongs to you?" asked the king.

"Because," answered Prince Richard, "it was addressed, 'to one who has learned a lesson.' I have learned that it was not the ball far ahead, nor the one some one else held, that was really the more beautiful. I learned that it only looked that way to me, and that I ought to be satisfied and pleased with my own possessions."

"My son," smiled the king, "I am glad that you have learned the great lesson that makes you worthy to wear the royal ring."
—Selected.

MY GRANDMA USED TO SAY

"It's an ill wind that blows nobody good." Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

RECITATION

We Seventh Day Baptist girls and boys
Will sing our songs so gay,
And speak the very best we can
For this is Children's Day.

EUPHEMIA L. GREENE.

Berlin, N. Y.

FORTUNE NUMBER TWELVE

With pencil, print, and oil
Many a canvas you will spoil.

Our thoughts alternate between defenders living and defenders dead. A grateful republic will be worthy of them both. Our part is to atone for the losses of heroic dead by making a better republic for the living.
—Warren G. Harding.

THE ROYAL AIR

Emerson says somewhere that he has noticed that men whose duties are performed beneath great domes acquire a stately and appropriate manner. The vergers in our great cathedrals have a dignified stride. It is not otherwise with men who consciously live under the power of vast relationships. Princes of royal blood have a certain great "air" about them. The consciousness of noble kinships has an expansive influence upon the soul. The Jews felt its influence when they called to mind "our Father Abraham."

So is it with men and women of glorious kinships in the realm of faith. Their souls expand in the vast and exalted regions. "The children of faith" have vital communion with all the spiritual princes and princesses of countless years. They have blood relationship with the patriarchs, and psalmists, and prophets, and they dwell "in heavenly places" with Paul and Augustine and Luther and Wesley.

Surely, such exalted kinship should influence our very stride, and set its mark upon our "daily walk and conversation." It ought to make us so big that we can never speak a mean word, or do a petty and peevish thing.—J. H. Jorvett.

THE LOAD

I recently watched a man, said the minister, who was carrying heavy loads up a flight of stairs and marveled at his strength and skill. It seemed incredible that anyone could carry such weights and be none the worse for it. Half the load that man carried would have injured an ordinary man. I asked him how he did it.

"There's a knack to it," he said. "You have to learn it. It isn't strength so much as it is adjustment. You've got to know how to get under the load, and there's only one right way of doing it."

Adjustment is no less important for burdens of another sort. "There's a knack to it," a way of carrying our troubles that makes them seem lighter. If the load is breaking us, we should readjust it.

It was to the weary and heavily laden that Jesus offered rest. Beneath his own tremendous load he nevertheless found peace and joy. He has the secret of adjustment, and he offers it to all who are willing to learn it.—*Youth's Companion*.

Lone Sabbath Keeper's Page

BREAD CORN

MARY E. FILLYAW

"Bread corn is bruised." Isaiah 28:28.

During the last several weeks these words have come to me daily, as light flashing from darkness. No matter what my care, suffering, or perplexity, these four words come to me; the burden of care vanishes; there is strength to endure; and the cross that looms dark and threatening in the distance is the true guide-post for my steps; and the words of its inscription say to every passer-by, "This is the way, walk ye in it, when ye turn to the right, and when ye turn to the left." Isaiah 30:21.

Psalm 104:14, 15, says: "He causeth the grain to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart."

When the trees desired a king, they called upon the olive tree, saying, "Reign thou over us. But the olive tree said unto them, Should I leave my fatness wherewith they honor God and man, and go to be promoted over the trees?" And when the vine was asked to reign over them, "the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?" See Judges 9:8-13.

Olive oil was used in compounding the "holy anointing oil." Exodus 30:23-31. Meat offerings were to be seasoned or anointed with oil. See Leviticus 6:20, 21; 7:12; even the corn from green ears dried by the fire, must have oil upon it. Leviticus 2:14, 15.

The drink offerings were of strong wine, and poured unto the Lord in the holy place. See Numbers 28:7.

Ointment of spikenard was highly esteemed as a perfume, and was the kind used by Mary when she anointed Jesus for his burial. See John 12:2; 11:2; Matthew 26:7. This Mary was the sister of Lazarus. But Luke mentions another woman who brought an alabaster box of ointment and

after washing his feet with tears anointed them with the ointment. Perhaps she was the Magdalene out of whom went seven devils. See Luke 7:37, 38; 8:2.

Bruising seems to be one of the laws of nature. Spikenard leaves must be crushed before they can yield this rich perfume; the grape must be crushed before its wine can cheer God and man; the olive must be crushed before its oil can cause man's face to shine; and bread corn must be bruised before it can strengthen man's heart.

Spikenard leaves may be gathered green and leave the plants still growing; the seeds of those crushed olives and grapes, if planted, might sprout and grow up into trees and vines. But bread corn must give up all, even its heart must be ground up so that it may strengthen man's heart.

Christ yielded all, when as bread corn he was "bruised for our iniquities," and as the wine of the drink offering was poured unto the Lord, so he "poured out his soul unto death," because it pleased the Lord to bruise him, to put him to grief, and to make his soul an offering for sin. See Isaiah, fifty-third chapter.

Now by the wounds and bruises that Christ endured while he was pouring out his soul unto death, we are invited to suffer with him, and through the fellowship of his sufferings to learn obedience as children learn it. And, if we accept this invitation, we shall, like him, be made perfect. See Hebrews 5:8, and 2:10.

Then our cups, like David's, will run over, and others will drink of the streams which shall make glad the city of God; for the drops falling from our cups shall become showers of blessings as they pass through the hands of "The Wonderful, The Mighty God, The Prince of Peace," "Jesus Christ, the same yesterday, today, and forever." See Isaiah 9:6; Hebrews 13:8; we shall shine as lights, leading others to "the true Light, which lighteth every man that cometh into the world." See John 1:9; and we shall be able to "feed the flock of God" with the pure word of God. See 1 Peter 5:2, and Psalm 12:6. And the hearts of all shall be strengthened.

May 16, 1925.

"Difficulties are stones out of which God's houses are built."

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

THE LITTLE BROWN CHURCH IN THE WILDWOOD

"There's a church in the valley by the wildwood,
No lovelier spot in the dale;
No place so dear to my childhood
As the little brown church in the vale.

Chorus

"Oh, come to the church in the wildwood,
Oh, come to the church in the vale;
No spot is so dear to my childhood
As the little brown church in the vale.

"How sweet on a clear Sabbath morning
To list to the clear ringing bell;
Its tones so sweetly are calling,
Oh, come to the church in the vale.

"From the church in the valley by the wildwood
When day fades away into night;
I would fain from this spot of my childhood
Wing my way to the mansions of light."

We sang this little song in our Sabbath school, and its sweetness so touched me that I have just copied it to put away among our treasures. As we sang, my mind went back, not to a little brown church in the wildwood, not to any church at all, but a little unpainted schoolhouse where all of our meetings and the Sabbath school were held. There was not even a bell. Somehow, as I become older the memory of that spot seems dearer to me—its hallowed associations almost sacred. I do not believe that any fine church building of these days, with its clear ringing bell, big organ, well trained choir, settled pastor, large congregation and Sabbath school, will ever seem dearer to those who are privileged to enjoy them than that little schoolhouse at Dakota, Wis—little congregation, little school, not even a melodeon, where we never had a paid preacher—does to me in memory. The men who preached to us were of our own number who gave their best for the service—just for the service with no thought of pay for it. Yet with all those primitive conditions the Sabbath seemed to us a holy day. I think we were more careful how we spent it than many people appear to be now. I like to think of some of our consecrated men and women who, though very common

folks, so lived and worshiped that their example meant what it did to us boys and girls. And so I am glad to hear such a song as I have copied for this page. Everything is good for us that makes us think of good things and good people.

A few years ago when this song was sung in a Sunday school I was attending, some one told me he did not think it suitable for a religious meeting—that it was just a common song and not religious. I do not know, however, of anything sung for a long time in our Sabbath school that has appealed to my sense of worship more than this did last Sabbath. I shall be glad to hear it again.

I was glad, too, on Mother's Day to hear that sweet little tribute, "Mother MacCree," though there may possibly be some one who thought it out of place in the church. Once I heard a proper Sunday school song sung to the tune of "Old Black Joe," the children taking hold of it with life and vigor. It sounded fine, and all who had not heard the Negro song admired it, as well indeed they might do; yet some one seemed to think it sacreligious—not, indeed, because of the words, or of the music in itself, but on account of the tune's having been used with a Negro spiritual song.

There are many likes and dislikes; and in some cases the line between what is proper and what is improper, what is in perfectly good taste and what is not, what is sacred and what is common, seems to be an almost invisible line. And so it may be said concerning some moral questions. It is perhaps well so in order that we may be called upon to use our judgment. One thing is certain—it is safe for us in all matters of doubt, to keep on what is plainly the right side of that line.

LESSON II.—JULY 11, 1925

THE GOSPEL IN ANTIOCH OF PISIDIA. Acts 13: 13-52.

Golden Text.—"Behold, I have given him for a witness to the peoples, a leader and commander to the peoples." Isa. 55: 4.

DAILY READINGS

July 5—Paul's Message at Antioch. Acts 13: 16-25.

July 6—Paul's Message at Antioch. Acts 13: 26-39.

July 7—The Double Effect. Acts 13: 42-52.

July 8—The Message of Malachi. Mal. 4: 1-6.

July 9—The Ninevites Repent. Jonah 3: 5-10.

July 10—The Gospel for All. Rev. 22: 17-20.

July 11—Joy in Galilee. Isaiah 9: 1-7.

(For Lesson Notes, see *Helping Hand*)

MARRIAGES

HUNTING-LEWIS.—At the home of the bride's parent, Mr. C. L. E. Lewis, on June 10, 1925, Mr. Everett Curtis Hunting of Plainfield, N. J., and Miss Ruth Evangeline Lewis of Alfred, were united in marriage by Rev. A. Clyde Ehret at Alfred.

DEATHS

FULLER.—Harriet Fuller, the five-year-old child of Harry and Ruby Fuller, was born May 7, 1920, and died May 29, 1925.

She was the victim of the whooping-cough and other complications. She leaves her father and mother, sisters Mary, Ruth, and Lois, a brother Paul, and her twin brother, Harry, also her grandparents and other near relatives.

She was a child that blessed not only her own home, but gave off sunshine and joy wherever she went. She was a favorite in the whole community and was loved by every one. In her going the whole community mourned her loss.

Funeral service was conducted from her home by Rev. A. Clyde Ehret of Alfred, and she was laid to rest in the Scio cemetery.

A. C. E.

GAMBLE.—Charles Harold Gamble was born March 23, 1882, at Fall Village, Conn., and died at his home in Alfred, June 4, 1925.

He was the son of James Lee and Sarah Mulford Gamble and with them lived at Liberty, N. Y., Cleveland, Ohio, Deposit, N. Y., Callicoon, N. Y., coming to Alfred in 1895, when his father accepted the pastorate of the First Alfred Church. Since first coming to Alfred he has since lived here with the exceptions of nine months spent in the Adirondack Mountains in 1915, and seven months in San Antonio, Tex. He spent these months in these two places for the purpose of regaining his health. While in the Adirondacks he gained so rapidly that he returned home apparently in normal health, but at Texas no improvement came. He returned from Texas just a week before the end came.

He was a printer by trade and spent the greater part of his career in the local office at Alfred. In early life he united with the First Alfred Church and remained a member until death.

On December 22, 1904, he was married to Carrie Eaton and to them were born five children. Helen Louise died in infancy.

He is survived by his mother, Sarah Mulford Gamble of Alfred; his wife; four children, Charles, Marcella, Sarah, and Eddie; two brothers, William L. of Cleveland, O., and Edward

A. of Buffalo, N. Y.; and one sister, Louise K. of Elmira, N. Y.

Funeral service was conducted at his late home by Rev. A. Clyde Ehret and President B. C. Davis. A quartet sang "Crossing the Bar," and the body was laid to rest in the Alfred Rural Cemetery.

A. C. E.

CRANDALL.—Marian Elnora Crandall was born October 31, 1840, and died at West Edmeston, June 3, 1925, aged 84 years, 7 months and 3 days.

She was the eleventh child of a family of twelve born to Peter and Ann Beasley Manning.

She spent her childhood days in Boston and Cambridge Port, going to Utica when in her teens.

At the age of twenty-six she was married to Henry Denison Crandall of Brookfield, who was forty years and five months her senior. They were married in Utica, and began housekeeping at once in Leonardsville, residing there four years during which time she became the mother of four children—a son, twin daughters, and a son.

The family then removed to West Edmeston, where her fifth child, a daughter, was born, Mr. Crandall being seventy-six years of age at the time of her birth.

On June 14, 1884, Mr. Crandall died, and Mrs. Crandall continued to live at West Edmeston. On May 18, 1893, Louisa G., one of her twin daughters, passed away. Subsequently Mrs. Crandall went to Utica to reside, and later went to Mohawk to live with her daughter, Mrs. Jenkins, and part time in West Edmeston with her daughter, Mrs. Maxson.

She was brought up in the Episcopal faith, but upon her marriage she embraced the faith of her husband, and in 1878 became a member of the Seventh Day Baptist Church at West Edmeston, where for many years she was a member of the choir and a faithful attendant. She was a devout Christian, for her life was one of purity and piety. Now she has gone to her reward, and surely as she hath sown so will she reap. Her long years of invalidism were borne with patience and her last days were peaceful.

She leaves two daughters, Mrs. George Maxson of West Edmeston, with whom she passed the last nine months; Mrs. J. W. Jenkins of Frankfort, who with Mrs. Maxson, has ministered to and cared for her for the past eleven years; also two sons, Henry D. of Montana, and Byron M. Crandall of Norwich; ten grandchildren, and one great grandchild.

"Asleep in Jesus, peaceful rest
Whose waking is supremely blest.
No fear, no woe, shall dim that hour
That manifests the Savior's power."

Funeral services were held at the home of her daughter, Mrs. George Maxson, where she died, conducted by the pastor of the Seventh Day Baptist Church. She was laid to rest in the little cemetery on the hillside at West Edmeston.

L. G. C.

OVERMIRE.—Lena Mary Overmire, daughter of Levi and Elizabeth (Wilson) Overmire, was born in Tama county, Iowa, March 13, 1871, and died at Battle Creek, Mich., June 2, 1925, aged 54 years, 2 months, 19 days.

Her mother died when she was quite young. Her entire life was spent in the county where she was born and where she is well and favorably known by a wide circle of acquaintances.

On December 6, 1892, she was united in marriage with William A. Bond, also of Tama county. This marriage resulted in the birth of five children: Ivan L. of Garwin; Rex P. of Battle Creek, Mich.; Carrol T. of Garwin; Mrs. Mary Irons of Ackley, Iowa; Mrs. Inez Van Horn, who resides at home.

In early life she united with the Methodist Episcopal Church, and after her marriage she became a member of the Seventh Day Baptist Church of Garwin, of which church she was a faithful member at the time of her death.

She was a very quiet and unassuming woman, loved most by those who knew her best.

She was fully devoted to her family, and it was in her home life that her full Christian character shone the brightest. She was a faithful wife and a self sacrificing mother.

She leaves to mourn her departure her husband, her five children, seven grandchildren, one brother, her stepmother, and a large number of more distant relatives and friends. Funeral services were conducted in the Garwin Seventh Day Baptist Church on June 5, by Rev. E. H. Socwell, who also officiated at her wedding, over thirty years ago.

The esteem in which she was held was indicated by the large number of people who attended her funeral, only a part of them being able to find even standing room in the church.

Interment was made in the beautiful Riverside Cemetery at Marshalltown.

"All is well, life's journeys done.

All is well, new joys begun.

All is well, temptations past.

All is well, safe home at last." E. H. S.

BROWN.—Porter O. Brown was born July 23, 1833, and died May 19, 1925.

He was born at Scott, N. Y., where he has lived his entire life. His father Aaron Brown, came on foot from Hoosic, N. Y., more than one hundred forty years ago. Mr. Porter Brown was a man of remarkable physical endurance. His memory, his hearing, his sight, and physical strength remained active until almost the last days. He did work on his farm until a few weeks before the end came.

In early life it was predicted that because of a frail body he would not live to grow up, but by active physical exercise, regular habits, early to bed, and early rising he overcame this physical handicap and became one of the strongest physical types of manhood. All his days he lived a strenuous life and was known all over his section of the country as an industrious and practical business man. His advice was sound, and many came to him for counsel, knowing that he would give them honest Christian advice.

In early life he professed Christianity and became a convert to the Sabbath. He united with the Scott Seventh Day Baptist Church and remained a devoted member until his death. His religion, his church and the Sabbath and all that went with them were very sacred to him, and to them he devoted much time, thought, and prayer. He was very anxious concerning the prosperity of his church and denomination.

He is survived by one son, John of Scott, and

a daughter-in-law, Lena. His wife, Lucy, with whom he had lived for most sixty years, died six years ago. His five brothers and sister had all died many years ago. Mr. Brown was the youngest of the family.

Funeral services were conducted at his home by Rev. A. Clyde Ehret of Alfred, and he was laid to rest in the Scott Rural Cemetery.

A. C. E.

SUPREME COURT REFUSED TO REVIEW PROHIBITION CASES

The Supreme Court recently refused to review a number of convictions for violations of the Volstead Act. As a result the decisions of the lower courts will be put into effect at once.

Important issues were involved. Two of the cases which the court refused to consider were:

Petition of Frank Miller, Chicago, who sought a review of his conviction for the alleged removal of alcohol from a bonded warehouse of the United States Industrial Alcohol Company, Chicago. The lower court fined Miller \$20,500 and sentenced him to seven years at Leavenworth penitentiary.

Appeal of Harry C. Grove, Baltimore, for a review and reversal of judgment of

the lower court, which sentenced him to one year at Atlanta penitentiary for violation of the Volstead Act. Grove contended that he was swindled out of \$46,000 in a deal, with the knowledge and connivance of prohibition officials whereby it was planned to get liquor from the Outerbrige-Hors distillery, at Frederick, Md.—*News item, Washington (D. C.) Herald.*

When this passing world is done,
When has sunk yon glaring sun,
When we stand with Christ in glory
Looking o'er life's finished story,
Then, Lord, shall I fully know,—
Not till then,—how much I owe.

When I stand before the throne,
Dressed in beauty not my own,
When I see thee as thou art,
Love thee with unsinning heart,
Then, Lord, shall I fully know,—
Not till then,—how much I owe.—*McCheyne.*

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SPECIAL NOTICES

Contributions to the work in Pangoengsen, Java, will be gladly received and forwarded by the American Sabbath Tract Society.

FRANK J. HUBBARD, *Treasurer*, Plainfield, N. J.

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 Yokefellows 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 afternoon. Preaching at 2 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, V. 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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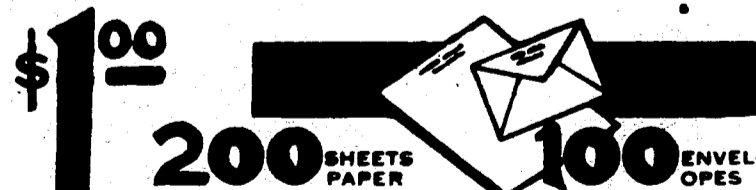
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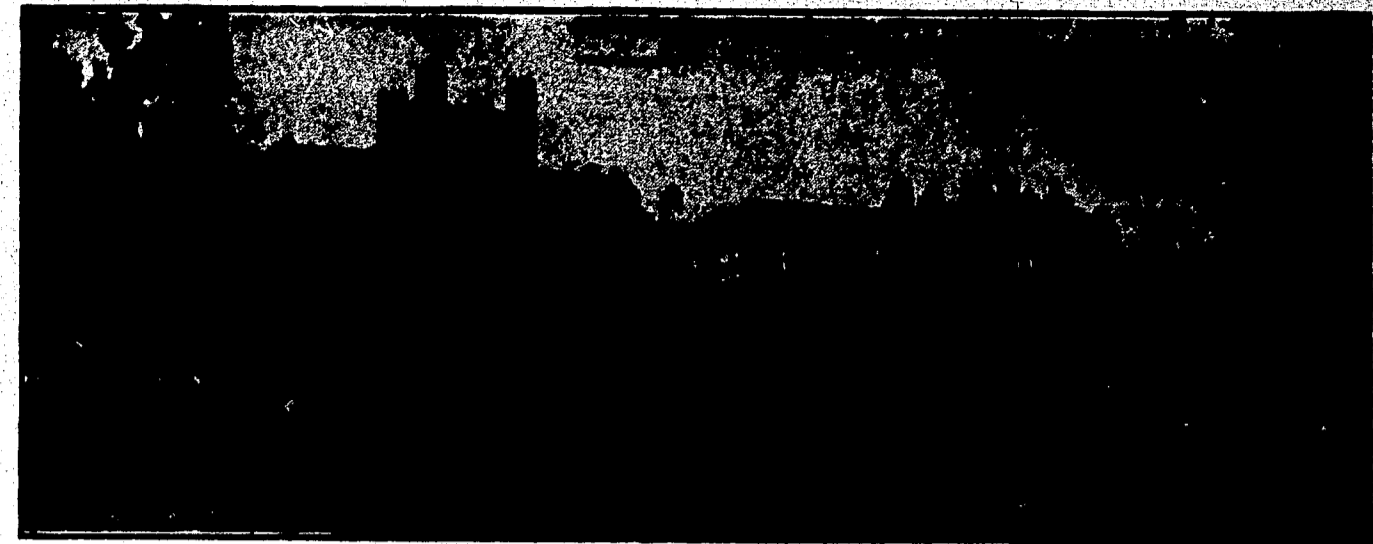
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LET US BE KIND

"Let us be kind;
The way is long and lonely,
And human hearts are asking for this blessing only—
That we be kind.
We can not know the grief that man may borrow,
We can not see the souls storm-swept by sorrow,
But love can shine upon the way today, tomorrow—
Let us be kind.

"Let us be kind.
The sunset tints will soon be in the west,
Too late the flowers are laid then on the quiet breast—
Let us be kind.
And when the angel guides have sought and found us,
Their hands shall link the broken ties of earth that bound us,
And heaven and home shall brighten all around us—
Let us be kind."

CONTENTS

Editorial.—A Distinction With a Difference.—Such Letters Are Cheering.—Ordination Service at DeRuyter	801, 802	Woman's Work.—A Call to Prayer.—Pewter	820
Seven Lessons on the Seventh Day	802	Young People's Work.—Great Women.—A Thought for the Quiet Hour.—The Women of the Bible.—Intermediate Christian Endeavor.—Junior Work.—Let's Go to Conference.—Young People in Eastern Association.—"For Christ and the Church." Our Pledge.—Christian Endeavor as a Training School	822-826
Seventh Day Baptist Teen-age Conferences	805	A Prayer	826
Rev. Eugene Socwell Honored	806	Children's Page.—Daniel.—On the Trail of Old Glory.—How Donald Became a Hero.—My Grandma Used to Say.—Mixed Shoes.—Fortune Number Thirteen	827-829
Seventh Day Baptist Onward Movement.—Our Bulletin Board	807	Sabbath School.—Boy Scouts.—Minutes of the Sabbath School Board Meeting.—Lesson for July 13, 1925	830
Home News	807		
Commencement Week at Alfred	808		
Clerks and Treasurers and Pastors	815		
Massena.—A Conference at Northfield, Mass., and Some Things to Think About.—Letter From the Colorado Field	816-818		
A Tribute	818		
Early Fenner Family History	818		