

The Sabbath Recorder

THY WILL, NOT MINE

"To be my Lord's, just His to be and live for Him alone;
 To have just what he gives to me, and nothing else to own.
 To turn away from evil things, and bad companions shun;
 To revel in the joy he brings, my race with patience run.
 To live as He would have me live, to do my very best;
 My talents all, and strength to give, nor seek for idle rest.
 To trust in him when clouds grow dark, and dangers throng the way;
 To let him guide my tossing barque, and watch, and work, and pray.

 To sow good seed through sun and rain, all waters still beside;
 That I may have some sheaves of grain, to bring at eventide.
 This is the craving of my heart. O may I learn to be,
 Submissive to his blessed will, in true humility."

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SEVENTH DAY BAPTIST DIRECTORY

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Next Session will be held with the Seventh Day Baptist Church at Salem, W. Va., August 18-23, 1925.
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(INCORPORATED, 1916)

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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.

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"Dear Lord, we pray for the gift of thy Spirit to illumine our judgment that so we may rightly appraise our conduct and our motives and know that we are worthy to meet with those who love thee, and to engage in those acts which call thee to remembrance. Help us ever to live in the light of the day of thy appearing. Grant that in that day we may be among those whom thou callest blessed. Amen."

The Central Association Held in DeRuyter, N. Y.

The eighty-ninth annual session of the Central Association was held with the historic church in DeRuyter, N. Y., June 18-21, 1925. One hundred nineteen years ago the fathers organized the Seventh Day Baptist Church in this place and this church bore well the burdens that came upon the pioneers who settled in Central New York State when our country was new.

One who knows about our early history can not travel through this land without realizing that he is on historic ground. It is worth while now and then to consider the country through which we have passed. There are many names of places, the very sounds of which stir up memories of early Seventh Day Baptist history. There is Schenectady, Homer, and DeRuyter, each of which had been the home of our first weekly denominational paper, the *Protestant Sentinel*, which lived a little more than nine years to help our denomination get upon its feet as exponents of God's holy Sabbath.

Here in DeRuyter was the home of old DeRuyter Institute, in which many of our strong men of half a century ago were prepared for their life work. Near by the church today stands a fine public school building on a large lot surrounded by twenty-five or thirty magnificent, thrifty hard maple trees. I was told that the fathers who built the institute, brought those trees on their shoulders and planted them around DeRuyter Institute which stood in the center of this public school lot.

DeRuyter stands in the midst of a beautiful valley of farm lands, surrounded by wooded hills and blessed by running brooks—an ideal dairy country—and I could not help feelings of regret that so many Sev-

enth Day Baptists had abandoned this fair land to other peoples.

Nevertheless, I was made happy to see the signs of a loyal people still here, caring for the church, and the interests we hold dear. One may see many churches before he finds a more attractive, well-kept and beautiful audience room than this one in old DeRuyter.

FOR ENTERTAINMENT

The DeRuyter people planned to relieve the home keepers of work that would necessarily keep the women at home getting meals for their guests, when they would like to attend and enjoy the meetings. They arranged with the Stillman restaurant people to furnish dinners and suppers at a certain price, the guests to pay part and the church to pay the balance. This proved to be an excellent plan and quite convenient for us all. Two picnics a day gave good opportunity for visiting and made the occasions seem quite like large family reunions. On Sabbath day there were more than sixty automobiles around the church, and two hundred meals were served at mid-day. The church room, including the gallery, was crowded full with chairs in the aisles and vacant places near the pulpit.

The first meeting of the association had already begun when I arrived from Cortland where I found it necessary to stay over night. Pastor John F. Randolph had extended a cordial welcome to the visitors, and Pastor Simpson, of Brookfield, was responding when I entered the house. Brother Randolph spoke of the preparation for our comfort and welcomed us to their homes, hoping we would feel at home. This, he said, was what they had to offer us. They also welcomed us gladly because we could bring something to them—some help and benefits by worshiping and planning together.

To this warm welcome Brother Simpson responded in his own happy way, wishing everything good for the annual gathering of which he had recently come to be a part.

After the reading of letters from the churches the visiting delegates were heard

and invited to participate in the work of the association.

Our readers will understand that the messages brought from other associations were practically the same as those given in the Eastern Association and reported in the RECORDER last week, so they need not be reported again this week. Brother Duane Ogden was delegate from the Western Association, and represented the Education Society. He was the only delegate in this meeting who did not appear in the Eastern. He reported harmony among the churches, and that eighty-one had been baptized as the result of evangelical work in the Western Association.

THEME OF THE ASSOCIATION

One might well understand that the Executive Committee of the Central Association had planned for a spiritual meeting, and that, too, before he had even so much as opened the neat folder containing the four days' program. The theme on the outside of the folder was "Serving the Master Through Evangelism." Two suggestive texts followed the theme, and the spirit of both theme and texts was carried out in all the activities of the sessions.

The two texts, "The Son of man came to seek and to save that which was lost," and "Go ye into all the world and preach the good tidings to the whole creation," gave the keynote to everything that was done, from the opening prayer by Brother Peterson and the warm Christian welcome by Pastor John Randolph in the first hour, to the closing scene of the last evening, when all the people in the blessed spirit of Christian unity stood together in subdued mood and tenderly sang, "God be with you till we meet again."

THE OFFICERS OF THE ASSOCIATION

The moderator was O. H. Perry, of Verona, N. Y. But it was impossible for him to be present in the early sessions, and Professor G. Arthur Whitford, of Brookfield, took his place by request of Deacon George W. Burdick who was the regular assistant moderator.

Mrs. Lena Crofoot, pastor at West Edmeston, was corresponding secretary; Mrs. Jay Brown, of Brookfield, was recording secretary; and Brother E. A. Felton, West Edmeston, N. Y., was treasurer.

The first sermon was preached by Rev. G. H. F. Randolph, of Middle Island Church, W. Va. He called to mind the significant subject, words of the Master, found in the topic texts of the program; and by a practical talk and application of scripture teachings made a good beginning for an evangelical association.

In the afternoon session Rev. William Clayton, of Syracuse, led the devotional service. He sounded over and over again the command, "Go, go, go!" in Christ's last commission, after which Pastors Hurley, Simpson, and Seager led in prayer.

Then came a live sermon by Rev. James H. Hurley. His text was, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Romans 15:13. Subject, A Filled Life. You do not need to be told that this was a hope-filled sermon—especially if you are familiar with Brother Hurley's style of preaching. He felt that the need of this rushing, busy age, in which men long for something to satisfy yet do not find it; in which even the church people live in an unsatisfied condition, the one great need is "a filled life," such as Paul refers to in the text, "The God of hope fill you."

The gospel of Christ fills with *hope* as do the teachings of no other religion. It ever beckons the soul *onward*. Hope inspired Abraham to believe all nations should be blessed in his seed. Hope led to the Promised Land. Belief in better things to come fills the soul with hope.

When the God of hope fills your soul, you have no time for despondency. When the prophets talked with God and told their fellow men about it, they were filled with hope, and so encouraged to serve God.

The greatest need of Seventh Day Baptists today is to commune with this God of hope until they are "filled." When the God of hope fills you, there will be no room for doubt or worry. This in-filling brings the sweetest joy ever known to man. It broadens your vision, helps to see the real need of the world, makes you kind, loving, and helpful. When thus filled you are ready for true evangelism. A filled life will help to win men to Christ.

The evening of this day was given to the ordination of deacons reported in another editorial.

THE TRACT SOCIETY'S HOUR

The main feature of Friday forenoon at DeRuyter was the work of the American Sabbath Tract Society. The meeting was led by Rev. Willard D. Burdick, most of whose stirring address will appear in the Onward Movement Department of the RECORDER. He spoke of the Tract Board as an agent of the denomination needing the support of the churches, and without which it would be unable to carry on the important work assigned to it. He also referred to the new movement with the young people to inspire loyalty, and of the effort to promote the cause of securing business openings for Sabbath keepers.

We were helped in this session, and in several others that came later, by a quartet composed of Rev. F. E. Peterson, Rev. Loyal Hurley, Rev. William Simpson, and Rev. John F. Randolph.

The editor gave a talk about the SABBATH RECORDER and the publishing house matters—especially the New Building Fund and the family names of Seventh Day Baptists found in the subscription list for a denominational building, published in the RECORDER of seventy-two years ago. In this matter the people were much interested, and several inquiries were afterward made as to family names in that old list of one hundred fifty-eight subscribers for the building. How could a Seventh Day Baptist congregation from churches situated on historic ground help being interested in this matter? They found that the movement of so long ago showed a list of fifteen Maxsons; twelve Babcocks; nine Stillmans; seven Potters; seven Langworthys; six Coons; six Greenes; six Rogers; six Saunders; five Greenmans; four Whitfords; three Titsworths; four Crandalls; three Lanphears, and more than a hundred other familiar family names that occurred but once or twice each. And I can not avoid the feeling that many of the children and grandchildren of those worthy fathers will respond liberally toward completing the undertaking upon which their forefathers set their hearts two generations ago, rather than leave the newly begun job half done to tell its story to generations to come.

A STRONG MISSIONARY APPEAL

Those who heard Rev. William L. Burdick's strong appeal for missions under the auspices of the Missionary Board, during

the association at Plainfield, will not soon forget it. His address in the Central Association was better, if possible, than in the Eastern, and every one was deeply moved by it.

It is too bad that our people appear so indifferent in regard to the pressing demands made upon their Missionary Board. Mr. Burdick showed that with the black, yellow, and brown races increasing so much faster than the white race, unless they can be Christianized the time will come when Christianity will be doomed. Everything in this line depends upon the white race, and we must do our part as a people. The whites have furnished the others with all the fearful equipment for destruction in war, and the other races are learning well how to use them. Mohammed, Buddha, Confucius are organized and wide awake—and that too even in America! What else can save the world if Christ be not enthroned soon in the hearts of men?

With the outstretched hands of millions calling for help, how can good men and women be so indifferent?

We do not half realize the importance of the Sabbath in all this matter. The world without the Sabbath—a real and true Sabbath—is hopeless. And if the world is ever to have a genuine Sabbath it must be the Sabbath of Christ.

THE SABBATH EVE MEETING

As the sunlight was fading and shades of evening were gathering, I sat in the darkening church room working on my notes. Suddenly the sound of human voices singing, "Day is dying in the west," came floating in. The singing seemed far away, somewhere outside the church; for I was the only one within. Soon the song swelled into a full chorus. When this hymn was ended some one outside struck up:

"Holy, holy, holy! Lord God Almighty,
Heaven and earth are praising thee,"

and the effect was most uplifting. The songs outside ended with, "Jesus lover of my soul," the lights were turned on within, and the large company that had been gathering outside filed in ready for the evening services.

After Mr. Simpson had read the Scripture all arose to sing, "Abide with me, fast falls the evening tide." Then followed, "My faith looks up to thee," and everybody

was ready for Elder Seager's sermon on "Unto you therefore who believe he is precious." This, too, was a fine contribution to the general theme of evangelism. A visit to the Bowery in New York with its signs of degradation and misery, and thoughts of the wealthy Fifth Avenue people not far removed from the poverty stricken in the Bowery furnished Brother Seager with an illustration of which he made good use, showing that both rich and poor are hopeless without the religion of Jesus Christ, and that the gospel is sufficient for both.

He pleaded for the gospel in the homes and spoke of the power of the songs of Christian mothers over their children, to hold them from evil in after years. After a song by Mrs. Drake, "Happy Day," a Christian medley, Loyal Hurley led the conference meeting in which fifty-seven testimonies were given, and one lone Sabbath keeper expressed a desire to join our church. He desired baptism, and Pastor Randolph baptized him on Sunday afternoon in the presence of a large company of witnesses. His name is Lars Peter Jensen, St. Johnsville, N. Y.

SABBATH DAY—A GREAT DAY

Sabbath morning was bright and beautiful and a crowded house, gallery and all, greeted the speakers. The editor of the SABBATH RECORDER preached the sermon. It was a memorable day for him; for fifty-one years ago at General Conference he was ordained to the gospel ministry in this very church. Only a few were present who were there to the ordination in 1874, and all the ministers who took any part in the council and ordination, so far as we could remember, had passed to their reward. When requested to preach at this association, I felt a strong desire to do so, and determined to use the first text I used in my first pastorate at Greenmanville, Conn., after my ordination, "It was Paul's determination to know nothing among them save Jesus Christ and him crucified." 1. Corinthians 2:1-3. There is no room for this sermon in this report of the meetings; but I may comply with requests to give it in the RECORDER some time.

SABBATH AFTERNOON

The afternoon of Sabbath day was full of good things. There was a children's service by Rev. William Simpson, at two

o'clock in another church of the village.

The Sabbath School Board had a very good meeting at two-fifteen in our church. It was led by Pastor Loyal Hurley, and some of the good things said will be given elsewhere.

The session of women's work under the name "Woman's Board" was led by Mrs. Adelaide Brown, of Brookfield. Reports were given from the societies in this association, and an address was given by Fucia F. Randolph, of Fouke, Ark.

The theme, "Elements of true worship," was developed very nicely at the beginning of this afternoon's work. Brother Simpson led the service, and showed how a surrendered will, a sincere heart, the spirit of prayer, are essential to true worship. At the close of this service Brother Seager sang the song, "They Crucified Him," as no one but Seager can sing it. Years ago I have seen audiences moved to tears by this song sung by Brother Seager.

In the Sabbath school hour, the great need of religious education was the main theme. The difference between time devoted to religious instruction and the time given to secular education was brought out in a most impressive manner.

The great address of this hour was given by Mrs. S. F. Bates, superintendent of the Jefferson County Sunday School Association. Mrs. Bates is a loyal, enthusiastic Seventh Day Baptist, who lets her light shine as such wherever she is. She was sent as delegate to the great Glasgow Convention in Scotland last year. I can not report her excellent address here but our readers may look for it in a separate article soon.

In the woman's hour reports were given from the various societies in the association. The substance of these will appear in the Woman's Department in due time. These reports show that the women are interested in our Onward Movement.

Miss Fucia Randolph gave an interesting address regarding the Fouke School, its history and its work, its need of teachers, and of financial help.

A song by three ladies, Mrs. G. H. Davis, Miss Ruby Davis and Miss Sylvia Babcock, entitled, "It Is His Will," was greatly enjoyed. We give the words here:

I ask not why some days are fair,
Why some are filled with grief and care;
I ask not why, but trusting still,
I only know it is his will.

By paths unknown to me he leads,
Thro' desert wilds or flowery meads;
Where'er I go, he leads me still,
I only know it is his will.

It is his will and I am blest,
With him, my God, I leave the rest;
By troubled seas, by waters still,
I only know it is his will.

Chorus

It is his will and I am satisfied!
It is his will, nor want I aught beside;
I ask not why, but trusting still,
I only know it is his will.

Mr. Simpson's address in the Sabbath school hour entitled, "The Time Limit in Religious Education," will also be given our readers a little later.

YOUNG PEOPLE'S PAGEANT

In the evening after Sabbath the young people had a fine pageant, "The Consecration of Sir Galahad," from the *Holy Grail* by Tennyson. It was really an excellent exhibit, showing the spirit of that part of the poem beginning with "The triumphant march." "The voice" announced the parts as each representative figure entered. The virtues were represented by young ladies clothed in white. Out in the entry with the doors closed they chanted the Lord's Prayer, while inside Sir Galahad who had entered, was kneeling at the altar.

While the "voice" sang the consecration hymn, the golden key was given by a page; the knight was helmeted, and then came the mother's blessing. Group after group of white-robed maidens came marching in with lighted candles; and when the Holy Grail was found, the pageant closed with the words, "If any man will come after me, let him deny himself and take up his cross and follow me."

But this beautiful and suggestive thing must be seen in order to be appreciated. No pen can describe it, and I need not try to do so. The beautiful poetry used in it would fill pages in the SABBATH RECORDER. The young people of the Central Association certainly gave us an excellent and impressive entertainment.

EDUCATION SOCIETY'S HOUR

Duane Ogden had charge of this hour, and the addresses were largely in the line of religious education similar to those in the

Sabbath school hour. Spiritual illiteracy was shown to be a great menace to our country. Evangelism was spoken of as the work of promoting the gospel of Christ in whatever way it may be done. A strong plea was made for saving souls while young, before they have wandered away into sin.

The main thing is to start the children right, and the first place for doing this is in the home.

Then comes the need to develop educational ideals in the church. Mr. Simpson made good use of pictures to enforce his remarks. Teachers have to play on very responsive instruments when dealing with young hearts, and they must know boys and girls.

THE LAYMEN'S HOUR

On Sunday afternoon, after the strong appeal on the Onward Movement question by Willard D. Burdick, which had stirred the hearts of men and women in the Eastern Association, and which held the DeRuyter audience spellbound, and which Mr. Burdick will give you in the RECORDER, the next item in the program was the laymen's hour, conducted by Raymond Burdick of Syracuse. His theme was "Practical Evangelism from the Viewpoint of the Christian Farmer, the Christian Merchant, and the Christian Teacher."

Mr. Burdick spoke of the value of a practical Christian life which preaches the gospel by every day work. A message was sent by Mr. John Langworthy, of Adams Center, N. Y., in which he referred to the various ways of doing good missionary work—by prayer, by money, by loyalty to the truth, and by personal efforts to win men. We give money, but not enough of it. Our gifts are too small. If we would say, "Here am I take me," our gifts would not be so small. We would abound in the grace of liberality.

He wrote of some he knew who had been loyal to the Sabbath, and that too by losing at first, but who gained in the end.

We can not all talk or preach, but our every day life of loyalty will help to evangelize the world. There was one I knew who became a loyal Sabbath keeper because the people in our church were so friendly and treated her as an equal, making her feel at home. This was done by *silent evangelism*.

When my boy, said he, started for the

war I prayed that he might be spared to return; but if he were shot that it be not in the back; for I wanted him to be a true and loyal American, obeying orders like a good soldier. He was spared to come home. Then I prayed: "Father in heaven, we thank thee for the return of our boy. Wilt thou keep him true to the family and to thee. Grant that he may become a power for good in the place where he may live, and we will be satisfied."

Another good paper for the laymen's hour was read by Professor G. Arthur Whitford, which Brother Whitford promises to send to the RECORDER.

At the close of the laymen's hour, Robert Wing sang a solo, in which this thought was made prominent: "If you'll bring the one next to you, and I'll bring the one next to me, we shall see what can be done."

Brother William L. Burdick told of the new laymen's movement that is getting under way; and he believed that success depends upon the laymen more than we are prone to think. We need more men enlisted in church work. He spoke of one church report which said that all the members were there, also their husbands. There is too much truth in this implication that women are members but their husbands are not. If the word "active" is placed before the word "members," there would be more than implied truth in that statement. The Church needs more active, interested laymen if it is to gain victories for Christ.

CLOSING BUSINESS

On Sunday evening, after repeating the Nineteenth Psalm, "The heavens declare thy Glory," and emphasizing the thought that we think all too little of the glorious messages that come to us from God's out of doors, the association completed its business. All the committees were ready to report. The following resolutions were adopted:

RESOLUTIONS

Resolved, first, That we express our sincere appreciation and thanks to the people of the De Ruyter Church for the splendid entertainment accorded the visiting delegates and brethren, and for their hearty Christian hospitality in their homes.

Second, We compliment the convention for its excellent and sweet Christian spirit manifested throughout the sessions, and for the feeling of brotherhood and unity evident on every hand, voiced by the speakers and endorsed by all. We wish to heartily commend this splendid spirit to all our gatherings.

Third, That we express our feelings of gratitude and thanksgiving that there is a wide-spread awakening of evangelism among our people, and that we are moved to urge a very deep and general consecration of our people, both in the ministry and of the laity to universal evangelism.

L. D. SEAGER,
S. DUANE OGDEN,
WILLIAM L. BURDICK,
G. H. FITZ RANDOLPH,
Committee.

The next association goes to Brookfield, with G. Arthur Whitford for moderator; Clifton Curtis, assistant moderator; Mrs. Lena Crofoot, corresponding secretary; and E. A. Felton, treasurer.

Delegates to the Western Association in 1926, J. H. Hurley, with W. M. Simpson, alternate. To the Southwestern, Mrs. Lena Crofoot, with William Clayton alternate. For the Eastern Association in 1926, Robert Wing, with F. E. Peterson as alternate. For the Northwestern and Southwestern associations, we endorse the appointee of the Western Association.

LITTLE ITEMS OF INTEREST

During all these sessions for four days, faithful hands were busy keeping a beautiful display of flowers in every available place for them to stand, which added much to the enjoyment of the people in attendance.

The offerings for the various boards were as follows: Sabbath morning, \$60; Sabbath evening, \$17.50; and on Sunday, \$19.27, making \$96.77 in all.

The editor received ten subscriptions for the SABBATH RECORDER, five of which were new ones. One lone Sabbath keeper came to my table and told me how she had missed the RECORDER after it had been stopped some time ago, and she subscribed for it again. As she was telling how much she prized its visits and how glad she was to be able to have it again, she burst into tears and turned and hurried away.

TIOUGHNIOGA

I can spell this name correctly, but am not so sure about the pronunciation. You may pronounce it as you please. It is the name of a beautiful little gem of a lake, surrounded by wooded hills, about three miles from DeRuyter. Its shores contain a number of cozy cottages and a small hotel for summer visitors. There is a small is-

land in the lake devoted by the state to the use of boy scouts as a vacation camp. The lake was made many years ago by making a dam across the Tioughnioga River, to make one of the feeding lakes for the old Erie Canal. The canal is abandoned and being filled up, but the beautiful lake is to remain. On its bank stands the summer cottage of Mrs. Ella M. Ames, of DeRuyter, who entertained me during the meetings. Brother Raymond Burdick and wife of Syracuse took charge of this cottage at Camp Gleaner, as an overflow place in which to entertain, and I was glad to accept an invitation to spend one night with them. Raymond was for several years one of our linotype men in the RECORDER printing shop, and it was indeed pleasant to go with them to this quiet sylvan retreat for a night's rest and to renew old-time friendships.

When the association closed on Sunday evening I accepted the invitation to come with Brother Burdick and wife for a quiet place in which to make the write-up of the association, before going on to the Western, at Alfred. The auto ride of thirty miles was pleasant, even in the night; and during Monday and Tuesday, in their cozy home where no one could interrupt, I have had a good time to do my writing.

AN OMISSION

In looking over my pencil notes I find that, by an oversight, I made no report of the good meeting after the pageant on Sabbath evening, when Duane Ogden preached by comparing the story of Zaccheus with that of the young man who was not willing to give of his means and went away sorrowful, while to the house of Zaccheus salvation came. It was a practical lesson against the selfishness of materialism as a philosophy of life. The more we trust in riches the less we trust God. One goes away sorrowful and the other finds salvation.

Another pleasant service of that evening was the vesper service by Loyal Hurley. He said that back of several hymns there is some story that gives them a deeper meaning. After telling how the hymn by P. P. Bliss, "Let the lower lights be burning," came to be written, and the story of his death at Ashtabula, all joined in singing that hymn. P. P. Bliss died singing "Hold the fort for I am coming."

The story of "Jesus I my cross have

taken" was intensely interesting, and after hearing it, we sang the song with a deeper understanding of its precious meaning. This was indeed a most impressive service.

THE FAREWELL MEETING

The last meeting of the Central Association was a precious season—a real consecration meeting. The sermon was by Rev. G. H. F. Randolph, from the text, "Prepare to meet thy God." It was an appeal for all to take one another's hands and help each other to be ready to meet God.

After the sermon Brother Simpson led a consecration meeting in which many took part. He distributed cards with the following words:

MY CONFESSION

"Whosoever therefore shall confess me before men, him will I confess before my Father which is in heaven."—Words of the Master. Matthew 10:32.

"I now confess Jesus Christ and accept him as my personal Savior. I desire at earliest convenience to confess him before men in baptism and fellowship of his Church." Blank places for signatures followed. One young person expressed a desire to enter some Christian work for the Master.

The song, "God be with you till we meet again," closed the services.

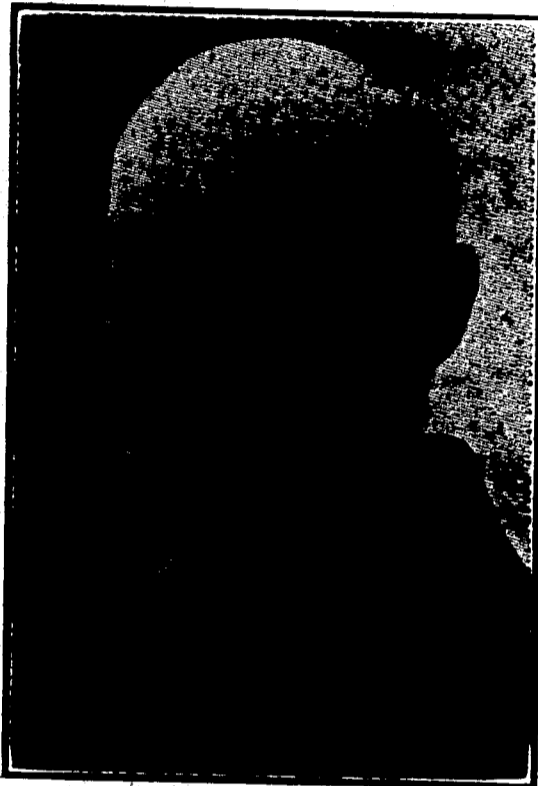
A Good Slogan For Any Church In this RECORDER appears an article from Brother G. W. Hills, pastor at Los Angeles, Calif., entitled, "A Bright Day." The article describes a meeting in which the people of Riverside, sixty miles away, came to worship and spend a Sabbath with the Los Angeles Church. Read it. You will find it helpful.

I like it because I have just attended three associations in the East, in every one of which the spirit of evangelism ran like a thread of gold through every program; and Brother Hills' description of the blessed unity in that meeting at his church would just as accurately describe the spirit of all three associations.

"Come" and "Go, go, go!" were the slogans in DeRuyter, and in Alfred. And beginning at Plainfield, with the slogan, "Let us rise up and build. So they strengthened their hands for this good work," with the idea of evangelism made prominent; and

extending through the DeRuyter meetings, with the slogan, "Serving the Master through evangelism," ending with the Alfred meetings in which the keynote was "evangelism," which was made prominent in every session, everybody "hoped, prayed, talked, planned, and sang in full agreement. No one opposed; no one objected; no one refused; but all were of one mind."

Indeed, I have attended associations for sixty years, and I can not remember three such excellent, sweet spirited meetings, entirely loyal to the faith of our fathers, as were the three associations just held.



REV. GEORGE W. HILLS,
Pastor Los Angeles Church

And now comes the report of this blessed meeting at Los Angeles, filled with the spirit of evangelism and Sabbath reform, for which we are all thankful. This spirit gives us hope for our future and bespeaks the dawning of a better day.

BROTHER HILLS' BULLETIN

In this connection I am reminded of Brother Hills' church bulletin received by mail a few days ago, which breathes the very spirit of evangelism, inviting everyone to attend his church and find a warm welcome. He explains as follows: "We accept the Bible, the whole Bible, and nothing but the Bible, as the all-sufficient and only authority on all questions of religious faith and Christian living. We teach the complete gospel of salvation in Jesus, the *mighty to save*. There are two points in the church "slogan" as given in the bulletin—1. The upward view: "Nearer my God to thee";

2. The horizontal view: "Say kind words; lend a helping hand; wear a smile."

These principles ought to win if anything can. A people united heart and hand to work along these practical lines should be a strong and growing people.

Attend to Conference Notices Our readers will find three brief communications concerning plans for General Conference at Salem, W. Va., which should not be neglected or forgotten.

One is from the chairman of the Entertainment Committee; one from the Transportation Committee, and a letter from Pastor George Shaw.

Please be sure to comply with the requests in these notices.

MESSAGE FROM CONFERENCE TRANSPORTATION COMMITTEE

The attention of interested members of the denomination is called to the fact that the meeting place of the next General Conference, Salem, is now easily accessible by means of hard surfaced roads from any part of the country. This situation has not long existed, but it is now true and motorists considering the possibility of attending the next Conference need feel no hesitation in planning the trip by automobile. Full directions for reaching Salem from the various denominational centers will be published in the RECORDER at an early date by the local Transportation Committee. It will be well for motorists to look for these directions and follow them rather closely as it is inadvisable to stray far from the paved roads unless one is thoroughly familiar with local conditions. On the paved roads one is perfectly safe in any weather. All curves, turns, and unusual road conditions of every sort are marked in plain warnings by the State Highway Commission. Road directions are posted at every necessary place. The motorist will find motoring on the state highways of West Virginia comfortable, safe, picturesque, and interesting.

M. WARDNER DAVIS,

Transportation Committee, Seventh Day Baptist General Conference.

Folks who live on the sunny side of the street should cross over occasionally and make the other side sunny.—*Marion Lawrence.*

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

July 8—Seventh Day Baptist Teen-age Conference, New Market, N. J.

July 16—Seventh Day Baptist Teen-age Conference, Ashaway, R. I.

Six days ago the second year of the Onward Movement began. Have you begun your contributions to it? A little each week is the easiest way to give.

FOUR CHARTS

This article is prepared for two reasons. I wish it to be suggestive to pastors and leaders who are seeking information about the work of our denomination during the year that has just closed, and what our plans are for the work of the coming year.

A second object that I have in mind is to bring to the attention of our people some things that I presented in my addresses on our Onward Movement at the recent meetings of the Eastern, Central and Western Associations.

The value of the article will in large part depend upon the development of the suggestions by the one who reads it, and especially by those who refer to the points in Christian Endeavor meetings, and at other church services.

CHART I.

GENERAL SUMMARY OF THE BUDGET

JULY 1, 1924 TO JUNE 30, 1925

Sabbath School Board	\$ 3600.00
Young People's Board	2200.00
Woman's Board	4300.00
Historical Society	500.00
Education Society	1500.00
Missionary Society	16450.00
Tract Society	8195.00
Scholarships and Fellowships	1000.00
Supplementing Pastors'	
Salaries	1500.00
Ministerial Relief	4000.00
General Conference	5973.46
Emergency, or Contingent	
Fund	9045.54
	<hr/> \$58,264.00

This budget was made by assembling the budgets of the different societies and boards, together with estimates made by the Commission, and revised and passed upon by the General Conference last August.

This chart would make a good outline for an illuminating address on what the denomination has done the past year, and what it should do this year.

CHART II.

8,000 Members
365

\$29,200.00—At one cent a day
16,450.00—Missionary Society

12,750.00
8,195.00—Tract Society

4,555.00
3,600.00—Sabbath School Board

955.00
1,000.00—Scholarships and Fellowships

—45.00

Explanation. Our church membership is about eight thousand. If each member would give *one cent a day*, it would amount to \$29,200, in the year. This would enable us to pay the Missionary Society, the Tract Society, and the Sabbath School Board, the amounts they asked for this last year, and leave \$955 toward the fund of \$1,000 for the aid of young people who are preparing for the ministry.

CHART III.

8,000 Members
2.14 cents a day

\$ 171.428—
365

\$62,571.22 —For the year
\$58,264.00 —Amount of Budget

\$ 4,307.22

If every one of these eight thousand members would pay two and one-seventh cents a day—fifteen cents a week—we would raise \$62,571.22, or \$4,307.22 *more* than our entire denominational budget, which would pay for a field secretary for the Sabbath School Board and send a man to the Australian field.

CHART IV.
WEEKLY GIVING
IS THE
EASIEST AND BEST WAY OF GIVING

Day	Week	Year
1c	7c	\$3.65
2-1/7c	15c	7.80

Easier for the Giver
Brings in the Money
As it is needed by
Boards and Workers

SUGGESTIONS

The budget should be printed or written on paper 22 x 28 inches; the other charts should be 14 x 22.

The general summary of the budget was for the year closing June 30, 1925. The budget for the year beginning July 1, 1925, will be decided upon at the General Conference in August. Ought it to be smaller than the budget adopted last year?

Evidently many in the churches are not giving fifteen cents a week for the denominational work, as we did not raise the budget last year, and as several churches had not given anything in the first eleven months of the year (RECORDER, June 18), and as we know a good number in our churches are giving more than fifteen cents a week.

In presenting these charts, care should be taken not to make it easy for those to give less who are now giving more, or are able to give more than fifteen cents a week. *We ought to raise more than \$58,264.*

Develop the thought of the value to children of giving regularly, systematically, and sacrificially for our work, and that giving for the various lines of work increases interest in the work.

I am placing these charts in the RECORDER in this first week of the new Conference year because of the request of Pastor Ehret that he might have them for his Christian Endeavor societies. I hope that many Christian Endeavor societies, as well as pastors, will make use of the charts in order that we may see how general and regular giving will enable us to raise money for our work.

Call attention to pledge cards and envelopes mentioned in the SABBATH RECORDER of June 15, and that are kept in stock at our publishing house.

The reason why men who mind their own business succeed is because they have so little competition.—Selected.

COMMENCEMENT WEEK AT MILTON COLLEGE

O. T. BABCOCK

Milton College held its Fifty-eighth Annual Commencement from June 5 to June 10, at which thirty-one students, the largest class ever graduated, received the Bachelor of Arts degree, and one received the certificate in Music. The weather was extremely warm the fore part of the week, but commencement day found much cooler weather. A large number of alumni, former students, and friends were present. Dr. E. H. Lewis, of Chicago, delivered the commencement address.

Commencement week was shortened one day this year, putting commencement day on Wednesday instead of Thursday. The joint program of the four lyceums and the senior class exercises were combined and held on the evening after the Sabbath.

The following account of the exercises of the week is in part condensed from the reports published in the Milton College Review.

ANNUAL SERMON

The Young Men's and Young Women's Christian Associations completed their year's work with the joint meeting Friday night, June 5, at the Seventh Day Baptist church, where Rev. Dr. Norman B. Henderson, pastor of the First Baptist Church of Madison, Wis., preached the annual sermon to the Christian associations on the subject, "The Art of Knowing." Dr. Henderson is a very profound thinker and one of the finest pulpit speakers in the state.

Dr. Henderson used for a text the words of Jesus, "He that willeth shall come to know." He named four requirements in the art of knowing. The first being *purposeful direction* in the plan of one's life. People need the purposiveness of Jesus as "he set his face to go to Jerusalem." The second requirement was the *perceiving mind* which is able to grasp and interpret the situations of life. He spoke of the changing world conditions, socially, industrially, and spiritually and emphasized the need of an accurate perception of the needs of the hour. The third requirement he mentioned was *open minds* with which people can see the needs of the world, and can be ready to give up pet ideas for real facts as they come. Lastly he said that people need *faith*, the es-

sential of every successful life. Faith he said is not peculiar to religion but comes with every great spiritual and material fact of life.

JOINT LYCEUM AND SENIOR CLASS NIGHT

The evening after Sabbath, June 6, was given over to the joint program of the four lyceums, and the senior class exercises. A very large crowd was present to enjoy the program when the members of the four lyceums marched in, singing their lyceum songs and yelling the lyceum yells. The spirit displayed was fine, each lyceum vying with the others in giving yells for the other lyceum. The program commenced with lyceum singing led by Bertrice Baxter. The songs sung were "The College that I Call My Own," the new song so popular with the students, the words of which were written by Miss Mabel Arbuthnot, and the college song, "Our Colors." Sylvia Lynch pleased the crowd with a reading, "The Slow Man." David Davis, playing the flute, was greeted with enthusiasm, and was called upon for an encore. Several girls then gave a puppet show, "Jaromar, the Robber Chief," which was so tragic as to cause the greatest amusement. Virginia Whittlesey, with her violin, and Lawrence Hatlestad, with his 'cello, accompanied on the piano by Alice Thorngate, played two numbers, "Serenade" and "My Heart Thy Sweet Voice," which were greatly enjoyed. H. R. Sheard, as usual, pleased his audience with his singing. He sang, "Pegging Along" and "The Bubble Song." Ralph P. Winch gave a speech, "The Best Lyceum," basing his statements on figures, "which don't lie." By comparing the programs for the year, he determined in what lines each lyceum excelled. The program of the lyceums was brought to a close by two 'cello solos by Lawrence Hatlestad.

The balance of the program was given by the members of the senior class as their class night exercises, and was composed of several vaudeville stunts, which were in the nature of a prophecy of the activities of the seniors in 1940. A diminutive senior with a reputation for making speeches appeared gagged, and bearing a card which read, "The Silent Sign Post," gagged so that he could not take too much time in making explanations. The rest of the stunts were announced by cards.

One of the stunts was a meeting of the college trustees in 1940. The noisy radiator appeared very natural and brought a hearty laugh from the students in the audience, especially when it began to leak, throwing water over the trustees. Rules for the men's dormitory, and some means to curb the men's rolling their socks were discussed.

Four members of the class in stripes, breaking rocks, and under the guard of another member, soon made each other's acquaintance, and spent the rest of the time in renewing old times, and explaining why they were there. One mathematics student, explained that she broke all the laws of mathematics and exceeded the theory of limits. A glee club man said he was singing in sharps, scaled a wall and broke into a flat, and is now doing time measure by measure. A third, who had been taking a course in education, said he had failed to relate the known to the unknown.

The last was Circle No. 3½, made up of men entirely. One member was entertaining the circle at a birthday tea in honor of another. Guests were greeted with the utmost affection, even to kisses, which caused much amusement in the audience. Each member brought complaints about his wife, one for smoking, another for playing horseshoes, and other ridiculously serious offenses. Finally a beautiful rolling pin was presented to the guest as a birthday present.

The program closed with the singing of "The Song of the Bell," the words of which were written by the late Rev. Lester C. Randolph.

BACCALAUREATE SERMON

Dr. Edwin Shaw, professor of religious education in the college, gave the baccalaureate sermon on Sunday evening, using for a theme, "Adventures of Faith," and a text the words, "And Jesus went a little farther." Dr. Shaw counseled the members of the class to go a little farther, making adventures of faith in the following realms: Fraternity, Illumination, Devotion, Elimination, and Spirituality. Those who have heard Dr. Shaw before know that he has a knack of connecting his words in such a way that a theme or motto is worked up. The initial letters of the parts of the sermon spell "Fides," the motto of Milton College. The regular church choir sang an anthem, and Miss Esther Lake sang a solo.

IDUNA AND MILTONIAN REUNIONS

Monday noon of commencement week the annual Iduna reunion picnic to which members and alumni are all invited was held in Burdick's Woods south of the campus. Owing to the strong wind no program was given.

At seven o'clock Tuesday morning the members of the Miltonian Lyceum held their annual reunion at Clear Lake. A large number was present. At the business meeting following the breakfast the officers for the next year were elected.

RECITAL OF THE SCHOOL OF MUSIC

The school of music gave its annual recital Monday evening, June 8, in the gymnasium. An unusually large audience assembled to hear the program of piano, voice and violin numbers. These were of a high grade and artistically rendered. They showed considerable hard work on the part of both teacher and pupil. The untiring efforts of Miss Crandall and the other teachers in the school of music to maintain a high standard of musical attainment in Milton College seem to have been very successful.

Miss Esther T. Lake, of Fort Atkinson, was graduated in the course in piano playing, which includes not only technique of playing but also theoretical courses such as harmony, theory, and history of music. Miss Lake is also studying voice culture. Her singing of Schubert's "Ave Maria" brought forth favorable comment.

ALUMNI BASEBALL GAME

The former students of Milton College proved themselves superior to the present undergraduates as far as playing baseball was concerned by defeating the varsity team by an 8-4 score in the annual alumni baseball game played on the village park Tuesday afternoon.

Coach Crandall pitched for the "grads." During the six innings that he remained on the mound he allowed only four hits and one run. M. S. Chadsey for the students allowed nine hits, but struck out eleven men, while Crandall struck out but six, and Kaskuske who pitched three innings struck out two.

"MERRY WIVES OF WINDSOR" PLEASURES

The Shakespearean play this year was the comedy, "The Merry Wives of Windsor,"

and under the direction of Professor Stringer the Milton students proved to be as good in the comedies as they are in the tragedies. The play was a decided success this year, a large crowd seeming to enjoy it to the fullest, while the acting was up to the usual high standard. E. E. Samuelson as Falstaff was the leading character, and too much praise can not be given him for his splendid work. And Anne Page, Dorothy Whitford, was so dainty and winning that no one could help but attach to her the eternal title, "Sweet Anne Page." Space forbids the personal mention of all the actors, but each one did splendid work.

A. E. Whitford was business manager, and L. S. Maris was stage manager, while Donna Brown and Frances Buss acted as assistant managers.

The cast of characters was as follows:

Sir John Falstaff—E. E. Samuelson
Fenton (a gentleman)—G. D. Coon
Shallow (country justice)—G. M. Sayre
Slender (cousin to Shallow)—C. H. Wileman
Ford and Page, two gentlemen dwelling in Windsor—R. K. Meyer and G. K. Hemphill
Sir Hugh Evans (a Welsh parson)—N. A. Bunting
Doctor Caius (a French physician)—C. A. Baker
Host of the Garter Inn—Anton Stury
Bardolph—A. L. Lewis
Pistol—R. W. Crosley
Nym—R. T. Fetherston
Robin (page to Falstaff)—Beulah Vincent
Simple (servant to Slender)—R. E. Wells
Rugby (servant to Dr. Caius)—M. B. Tolstead
Mistress Ford—Elizabeth Johnson
Mistress Page—Arlouine Hall
Anne Page (her daughter)—Dorothy Whitford
Mistress Quickly (servant to Dr. Caius)—Bertrice Baxter
Fairies—Myrle Jones, Mabel Guernsey, Doris Holston, Mildred Severance, Pauline Strassburg, Georgia Sutton, Beulah Vincent

COMMENCEMENT EXERCISES

The processional hymn was sung by a mixed choir of Treble Clef and Glee Club members. After the invocation by Rev. Claude L. Hill, the duet and chorus, "I Waited for the Lord," was sung by Audree Babcock, Esther Lake, and the chorus.

Dr. E. H. Lewis then spoke using for his subject, "Thirty-eight Years After," it being thirty-eight years since he was graduated from college. Dr. Lewis gave thirty-one things that the college graduate will find impossible to do. And he added, "I hope you will go out and try to do them."

To give a full discussion of the thirty-

one "impossibles," would be as "criminally long," as Dr. Lewis said his address would be. But although it was about an hour and three-quarters long, it was so interesting and full of meaning and thought that no one noticed the speeding of the time. But it is interesting to see what his thirty-one "impossibles" are, and they are as follows:

It is impossible:

To draw a straight line; to draw a perfect circle; to state the exact relation of the ratio of the diameter to the circumference; to make a flat surface; to measure a meter; to make a perfect vacuum; to make a perfect engine; to obtain perfect red, or red which is redder than red; to see more violet than violet; to define an individual; to live without eating; to be sure to keep a promise; to be honest; to be dishonest if you marry the right girl; to have cerebro-meningitis without the meningococcus; to know the "why" of mosquitoes; to have the yellow fever without the infected mosquito-bite; to think without leisure; to live without recreation; to buy a star; to do business with a warbler; to read all the books; to surpass the devotion of a mother; to remember all the words of an author; to realize how time flies; to walk by sight, or to live without faith; to see the mind; to deny that laws of nature are intellectual; to separate intellect from love; for science to be permanently materialistic; for the present acceleration of speed to be permanent, he then added a thirty-second for the graduate of the school of music: to express our deepest feelings by words or music.

He showed how the college student was looked upon by the rest of the world as being more or less impractical, but he also brought out how these same "impractical" ones were and are responsible for the great advances in what is called civilization. His method of putting his address across, strengthened with scientific fact, enriched with philosophy, and spiced with his keen wit and humor obtained for him the rigid attention and perpetual respect of his audience.

President Whitford read his annual statement which is found in full on the Education Page.

Professor G. H. Crandall, athletic coach, announced the award of the Rolland M. Sayre Athletic Medal to Franklin H. Bentz, of Milton, for maintaining during the year the highest qualities of good sportsmanship in athletics and consistent scholarship in his studies.

The degree of Bachelor of Arts was conferred at this time upon the graduates. Following is a list of their names and the subject of their theses:

OLIVE AMELIA AGNEW
Thesis—European Penetration of China.

AUDREE CLAIR BABCOCK
Thesis—The Sources of "The Earthly Paradise" by William Morris.

MARGARET LUCILE BABCOCK
Thesis—History of European Turkey

OSCAR TRUE BABCOCK
Thesis—The Effect of a Study and Knowledge of the Theory of Evolution upon the Religious Faith of the Juniors and Seniors of Milton College.

CORLISS ARCHIE BAKER
Thesis—Destructive Distillation of Wood

BERTRICE NANCY BAXTER, *cum laude*
Thesis—Rise of Democratic Governments.

HARRIET EMMELINE BELLAND
Thesis—An Historical Account of the Belgian Congo.

ELMER MCKINLEY BINGHAM, *magna cum laude*
Thesis—Dissolved Gases in Storrs Lake

MYRTLE S. BRANCH
Thesis—The Influence of Wordsworth and Coleridge on Each Other's Poetry.

RUTH EVELYN BURDICK
Thesis—Biological Association of a Deciduous Wood (*To be completed*)

FRANCES MARY BUSS, *cum laude*
Thesis—Virgil's Pastoral Poems.

NEMA FERN CRUZAN
Thesis—Effects of the Industrial Revolution in England.

LILLIAN FRANCES CULLEN
Thesis—A Translation of Racine's "Iphigenia."

ALEXANDER KENWORTHY DALAND
Thesis—Germany Since 1918.

DENA LUELLA DAVIS, *cum laude*
Thesis—The Formed Elements and Hemoglobin of the Blood of College Students.

OTTO OLAF DILLNER, *cum laude*
Thesis—Mathematics of Insurance.

GLEE LENORE ELLIS
Thesis—Carbohydrates Tolerance Tests.

CLAUDE SKAGGS GRANT
Thesis—The Effect of Ultra-violet Light on Basal Metabolism.

FRANK CLAYTON GREEN
Thesis—The Effects of Varying Temperatures on the Blood Constituents of Poiklothermal Vertebrates.

CARROLL LEIGH HILL
Thesis—Contributions to Religious Education Made by the Sabbath School Board of the Seventh Day Baptist General Conference.

ESTHER VIVIAN HILL
Thesis—Aspects of Nature in the Writings of Thomas Hardy.

HELEN MERTILLA JORDAN
Thesis—Milton's Use of the Bible in "Paradise Lost."

BEULAH MARGUERITE LEWIS
Thesis—Bird Banding Experiments at Milton.

OMA IOAN PIERCE

Thesis—The Progress of Cicero's Genius as Revealed in His Literary Works.

EMIL EMANUEL SAMUELSON

Thesis—The Descriptive Element in John Keats' Poetry.

DONNA GWYNNE SCHLAGENHAUF

Thesis—The Rise of the British Empire in India.

LLOYD DONALD SEAGER

Thesis—The Effects of Varying Temperatures on the Blood Constituents of Poiklothermal Vertebrates.

MIRIAM SHAW, *magna cum laude*

Thesis—Browning's Dramatic Monologues.

ARLYNE BERNICE STOCKMAN

Thesis—The Revolution of 1848.

ANTON STURY

Thesis—Survey of the Religious Education Opportunities for Children of School Age in the Rural Community of Hebron, Wisconsin.

CHARLES FREDERICK SUTTON

Thesis—The Physiological Influence of Actinic Rays.

The names of those students who received the highest grades in their respective classes during the year were announced by President Whitford. The student in the three lower classes who receives first place is entitled to a scholarship next year. First and second places are awarded. They are as follows:

Freshman Class—First honor, Frances A. Ellis.

Second honor, G. K. Hemphill.

Sophomore Class—First honor, R. P. Winch.

Second honor, J. G. Waite.

Junior Class—First honor, O. C. Keesey. Second

honor, A. E. Whitford.

Senior Class—First honor, Miriam Shaw. Sec-

ond honor, O. T. Babcock.

The University of Wisconsin Scholarship, awarded to a member of the graduating class, was given this year to E. M. Bingham.

Four students were graduated *cum laude*. They are: Bertrice Baxter, Frances Buss, Dena L. Davis and O. O. Dillner.

Two students were graduated *magna cum laude*. They are E. M. Bingham, and Miriam Shaw.

ALUMNI BANQUET

Two hundred thirty-eight alumni and friends were present at the annual banquet Wednesday afternoon. Dr. Edwin Shaw acted as toastmaster and chairman. The following officers for next year were elected:

President, W. B. Wells, '96; First vice-president, J. H. Thorngate, '19; Second vice-president, Ruth Boyd, '18; Third vice-president, R. W. West, '16; Fourth vice-president, E. M. Bingham, '25;

secretary-treasurer, L. C. Shaw, '19. Alumni member Board of Trustees, Dr. B. F. Johanson, '06.

After the dinner and several numbers of music by the Glee Club, the regular program was given.

A short program of talks on the central theme, "The Merry Lies of Wisdom," produced the usual funny stories and more than the usual number of splendid thoughts. The following were called to speak: J. S. Nelson, '14; Mrs. A. L. Burdick, '17; J. N. Daland, '13; Miriam Shaw, '25; Mrs. C. S. Sayre, '00; R. V. Hurley, '09; J. H. Thorngate, '19; H. O. Burdick, '19; Claude Hill (father of Vivian Hill, '25, and C. L. Hill, '25); and President A. E. Whitford, '96.

Among President Whitford's remarks was the suggestion that a number of classes begin now to plan for reunions for next year. The class of '96 will celebrate the thirtieth anniversary of its graduation next June. They plan to be in Milton. Let other classes, the class of '01, the class of '06, etc., celebrate their twenty-fifth and twentieth anniversaries respectively. Let us come to think of commencement week as a time for coming home to Milton.

WILL SOMEBODY ANSWER UNCLE OLIVER'S LETTER?

DEAR DR. GARDINER:

Mrs. Rood and I wish we could find in some way the words of a song having for its first four lines, or its chorus, these words:

"Solemn music, grandly pealing,
Borne upon the midnight air,
Wakens in the soul a feeling
Earthly speech can ne'er declare."

We had them when we first went to housekeeping fifty-eight years ago, but they were in some way lost, and we have for years wished for them. Mrs. Rood has just suggested that perhaps you might be willing to ask for them through the RECORDER.

Our Religious Day School will begin on Monday, June 22, and continue three weeks, with Professor J. Fred Whitford as supervisor. It will be for the community, and for Milton and the Junction.

Cordially yours,

HOSEA W. ROOD.

Milton, Wis.

MISSIONS

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

LAYMEN ENGAGING IN PERSONAL EVANGELISM

The growing interest of laymen in evangelism is most encouraging. This is manifesting itself in various ways and in many sections of the country. Two notable instances of this are what is being done by the laymen of Pittsburgh and by those in several southern states. These, so far as the writer knows, began independent one of the other, but are very much alike, both as to name and methods.

These movements, though in their infancy, have attracted enough attention and grown to sufficient importance in the field of evangelism to cause representatives of each to be invited to the recent Conference on Evangelism held at Northfield, Mass. They were invited for the purpose of telling the conference what they are doing and for the purpose of enthusing those in attendance with the results of their efforts.

It is a movement in which laymen are organized into evangelistic leagues or clubs for the purpose of winning men to Christ as their Savior; and the extent to which the work has already spread is seen when we are told that it is now established in seven states—North Carolina, South Carolina, Georgia, Alabama, Mississippi, Virginia, and Pennsylvania—and two hundred fifty cities, that the clubs or leagues now have a membership of eighteen thousand members, and that there are seven hundred prayer groups.

Sometimes evangelistic enthusiasts wish to ignore the churches and their pastors; but this movement works through and in connection with the churches and pastors as far as possible. One of the conditions of membership is that the candidate belong to a church; another is that the master passion of one's soul must be to win men to Christ as their Savior; and still another is that they do what they are asked to do in connection with soul winning. When a man refuses to do what he is asked in the soul winning program, he is turned out of the league. They refuse to allow the organiza-

tion to be cumbered with useless members. This reminds us of Christ's treatment of the barren fig tree.

The purpose of the movement is to win men to Christ and to "awaken the great sleeping army of men" to this colossal and glorious task. There are three things always emphasized, namely, a surrendered will, a life of prayer, and a life dedicated supremely to soul winning. They work on the theory—we better say truth—that power comes from God alone and that it is attained through prayer. They work on the basis, as one of the foremost among the leaders of the movement said, "No one ever saw a minister or layman who got down on his knees before God for perishing men, who did not succeed."

In methods they resort to both public and personal work, but principally to the latter. Whether the work be public or private no layman is allowed to preach, or to try to preach. The only thing they are allowed to do is to tell what Jesus, the Savior, has done for them and for others through their efforts. This rules out at once those who have never had a Christian experience; and it is a most desirable thing to do, for through much of the history of the church the working staff has been weighted down to the sinking point with men who knew what they were talking about only intellectually. As one listens to the laymen who are going out witnessing for Christ in this way, he is reminded of Christ's words to the apostles when he said, "But ye shall receive power after that the Holy Spirit is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the utmost parts of the world." The leaders of this movement say they have difficulty in keeping the men from preaching, or trying to, when they go out; but they insist on the rule that all shall confine themselves to telling what Christ has done for them and for others through them; and if a layman attempts preaching, he is not allowed to go out; some one else is sent next time. The same rule holds in personal work, and personal work is the big and most effective thing with them.

The results have been phenomenal. Men in all the walks of life have been won to Christ by this method, and they in turn have gone forth to win others. Judges, lawyers, legislators, editors, liverymen, and those in all walks of life make up the membership

of the clubs, leagues, and prayer groups. Mr. Thrower who came to the Northfield Conference to represent the movement in the southern states is a real estate man. Mr. W. P. Fraser who came to represent the work in Pittsburgh is a wealthy man in the grocery business, as Dr. Goodell said, "He feeds all Pittsburgh." Mr. Fraser had reached a place in his business career where "there was no more thrill in getting money." They told us of a prominent judge in one of the southern states who had been a rough fellow, but upon the testimony of other laymen as to what Christ had done for them, he turned to the Savior for forgiveness and cleansing, received the full forgiveness of his sins, and now goes forth to tell what Christ has done for him, with the result that he has been used by the Spirit to turn many to the world's Redeemer. The sporting editor of the *Atlanta Journal* was reached in the same way and has gone out testifying, in both public and private. More than five hundred have already been won by this layman. The phenomenal results are not confined to laymen of public standing; some in the humblest walks of life have been equally successful.

What Messrs. Fraser and Thrower said about the methods of personal approach was both interesting and edifying, even to the ministers present, many of whom have read and studied more than one book on the psychology of winning men to Christ. As stated above, the plea all these thousands of laymen use is that men surrender their wills to Christ; and they use what Christ has done for them personally by virtue of their surrendering to him as an argument to win other men. But as every one who has tried to do Christian work knows, the first problem is to find some way of approach to the man you want to win, or in other words, to get the man interested and willing to listen to and consider what you have to say for your Master. Messrs. Fraser and Thrower told of the different methods used by these eighteen thousand of laymen who have enlisted in the work of winning other men to Christ. An illustration or two must suffice. Mr. Fraser said he often approached sinning men by telling them of his temptations; for instance, he would tell the man whom he was trying to reach about how women's ways of dressing had been a temptation to him. This, he said, would often

bring the surprised reply, "Have you been tempted in that way? So have I." This or some other temptation common to both opened the way for Mr. Fraser to tell how by surrendering his will to Christ he had been cleansed, forgiven, kept from yielding to temptation, and his life made useful and joyous. Another scheme he often worked was to pick up a man when he was driving to his office. This favor, he said, made most men willing to listen to his testimony as to what Christ had done for him. In closing the discussion on this point, the methods of approach, Mr. Fraser said, "The psychology of approach is all good, but it is only intellectual; it is not power. Power can come from God alone and only through prayer."

The joy of soul winning was brought out and the speaker in his remarks exclaimed, "There is no other thrill known to the soul of man like the thrill of winning some soul to Christ."

We will watch this movement with great interest, and devoutly hope and pray that Seventh Day Baptist laymen may become a part of it.

A LETTER FROM TROUBLED CHINA

MY DEAR DR. BURDICK:

In the uncertainty of how much you know through the American newspapers of conditions in Shanghai, it is difficult to know how much in detail I should write of the strikes and rioting here. To write all the details would require a volume and would be of doubtful value when finished. But I feel that I must at least write that in my opinion neither our lives nor our property are in danger, nor are very likely to be in great danger. Our relations with our Chinese friends are more in danger however, for prejudice is very prevalent and feeling is running very high. Of course it runs high on the part of many foreigners as well as of many Chinese.

Most foreigners, I think, believe that the police are justified in firing on the mob of students and others who were trying to get possession of the police station on May 30. Some, however, agree with the Chinese point of view that the firing was not justified. It is, it seems to me, largely a question of veracity. The police officer in charge says that the Chinese students and mob were attacking them violently and crowding them

back, that he first warned them and after warning them ordered the firing, and that the first volley was fired into the air over their heads.

The Chinese papers insist that the students were "empty handed" and were only trying to be arrested as a means of getting their grievances before the public, and that several of those killed were shot in the back—proving that they were a retreating crowd; that no warning was given, and that no volley was fired into the air. It may be that some subsequent investigation will show the truth but it seems to be impossible to know it now. But the Chinese all seem to be fully convinced that the case is as stated in their papers and that it is a disgrace to their whole nation. Some are now narrowing their demand for vengeance to the Japanese and English as being the chief offenders, but many of the placards and articles call on the public to boycott and oppose everything foreign.

While very many shops, in fact nearly all of the Chinese places of business in the International Settlement, have put up their shutters, the chief agitation is among students and factory workers. Our own schools are affected with the rest. Wednesday night I found that the boys were planning to strike the next day so as to go out and distribute placards and do lecturing to "save the country." So after consultation with the teachers we decided to close school till next Monday, the eighth, and then to resume or to close for the term as circumstances seem to indicate to be best. It looks now as though the work of the term is finished. Most of the boys have gone home, but a few live too far away to go home, and others keep coming back, and they stir each other up. I try to leave the dealing with them largely to the Chinese teachers, but some of them are rather sore. They speak of "Chinese slaves" and say that the Chinese now can not be treated as they were fifty years ago, etc.

Mission work will undoubtedly be very hard for some time to come, but whatever happens there will still be millions here who need Christ and for whom he died.

I have your letter of April 21, but there is nothing in it that seems to require an immediate reply, so I will leave it till later.

Yours faithfully,

J. W. CROFOOT.

June 5, 1925.

MY THOUGHTS AT COMMENCEMENT, MILTON COLLEGE

M. G. STILLMAN

I had not seen the speaker for about fifteen years. I felt a sort of relationship, having been one of his father's "boys" in a course of study at Alfred. The speaker used to look something like a priest, but now reminds me of pictures seen of Shakespeare. He seems to me the best movie, to use the word in a liberal or poetical sense. One of his moves with his arms called to mind a cartoon in the papers in 1905 representing President Roosevelt up at Portland with a rope around DeVitte and Takahara pulling them together. You know that when Theodore pulled, something had to come. Yes, in that case the delegates agreed to peace between Russia and Japan.

How like his father the speaker talks with ease and force, making one like me want to talk also. His father had that effect. It was some special gift. How should I with such limited endowments of mind wish to express thoughts in public? How was it that his strong gift of mental ability would not the rather make me shy and inclined to silence?

It was the feeling that came from his kind words, finding some word of approval and encouragement. It was the draw of his mind making me wish to respond to the teaching he was giving in public service. It was the encouragement of friendship, and the appreciation of our great cause of the church.

Again, as the speaker goes on at this commencement keeping the audience smiling, my mind goes back some eighteen years, more or less, when at a commencement here in a big tent the college granted him an honorary degree, and his father sat there failing to hide the emotion of love and gratitude for the victories of his gifted son. Parents are ever happy in the achievements of the family. It is but natural sympathy, and in all good things it is right.

Strong men are at ease and at home among men in a winning simplicity. It is one of the winning qualities of a real teacher. He wins by making the learner feel at ease in response.

"The sins of the past have little power over the activities of the future—if only they are forgiven."

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

PRESIDENT WHITFORD'S ANNUAL STATEMENT, MILTON COLLEGE

It has been the custom for a number of years for the president of the college to review the year just closing in a statement presented at the commencement exercises. I take pleasure therefore in calling your attention to the outstanding facts in the work of the past year.

Milton College is now closing its greatest year. The enrollment has been the largest in the history of the college. In the college proper, the increase has been twenty-three students over the number enrolled last year, making a total of one hundred seventy-nine in the four college classes; while in the school of music there have been increases in every department. Last year forty-seven young people in addition to the regular college students received instruction in the school of music, while this year there have been sixty-three, or an increase of sixteen people. This makes our total enrollment for the year two hundred forty-two, or a nineteen per cent increase in attendance in all departments over last year.

The numerical strength of our present graduating class, being by far the largest class ever appearing on this platform, and, I may say with equal force, the high average of their scholastic attainment, are additional evidences of the growth and increasing importance of our work. Moreover, our freshman class of sixty-six young people exceeds in number any previous freshman class; and I may say in passing that the large number of applications already received for entrance to college next autumn indicates a most gratifying increase in the freshman class of next year.

Two departments of instruction have shown unusual growth. The department of history under the inspiring teaching of Dean Daland has attracted a large number of students. The fact that eight of the graduating theses listed on the program have been prepared on historical subjects shows the greatly increased interest in historical study.

The number of students taking courses in the department of biology has been doubled in the past year. This has been made possible with the limited room for that department by conducting the class in general biology in two sections and by having much of the advanced laboratory experimentation in the large basement room under the library. An examination of the subjects of the eight theses prepared by members of the graduating class under the guidance of Dr. Hall will indicate the valuable character of the research promoted by the department of biology. Dr. Hall's own studies conducted here and at Wood's Hole, Mass., add greatly to the prestige of Milton College and have an indirect influence in promoting serious study on the part of our students. Even now the department is over crowded and is engaged in erecting a small animal house on the east side of Whitford Memorial Hall. This will be essentially an extension of the basement laboratory—a new room twenty feet square with an abundance of light. The cost of the building will be about \$600, and a large part of the expense is being borne by labor and subscriptions of the present student body. Others are helping too. The trustees will assume the expense of fixtures for heat, light, and water.

Not many changes will take place in the faculty for next year. Miss Mabel F. Arbuthnot, who has been for a year and a half a valuable teacher in our Latin Department, has accepted a similar position in Butler College in Indianapolis for next year. Our best wishes go with her as she enters upon this larger work. In her place the trustees have appointed Miss Oma I. Pierce, a member of the present senior class. Professor William D. Burdick will continue his graduate studies in chemistry in the University of Wisconsin where he has a position as assistant in his department. Professor Carroll F. Oakley has been advanced by the trustees to a full professorship and head of the department of physics.

An extensive program in intercollegiate athletics has been carried on during the past year by the department of physical education headed by Professor George H. Crandall. This program has included football in the autumn, basketball in the winter, and baseball and tennis in the spring. The results have been on the whole gratifying, especially in basketball in which our team won some signal victories. The two terraces

of tennis courts which were being built one year ago have been completed and have added much to the enjoyment of a large number of students and to the development of tennis as a sport in Milton College.

No statement of the growth of interest in tennis in Milton College would be complete without recognition of the important part enthusiastically contributed by one of our graduates this year, Mr. Alexander K. Daland. For more than four years he has given himself tirelessly to arousing an interest among the students in the game of tennis, to hard manual labor to keep our courts in good condition, and to constant training to perfect his own playing technique. As a result of his efforts and by co-operation with Professor Crandall, Milton College has made a good record in intercollegiate tennis this spring. We held here on our courts a state tennis tournament in which six Wisconsin colleges competed. It is a fitting ending of Mr. Daland's college athletic career that he has won this spring the singles championship cup in Milton College.

Other numerous activities of the college have been carried on without curtailment during the year. Oratory has been strengthened by a system of prizes offered by the faculty to those students who produce the best orations judged on thought and composition. A heavy schedule of intercollegiate debating was carried on during the year in which our teams won more than a fair share of the victories. A new feature of debating was the scheduling of a triangular debate for girls with Oshkosh Normal and Carroll College. Our girls' affirmative team won from Oshkosh and our negative team lost to Carroll.

The Choral Union led by Professor Stringer with the aid of the college orchestra rendered in December with great success the oratorio *Elijah* by Mendelssohn. Under the able and faithful leadership of Dr. George W. Post the college orchestra has done valuable work throughout the year, and gave a delightful concert in April. The Treble Clef under Miss Crandall's direction and the Glee Club conducted by Professor Stringer have made their usual excellent records. The Glee Club had a very extensive trip in Michigan and central Wisconsin and gained new laurels for itself and the college.

I am glad to acknowledge here with deep gratitude the gift of the class of 1925 to

Milton College. This gift consists of extensive improvements in the chapel. New linoleum has been laid on the floor, a beautiful carpet on the rostrum, the walls and ceiling have been painted and decorated, new draperies have been hung on the windows, and two hundred opera seats will be provided for the seating. The total cost of these improvements will amount to nearly \$1,200. The class has given toward these much needed improvements the sum of \$1,000.

I wish to make special mention of the third volume of *Fides* published by the students in May of this year. The students have adopted the policy of issuing this book biennially. This particular volume has several new and attractive features and certainly brings great credit to the editor, Mr. Elmer M. Bingham, and his staff.

The faculty of the college have been greatly pleased over the increasing number of our graduates and former students who have been and are pursuing graduate studies in the larger universities. While the greater number of these people take their advanced work in the University of Wisconsin yet our former students are studying in several other higher universities. Within two years two of our graduates have received the Ph. D. degree at Wisconsin and a larger number the Master's degree. During this present year nine of our alumni are pursuing advanced studies at the University of Wisconsin while ten other former students are enrolled in classes at Wisconsin,—a total of nineteen Milton students at the University of Wisconsin alone.

I come now to a brief consideration of the financial condition of Milton College. This is the fifth annual statement which it has been my pleasure to present to you. A note of confidence has dominated every one of these reports. Growth, expansion, increased confidence in Milton College on the part of our patrons and those living in our local territory have been the outstanding features of our development in these years. A steadily increasing student body, additions to our faculty to take care of the growing work, and large additions to our equipment are unmistakable evidences of growth and future permanence. The record of the year just closing is not only no exception to this general rule; it is a striking proof of the rule. The year has indeed been our greatest year.

The future is most promising except in one single particular—financial support.

It became evident several years ago that Milton would soon meet a definite crisis in her finances. The public has been told that a sum of money not less than \$500,000, \$300,000 for increased endowment to provide adequate income for natural expansion and much needed increases in salary, and \$200,000 for new buildings will have to be raised in the near future in order to make it possible for Milton to use the opportunities for service which have naturally come to her.

A small start on a campaign to raise this fund was made over a year ago. Then it seemed wise to some of us to delay the intensive drive for funds for the college at least one year until the economic conditions of the country should be more favorable. In conformity with this policy the campaign was postponed and no active organized effort has been made to raise permanent funds during the past year. But now the trustees feel that the time has arrived when this matter must be pressed to its conclusion.

That such action is vitally necessary becomes evident when one considers the balance on the wrong side of our income and expense account. For three consecutive years ending in 1923 we closed our books with a substantial balance, and during that time reduced our accumulated indebtedness from \$10,000 to \$4,000. Two years ago the tide began to turn. Our expenses increased rapidly due to necessary expansion and much needed increases in salary. We closed last year with a shortage in income of \$2,000 on a total expense of \$36,500. The present year will show a larger deficit. With an income equal to that of last year, our total expenses have increased fully \$2,000, so that our deficit for the present year will be at least \$4,000. This condition can not continue much longer.

It is evident that Milton is facing a definite financial crisis. We must secure permanent funds commensurate with our natural expansion and reasonable needs or the institution is doomed. To retrench and to close some of our departments will be fatal because that act will destroy confidence in our ability to grow. There is only one successful way to win, and that is to meet every crisis courageously, confidently, and unselfishly.

A committee of the trustees with the full

approval of the board are now working on a definite plan to build up an organization and to secure a competent leadership to meet this crisis within the next year. This means that all alumni, other former students, our many friends and supporters, and, I trust, many others will be asked to show their loyalty to Milton in a material way—to her ideals, to her aims to develop and train Christian personalities for leadership in the world's work. Let me ask the thoughtful people of these two villages, what would our community become if it should lose the refining and elevating influence of this institution of learning, to say nothing of its great financial benefit to all? There is only one answer—we can not afford to let Milton College slacken in its growth. Then let us all get behind the movement.

Milton's greatest opportunity lies in the future. Let us improve that opportunity.

PASTOR SHAW'S WORD ABOUT CONFERENCE

*Rev. T. L. Gardiner,
Editor of the Sabbath Recorder,
Plainfield, N. J.*

DEAR BROTHER: I suppose it is about time when it will be expected that the pastor of the Salem Church has something to say about the General Conference.

But really, Dr. Gardiner, there is not much to be said. Everything is going along well at Salem. Committees are at work. The people will not consider any suggestions or plans that do not carry the idea of a large attendance at Conference here in August. We have all the usual committees and in addition the problem of parking hundreds of cars at the college. Salem is reached now by good roads. No one need fear the mud. Readers of the RECORDER will hear from various committees soon.

Just at present Salem College is "up to its ears" in summer school. About four hundred fifty summer school students will be here for nine weeks. These will be gone in time to make room for you who come to Conference.

Fraternally,
GEORGE B. SHAW.

*Salem, W. Va.,
June 15, 1925.*

Make the best of it; forget the rest of it.
—A San Francisco motto.

A BRIGHT DAY

REV. GEORGE W. HILLS

Last Sabbath, June 20, the services at the Los Angeles church were the brightest and most thoroughly enjoyable that we have attended in a long time. A large number of our good brothers and sisters from Riverside, sixty miles away, came over to spend the day with us. They brought much sunshine and real brightness with them, as well as great supplies of lunch.

Beginning at ten o'clock in the morning, we held an all-day meeting, with a suitable recess for noon-day lunch at the church. It was a special, premeditated, much prayed-over meeting, called for the purpose of thinking, praying, and consulting together regarding the Lord's work on this field.

The theme of the day was expressed in the sermon delivered by Pastor Hansen, of the Riverside Church; in the Scriptures used; in the talks, prayers, addresses, songs, and remarks; in the conversations during the noon intermission; and all were so earnest and hopeful that the very atmosphere appeared to be fully charged with the theme of the day—"Evangelism and Sabbath Reform."

The silent language of conditions on the great, over-ripe, whitened Pacific Coast field; the work and the workers; the difficulties, encouragements and hard work; the beckoning hands at the open doors of opportunity; the scattered faithful ones on the field, who are now living out the "Commandments of God and the faith of Jesus," and by it, preaching the most eloquent of sermons by their faithful living; the looking in sympathy, down into the deep recesses of soul-needs, and the looking up in faith to "Our Father who art in heaven"—that Father of love and compassion; the wrecked conditions of souls that are lost in sins and error, indifference, and carelessness, of many who profess better things; the shortness and dimness of human vision and the callousness of human hearts; the manner in which we are meeting the Lord's command: "Go ye into all the world and preach the gospel"; his commission, "Ye shall be my witnesses"; and the unavoidable fact, that "No one liveth to himself and no one dieth to himself," came to us with a mighty force. Then came the great heart-searching question—Shall we heed the Mas-

ter's call, "come"? Shall we respond to his command—"Go"? These are some of the prayer-laden thoughts of the day that found expression in words.

We hoped, prayed, talked, planned, and sang in full agreement. No one opposed; no one objected; no one refused; but all in harmony, in unison, though in different, individual forms of expression, were "of one mind." All felt the mighty weight of the burden of desire for the welfare of the lost ones, the wanderers in sin and error, for whom Christ died. Much real faith was manifested, and a willingness to express and to exercise that faith in loyal service.

This was no ordinary meeting. Many, many months have passed since we have attended a meeting of this nature, in which there was such a oneness and depth of thought, purpose, desire, feeling of heart and expressions in words as that of last Sabbath, as we planned to undertake new aggressive work for our divine Master.

The Holy Spirit brooded over the assembled workers and infilled their hearts. The divine Father appeared to smile upon them as they strove together in prayerful earnestness to devise plans and formulate methods for pushing forward the work of the Master on this very needy, over-ripe, promising field.

Those who were present seemed to catch the watchword, as with one heart, that came from God to Israel on the banks of the Red Sea—"Go forward."

All these elements and influences combined to make that a long-to-be-remembered meeting of kindred spirits, meeting with their God.

An expressive preamble and set of resolutions were drawn up to be forwarded to the Missionary Board.

This field consists of all the Pacific Coast states, plus Idaho. On that great expanse of territory we have but two organized churches. But, if we allow our heavenly Master to lead and use us in the future work, as he led us yesterday in planning the work, we have every reason to believe that there will be still others later on.

Yesterday's service was a real heart-searching, heart-consecrating revival meeting, the greatest we have enjoyed for a long time. We sincerely hope and pray that others may follow at no very distant time in the future.

YOUNG PEOPLE'S WORK

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

THE NEGRO IN AMERICA

Christian Endeavor Topic for Sabbath Day,
July 25, 1925

DAILY READINGS

Sunday—Progress in education (Prov. 1: 1-9)
Monday—Eager learners (Acts 8: 26-40)
Tuesday—Progress in industry (Prov. 10: 1-16)
Wednesday—Progress in religion (2 Tim. 3: 14-17)
Thursday—Progress in citizenship (Isa. 11: 1-10)
Friday—Progress in self-respect (Rom. 13: 1-8)
Sabbath Day—Topic: The progress and achievements of the Negro in America (Ps. 40: 1-5; Prov. 22: 29)

"The Negro of today is not only showing a desire for new occupations, he has glimpsed an intellectual advancement of which his fathers never dreamed. The work of men like Booker Washington and of Dr. DuBois for Negro education is bearing fruit in the thousands of young men and women of their race who are enrolled in Negro schools and colleges throughout the South. Truly, the Negro problem is changing its aspect rapidly.

"It is noteworthy that during 1920 property-owning Negroes in the United States increased their holdings by fifty million dollars; that the youngest student ever to receive the degree of Ph. D. from the University of Pennsylvania was Harris S. Blackstone, a Negro; that Dr. Walter S. Grant, a Negro, was second on a list of two hundred examined for internships at the Cook County Hospital, Chicago; that the coveted Prix Goncourt for 1921 was awarded to René Maran, a Martinique Negro, for the best French novel of the year; that no less than seventeen motion picture, film-producing corporations are operated by Negroes, and that Elijah McCoy, a Negro inventor of Detroit, in forty-eight years has taken out no less than fifty-seven patents. These facts, taken from the *Negro Year Book, 1921-1922*, show the entrance of the Negro into every field of business and the professions and arts.

"One great factor in this must not be overlooked—the work of the mission schools.

Christian missions were first to accept the loudly lamented 'Negro problem' as an obligation and an opportunity.

"For more than half a century they have labored to raise the mental, moral, and spiritual status of the black man; to lead him along the path of Christian progress; to develop the abilities that lie waiting within him. In big institutions like Hampton, St. Augustine's, Spelman Seminary, and Tuskegee, as well as in many smaller schools, young men and women are being trained under the wisest guidance. They are being taught not only to help themselves but to help others; they are learning to work with head and heart and hands. Trade schools and courses in agriculture will help the young men to fill a higher place in the community than was theirs before, as they pass from the ranks of the unskilled to skilled workers. The young women are being taught nursing, dietetics, sewing, and stenography in addition to the regular high school and college courses."—*Dorothy Giles in Adventures in Brotherhood.*

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The greatest obligation of America to the Negro is training for Christian citizenship. Some of the topics for the daily readings suggest how this can be done.

1. Education. The Negro needs as good an education as a white person, for we can not expect an ignorant citizen to be a good one. An education enables one to perform his duties as a citizen intelligently. Thus schools have been founded where the Negro is given a training which will fit him for a useful citizen. Many of the schools have been founded by the Negroes themselves. Such men as Booker T. Washington and others will go down in history as great benefactors of the human race.

2. Besides a secular education we must also teach the Negro the religion of Jesus Christ if we want to make him a Christian citizen. We must show him that Christianity means more to him than anything else in the world. We must teach him that Jesus loves him and wants to help him. Christian endeavorers, will you have a part in this work?

Battle Creek, Mich.

INTERMEDIATE CHRISTIAN ENDEAVOR

S. DUANE OGDEN
Intermediate Christian Endeavor Superintendent
Topic for Sabbath Day, July 25, 1925

WHAT PROGRESS IS BEING MADE BY NEGROES
IN AMERICA? ACTS 8: 26-39.

JUNIOR WORK

ELISABETH KENYON
Junior Christian Endeavor Superintendent

SUGGESTIONS FOR JULY 25

Another Conference year has begun. Begin now to make your plans for this year's work. The same chart will be used this year as we used last year, so you will not have to work up something new in that line. Plan to attend Conference to hear about the new plans for this year and see the exhibition of material to make Junior work easier and more interesting on your part as well as the boys' and girls'. Bring your pad and pencil and copy as much as you wish, get the addresses of publishers of the material you would like to use as well as the prices.

If you can not attend Conference write for information about the material, and you will be surprised how many interesting and helpful things you can purchase at a small sum.

Try some of these things out and then watch your society grow in interest and numbers. Children like new ways of doing old things. Keep them interested and many of your problems will be solved.

I hope no superintendent has delayed until this date to send in the annual report, but if something has prevented be sure to mail it at once so as to give your boys and girls their proper share in the goal prizes, the missionary prizes, and the chart rating.

Ashaway, R. I.

THE PERIL OF USELESSNESS IN THE CHURCH

HARRIET BELLAND

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

Just as various people make up towns and cities, and these towns and cities, in their turn, make up the states, and the states taken together comprise the nation, so do the people of the church make the church, and these churches, in their turn, comprise the entire denomination. Without the co-operation of its people, the town and city suffer;

without the combined efforts of various towns, the state suffers; and, minus the united efforts of the states, the nation is powerless.

So the church is powerless without special effort on the part of each individual. There is a certain responsibility resting upon each citizen, upon each church member.

If one member of the church thinks, "Well, I've done quite a bit of work lately, I guess I'll take a vacation"—does not every member have the same privilege? And what would happen if all should assume this attitude? Soon the church would go into decay, and finally there would be no church at all.

The fact is, that the majority of folks are not so much tempted to fall away from positive service into positive destructiveness, as they are tempted to fall between the two into negative uselessness. You know that if a certain member or organ of the body is not used for a long time it comes to the place where it is entirely useless and gradually goes into decay. So it is with the citizen or member of the church—if he does not make himself active, gradually he will come to the point where he is of no aid at all and drops out entirely.

In the Master's eye, the only solid claim on perpetuity for any organization must rest on usefulness. Many dubious problems concerning the Master's life and teaching, baffle our inquiry; but one central fact stands clear in his eyes, *uselessness* was a deadly sin, and no permanence or greatness could belong to any person however eminent, or to any institution however sacred, unless it served the people. It is a fact that the person who has the most to do, is usually the person to whom one goes if he wants something done well; but everyone ought to have some task to do, so that he will become equally proficient. The idler has long been a serious problem to humanity and he offers a serious question to the church. Give him one thing to do, so that he will make himself useful, and he is no longer a problem.

How many of us are too satisfied and comfortable in our social cocoons to bother ourselves with the people around us. Because we dislike to have our ordinary course of living disturbed, we miss countless opportunities for usefulness. The inevitable expression of real Christianity is a life of sacrificial service.

There are so many countless tasks in church life, so many needs of the denomination, that there is ample chance for each one to share a part of the burden and not let it rest on the shoulders of a few.

To pour out into the world a multitude of people who have caught the sacrificial spirit of the Master, and who, in his faith and purpose, give themselves to the service of mankind—that alone is the sustaining glory and hope of the Christian gospel.

As we look about us in life, every one seems to be busy and useful. Each has his own task. The burden seems much lighter if we undertake it in a whole-hearted, cheerful way, than if we deliberate and discuss the difficult things about it.

We must remember that uselessness and decay go hand in hand, and that even to offer opposition is better than mere uselessness, because at least we have done some thinking and made others think and act.

The great days of the church come when that full scope of service is accepted as the Christian task.

"In our day, for the sake of the integrity of Christian character, the progress of the Christian Church, and the salvation of the world, we need a new hatred of uselessness in institutions and persons and a new baptism of sacrificial and effective service."

OUR FINEST PIECE OF PUBLIC SERVICE

[The *Christian Work* offered a prize for the best article on public service accomplished by any church, regardless of denominational lines. This article by Dr. Adams, of Detroit, was awarded the first place among many articles.—ED.]

When it was conceived and carried through, the bit of service I am about to describe did not seem particularly significant. But, in view of what it accomplished, it stands out as perhaps the best piece of social work ever done by our church. And the expense involved, both of time and money, was but a fraction of that incurred in many another less fruitful effort.

An active worker in our Young People's Christian Union is employed in a studio where a young colored woman is also one of the office force. Both girls are high type, truly representative of the best of their respective races. Naturally they became friends. The colored girl is the leader of a large group of young people in her own

church. Being of unusual intelligence, culture, and high moral character, she exerts a powerful influence among them. One day she suggested to our young worker an exchange of visits between their two young people's organizations. That her group could possibly be of any help to ours she never dreamed. But she was eager to enlarge the vision of her own group. She wanted them to meet white young people under the proper auspices that they might understand each other better and perhaps allay some of the unhappy prejudices between the races.

Our union adopted the suggestion with alacrity. Truth to tell, most of them thought of it only as a "lark." Some liked the novelty of it, never having visited a Negro church. Maybe a few understood its actual significance. It was decided that our society should pay the first visit, going on an agreed Sunday afternoon to be the guests of the colored people.

Our churches are only a mile apart, but every city-dweller knows what a difference only a block or two can make in a place like Detroit. The church we were to visit stands in the heart of a thickly populated Negro district. On the appointed day some fifty of our young people, ranging in years from fifteen to thirty-five, arrived at the colored church. No royal embassy was ever more graciously received, in spite of the evident nervousness on the part of our hosts. We were conducted to the auditorium on the second floor of the old, weather-beaten, frame building; and, after a simple address of welcome, our party gave an appropriate program of songs, readings, and instrumental music. Then all adjourned to the "parlors" on the lower floor, where light refreshments were served, and the colored people put on a delightful little impromptu program. The spirit of friendly good-fellowship was a revelation to everybody. Some of our young people realized for the first time that Negroes were really "folks." Yet everything was in perfect decorum, without a suggestion of unbecoming familiarity.

Just a month later the colored society paid us a return visit. They came more than a hundred strong, ranging in age from four to sixty years,—many of them with mixed motives, no doubt! Remembering the pathetically barren rooms in which our guests worked and worshiped, we were al-

most ashamed to receive them into our big, roomy, comfortable hall and parish house. However, everybody was soon perfectly at ease.

On this day the order was reversed. The colored people gave the formal program, then all repaired to the church parlors where refreshments were served and an impromptu program furnished by our unioners. And such happiness I have rarely witnessed as beamed upon those chocolate and ebony faces. Of course we were just as happy as they: for were we not making them happy?

Scores of our guests were eager to inspect our splendid church plant. In the midst of the enjoyment our big-hearted organist came in, caught the spirit of the occasion, and offered to play a short recital if all would come into the church auditorium. With every mark of reverence, even awe, those scores of young people filed in and listened to a half-hour of music from the great organ. The effect of it was well voiced by one young man, who said, "This is the first time I ever heard a wonderful organ like that. I'll never pass this church again without thinking of it and being uplifted."

They were loath to go. It was three hours after the time of arrival when the last guest took his reluctant departure.

I say again that this stands out as our best piece of public service for a long period. It was not merely "giving" something, for we actually received more than we gave. It was co-operative, all meeting on a common human level. The effect upon our young people was marked. They do not use the word "nigger" in the usual contemptuous fashion any more. And they want to do it again!

And the colored people of that other church are our friends in a new and enduring sense. They would defend us against any peril, danger, slander or vicious misunderstanding. All white people stand higher in their opinion because of us.

No sensible person, white or black, advocates the kind of social equality which involves inter-marriage and racial amalgamation. But whites and blacks have got to live side by side in America whether they like it or not. Is it not better to live as friends? And how shall we be friends if we do not know each other?

It was an investment in good will, the

highest form of public service. And such investments always pay heavy dividends.—*Frank D. Adams in Christian Work.*

A LITTLE CHILD'S FANCIES

I think that the world was finished at night,
Or the stars would not have been made;
For they wouldn't have thought of having the
light,
If they hadn't first seen the shade.

And then, again, I alter my mind,
And think perhaps it was day,
And the starry night was only designed
For a little child, tired of play.

And I think that an angel, when nobody knew,
With a window pushed up very high,
Let some of the seeds of the flowers fall through,
From the gardens they have in the sky.

For they couldn't think *here* of lilies so white,
And such beautiful roses, I know;
But I wonder, when falling from such a height,
The dear little seeds should grow.

And then, when the face of the angel was turned,
I think that the birds flew by,
And are singing to us the songs they learned
On the opposite side of the sky.

And a rainbow must be the shining below
Of a place in heaven's floor that is thin,
Right close to the door where the children go,
When the dear Lord lets them in.

And I think that the clouds that float in the skies
Are the curtains that *they* drop down,
For fear when we look we should dazzle our eyes
As they each of them put on their crown.

I do not know *why* the water was sent,
Unless, perhaps, it might be
God wanted us all to know what it meant
When we read of the "Jasper Sea."

Oh, the world where we live is a lovely place;
But it oftentimes makes me sigh;
For I'm always trying causes to trace,
And keep thinking "Wherefore?" and "Why?"

Ah! dear little child, the longing you feel
Is the stir of immortal wings:
But infinite love one day will reveal
The most hidden and puzzling things.

You have only your duty to try and do,
To be happy, and rest content;
For by being good, and by being true,
You will find out *all that is meant.*

—*Wide Awake.*

The superior man is quiet and calm, waiting for the appointments of heaven.—*Confucius.*

CHILDREN'S PAGE

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

THE ISLANDS

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
July 25, 1925

DAILY READINGS

Sunday—Shipwrecked on an island (Acts 28: 1, 2)

Monday—On Patmos (Rev. 1: 9)

Tuesday—The isles long for God (Isa. 51: 5)

Wednesday—The isles belong to Christ (Ps. 2: 7, 8)

Thursday—Tell the story of God (Ps. 96: 3, 10)

Friday—Tell the story of Jesus (Acts 1: 8)

Sabbath Day—Topic: Glimpses of the islands
(Isa. 42: 1-4)

BUYING BIBLES WITH ARROWROOT

(Taken from "Everyland," July, 1923)

"Some interesting stories about Bibles sent to certain islands of the South Pacific are told in the magazine of the British Bible Society.

"Arrowroot, when you buy it at your grocer's, looks like a kind of white starchy powder. It is made out of the roots of arrowroot plants. These roots grow in the form of tubers, something like potatoes, yams, or dahlia roots, and they are very plentiful in many of the South Sea Islands.

"Far away in the South Pacific lie the Cook Islands. The largest of these, Rarotonga, is only twenty miles round. It was discovered over a century ago by John Williams, the famous pioneer English missionary. He and his helpers translated the Rarotonga New Testament, and just before Queen Victoria came to the throne, the British Bible Society printed five thousand copies of this book. The Cook islanders bought them all, and paid the whole expense of the edition by making arrowroot.

"Three hundred miles south of Samoa is Niue Savage Island, Captain Cook called it, because it was such a nest of savages. Yet sixty years ago the Gospels were translated into Niue, and the islanders paid the cost by growing and selling arrowroot. So in Fate, a coral island of the New Hebrides, the natives gather in their huts at night, round a blazing fire of coconut shells, to

read the 'good words of Jesus Christ' from books which they have paid for by selling arrowroot. So when you have the mumps or measles, and they give you arrowroot when you begin to get better, remember that that very arrowroot may have helped to pay for some Pacific Islander's Bible."

Ashaway, R. I.

DUKE INTO-THINGS AND THE DONT'S

It had been a very noisy, restless sort of day in the palace where Duke Into-Things lived. Everyone in the royal household kept saying, "Don't!" until the air rang with "Don'ts!" It was, "Don't do this Duke," and "Don't do that Duke," every minute of the day. But the Duke only grinned, as if it pleased him to make his family and the servants correct him so often. From one mischievous action he hopped away into another.

First he was in the great front hall, running his velocipede across the polished floor. Of course that caused an especially loud "Don't!" Next he bounded up the curving marble stairway and slid down the gilded banister. He was fond of this lively occupation and hoped that nobody would stop it, but they did.

Then he decided to try a different part of the house. In the kitchen entry he opened and shut the swinging doors, so that those coming through might be hit and drop the trays and dishes which they were carrying.

"Don't! Don't! Don't!" sounded shrilly from each door.

On into the large kitchen he dodged, and went about on tip-toe, stirring spoons about in kettles and pans and helping himself to tastes and bites here and there.

At last Duke Into-Things grew tired of hearing the "Don'ts." He felt certain he would be free of them if he would gallop down the garden paths.

But there the old gardener called a gruff "Don't!" at him when he picked a handful of roses. The lodge keeper had a whole string of "Don'ts," as Duke Into-Things played about the vine-covered lodge. He thought it such a lark to slam the heavy, brass door-knocker, and to close the casement windows.

Finally the boy went on and on until he came to a shady, quiet nook beneath some tall trees. Being very tired after his busy day, he sat down upon the moss, and was soon in a half doze.

FRUIT SURPRISES

If you have a friend who has a birthday about the time the plums or cherries are ripe, you can make a cunning surprise in this way.

Cut from a newspaper, letters to form your friend's name. The letters should be not too large to go on the fruit. Stick one letter on each cherry with candle wax or sealing wax, because glue or paste would wash off in the first rain or heavy dew. Select fruit that is just beginning to color; then, when you pick it in about a week, leave long stems on it. Remove the letters, and you will find that the fruit beneath is a lighter color. Bunch the stems, and after tying them with a pretty ribbon, pack the fruit in a box or basket. Instead of the name, you might use the letters which spell Happy Birthday.

If you would like to surprise the family, use small, smooth, tomatoes that are just beginning to turn. Put one name on each tomato. In a few days the tomatoes will be red all over and ready to serve. Pick them and carefully scrape off the letters. The names will be either white or very pale green on the deep red. Ask mother to serve them whole on a lettuce leaf, each person getting the one with his name on it.

If you have pumpkins, begin a few weeks before Halloween while the pumpkins are just beginning to turn yellow. Use large letters and stick the names of your friends upon them; then when the pumpkins are ripe, the names will be pale green or white under the paper letters. If you are planning to sell your pumpkins to other boys and girls for Jack-o'-lanterns, you might surprise them by taking orders, then putting each one's name on the pumpkin he is to get.

You can put names or Merry Christmas on apples, and then pack them in a box for Christmas gifts. You can also make funny faces on the fruit by pasting eyes, nose and mouth on it a week before it is ripe.—
Jennie E. Stewart.

ASKING MORE THAN ENOUGH

Cousin Lois had come to visit, and Flossie was showing her the dolls. Cousin Lois was almost grown up, and she could sew nicely.

"I will make your big doll a new dress while I am here," she told Flossie.

"Oh, will you?" cried Flossie. "I have a

Suddenly there came a rustling among the grasses. Duke Into-Things glanced up to see whether some one had found him and was going to exclaim, "Don't!" There before him, capering around in a circle and leaping into the air, were the queerest figures he had ever seen. He watched them and wondered what they would do after they had finished their frolic.

One picked up a handful of sand and tossed it overhead, so that it lit upon the others.

"Don't! Don't! Don't!" they all piped.

Another went swiftly to each one, pinching and tickling, as he himself laughed in glee.

"Don't! Don't! Don't!" came the cross chorus.

A third stretched a cobweb across from bush to bush while his mates were not looking. When they turned to step ahead, down they stumbled to the ground.

"Don't! Don't! Don't!" they set up a howl.

Duke Into-Things leaned forward in surprise. He wanted to stop the teasing pranks of these sprites, but he was afraid to move.

They continued playing pranks for what seemed a long while. The Duke finally made up his mind to speak to them, and what he cried at them was, "Don't!"

They formed in a ring and hopped forward, singing in crackling tones:

"The Don'ts are we! The Don'ts are we!
If you don't harm us, we'll set you free."

Duke Into-Things sprang up from the moss, rubbing his eyes. Where was he, and where were the tiny forms that were skipping around him? They had faded from sight.

He went back to the palace by way of the garden and past the lodge. But not once did anyone have to tell him "Don't." Everything seemed so peaceful that they wondered what was the matter.

Duke Into-Things thought and thought of those mischievous little Don'ts. If he would not harm them, they would set him free. Well, he had not harmed them, and nobody had said a single "Don't" to him since. Probably he was free, and he was very glad. It was so tiresome, hearing "Don't!" spoken at one every hour of the day. It was much pleasanter to hear "Do!" instead.—*Selected.*

pretty piece of flowered lawn that mother gave me to make a dress for Ruby Lee."

Cousin Lois went right to work and made the dress. When it was done, Flossie said, "Will you please make a cloak, too?"

"Why, maybe I can sometime," said her cousin.

The next morning, early after breakfast, Flossie put her arms around Cousin Lois' neck and whispered, "You will make the cloak today, won't you?"

Cousin Lois made the cloak that morning, for she was going shopping that afternoon.

"I think it is the prettiest doll cloak I ever saw," cried Flossie, when it was done. "You can make the prettiest things, Cousin Lois. Would you mind making my two little dolls a dress apiece?"

"Why, I can't promise," replied her cousin. "You know, I can stay only this week, and I want to go to the stores a good deal."

The next day was rainy, and Flossie said, "I am so glad it is raining today, Cousin Lois, for you can't go anywhere, and you will make the little dolls' dresses, won't you?"

When Cousin Lois said, "No, dear, I don't think I can this time," the girl's feelings were hurt, and she sulked.

Cousin Lois could make funny pictures with pen and ink, and she would have liked to have made some for Flossie that rainy day. But she thought, "Dear me! What if Flossie shouldn't know when she had enough!"

It often happens that boys and girls who do not know when they have had enough sometimes miss good things altogether.—*Selected.*

MY GRANDMA USED TO SAY

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

Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

FORTUNE NUMBER FOURTEEN

Sweet sounds, sweet chords,
Flats, sharps, and discords,
But pleasures and joy you'll bring
Whether you play or sing.

The principal reason why there are so many fools in office is that there are so many fools out of office.—*Columbia Record.*

HOME NEWS

NORTH LOUP, NEB.—On Sabbath day, June 21, 1925, Pastor Polan led nine young people into the baptismal waters, to follow their Lord in baptism. It was an inspiring and helpful scene. The hand of fellowship was given on the following Sabbath.

A special offering for the Onward Movement was received on the twenty-first amounting to \$500.

LITTLE GENESEE, N. Y.—The following note from Little Genesee may be of interest to some readers of the RECORDER.

Our Sunday night meetings have proved to be a great success as far as crowds and music are concerned. We have had great song services during the last two months—each meeting has been well supplied by special music in solo, duet, quartet, and chorus. Sunday night, June 21, marked our experiment with the largest crowd we have had—more than two hundred in audience, also a large choir and orchestra helping with the music. We close meetings for summer next Sunday night. A baptismal class is under preparation. Pastor leaves on vacation June 29 for three weeks. Church awake and willing to work. Pray for our spiritual growth.

G. D. HARGIS.

DETROIT, MICH.—The Detroit Seventh Day Baptist Church of Christ is very happy in that it has been able to send to the Onward Movement treasurer, Dr. W. C. Whitford, the total of \$405.83, as against its quota of \$180, giving it a percentage of 225.46.

This year Detroit has contributed to more denominational interests than heretofore.

The local Budget Committee adopted a proportion which it deemed the most appealing to those with whom we had to deal, and the results appear to witness to the wisdom of its program.

All moneys have been sent to the Conference treasurer as Onward Movement money, but with a request that they be allocated as indicated.

In addition to the above Detroit has raised for "special" work—nearly \$400 for Jamaica, \$260 for the Near East, \$60 for the Anti-Tobacco League, and \$400 for the publication and forwarding of literature. In other words over \$1,500 has been raised for those outside of the Detroit Church.

Our people here are interested in the maintenance of an aggressive campaign by the denomination to take care of all domestic and foreign calls, and our prayers go with our money.

PRAYERS REQUESTED

The prayers of the believers are requested in behalf of a certain minister who is seeking light on the Sabbath question.

I attended a service Sunday night, June 21, conducted by this minister; and, at the conclusion gave him a special Sabbath reform issue of *The Voice*. He thanked me, and I was gratified to receive from his Indiana home this letter.

"Please find enclosed one dollar. Please send me a full line of gospel and Sabbath tracts. Send me any tracts you may have on the Sabbath question, and advise me if you know of any good books on the Sabbath by Seventh Day Baptists."

I have sent him a pound and a half of tracts, a good letter, and *Sabbath and Sunday, Biblical Teachings, Swift Decadence of Sunday: What Next?* and the *Seventh Day Baptist Hand Book*. His interest is shown by his letter and contribution. Let us pray for him.

ELDER R. B. ST. CLAIR.

I know that if the religion of Jesus Christ is best for the great world, it is best for my little world; the circle which I can influence; and chiefest of all, my own home. I know that my children will have a better chance to live a worth while life, if they shall regularly spend a part of Sabbath morning with me, in the church, listening to its hymns, and its prayers, and its Bible, in which this same Apostle Paul teaches us: "Let all bitterness and wrath, and anger, and clamor, and evil-speaking be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." There is no doubt there. I know in my heart, whether I confess it or not, that I am not doing the right thing by them, when I take them picnic hunting on Sabbath morning instead of going with them to the quiet peace of God's house and joining with them in its character-making service. And finally, I know that if the religion of Jesus Christ is the best for the great world and the best for my little world, it is the best for me.—*Rev. George Thomas Dowling.*

NOTICE TO CONFERENCE PEOPLE

The Salem Church is planning and hoping for a large attendance of delegates and visitors at the General Conference in August.

The Committee on Entertainment is very anxious to have, at the earliest possible time, the names of those who plan to attend. A little careful attention in advance will save many misunderstandings and much extra work.

Sometimes a little extra information will be helpful; for example, in case of old people, families with children, etc.

Please tell us how you are coming, and about what time to expect you. Do not assume that because you know where you are to be entertained, that the committee does not need to know. It will be better to plan to come and disappoint us than to come unannounced.

The attention of lone Sabbath keepers is especially called to this notice. Church clerks or pastors who report for congregations are urged to send their list of delegates at once. If necessary send in a supplementary report later. Prompt response will be appreciated.

Write to Earl W. Davis, Salem, W. Va., Chairman of Entertainment Committee.

RESPECT THE MOTHER

Mark the young man who is coarse and disrespectful to his mother. No roseate pathway can be hers who shall sustain to him the relations of wife. Not the happiest will be the lot of those who shall come to be his children. Not to be envied is the neighborhood ever in which he must be reckoned as a citizen. It does not matter what the mental stature of that mother is, how old, how bent, how decrepit, the man to whom she is mother owes to her gentleness, kindness, tenderness and consideration. Did she fall back and did the children, by means of superior advantages, pass her in her race? But think of the toil and trial, her devotion and denial, her mind and her years that she gave that the children might derive benefit. Think of her sacrifice; no wonder if she fell behind. There is no rank, no station, no condition, that may exempt a manly man from a kind regard for his mother.—*Selected.*

He is well paid that is well satisfied.—*Shakespeare.*

MARRIAGES

GREENE-TRAGER.—Mr. Ralph C. Greene of Newport, R. I., formerly of Adams Center, N. Y., and Miss Dorothy Alice Trager of Newport, were united in marriage at Pawtucket, R. I., on May 28, 1925.

THOMS-WORDEN.—At the home of the bride's parents, Mr. and Mrs. L. A. Worden, at Brookfield, N. Y., June 24, 1925, Miss Marion C. Worden to Ross Coleman Thoms of Brookfield, N. Y., Rev. Wm. M. Simpson officiating. Mr. Thoms has just received the degree of B. Th. from Colgate and is to be employed as social service director of the American Baptist Society of Indiana Harbor, Chicago.

DEATHS

BRIGGS.—Sarah Ann Briggs, widow of the late Orville Briggs, died at her home, 100 West Broad St., Westerly, R. I., May 27, 1925, aged eighty-four years and five months.

Mrs. Briggs had lived an active life. She early confessed Christ, was baptized and united with the Pawcatuck Seventh Day Baptist Church, of Westerly, in which she kept an interest as long as she lived.

She was prominent in W. C. T. U. circles and was treasurer of the local organization for a number of years. Some months ago both body and mind began to show weakening and gradually failed, until she fell asleep, May 27, 1925.

She left, as nearest relative, one sister, Mrs. Charles Emmons of Moodus, Conn.

The funeral service was held at three o'clock on the afternoon of May 30, conducted by her pastor, Clayton A. Burdick.

C. A. B.

DAVIS.—Mattie W., daughter of the late Ellis A. and Martha J. Davis, was born on the old homestead of her grandfather James Davis, in Shiloh, October 6, 1863.

In early years she attended the schools of the village, both public and private. Before she was twelve years of age she was baptized and united with the Seventh Day Baptist Church, and conscientiously attended its services and those of the Sabbath school. She spent a short time with her family in Florida, and later was in Alfred, N. Y., all of which tended to broaden her outlook on life.

In Shiloh with the help of a devoted and sympathetic mother and aunt, she was active in what was called the "Band of Hope."

She was never strong in body and her health gradually failed, though a sister in Shiloh and one in Little Genesee, N. Y., did all they could for her after the death of her parents. Eventually Gowanda Homeopathic Hospital, N. Y., became her home. There well trained doctors and nurses sympathetically cared for her until the heavenly messenger called her home, June 7, 1925. The body was laid to rest in the Shiloh cemetery, after short services in the church.

E. F. L.

Annuity Bonds

OF THE
AMERICAN SABBATH TRACT SOCIETY

Be Your Own Executor

You are planning to leave at least part of your money to the Denomination.

Send it to us now in exchange for one of our bonds on which you will receive an income for life and be assured that the money will be used thereafter as you desire.

F. J. HUBBARD, Treasurer, Plainfield, N. J.

RASMUSSEN.—In Garwin, Iowa, June 14, 1925, Mrs. Cora (Nessen) Rasmussen, aged 74 years, 3 months, 21 days.

The deceased was born in Holm Norborg, Als, Denmark, where at the age of fourteen years she was confirmed in the Danish Lutheran Church, of which church she was a devoted member at the time of her death.

On November 30, 1882, she was united in marriage with R. Rasmussen, who still survives her. During the early part of their married life Mr. and Mrs. Rasmussen came to America and located at Garwin, Iowa, where the deceased spent the remainder of her life. Their marriage resulted in the birth of three sons, two of whom, John and George, are still living.

Mrs. Rasmussen was a very quiet and retiring woman who devoted her whole life to the welfare of her family.

Funeral services were conducted from her late home in Garwin, Iowa, on June 16 by Rev. E. H. Socwell, of Dodge Center, Minn., who is an old time friend of the family.

E. H. S.

CLARK.—In Westerly, R. I., May 9, 1925, George F. Clark, in the seventy-third year of his age. He was born October 24, 1852, and his life had been spent in Westerly.

In November, 1873, he was married to Mary O. Spicer, daughter of Charles and Sarah Spicer, and so for fifty-two years they had passed along the way together. Two children were born to them, a daughter Blanche, who died some years ago, and a son, Herbert P. Clark, of Westerly,

who, with mother, wife, and daughter Betty, survive him.

Mr. Clark, for a time, carried on an extensive business as manufacturer of ice cream. He had been a pattern maker with the C. B. Cottrell & Sons Company for forty-two years. He was a member of the Pawcatuck Seventh Day Baptist Church, a charter member of the Westerly Cycle Club, and a member of the Watch Hill Yacht Club. He was genial and friendly to all. He had been unwell for some time, but the end came suddenly May 9.

Funeral services were held at his home, 35 Grove Avenue, May 12, conducted by his pastor, Clayton A. Burdick.

C. A. B.

1. *A prayer for vision.*—

"Open my eyes that I may see
Glimpses of truth thou hast for me.
Place in my hands the wonderful key
Which shall unclasp and set me free.

"Silently now I wait for thee,
Ready, my God, thy will to see.
Open my eyes, illumine me,
Spirit Divine."

Let any man show the world that he feels
Afraid of its bark, and 'twill fly at his heels;
Let him fearlessly face it, 'twill leave him alone;
But 'twill fawn at his feet if he flings it a bone.

—Owen Meredith.

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The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen Java. Send remittances to the treasurer, S. II. 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, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 3446 Mack Avenue, phone, Melrose 0414. A cordial welcome to all.

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

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

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

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

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor
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Sabbath School. Lesson IV.—July 25, 1925

THE COUNCIL AT JERUSALEM. Acts 15: 1-35.

Golden Text.—"We believe that we shall be saved through the grace of the Lord Jesus." Acts: 15: 11.

DAILY READINGS

July 19—The Dissension. Acts 15: 1-6.
July 20—Peter's Judgment. Acts 15: 7-12.
July 21—James' Judgment. Acts 15: 13-21.
July 22—The Letter to Antioch. Acts 15: 22-31.
July 23—Saved by Grace. Eph. 2: 1-10.
July 24—Abounding Grace. Rom. 5: 12-21.
July 25—Justified by Faith. Rom. 5: 1-9.

(For Lesson Notes, see *Helping Hand*)

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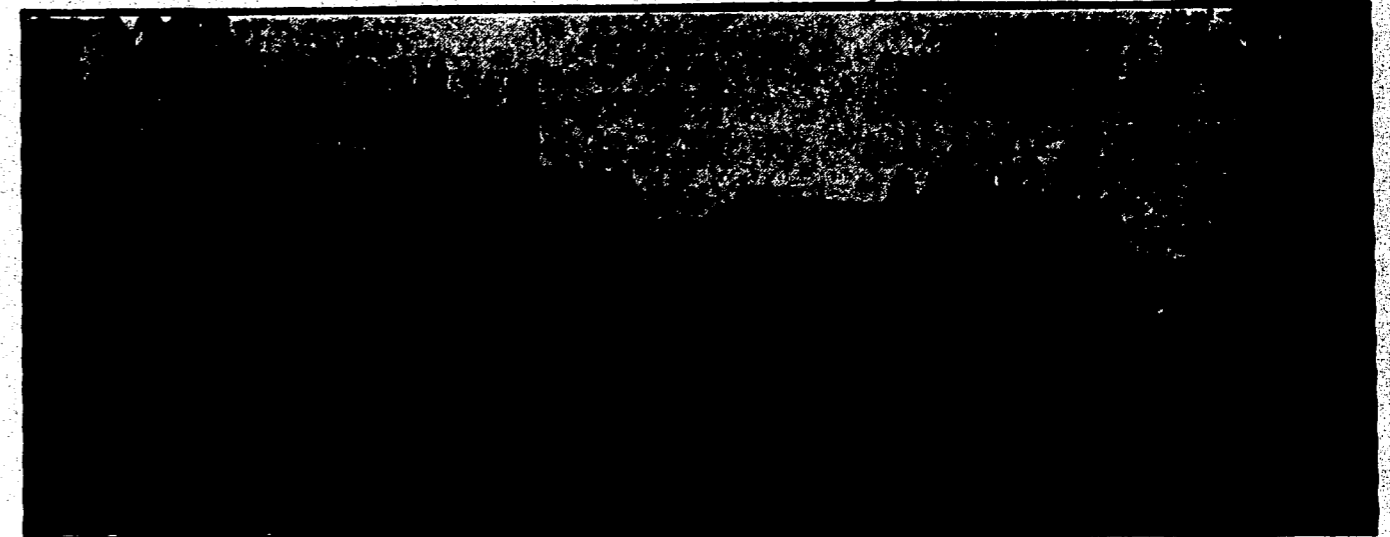
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DELIGHT

High hopes are mine,
For life and time and time to be,
For unto me
Hath come the spirit and the life of faith.
Not always can I see the way;
Not always does the sun's bright ray
Make glorious all the path for me.
Night comes betimes,
And shadows, and the storms
That come to all who journey
Toward tomorrow's land.
But night has stars,
And shades and storms
Have ministries that strengthen life.
My Guide, my Pattern and my Friend
Is constantly beside me in the way.
No fear have I,
For he is true and tried,
And day by day this Guide
Of mine, reveals new glories
Just before my eyes.
So I rejoice as on my path
I go toward home,
And happiness and God,
Content to do his will and share his love.
G. A. Leichter.

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