

The Sabbath Recorder

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

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

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

In times of controversy it is well to remember that we are all human. Our zeal for God and his truth untempered by loving-kindness can only thwart our best desires. This applies equally to liberal and conservative—the contending parties, however designated. Good men and true, equally earnest and spiritual, are usually found on both sides of any disagreement. In the heat of controversy men are liable to go further in statement and action than their own judgment would approve if the atmosphere were less disturbed. In such a time every earnest disciple of Jesus can with profit listen while an ancient wise man cautions thus: "Looking carefully lest there be any man that falleth short of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." In strife our soul fibre is tested. Unconsciously we may fall short of that yearning grace of God that woos, forgives and saves the lost. Disputation may revive old roots of bitterness that we thought long dead and these defile us. Antagonisms easily lead to detestation and the fellowship of Christian brethren is lost. Everybody loses when bitterness comes in.

—The Baptist.

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Alfred, N. Y.

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

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N.J.

VOL. 99, No. 15

PLAINFIELD, N. J., OCTOBER 12, 1925

WHOLE No. 4,206

"O Lord, we marvel at the love that led thee to Calvary! We were unworthy of such regard. We rejoice that thou didst endure the cross, because by it we have learned the joy of forgiveness and the power to live in a Christlike spirit.

"We would so live that those around may be reminded of thee and led to glorify thee! Forgive us all that has interfered with thy work in the world through our influence! May we be fully given up to doing thy holy will! In Christ's name, Amen."

God Sees Even If You Are Under the Juniper Tree My heart is touched whenever I find any faithful, true-hearted Christian worker bowed down with despondency over what seems to be failure in his work, or over misunderstanding of the real situation.

Elijah had made a brave and desperate fight for the true God and supposed he had gained a great victory, only to find himself apparently defeated by an unexpected turn of affairs. In his spent and exhausted condition after his strenuous fight, he was poorly prepared to meet the new demands, and in a great panic fled to the desert until completely used up. There he cried out in great despondency, "O Lord, take away my life; for I am no better than my fathers."

Poor, disheartened Elijah! He had fought a good fight, toiling even to the point of exhaustion, and still it seemed to him that the enemy was gaining the victory and that the case was hopeless! He did not realize that God sees farther than man, and that what sometimes seems like defeat is, after all, the first step toward final victory.

One other thing must have been overlooked by Elijah. Mind and heart are always dependent upon the body for effective work in God's cause. And when under the strain of anxious service for any great and true cause the physical powers have been used up until completely worn out, the most natural thing to expect is a state of inevitable spiritual exhaustion.

In such a case, the remedy lies in physical rest. Every true and noble well-doer, if he

does his very best in a struggle that calls out all his energies, is sure to meet with the reaction that places him under his juniper tree—despondency is inevitable.

It is encouraging to know that God sees farther than the most faithful and heroic servant of the kingdom can see in his fight with sin. However dark may be the outlook; however unpromising the immediate results of heroic effort, the trusting child of God may know that his Father will not let him serve for naught. God sees the end from the beginning. He saw the faithful ones and the true where Elijah's eyes were holden.

Even while the prophet was in his slough of despondency, and thinking everything was going to the bad, God was preparing him for a new forward movement, far better than the old blood and thunder ways with which he had been familiar.

And out from under that juniper tree Elijah was led to the Mount of Jehovah, where plans for more effective work were learned through the still small voice. It was, indeed, a great change of methods; but by them Elijah did the best work of his life.

My friend, have you come to feel that Baal is gaining the victory, that Christianity is being pushed to the wall, and that everything in these days is going against us? Does it seem to you that we, too, are "no better than our fathers," and that we must go down to death in utter defeat? Please do not forget that the God of Elijah still lives, and that he is your God. Our times are not so hopeless as was the time of Elijah. There have been several more hopeless ages in history than is ours of these modern years, and Jehovah has led his people out of the darkness in marvelous ways.

In every land there are more than seven thousand who have not bowed the knee to Baal. There were never, in any generation, so many true disciples of Christ, both in the churches and out of them; never were there so many who were active in loyal organized service, leading heroic Christian

lives, as there are in these very times. Can't we trust the God of Elijah and get out from under our juniper tree, and go forth in the spirit to do even better work than we have ever done before?

So far as our own churches are concerned, when have we had a year with more revivals and more additions to the churches than we have had this year?

Come on, let us, in the spirit of evangelism, and in faith that the God of Elijah still reigns over his world, go forward all together in loving, co-operative Christian work for the salvation of lost men!

God is still watching over his cause, even if you have found a place under the juniper tree. And he may still want you to adopt new methods of service for him.

Still the Power of God Unto Salvation For some years the country has been shocked over the reports filling the newspapers with the unsavory record of a certain feud-cursed, rum-ridden, murderous town in Illinois, called Herrin. The very name had come to be a stench on account of its criminal record. Men went about armed and ready to shoot one another at sight. Fierce anger raged between clans; miners and police were constantly at swords points; enmities and grudges had existed for years between families, until it seemed that neither militia nor martial law could make the town safe. All the agencies of "law and order" had utterly failed to secure peace and safety in its streets.

But a wonderful transformation has come to Herrin. So unbelievable has been the story of the change that men have visited the place full of doubts, only to go away convinced and to spread the good news abroad. They have found peace and goodwill where war and enmity had prevailed. Hitherto bitter foes had buried the hatchet, forgotten the grudges, and forgiven offenses, and were found heart and hand working and praying in brotherly love; evidently eager to atone for a sinful past by trying to bring men to Christ.

It would seem that the atmosphere of heaven had driven away the very breath of hell, and four words will explain the whole matter, "*Herrin has experienced religion.*"

How did it come about? The good old gospel of Christ and him crucified had been preached in the streets of Herrin, and the

same old miracle had been worked, which is sure to result wherever men receive the Word in sincerity, and repent of their sins. The gospel of Christ is still the power of God unto salvation wherever men yield to its messages of love and grace.

Do you ask, "Who was the preacher—the agent of God—in this wonderful work?" It was only a consecrated, humble layman from Mississippi, a convert of young Gypsy Smith. He found the Savior two or three years ago, and with heart full of the love of God and a longing to save men, he went to Herrin trusting in his Master, and there began what seemed to many like a hopeless job. But under Christ there is no hopeless job for a consecrated gospel preacher. Victory may not always be as complete as in Herrin, but such service can not be lost.

Even in Herrin there may be backsliders. Evil may again gain some footing. There will be something of a reaction from the high revival level to which the preaching has lifted the people. But many of them will never fall back again. The town will never find the old sinful level of other days. It will always be a better place in which to live. After its people have had such a vision of what religion can do for men by awakening brotherly love, they can never go back to the rule of revolvers and shotguns.

The little lay preacher held the secret of true world betterment and of peace and goodwill among men. Since the days of Bethlehem's angel song, the uplift of the world's millions has been coming, coming, age by age; and this gospel is still the power of God unto salvation.

This is God's way for his children to "fight the good fight of faith," rather than by quarrels and controversies and arguings that always drive the Spirit from the hearts of men.

"Consistency, Thou Art a Jewel!" In the midst of an article entitled: "The Word of the Lord Abideth Forever," clipped from the *Pentecostal Herald* and sent for publication in the SABBATH RECORDER, by one of our severest critics, I find these words:

We may rely absolutely upon the words of our Lord Jesus. They have been fulfilled through the centuries; they will continue to be fulfilled. In spite of skeptics, the boast of modern scholars, the great truth remains that whoever cometh to Jesus finds rest for the soul. Jesus Christ has solved the sin problem. He and he alone can

save. Countless multitudes of the most vicious outcasts and sin-ruined souls have come to him and found forgiveness, peace, rest, and eternal life. They have been living witnesses to the fact that Jesus is able to save, and have died with words of praise for the Lord upon their lips.

Our Lord Jesus in his teaching found no fault with any part of the Old Testament. He gave the teachings of Moses, the prophets, and the Psalmist his full endorsement. He quoted Old Testament Scriptures, commented on them, gave their deep spiritual meaning; but always, and everywhere, he placed his endorsement on them as the Word of God. The Old Testament Scriptures will abide; they are a divine revelation; they are harmonious and illuminating. They are not only inspired, but they are inspiring to those who read them, practice their teachings, believe their prophecies, and worship the God who gave them to men.

To the humble, devout Christian, we would say, "Hold on to your Bible." Read it constantly and prayerfully; believe its teachings; bind its promises to your heart; live in harmony with its high standards of life; embrace and trust implicitly in the Christ of the Bible for personal salvation. Give yourselves with joy to his service and all will be well here, and hereafter.

These are, indeed, good words, and they would come with better grace to Seventh Day Baptists if they were the words of one who himself obeys the law which he so highly exalts with nothing but words. My friend who sends them does not seem to realize that the one who wrote them violates every week the central, all important precept of God's holy law, and that if his attention should be called to the fact, he would undoubtedly be as anxious to explain it away as are any of the so-called "skeptics" he denounces so strongly in the other part of that same article.

It might have been well for the critic who sent it to have said to the writer, "Physician, heal thyself," and then to have sought a more consistent writer to furnish him with a reprimand intended for Seventh Day Baptist teachers.

In God's School Some one has said, "Vacant chairs in our homes are part of the furniture in God's school." Most of us know the silent, sad eloquence of a vacant place in our homes. When the sad pathos of the empty chair, or the empty crib, stirs our hearts and fills us with longings for the touch of a vanished hand, or the sound of a voice made silent by death, what a blessing it is that God's angel of comfort comes with messages of love from the spirit land to relieve our hearts and to fill us with hope.

Blessed is the one who can feel the assurance that dear ones have only changed their residence and gone from our home to find a home with Christ in the Father's house, and that an empty chair here means a place filled in the heavenly and eternal home.

Did you ever think that the empty chairs in our homes make a part of the furniture in God's school on earth? In this school, the dear Lord is the superintendent and teacher. It is his purpose to fit us for the place he went to prepare for us in heaven.

Happy is it for us when we realize the truth that life here is only a training-school for the eternal home above, that the Bible is our textbook, and that the Holy Spirit—Christ's other self—is our instructor; for then many dark things here will become clear and many sad mysteries will be satisfactorily explained.

Blessed is the heart that can hear the comforting voice of Jesus, as we look upon relics of loved ones gone, saying, "Be of good comfort, and let me fill the place of loved ones gone, while you stay on earth. I am with you always, and while I am with you, your peace shall never fail. No matter how hard the lessons in my school may be, the trusting, loyal student shall never fail of graduation into the blessed home above."

Thankful for the Man Who Helped Me I have long been thankful that it was my good fortune in a critical time to have President Jonathan Allen for a teacher. I shall never forget how he helped me to understand the harmony between the Bible story of creation and the record written by the hand of God in the rocks and mountains and plains of earth.

Without any attempt to tell how many ages are covered by the one sentence, "In the beginning God created the heavens and the earth," with no effort to describe the *modus operandi* of the creation, in which the world was prepared for the home of the man whom God created in his own image, the Bible story became to me the colossal, grand, condensed statement of creation with Almighty God as the intelligent operating power through untold ages, patiently, painstakingly preparing the earthly home for his children.

The first sentences in the Bible make a graphic revelation of the doings of Jehovah in the ages before man was created—just

the merest *framework* or briefest suggestion regarding the beginnings of which God was the only author. In just a few words thousands of years are covered. The very thought of it is sublime. Moses must have had a vision of it when he said, "Before the mountains were brought forth, or even thou hadst formed the earth and the world, even from everlasting to everlasting (from age to age) thou art God." Or again, "A thousand years in thy sight are but as yesterday when it is past."

Oh! the sublime grandeur of that one phrase, "In the beginning God." It is matched only by the first words of John's Gospel, "In the beginning was the Word." These words were not written merely for history but for promotion of religion. They do not pretend to give historical particulars as to the progress of world making.

God has given man his other book—the book of nature with its wonderful record; and he has endowed his children with minds to study that record and learn through the generations the wonderful ways of God in world making.

The man who sneered at the Bible for "compressing the astronomy of the universe into five words" only showed how ignorant he was regarding the purpose of the Bible. Instead of pretending to be a work on astronomy, the Book of books meant only to show God as the maker of all things in the heavens; and so he said, most impressively, "He made the stars also."

It is difficult to show in one brief editorial all the blessed help that came to me through President Allen's wise and far-seeing counsel. But during all my ministry the harmony between the two Books of Jehovah has been of untold value to me. Properly understood, the truths of the creative week in Genesis and the facts of science, so far as they have been established, are in harmony.

To me every lesson learned from the earth's crust reveals something of the far-reaching forethought of God regarding the needs of his children to be, in the far-away ages. Every coalbed that took ages to grow in vegetation and deposit deep in the earth tells of the age-long, painstaking care of God in providing for human wants. Almost everything in nature's book speaks of God's love and providential care taught in his other Book.

A careful study of the sciences under wise, devout counselors, ought to strengthen faith in the Bible rather than to set men adrift without anchor on a godless sea of unbelief.

Two Causes of Skepticism Both Are to be Regretted In these days of unrest, due to the conflict between two schools of thought, many lovers of the Church are filled with fears for the future of the Christian religion. We are all more or less affected by the evidences of increasing skepticism; and, I trust, all believers are anxious to do what is best and most effectual in order to stay the tide of unbelief and to strengthen the currents of loyal faith in God and his Bible.

If I could only say just the right things to still the troubled waters, and to reassure all hearts that are disturbed over the present outlook, how glad I would be! More than fifty years ago a spirit of unrest, somewhat similar to that which disturbs the church people of today, caused considerable alarm; and many fears were expressed regarding the future hold of the Bible upon the hearts of men. To me the case seems no more distressing today, so far as unbelief is concerned, than it seemed half a century ago. Indeed, the evidences of practical, loyal Christian stewardship are more abundant today than they were during my school days. Never was there a time when so many consecrated Christians were devoting their lives to the Master's service of leading sinful men to truer and nobler living.

I confess to having much concern myself regarding the present outlook. But my fears are quite as great from the persistent clamorings of dogmatic spirits, insisting upon the literal interpretation of Scriptures, as they are from the advanced thoughts of conscientious scholars.

No one doubts that there are real dangers from the theories of many so-called advanced thinkers. Some Christians have lost their anchorage, gone adrift, and find themselves in religious bewilderment by modern criticism. But when one stops to think the matter over, he must see that a far greater number of unbelievers have rejected religion and gone astray over the insistent, dogmatic demands of literalists who unchristianize every one who can not subscribe to every point in their creed!

One of the most pathetic things in history

is the fact that millions are unconsciously starving for soul food, who have been driven into the desert of unbelief by the dogmatic methods of men who insist that every word in the Bible is the word of God, and who feel called upon to fight every one who can not see things in their light.

A Wise and Promising Move for Victory While somewhat distressed over what message to bring our dear churches, that will be helpful in these critical times; and after a day or two of thinking and planning as to the surest way to promote the interests of our Onward Movement upon which so much depends, I opened the *Baptist* for September 26, and saw an article entitled, "The Sacrificial Act of a Great Church."

In this and an enthusiastic article two pages over, I found that, at the urgent request of the denominational Board of Missionary Co-operation, a great church in Los Angeles, Calif., numbering three thousand five hundred members, has granted its pastor a six months' leave of absence to go about among the churches and save the day for the denomination in its proposed missionary work, over which there is much distress from lack of support.

For some time I have noticed that the Baptists, as well as the Presbyterians, are sick and tired of the unprofitable controversy over doctrinal matters between the so-called fundamentalists and modernists; and now in this convention when the saddening reports of failure in mission work had been given until the "revelation" was called "appalling," Pastor J. W. Brougher, of Los Angeles, took the platform and told his people—the delegates to the convention—that if they would stop arguing over modernism and fundamentalism and devote their energies to the work instead of quarreling, the peoples of their churches would gladly give more money. If every extreme modernist, said he, will resign, and every extreme fundamentalist will stop his fighting and get down to business, we will be ready to go. If we can get rid of the extreme fighters, the rest of us can take up the work and make it go!

The applause showed that Mr. Brougher had struck the keynote to the feelings of the great mass of Northern Baptists. Then in a prolonged address, lasting nearly two

hours, with "Play Ball" for his subject, he took the convention by storm; and the demand was so great for him to lead the work, that Dr. Brougher's great church, which under his ministry had given this year some \$188,000 for the Master's work, fell in with the spirit of the movement and granted its pastor the leave of absence requested for so great a work.

I see in the spirit and policy of this movement a most hopeful sign for better days to come.

THE SOUTHWESTERN ASSOCIATION

FUCIA F. RANDOLPH

The thirty-sixth annual session of the Southwestern Association convened with the Gentry, Ark., Church, September 9-13, 1925. The first meeting was held fifth day morning, called to order by the corresponding secretary, Mr. C. C. Van Horn, in the absence of the moderator, Rev. R. J. Severance, and the assistant moderator, Mrs. S. S. Powell. Mrs. C. C. Van Horn was chosen as the presiding officer of the association and directed the various meetings very efficiently. As usual, much of the program was arranged after the arrival of delegates and visitors. There were twelve in attendance besides Gentry people: Missionary Secretary W. L. Burdick; Rev. Walter L. Greene, of Andover, N. Y., representing the Eastern, Central, and Western associations; Mr. and Mrs. C. C. Van Horn and son, Marion; Miss Oda Mitchell, and Walton Plemons, from the Little Prairie Church at Nady, Ark.; Mr. and Mrs. D. S. Allen, Misses Elva Scouten and Fucia F. Randolph, of Fouke, Ark.; and Miss Avis F. Randolph, of Salem, W. Va., on her way to teach in our school at Fouke for the winter.

The opening meeting was largely a service of song and prayer, Miss Elva Scouten leading the singing and Brother Van Horn the devotional service during the course of which he announced the theme of the association, "First Things First." Throughout the meetings the singing was unusually good, under the direction, for the most part, of Mr. C. C. Van Horn. From the very first a devout, worshipful spirit was much in evidence in the thoughtful attention given every speaker, and especially in the sincere and earnest prayers that were so frequently

lifted in thanksgiving to God for his blessings upon us and in pleadings for his presence in, and direction of, all the varied activities in which we are interested.

The afternoon session was opened with a praise service under the leadership of Rev. W. L. Greene, after which Mrs. H. D. Witter very happily welcomed us to Gentry, voicing not only a hearty welcome, but a realization that we are, too, interested in material things and a longing for a deeper appreciation of spiritual needs. Rev. W. L. Greene gave the response, speaking words of appreciation of the generous hospitality of the Gentry Church, which the visitors had already enjoyed. He also spoke from the passage in Paul's letter to the Corinthians, "A door great and effectual is open unto me here at Ephesus, but there are many adversaries," commending Paul's remarkable statesmanship in that he saw and took advantage of every open door that presented itself. There are open doors near us, too, wherever we may locate. May we see them more than the difficulties which may confront us.

Rev. Angeline Allen preached the introductory sermon, taking as her text Matthew 6:33. She discussed the various reasons often given for leaving established homes to seek fairer ones and the fact that what seems so fair is sometimes not what we expect. We may be seeking health or wealth, or we may desire better educational advantages, a very legitimate desire; but each citizen can help better his own town. Good schools are bound to come in growing communities. Again, spiritual reasons may justify moving where lawless elements gain the ascendancy. But there can be no God forsaken community in his world. An individual may be forsaken if his heart is steeled against God, for God never forces himself upon anyone; but surely there is no community without those whose hearts are open to him. In some instances it may be better to move, but one can do much for the Lord and for others anywhere. Full of helpful thoughts is "The Land of Beginning Again" by Louisa Fletcher:

"I wish that there were some wonderful place
Called the Land of Beginning Again,
Where all our mistakes and all our heartaches
And all of our poor selfish grief
Could be dropped like a shabby old coat at the door,
And never be put on again.

"I wish we could come on it all unaware,
Like the hunter who finds a lost trail;
And I wish that the one whom our blindness had
done

The greatest injustice of all,
Could be at the gates, like an old friend that
waits
For the comrade he's gladdest to hail.

"We would find all the things we intended to do
But forgot, and remembered too late,
Little praises unspoken, little promises broken
And all of the thousand and one
Little duties neglected that might have perfected
The day for one less fortunate."

But much more cheerful is the song, "Brighten the Corner Where You Are," and we can all do that. Every Seventh Day Baptist should be a missionary. The Lord hath called you for such a time as this.

In the evening meeting we listened to messages from the churches reporting good spiritual and financial conditions, and to a talk by Mr. Van Horn on "What It Means to Be a Christian," reading Romans 12. Before bringing us his message Brother Van Horn had the Little Prairie trio, consisting of himself, his son, and Miss Oda Mitchell, assisted by Miss Scouten, of Fouke, sing "Reflect the Christ." The music of this group of singers was very helpful throughout the association. Brother Van Horn spoke in part: Scores shake the preacher's hand, are baptized, and go their own way. That isn't all there is to being a Christian. Being a Christian is so living that people in your presence want to be good. The world knows a shoddy Christian. We want to so live that our lives will tell for Christ. "Train a child in the way he should go and when he is old he will not depart from it." Teach the children to pray. We need more parents who will do this. We should work just as hard to keep a person in the Way as to win him to Christ. How many backsliders would be saved if we would only speak a word or lend a hand! How easy it is for us to want our own way; but what we need is team work. We must be willing to give up sometimes. Pulling together we can do anything we wish, and the work will go right on. We need confidence in each other and in God. What we need God will see that we have if we trust him. That is what it takes to be a Christian.

The trio sang very appropriately, "Ask and It Shall Be Given You," at the close of Mr. Van Horn's sermon, we might well

say, but "talk" he insisted we must call it. Everyone is interested in the weather, and just now I'll take time to tell you that we had variety in that, too, while we were at Gentry. A delightful shower the first afternoon cooled the overheated air somewhat and the continued rain of the night was very welcome. Sixth day was comfortably cool. Sabbath day Secretary Burdick made fun of Avis and myself for wearing our coats; but he wore his overcoat, too, the next morning on our way to the fellowship breakfast.

Sixth day morning was taken up largely with items of business till time for Secretary Burdick to address us, when he reviewed the advance steps of the past year, and gave us glimpses of plans for the coming year. As one listens to Secretary Burdick, he is deeply impressed with the open doors and opportunities before us as a people. Would that there were means and workers to answer every call!

In the afternoon Brother Greene brought cheering messages from the other associations. Following this, Echoes of Conference were given by Miss Fucia F. Randolph and Brother Burdick, after which Rev. Walter L. Greene read Ephesians 4:1-16, and preached on the "Two-fold Commission of Christ," from which I gathered the following: Emphasis upon the teaching phase does not minimize the necessity for preaching. The fact that one marriage out of seven culminates in divorce may be the result of the "let-down" in home standards. In the increase of crime, irreverence, and lawlessness we see things that challenge our attention to moral and spiritual education. And this is becoming a concern not alone of spiritual leaders but of political as well. Men like Lincoln, Roosevelt, Wilson, and Coolidge have all recognized the value of religion and the work of the Church—and business does, too. Twenty to thirty hours represent the time given at best in a year to religious instruction, and this is very little in comparison with the time given to other things. Bible illiteracy and kindred conditions should not surprise us, but present a challenge to each one. It is upon the childhood and the youth of today that our institutions of tomorrow depend. We can and should more fully see that Christian teachers are placed in our schools. The character element as well as the scholastic

element in preparation should be considered. We need to be concerned with the things taught and with courses of study, but we ought to see that in the results of years of training in Bible school there are immense possibilities. The Daily Vacation Bible Schools are rightly becoming a means of evangelism. To be a Christian is to know and to do the things of Christ, and this is our business.

Again Secretary Burdick spoke to us on missions and closed with the thought that unless we prove faithful God will cast us off; but if Seventh Day Baptists stand true and faithful, God will use us to bless all the world. God is calling every one of us to have a part in his work.

Each session of the association was opened with praise and devotional services, and after this part of the meeting at the beginning of the Sabbath, Rev. William L. Burdick preached to us from Jeremiah 31:3: Multitudes look upon God as against them, others think him indifferent to man's welfare, and a third class look upon God as loving them. The last attitude is the teaching of our text and the constant message of the Bible. The manifestations of God's love are many. God's love is manifested in his giving us our being. Few things are more precious than physical life, the lowest form of life. So precious is life that very few come to death's door without the wish to live. God's love is revealed in endowing us as he has. Can you think of any more beautiful or useful thing than the human form? None of us has an ideal form; sin has been in the world. May we not hope that by ages of righteous living the ideal human may be attained? Angels are pictured in human form, for man can conceive of nothing more beautiful. God has endowed man with an intellect, but even bigger is the spiritual life. Had not God loved us he would not have bestowed upon us so many manifestations of his great love. In the face of such love what is our duty? God is calling us to higher ground. Days are fast passing. What we do we must do quickly. Let us consecrate our all to him.

Following the sermon Brother Burdick led us in an earnest, thoughtful testimony meeting that was a source of help and strength to all present.

Sabbath morning Mrs. Allen preached again, from Nehemiah 2:20, and 4:6,

speaking of the power of prayer as illustrated in the life of Nehemiah, cupbearer to the king, who prayed much as he thought of the conditions of Israel, and in time had the opportunity to speak to the king of what was on his heart. God was with Nehemiah and the king granted more than he had dared hope for as he sent him back to Jerusalem. We can see him at midnight among the ruins of Jerusalem as he sought to find what was best to do. In spite of opposition and ridicule he led the people to rebuild the walls of the city. We, too, if we have a mind to work, can build wonderfully for him here. We are laborers together with God, who will prosper us. Let us have more hope, let us get the vision. If every Christian would win one to Christ each year, the world would be saved within ten years.

The Sabbath school was conducted by Mrs. Myrtle Ricketts, the superintendent. After the study of the lesson Rev. W. L. Greene gave some very helpful thoughts on it. "To know the things of Christ and to do the things of Christ—that is to be a Christian. Christ is of no value as a standard if we do nothing about it."

The afternoon service, the young people's hour, will be reported separately for the Young People's Page of the RECORDER.

In the evening service Rev. W. L. Greene preached on "The Unconquered Land," text, Joshua 13:1, saying in substance: After years of successful conquest there remained much land yet to be possessed even at the close of Joshua's long life. As we think of the achievements of science, of inventions, and of the things we have learned of our world and of the worlds beyond it we may marvel at these things, but much yet remains to be done. Much land remains to be possessed. In the realm of morals and religion is this especially true. There are many phases of this unpossessed land. Lack of faith and courage to go forward leads us merely to look over into this land. Tendencies of our human nature hold us down. Physical instincts go uncontrolled because of lack of self mastery. Much land remains to be possessed by every one of us in the realm of personal character. In the realm of human relations there are the problems of community and political life of business and race relations. Is the solution by principles of force? Few problems are solved by might. But the principles of love and brotherhood and service are to be used to gain the desired land. We ought not to be satisfied with a little corner when we might be on the heights and possess the stronghold. May we do what we can to bring in God's kingdom.

The last day of the association began with a wonderful fellowship breakfast, which will be reported elsewhere. In the morning session various business matters were disposed of. The next session will be held at the Little Prairie Church at such time as the Executive Committee may deem best. Our letter of greetings to sister associations was adopted and Rev. W. L. Greene was asked to represent us at the Northwestern and Western associations, and Rev. W. L. Burdick at the Eastern, Central, and South-eastern association. Our most hearty vote of thanks was extended to the Gentry Church for their kindly hospitality. Most of the guests were entertained in their homes, but arrangements had been made for us all to have dinners and suppers at the Twiggs Hotel. This not only made it possible for Gentry people to be more faithful in attendance at services but helped the visitors to become better acquainted with each other as we gathered twice a day as one family about the long table.

The officers of the association for next year are: moderator, C. C. Van Horn; assistant moderator, Mrs. Verney A. Wilson; corresponding secretary, Rev. Mrs. Angeline Allen; recording secretary, Miss Fucia Fitz Randolph; and treasurer, Mrs. R. J. Mills.

Rev. W. L. Burdick brought us the message of the morning. Text: Revelations 3: 8, 11. The open door is Christian missions. We should have the passion, not only to get men to begin the Christian life, but to help one another. We must teach not English or doctrines, but Christ. The world's crisis is on, so is that of Christianity. The door is open to enter. All things are changing. We ourselves are not alike any two days. We can't stand still. Christ is the only thing that can transform a life. Education can't save the world. If we would save the world we must complete the work of Christian missions to the uttermost parts of the world. Seventh Day Baptists have been assigned a sector of the battle line. We can't fail. Are we leading them straight?

(Continued on page 465)

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

October 24, Semi-annual Meeting of the Brookfield Churches at West Edmeston, N. Y.

October 30-November 1, Yearly Meeting of the New Jersey, New York City, and Berlin Churches at Berlin, N. Y.

STATEMENT ONWARD MOVEMENT TREASURER, SEPTEMBER, 1925

<i>Receipts</i>	
Albion	\$ 10.00
Alfred, First	101.63
Alfred, Second	337.50
Berlin	25.00
Brookfield, First	30.25
Dodge Center	21.00
Friendship	38.50
Gentry	7.00
Hebron, Second	10.00
Hopkinton, Second	6.66
Little Prairie	11.00
Milton	186.16
New York	146.75
Pawcatuck	225.00
Plainfield	125.45
Rockville	30.00
Salem	35.00
Syracuse	3.50
Waterford	111.50
Dr. Grace I. Crandall	80.00
Mrs. Wm. Daugherty	10.00
	\$1,251.90

<i>Special:</i>	
<i>Missionary Society:</i>	
Milton	\$34.00
Detroit	10.00
Second Alfred (Foreign Missions)	20.00
First Brookfield (Miss Burdick)	10.00
	\$ 74.00
<i>Education Society:</i>	
First Alfred (Seminary)	1.00
<i>Tract Society:</i>	
First Alfred	\$ 3.00
Detroit	10.00
	13.00
<i>Denominational Building:</i>	
First Alfred	7.00
<i>Sabbath School Board:</i>	
First Alfred	1.50
<i>Young People's Board:</i>	
Detroit	7.00

<i>All except Young People's Board, Sabbath School Board, Woman's Board:</i>	
Shiloh	76.24
Total Special	\$179.74
Total Receipts	1,251.90
Balance, September 1	57.62
	\$1,489.26

<i>Disbursements</i>	
Sabbath School Board	\$ 95.10
Young People's Board	64.20
Woman's Board	111.80
Historical Society	13.96
Education Society	42.88
Missionary Society	576.40
Tract Society	230.71
Scholarships and Fellowships	27.91
Ministerial Relief	111.65
General Conference	138.54
Contingent Fund	59.59
Denominational building	7.00
Balance	9.52
	\$1,489.26

HAROLD R. CRANDALL,
Treasurer.

3681 Broadway, New York City,
October 1, 1925.

EXTRACTS FROM BROTHER VELTHUYSEN'S REPORT TO GENERAL CONFERENCE

MY DEAR BROTHER SHAW:

Will you kindly excuse me for keeping you waiting so long for the statistical data? I wanted to add a letter just as I did last year for the Conference, but I could not find a quiet opportunity for it. I have been handicapped to a high degree during the last year because I missed the necessary help. When last year I wrote you my report to the Conference my daughter Jacoba was here; she was excellent help. You know she was married in February, last, to Mr. Zylstra and lives at Overschie near Rotterdam. She and her husband are faithfully helping me in the editorship and management of the *Boodschapper*, but in the other activities for general church work I was without help.

I am sorry I can not report an increase in the Haarlem Church. A faithful sister who was held in high esteem by all, Maria Andrea Asmussen, died April 28, 1925, at Apeldoorn, at the age of sixty-nine years. She was one of the statutory members of our Haarlem Church, baptized when she was a girl of sixteen. She was a woman of real

Christian character and had a wholesome influence in every respect.

Another member of the old guard, Brother Monjé, died at the age of seventy-eight years on May 30, at Breskens. He also was a faithful witness for our principles as Seventh Day Baptists in those regions. Brother Spaan assisted at his funeral. Many people were gathered at his burial.

There are rejoicing signs of new spiritual life in our small Seventh Day Baptist group at Breskens, especially among the young. A good woman, mother of a large family, desires very much to be baptized and join our church, but her husband is very much against it. She faithfully keeps the Sabbath and attends the meetings of our people as much as possible.

We regret very much the eldest son of Brother Van Houte, the leader of our people at Breskens, who came to Amsterdam to apply for an appointment as policeman, left the Sabbath and was dismissed for that reason. Two old members of the church, Brother and Sister Van der Schaaff, went to live in Leeuwarden; so they do not longer appear in the list of members of the Haarlem Church. They immediately joined the Seventh Day Baptist Church there. This is to explain the decrease in numbers of the Haarlem Church last year.

The increase concerns the baptism of a sister, a married woman at Ede, who has been convinced of the truth of Sabbath and baptism according to the Scriptures for several years.

As to the financial statistics, they only refer to those gifts that were handed to Deacon Spaan. Not mentioned is an advance of f1100 to pay for the restoration of our chapel at Haarlem; f500 guilders of this amount were granted; we very much hope the rest will be granted in the course of next year.

As to the general condition of the church at Haarlem and Amsterdam, I may properly refer to my letter of last year. The mother church keeps her old character and there is a harmonious spirit among the few members. We enjoy there very blessed Sabbath days where we all are strengthened to our calling, but we never see any stranger in our meetings and there are no families with children, so the future does not look very hopeful at Haarlem.

At Amsterdam the condition is better

from the latter point of view; there are three families with children at Amsterdam. The fathers, however, of two of these families are socialists; they do not allow their children to miss school on the Sabbath; but for the rest they are kindly disposed toward their wives and our people. They allow their children to attend our Sabbath school in the afternoon. Of the elder children two have been baptized and take a lively interest in the church.

Because of the great distances we have only one general meeting on Sabbath morning at Amsterdam, the first hour Sabbath school, afterwards a sermon. (At Haarlem three: prayer meeting, sermon, and Sabbath school, at evening, morning, and afternoon.) For the children we have a special Sabbath school in two classes in the afternoon at my home at Amsterdam.

THE WORK IN JAVA

The principal events of the history of the Haarlem Church last year concern the work in Java. You know this mission work originated in the Haarlem Church, and European Seventh Day Baptists there are members of the Haarlem Church. You know all about the sending out of Sister Helen Stuit, a young member of our church, a diplomated nurse, who was willing to devote her life to care for the feeble-minded at Temangoeng. The intention was that she should take care of this work with the help of Sister Graafstal and Paula Dellen, in order to enable Brother and Sister Vizjak to go to Pangoengsen. The native Christians there love and respect Brother Vizjak and desired very much that he would come and be their pastor.

There arose, however, a disagreement between Cornelia Slagter and Mr. and Mrs. Vizjak about the management of the colony. To our great disappointment this disagreement lasted several months and caused a great deal of misunderstanding; but, in answer to our prayers, at a conference held in April, last, they were perfectly reconciled. Cornelia Slagter agreed to be chief manager in all material matters, Mr. Vizjak in matters of a spiritual character. He has already moved to Pangoengsen; Mrs. Vizjak is still at Temangoeng. She is very weak and ill at present. A house is being built for Brother and Sister Vizjak at Pangoengsen at the cost of about f1200 (\$500). Of course, there are many new financial and

other needs for the work at Pangoengsen now, for the cost of this house and their support, but they are perfectly convinced, and all our people with them, that we ought to go on, trusting the Lord will provide.

Surely this is the Lord's doing; and it is marvelous in our eyes that so small a people as we Seventh Day Baptists in Holland and Java should see two such remarkable doors opened to us for mission and philanthropic work among the native population and among the Europeans.

At Temangoeng there is a real revival among the European Christians, the Graafstal family being in the center of it.

Still, the need of our mission work in Java is urgent. Mrs. Vizjak is of a very frail constitution and can not live on the common food of the colony. As treasurer of the Association for the Feeble-minded Brother Graafstal was able to remit 100 guilders (\$40) a month to Mr. and Mrs. Vizjak, above board and housing when they were at Temangoeng. But Pangoengsen is poor. The few gifts we receive are more than needed to care for the poor and to repair the houses and for so many other cases where help is required.

Brother Vizjak writes in a letter dated April 18: "We entrust everything to the Lord. We have his Word, 'Be careful for nothing.'"

Brother Vizjak tells about the baptism of eight natives; ten wanted to follow the Lord Jesus and to join the church, but the native elders judged delay needful for two of them, because there was something in their behavior that they first ought to amend. Brother Vizjak closes his letter with the urgent request to all brethren and sisters in Holland and elsewhere to remember them in their prayers. They feel their powerlessness to penetrate the darkness of heathenism and Mohammedanism; but they trust in the Lord's almighty power to grant them the victory. He writes: "There is another noble mission to fulfill. When you can not go yourself into the mission field, relieve by faithful prayer and help the burdens of those who are surrounded by the powers of darkness." Brother Graafstal's eldest son just passed his final examination at the lyceum at Magelang. He was the first of all, and the directors urged him to continue his studies at the university and they would arrange for a scholarship. He declined to

accept this, for he preferred to help his father in his business (dairy and vanilla plantation). At present he is performing his military service. He was the first in Java to ask exemption from military service on the Sabbath. His request was declined, but his father did not acquiesce, and so this matter is laid before the highest authority, the governor-general himself.

Peter Graafstal is a young Christian of a quiet, truly pious character. May the Lord preserve him his childlike faith. We expect good things from him for the future of our cause in Java, and from his brother and two sisters as well. They all walk in the footsteps of their parents.

There were two baptisms last year at Leeuwarden—a young man, a teacher, who had kept the Sabbath already for some time, and a young married woman who embraced the Sabbath recently. They hold their meetings in part of his workshop, arranged for that purpose, on the Sabbath. He is a very good friend of our people and a man well known in those parts of our country for his honesty and Christian principles in business.

The Rotterdam Church is engaged now in preparing for our National Conference which will be held 14-16, August, next, in the little chapel once granted to the Rotterdam Church by old Mr. Ouwerkerk, and afterwards sold again to him. We rejoice very much in this hospitality of the Rotterdam Church. It is in a better condition than it has been for several years.

May the Holy Spirit guide us in all our meetings and deliberations at our conference. Several questions important for the character and the future of our cause will be discussed there. Our conference in Holland will just be finished when yours in Salem begins. We hope to remember you in our prayers. May the last half of August be a time of rich blessing for our whole denomination in all its branches, to the glory of our God and Savior. Before long, at any rate soon after our conference, I hope to write an article for the SABBATH RECORDER on the work in Holland and Java.

With kind, fraternal greetings,

Very truly yours in Christ,

G. VELTHUYSEN, JR.

How many threadbare souls are to be found under silken cloaks and gowns!—
Thomas Brooks.

MISSIONS

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

TWENTIETH CENTURY MISSIONARY MOTIVES

(Address by Secretary Burdick at Conference, August, 1925.)

The eternal God and Father is the greatest factor in the universe. He made all, rules and overrules all, is omnipotent, omnipresent, omniscient, holy, majestic, and glorious, from everlasting to everlasting.

Religion has to do with man's relation to God, and it includes everything else—man's relation to himself and his relation to all men, as well as to God and his creation, animate and inanimate.

Therefore, religion or the lack of religion is the greatest factor in man's life. Religion or the lack thereof makes or unmakes the man. Religion or the lack of religion is the greatest thing in the home, making or unmaking the home. Religion or the lack of religion makes or breaks the Church, the State, and the world. If the religion of a church is of the soup-kitchen kind, it is pretty badly broken. If the religion of the State is of the graft, office-seeking and law-defying kind, it is worse than broken.

There have been and still are religions many, but there are three which are called universal religions because they are appealing to all men to become their devotees; these three are Buddhism, Mohammedanism, and Christianity. There are millions of people being influenced by other systems, but some of these are little if anything more than systems of philosophy or ethics and are not to be classed today with these three; and there are systems, such as Judaism, Pariseism and Hinduism, which are real religious systems, but from their nature and the circumstances surrounding them, are not to be ranked as universal religions.

We are assembled here today from every quarter of the United States and far away China, the professed devotees of the Christian religion and in the interest of its propagation throughout the world. This is another way of saying that we are assembled as the heralds of Christian missions. We

are a part of over five hundred million people professed to be engaged in the same colossal task. In this country alone we have over two hundred thousand Christian ministers and about two hundred forty thousand churches, all supposed to be engaged in the task to which God, the Father, put his hand when he sent his only begotten Son to earth. These churches are raising over five hundred million dollars annually and are sending out eighteen thousand missionaries at an annual expense of over forty-five million dollars. These seem to be large figures, at first thought, but they represent only a pittance of what might be used. Every Christian denomination is having calls which demand many more missionaries and a vast increase in expenditures. Hon. George Foster Peabody voiced the appeal of the day when he called upon the Episcopal Church to increase its annual missionary budget from four million five hundred thousand to forty million.

Here many questions are asked: "What is it all about?" "Does it pay?" "Is it worth while?" "What is the motive back of all this expenditure in treasure and men?" It is this last question I would discuss a bit.

When we get at the heart of Christian missions, we will find that the motive does not differ from the fundamental motive of Christianity in general.

I. To bring Christ and Christ's transformation to all men of all nations and peoples.

To see clearly the impelling force, or motive, back of Christian missions we must find their supreme object. The object is the end sought; the motive is the force impelling one to see a given end.

One hundred years past the object that was pushed to the front in Christian appeals, whether missionary or otherwise, was to save men from burning in a lake of fire forever and ever. Missions do save men from the fire that is not quenched and the worm that gnaws forever, but these things are not put to the front either in foreign fields or the homeland now.

There are those who seem to think that education is about the only thing worth working for in missionary endeavor. A man who sat at my table on the steamship *Voltaire* returning from South America last spring said that in his mind it was folly to do more than try to educate the heathen.

He had traveled extensively in India, China, and South America and thought he knew; but a beer-soaked globe-trotter is no better judge regarding missions than a Christless and semi-Godless intellectual. Education has a large place in missions, but it is not their purpose. Education, at best, makes the saint better and the scoundrel worse; and whether, as commonly defined, it is good or bad depends upon the material educated.

Others have talked that the great object of Christian missions is to bring to all men the good things we enjoy. Missions will do this every time, but we have not reached the heart of the problem.

Much is said in connection with missions about giving the heathen our civilization. There are many good things in our civilization and there are many others from which the heathen themselves may well pray to be delivered; and as to molding the East after the West, such a thing is impossible. Christianity is capable of adopting itself to any clime and any people, but it is folly to try to make the Orient like the Occident.

What then is the supreme object? Let Christ answer. In the great commission, after declaring all power had been given unto him in heaven and in earth, he commanded that his followers do something, namely, make disciples of all nations. They are to make men disciples of whom? Not of Moses, John, or Peter; not of Mrs. Eddy, Mrs. White, or Joseph Smith; not of Main, Davis, or Burdick; but of himself. The supreme object of missions, then, is to make men into disciples of Christ. But what is it to be his disciple? Let him answer: "If any man would come after me, let him deny himself, take up his cross and follow me." To be a disciple, therefore, is to do, or try one's best to do, as Christ would do, or let him have his way with one completely.

Dr. Stanley Jones, one of the leading missionaries in India, said in my hearing last winter that when he began his work in India, he tried to teach the people everything from Moses to Revelation. He got nowhere. The Indian minds pitted their dialectics against his, and it was a hopeless case. Then he shortened his line of battle to just one thing, namely, he told them of Christ and tried to get them to let him have his way with them, to think Christ's thoughts, feel his emotions, will his purpose, and say his words. Like Paul he "deter-

mined to know nothing among them save Christ and him crucified."

The result was twofold. In the first place, men could not resist this appeal when it was faithfully made, backed by a Christlike life; multitudes yielded. The second result was men were transformed. Men found, as they always have, that they could not let Christ have his way with them without being transformed. Let a Godless man, a backslider, or a hypocrite—the most hopeless of all—try his best for six weeks to live as Christ would have him, and his life will be changed and he will have an experience he can never forget. The longer he tries it, the greater the transformation; and if a man follows it to the ultimate end, he is completely transformed into the image of Christ, having been "changed from glory unto glory into the same image." Tolstoy was a notable example of this. He belonged to the nobility, and till after he was fifty led a life of sin and shame. Being dissatisfied with everything and becoming desperate, he decided as a last resort to try living as he thought Christ would. He even went so far as to eat the food and wear the clothes he supposed Christ would. Though he did not ask his wife and children to live as did the peasants in Christ's day in Judea and Galilee, he did himself. As all the world knows, he was transformed and became the transformer of other men, till men flocked to him from all over the world and some thought him a second Messiah, so great was his influence.

Thus it always is, has been, and will be. Millions of people living now, as well as many more that have lived in other days, can testify to the transforming power of trying the best they can to live the Christ life. Millions more would experience the same blessed transformation if they would yield completely to Christ. Beyond a doubt multitudes are deceiving themselves by pretending to make a complete surrender.

I am not saying that the transforming power is in letting Christ have his way, or in anything that we can do; the power is in Christ himself, but the yielding is what we must do in order that Christ may work in us to transformation and redemption. A mysterious power has been working in that dahlia, but some one had to do certain things or it never would have been what it is; we must yield to the divine Christ or his trans-

forming and redeeming power will not work in us.

Now I stand here in this presence and in Christ's name say that the supreme purpose of Christian missions is to bring the living Christ to men that they may experience his transformation and then go out and become the transformers of others through Christ, till all lives, all families, all churches, all institutions and peoples are transformed.

One of the principal motives which are impelling Christ's followers to push Christian missions in these days is the desire to bring Christ and his transforming power to all men and all institutions. We may say it is love of men. If a disciple loves his fellow men, he can not well help pushing missions and dedicating his all to them.

In January, 1642, during the struggle between the Long Parliament and Charles I, (one of the great struggles in which our liberties were fashioned) the latter determined to arrest certain members of the House of Commons who were objectionable to him. Once in his hands, their lives would have been worth no more to him than so many dogs. Accordingly, he sent to the House and demanded the members. The speaker of the House, falling back on the ancient privilege which gave that body jurisdiction over its own members and forbade their arrest without its consent, refused to allow the arrest of these members. The day following the refusal the king determined to force their arrest and went in person, accompanied by soldiers. Having placed soldiers to guard the doors, he entered and went up to Speaker Lenthall, and naming the members he wanted to arrest, demanded, "Mr. Speaker, do you espy these persons in the house?" It was a tense moment. Men's lives were at stake, and the speaker's life, also, if he refused to give them up. Lenthall falling, in customary fashion, on his knees before the king, said, "I am the speaker of this house, and being such, I have neither eyes to see nor tongue to speak save as this house shall command: and I humbly beg your majesty's pardon if this is the only answer I can give your majesty." The king returned without effecting his purpose. It was Lenthall's passion to save his fellow men and help humanity that impelled him to do this brave and daring deed. It is this same passion in the hearts of Christ's followers today that is compelling them to push

Christian missions around the whole world; and if we have any of this yearning of soul we, too, will do all we can.

II. Another motive in Christian missions is the desire to co-operate with God in that which he has undertaken for men.

We have been showing that the supreme object of missions is to bring Christ and his transformation to all men. This is the task that God, the Father, has set before himself. Christ was speaking for God when he said, "Go make disciples." It is immaterial whether we say co-operate with God or co-operate with Christ, the revelation and personation of God; they are one; it is the same. The fact stands out throughout the New Testament and throughout nearly two thousand years of history that God purposes to bring Christ and his transforming and redeeming power to all men. Stated in the language of Isaiah regarding a move of vastly lesser importance it is, "This is the purpose that is purposed upon the whole earth, and this is the hand that is stretched out to all nations. For the Lord of hosts hath purposed and who shall disannull it; and his hand is stretched out and who shall turn it back."

Now back of the great Christian missionary movement is the impulse to co-operate with God in his undertaking to make disciples of all nations, and back of the anti-missionary spirit is the impulse not to co-operate with him, the impulse to hinder him. The missionary or anti-missionary proposition resolves itself into the question of cooperation or refusal to co-operate with God.

Shall mortal man refuse to co-operate with God? Shall any church or denomination calling itself Christian refuse or neglect to co-operate? If I am your servant and am loyal to you, I will co-operate with you. I will not be forever holding back and pulling off and saying, "I do not believe in doing things this way," and opposing and hindering you.

Why did God give you your being, your strength, education, culture? It was that you might use them in aiding him in his colossal task of bringing Christ to all men and all men to Christ and his transformation.

After the battle of Waterloo and the decision that Napoleon should be exiled, he was taken one night, placed on board a steamer under guard and started for St. Helena.

The officers of the ship were surprised early next morning to see Napoleon come up on deck. He looked about him and wistfully inquired if the shore he saw in the distance was France. When told that it was, he went to the aft of the vessel, seated himself with his face toward shore and gazed steadily to the fast receding homeland. There he sat as the hours rolled by; and those about him, realizing what it meant to him, became awed and left him to himself. About noon-day the last vantage of France disappeared; and Napoleon, turning and rising slowly, with a face ashen like death, staggered to his feet. His officers sprang to his side to keep him from falling, aided him to his stateroom and to oblivion. He had had his opportunity to co-operate with God, but in his extreme selfishness he failed to do it and used the things of God for himself. Now is our opportunity to co-operate with God in the great missionary enterprise; and if we consume life, endowment, culture, and property on ourselves, we are making the same mistake Napoleon did, and we too will go out in disappointment, exile, and oblivion, away from home and away from God; but if we will devote our all to him and this task dearest to his heart, we may have part in the glorious consummation and coronation of his Son, our Savior, King of the universe.

III. There is another motive back of Christian missions that must be pressed to the front more and more. It is the one that grows out of the modern situation. Everything is constantly changing in this world. Things have been changing fast in the last fifty years, very fast the last twenty years, and tremendously fast the last decade.

These changes have brought us to the decisive hour of Christian missions and the decisive hour of modern civilization. The hour is at hand when it is going to be decided whether Christianity is to become triumphant, or is to take a second place and be set back many thousand years, it may be. There has come to be on the part of many, and should be on the part of all, an intense impulse to meet the crisis.

Look at the situation a moment. All the world has become one. Within the memory of those now living it took six, eight, or twelve months to make a trip around the world; it has now been made in thirty-eight days. I frequently receive letters from China in less than three weeks. The oceans

once separated races, nations, and continents; now with fast flying steamships and ocean cables they unite them into one bundle.

Christian missions have awakened the heathen nations, some of whom have been sleeping thousands of years; and now they are demanding and getting modern education. So fast are the heathen nations advancing in education that it is difficult for mission schools to keep pace with schools supported by the heathen governments. Only last spring the missionary secretaries were summoned to a meeting in New York; and the call said, "Educational matters have changed so much in the last year that it seems necessary that we have a conference without delay." Newspapers were almost a thing unknown in the Orient a generation past; now there are thousands of them. In a few hours after President Wilson issued his fourteen statements, the document was being discussed in the huts of India, the rice fields of China, and the jungles of Africa, carried to remote corners of the earth by cable and newspaper, and repeated from one to another.

The natural resources are being developed, modern industrial plants are springing up, and the natives are already demanding fair treatment and a fair share of the profits. The people of China, India, and Africa are demanding freedom, self-government, and the expulsion of the foreigner.

For the first time in the history of the world, all nations that dwell upon the face of the earth are bound together in one bundle and the destiny of one nation or race is bound up in that of every other nation. We may not like to think of it this way, but it is true, and we should face the situation like men, Christian men.

There are two things in particular that should be noticed in connection with this situation. The first is that because the heathen nations with their teeming millions are in a state of transition, a formative state, we must now give them Christ and redemption through Christ or they will settle down in, and become fixed in, the heathen faiths; and the opportunity of giving them Christ will be lost, set back for thousands of years. They are plastic now; thousands of them accept Christ intellectually, and we must complete the work before the missionaries of other faiths, particularly of Buddhism and Mohammedanism, win them and they

settle down into their intellectual and spiritual darkness and physical, moral, and social ruin.

Mohammedans and Buddhists are pressing the claims of their religions upon the heathen nations and fighting the Christian religion even to the extent of scattering books against it. They are pressing their work of propaganda in England and the United States even. They have adopted the methods of Christian missionaries and are sending out their missionaries, have their theological seminaries, schools like our Bible schools, young men's and young women's associations corresponding to our Christian associations, and hymns to take the place of our Christian hymns. Mohammedans are making more disciples in Africa than are Christians. Out of a population of 185,000,000 in Africa they have 59,000,000, while Christians do not number over 10,000,000 counting whites and blacks, Protestants and Catholics. It is a battle to see whether Africa will be won for Christ or Mohammed.

Some one says, "Will not Christianity triumph?" Not in centuries and maybe not for thousands of years unless Christian people rise and use the trophies of the Cross to carry Christ and his transformation to these people and continue till the leaven has leavened the whole lump. The Jews thought God would put up with their backslidings, unfaithfulness, and not let his chosen people fail; but they went into captivity never to regain their freedom, and now are the off-scourings of the earth. If Christian people in the crisis of these days are unfaithful, selfish, and at ease, the good God will reject them in the same way. God has given us much and he has suffered much with our selfishness and pretending, but he will not stand it forever.

Now is our opportunity, the greatest in the history of the world; and in the hearts of many there is an intense impulse to be true and plant Christ's banner on every foot of this earth that once drank his blood.

The other point growing out of the changed and still changing conditions in the world which should stir us is the fact that the decisive hour of our civilization is at hand as well as the decisive hour of Christian missions. We have been awaking the heathen nations, giving them education and the power that it brings; we have been

teaching them to develop their natural resources. Now, unless we complete the work by giving them Christ to transform their lives and teach them the brotherhood of all men, they will destroy all that has been accomplished through the last two thousand years and fling the world into a hell of woe of which anything in past history is only a faint glimmer. A man is ten-fold more the child of the devil if he has education, position, and wealth without Christ than he would be if he did not have these. The emperor of Germany and his advisers are an illustration of what education, wealth, and position, with Godless hearts and souls dead to the impulse of brotherly love will do. If you are going to arouse a sleeping tiger and turn him loose among people, you must first pull his teeth and cut off close all his claws. We are awaking two-thirds of the population of the world with nine-tenths its resources, and we must make them safe to all the world in all time, which means we must thoroughly Christianize them.

Yes, the decisive hour of Christian missions and our civilization is at hand. What are we going to do about it? We have been assigned a part of the great battle line. Are we going to be faithful? If we are, we must push our mission ahead with leaps and bounds.

Last Sunday in Philadelphia I was told that Sousa and his band were to play that afternoon in Willow Grove Park. "Sousa and his band at Willow Grove Park?" "Yes." "I must go, for it has been nearly thirty-three years since I have seen him or heard his band." To the park twenty miles away we go, and are told that the concert will not begin for forty minutes. We find our place, sit down and wait. Soon the band began to gather in the pavilion. "Is Sousa there?" "No." We wait. "There, some one is handing out the music. Is that Sousa? Have thirty-three years changed him so I do not recognize him?" "That man is not Sousa." Everything is ready; thousands of people had assembled. Every member of the band is in his place with his instrument in his hand; and now it is the exact minute the concert is scheduled to begin. At the appointed moment a door at the side of the spacious platform opens and Sousa steps out, dressed in a black suit trimmed in gold braid, wearing white gloves and a high collar. He walks swiftly to the desk of music

in front of the band, takes the baton, and as he lifts it, every instrument goes in place for instant action; he makes a second motion with the baton, and without one word having been spoken the great world-renowned band is playing its finest music. The decisive moment had come; every one was in his place, doing his part without a question and without hesitation. All had been prepared for that moment.

For two thousand years Christ has been preparing for the hour which we now behold—the decisive hour of Christian missions—and we and all Christian people must go forward. We must move as did Sousa's band, without hesitation, questionings and fumbling! We must act now!

THE MISSIONARY SOCIETY AN INCORPORATE BODY IN BRITISH GUIANA

Yesterday, October 5, a cablegram came from Georgetown, British Guiana, S. A., saying, "Bill operative," and signed "Browne." This is glad news to all interested in our mission in that country, for it means that the bill incorporating the Missionary Society has gone into effect and that these puzzling legal questions are now settled.

THE SOUTHWESTERN ASSOCIATION

(Continued from page 456)

The above are only a few thoughts from this strong appeal for world-wide missions.

The woman's hour in the afternoon, which will be reported by another, was followed by an address by Rev. W. L. Greene on "The Efficient Sabbath School." Some thoughts I gleaned are: The efficient school must have definite objectives—a knowledge of the Bible and religious truth, an enriching Christian character leading to a possession of the mind of Christ and the fruits of the Spirit, and training and enlistment for definite Christian service to secure more effective teachers, skillful organizers and men and women to carry on the work of the churches in the years to come. Are we doing these things in our school?

The closing sermon was preached by Rev. W. L. Burdick; text: Matthew 13:45,46; who gave six reasons for the Christian life being preferable to all other kinds of life.

1. It makes all things better. Teachers,

scholars, business men—we are all better than we otherwise could be if we try to let Christ have his way.

2. It is adapted to all ages. Even boys and girls from earliest childhood can serve.

3. It is adapted to all circumstances of life. Ditch digging or dish washing never hurts Christianity. If Christianity is not consistent with your business, that business is not good for you.

4. It is the only successful life. There is no successful life without being a Christian. Prosperity or fame is not success. The life that fulfills the purpose for which it is made is a success. Lives are created to live for God and for our fellow men, and without this they are not a success.

5. It is a happy life—the only happy one in this world. There is a joy in the Christian life, and happiness because of victory.

6. It is a victorious life, giving victory over self, our worst enemy. Without Christ our lower selves are carrying us hither and thither. It gives us victory over the circumstances of life and over death.

A precious testimony service followed the sermon, after which the last good-byes were spoken, and six of us went immediately to the depot to take our train for Fouke, Secretary Burdick accompanying us. Though the attendance was small, not more than thirty-one being present in any session, it was a time of spiritual refreshing. It is, indeed, good for us to meet in fellowship like this; and those present will ever cherish the blessed memories of helpful days spent together.

MY PREFERENCE

"I'd rather see a sermon than hear one any day; I'd rather one would walk with me than merely tell the way.

The eye's a better pupil and more willing than the ear;

Fine counsel is confusing, but example's always clear.

The best of all the preachers are the men who live their creeds,

For to see good put in action is what everybody needs.

"I soon can learn to do it, if you'll let me see it done.

I can watch your hands in action, but your tongue too fast may run.

The lectures you deliver may be very wise and true; But I'd rather get my lessons by observing what you do.

I may not understand the high advice you give; But there's no misunderstanding how you act and how you live."

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

SPIRITUAL CONSERVATION AND EXPANSION THROUGH EDUCATION

PRESIDENT ALFRED E. WHITFORD
(Conference paper)

I am asked to discuss briefly the part that education may have in conserving spiritual values and in developing a keener sense and wider use of those values.

I wish to point out that this scientific age, wonderful and valuable as it is, has caused people to think that all that is worth while in life can be cultivated through knowledge and investigation, and that man has almost within his power scientific control of life; but I wish to show that, after all, the ultimate realities of our universe are not material but spiritual—that all men are essentially striving for *truth, beauty and goodness*, and that thinking people will never be satisfied until they attain a measure of these spiritual qualities. Moreover, in spite of the remarkable scientific control over life that is now possible, the world faces disaster unless men allow themselves to be controlled by the spiritual force of the universe. And finally, it is my purpose to show that educational institutions and particularly colleges should make it their great aim to lead their students to develop and practice the great qualities of spiritual living.

One of the most amazing facts of the present age has been the enormous increase within the last three hundred years in the sum total of knowledge of the facts of the physical world. The new knowledge had its beginning in the seventeenth century when men began to use the experimental method of study, and as a result many facts of the material universe which had been hidden became known. Copernicus had demonstrated that the sun is the center of our system of planets and Newton announced his law of universal gravitation. This was the beginning of the scientific method of explaining the mysteries of the physical world. In three hundred years, and especially in the

last one hundred years, wonderful discoveries and inventions in every department of human knowledge have been made. Picture to yourself how much more we know today than our forefathers knew one hundred years ago about the geography of the earth, the customs and the languages of the peoples that inhabit remote and inaccessible places; about the sun, the moon, the planets, and the stars. Consider the increase in knowledge in the realm of physics. Almost an entire new world of science has been opened up. The application of simple laws of electricity has revolutionized our mode of living and has increased our comforts many fold. Undoubtedly our great grandfathers were as happy as we are; but they did not even dream of our means of rapid travel on steam and electric railroads, in mammoth steamships, and even now in machines that fly in the air. Most of us who did any thinking at all thirty years ago would have refused to believe that in the short time of a generation, vehicles with their own motive power would be made to transport people in comfort and safety over paved country roads with the speed of a steam passenger train; and most marvelous of all that such vehicles could be owned and operated by even the poorer people, such as ministers and college professors.

Think of the marvelous advances in devices for saving time and providing convenience—the telephone in nearly every home, the radio with its remarkable possibilities, the power station whence enormous electric power is transported over slender copper wires many miles to light the streets and homes and turn wheels of machinery in factories and railways. Think of the achievements in the field of chemistry so that industries and methods of war have been revolutionized. Consider the great benefits to mankind coming from the great advances and discoveries in medicine and surgery. Years ago no one knew how to prevent or stop great epidemics of sickness. Now many epidemics are practically impossible and some contagious diseases are almost completely annihilated. Historic and scientific investigations and accumulations of knowledge in recent years have given the world a body of facts intricate almost beyond conception, altogether imposing. The time was when a scholar like Aristotle or Leibnitz could compass practically the en-

tire range of human knowledge. No one today, whatever his ability, can hope to do more than be thoroughly familiar with one limited field of investigation and have a superficial knowledge of the general results of the various lines of study other than his own.

Religion had its origin in the needs of men. Man is in distress. Help is beyond his reach. He instinctively turns to the supreme power of the universe and prays for help. God makes himself known to man and man is satisfied. Among primitive and uncultured people men seek the aid of God to satisfy their physical needs. As in the time of famine, men pray for food, or in the time of great peril, men ask God to spare their lives, or in time of sickness, men seek the healing power of the divine Spirit. But as civilization has advanced, men have found their satisfaction also in moral and spiritual realities. Then God, who is a Spirit and the embodiment of the great unseen realities of the universe, becomes the object of the love and adoration of those who are seeking the highest good.

I say a man's religion has its origin in his needs. He called upon God to aid him in securing the help which he was powerless to obtain alone. Therefore, before the era of this scientific age men used their religion so called to satisfy their material and temporal needs much more than they do now. The tremendous advances in human knowledge have increased man's confidence immeasurably in his own ability to solve the problems of human life and to satisfy human needs. His health, his mode of living, his intellectual life are amply provided for by science. Man has seemingly a scientific control over life. Is it any wonder then that men whose living rarely rises above material needs should think that religion is of minor import, when scientific knowledge satisfies those needs?

But we should not be alarmed because of the undue emphasis given science and new knowledge in this age. Science and man's increased ability to use the laws of nature can never satisfy the deeper needs of men. If the universe is a dead universe—a dead and passive thing for men to make use of and to exploit for their selfish advantage, a universe with no God—then science is the sole key to the solution of the problem of man's well being. But the universe is not

dead; it is living and is controlled and directed by the great Mind, even God, our Creator, Law Giver, King, and loving Father. We in our ultimate personalities are not physical bodies, but spirits created in the image of the great Spirit, our Father in heaven. And the ultimate realities of the universe are not molecules and atoms or the forces and the energy which are derived from complex relations of the material bodies of the worlds, nor are they even the great laws which govern the forces of the earth, important, and true and useful as these laws may be—rather the ultimate realities of the universe are the spiritual qualities to which every one aspires—truth, beauty, and goodness, all summed up in the personality of God.

I am to say a few words today concerning spiritual conservation and expansion through education. The world needs spiritual control as never before. Man no longer fears nature. Through his enormously increased knowledge he has gained great power over nature. But has man grown less selfish? No, he has not. The events of the Great War show that man's control over nature has advanced much further than man's control over himself. When whole cities may be obliterated by a chemical formula, there is required a subjugation of human selfishness such as never before was demanded. Hence the timeliness of this topic.

How can education aid in conserving spiritual ideals and in enlarging the spiritual control of the minds of men for the sake of the highest welfare of mankind?

In the first place, education and religion are inseparable. They have common ideals and goals. Education without religion is refined selfishness and has no great purpose. Religion without education is likely to be mere superstition and bigotry. The founders of the American republic realized this when they inaugurated the public school system by which every boy and girl might have an opportunity for an education which should train him for citizenship and a life of usefulness. The religious motive was uppermost in the minds of our forefathers.

It is difficult to define education adequately. If education is "preparation for life," then education is essentially spiritual, for one who really lives must have his thought life enriched by the great truths of God and of his love. If education is train-

ing of good citizens, that is religious, for how can a self governing democracy exist unless its members are guided by principles of altruism and individual sacrifice for the common good? If the purpose of education is the training and culture of the mind, people thus educated must inevitably be quick to recognize the great moral truths of life. If education is primarily to increase one's knowledge, then the student guided by devout teachers must inevitably be inspired to noble living and unselfish service by studying lives of great men of past centuries, or by contemplation of the great laws of the physical world—the laws of the God of the universe.

There is another aspect of education which is very important. It is essential in a student seeking an education that he be a truth-seeker. He should approach all problems, investigate all questions, perform his experiments in the laboratory with an open, unprejudiced mind with the sole purpose of learning the truth. The true scientist has a passion for the truth. No true student can be dishonest. Then if the process of education develops the spiritual quality of truth, how inseparable are education and religion. It was Jesus who said, "And ye shall know the truth and the truth shall make you free."

What part do our colleges have in leading our young people to have a larger spiritual life? As a matter of fact, our colleges have a great deal to do with spiritual conservation and expansion. Most of you can look back to your school days and remember how your vision of things worth while was enlarged and how you were inspired there to live more nobly and to serve God to the best of your ability by a definite service to mankind. I know from experience and observation that usually students who come to college even for one year only are never just the same afterward. They get something, a spiritual experience, that they carry through life.

I think that our colleges will do their greatest work in exalting religion and inspiring their students to devote themselves to spiritual realities by two very potent means.

First, students are greatly influenced through the personalities of their professors and instructors. Who was it that said that a college was a log with a student sitting on one end and Mark Hopkins on the other?

Students soon forget what they have studied in college, but they never forget the impact of the personality of some God-fearing, inspiring teacher who influenced their lives for great good. I need merely to mention the names of Jonathan Allen, William C. Whitford, Thomas R. Williams, William C. Daland, and many others who have passed on, to have you understand what I mean by great personalities.

A second way in which students are influenced in college is by their fellow students. Here is both a peril and an advantage. A student may find evil associates in college. On the contrary, the great majority of college students are wholesome companions. The four years of college are the happiest four years in one's life. Here a student is forming his opinions for life. He forms friendships that are unselfish and lasting. He associates with Christian young people who influence his life, and he naturally decides to devote his talents to Christian service.

I believe the greatest amount of good in developing spiritual qualities in students is accomplished, not by dogmatic teaching of principles and doctrines, nor by rigid rules of religious practice, but by encouraging the student to think for himself. Give him freedom of thought and reasonable freedom of action, and under the guidance of consecrated teachers and the social pressure of fellow students and in the atmosphere of high ideals in a Christian college he will think things through for himself and will correctly and truly orient himself to the great spiritual realities of the universe.

Education has many sides. College training is valuable for a variety of reasons. The knowledge one gains is necessary in our present day. The ability to think logically and to express one's ideas clearly, the development of culture—that is to be interested in the pressing problem of humanity, in the great discoveries of science, and in the beautiful world about us—all these are vital to a larger life. The training one gets in his education for his vocation in earning a livelihood is highly desirable. But unless education (and I am thinking especially of college training) produces two very practical results, it is useless and without purpose. Unless college education gives one an increased reverence and a devotion to some cause, the time spent is wasted.

I need not enlarge upon the need of reverence. That was adequately treated in the most excellent president's address. We agree, however, that a deep reverence for God and an admiration for the objects of his creation are fundamental spiritual qualities of every human being. Then when young people go out from college they must go with an unselfish spirit—with a whole-hearted devotion to some cause for the betterment of human relations. When young people go out from college with the fear of God in their hearts and a consecrated purpose to be of service, then their education has resulted in spiritual expansion.

AMERICAN SABBATH TRACT SOCIETY

Treasurer's Receipts for July, 1925

GENERAL FUND	
Contributions to General Fund:	
Onward Movement contributions	\$138.62
Income from Invested Funds:	
Annuity Gifts	\$ 50.84
Reuben D. Ayres Bequest	5.05
Henrietta V. P. Babcock Bequest ..	.18
Mary P. Bentley Gift	3.10
Berlin, Wis., Parsonage Fund	4.60
Mary Rogers Berry Bequest	5.88
George Bonham Bequest	2.05
Sarah Elizabeth Brand Bequest01
Harriet A. Burdick Gift	4.10
Sarah C. L. Burdick Bequest	2.05
Eliza M. Crandall Bequest	11.76
Nettie J. Coon Bequest	1.05
Elizabeth R. Davis Bequest	2.66
Nancy M. Frank Bequest	8.58
George Greenman Bequest	12.00
Greenmanville, Conn., Church Fund.	3.10
Celia Hiscox Bequest	4.19
Angenette Kellogg Bequest	1.72
Adelia C. Kenyon Bequest	24.30
H. Gillette Kenyon Bequest	1.00
Lucy M. Knapp Bequest	4.15
Clark F. Langworthy Bequest	1.37
Life Memberships	2.20
Elizabeth U. Maxson Bequest	1.03
North Branch, Neb., Church Fund..	.57
Olive Hall Pierce Bequest	3.60
Electra A. Potter Bequest	31.20
Deborah A. Randall Bequest	35.00
Arletta G. Rogers Bequest	3.90
Sarah E. Saunders Bequest	2.05
E. Sophia Saunders Bequest	2.05
Alzina C. Shaw Bequest53
Fannie R. Shaw Bequest18
John G. Spicer Bequest	6.55
Martha G. Stillman Bequest	2.05
Mary S. Stillman Bequest	5.05
Mary K. B. Sunderland	2.05
Thomas Francis Trenor Bequest	8.00
A. Judson Wells Bequest	1.03
Mary J. Willard Bequest	5.05
I. H. York Bequest	2.05
Hannah Cimiano Bequest	55.00
Seventh Day Baptist Memorial Fund:	
American Sabbath Tract	
Society	\$ 23.92
Charity L. Burdick Bequest	8.69
Delos C. Burdick Bequest	292.63
Delos C. Burdick Farm... ..	12.46
Eugenia L. Babcock Bequest	237.59
George H. Babcock Bequest	1,200.87
E. K. and F. Burdick Fund	49.05
Harriet Burdick Bequest.. ..	1.33
Mary E. Rich Bequest	30.79

Penelope R. Harbert Bequest	28.54	
Sarah, P. Potter Bequest	27.29	
	1,913.16	2,236.04
Publishing House Receipts:		
RECORDER	\$ 209.35	
Helping Hand	272.21	
Tract Depository	15.75	
Junior Graded Lessons	31.15	
Intermediate Graded Lessons	23.25	
Outside Sabbath School Boards' publications	9.35	
Calendars	1.10	
		562.16
Contributions to Sabbath Reform Work:		
William M. Stillman, Plainfield, N. J.....	41.67	
		\$2,978.49

DENOMINATIONAL BUILDING FUND

Old Fund:	
Onward Movement contributions	56.87
New Fund:	
Mrs. Sarah E. Spooner, Brookfield, N. Y.	\$ 10.00
Central Association, through Dr. S. C. Maxson	12.00
Mrs. Lena G. Crofoot, West Edmeston, N. Y.	10.00
Mrs. Gertrude Pettit, Alliance, O.....	17.00
Mrs. Louise Schiefer, Calamus, Ia...	10.00
	59.00

MAINTENANCE FUND

Rent, publishing house	200.00
Total	\$3,294.36

Treasurer's Receipts for August, 1925

GENERAL FUND	
Income from Invested Funds:	
Richard C. Bond Bequest	\$ 1.70
George S. Greenman Bequest	28.90
Elizabeth L. North Bequest	1.70
Julius M. Todd Bequest	1.70
	\$ 34.00
Publishing House Receipts:	
RECORDER	\$ 164.08
Helping Hand	81.46
Tract Depository	5.70
Junior Graded Lessons	7.35
Intermediate Graded Lessons	4.65
Outside Sabbath School Boards' publications	2.95
Calendars	1.20
	267.39
Contributions to Special Sabbath Reform Work:	
Mr. William M. Stillman, Plainfield, N. J.....	41.67
Interest on daily bank balances	12.99
	\$ 356.05

DENOMINATIONAL BUILDING FUND

Old Fund:	
Interest on daily bank balances	2.83
New Fund:	
Contributions:	
Mrs. Anna Klugbiel, Mountain, Wis.	\$ 2.00
W. P. Langworthy, Westerly, R. I.	200.00
Miss Hazel Gamble, Plainfield, N. J.	15.00
Mrs. J. B. Babcock, Humboldt, Neb.	6.50
T. A. Saunders, Milton, Wis.	100.00
	\$ 323.50

Income:	
Interest on daily bank balances	10.19
	333.69

MAINTENANCE FUND

Rent from publishing house	\$ 200.00
Interest on daily bank balances	18.60
	218.60
Total	\$ 911.17

(Continued on page 479)

WOMAN'S WORK

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

"Let us labor for an inward stillness,
An inward stillness and an inward healing—
That perfect stillness where the lips and heart
Are still, and we no longer entertain
Our own imperfect thoughts and vain opinions,
But God himself speaks in us, and we wait
In singleness of heart, that we may know
His will, and in the silence of our spirits,
That we may do his will, and do that only."

Idaho is by no means a small state, but our way ran across the narrow part and so we spent only three hours in that state, but those three hours gave us magnificent glimpses of mountain scenery. There are many lakes dropped down among the mountains, and creeks and rivers are everywhere. When we left one stream for a moment we didn't know whether we were coming back to the same one or discovering another. Here we passed another Indian reservation in a most beautiful setting of mountains, lakes, and rivers. I dare say the Indians can not do much tilling of the soil, but who ever heard of an Indian who wanted to farm anyway?

While running along a narrow ledge cut out of the side of a mountain our train came to a stop. The brakeman said he did not know how long the stop would be, so a few of the men hopped off and tried to see if they could throw rocks across the canyon. The distance did not look great to me, but no one seemed able to make the rock reach all the way. Among the others was a man from a city office in Buffalo who went after it like a baseball pitcher, but though he wound and unwound himself a number of times he was not quite able to reach the opposite wall. I think he did throw across the stream. Finally, I concluded to jump off, and the little son of the ball player came hurrying to me and said, "Are you going to throw across? Dad did." Next I heard him urging his mother who was just behind, "Try it; dad threw across." I have always had a great desire to roll stones down hill, and I decided that this wilderness would be a good place to try it, and so I did, and furnished

amusement for the rest of the party, for of course the stone wouldn't roll, too many fallen trees, and I was so busy looking for a clear place to try again that I did not hear the cry of "All aboard," and they told me that I almost got left.

We had not much more than settled ourselves in our seats after the rock throwing contest before we reached our next scheduled stop at Avery, a little town in the most picturesque setting imaginable. The railroad enters and leaves the town on very sharp curves, and as we stood on the track we could not see out, although we knew we had entered through a pass, and from the contour of the hills in front we thought we could get out again. I wish you might have seen the beautiful flower borders in the yards of the homes of the railroad men stationed here. It was at this place that we entered the power station; at other places we had contented ourselves with looking through the windows, but here we shut our eyes to the "Keep out" sign and walked in just as if we had business there. Some questions of the kind that occur to the masculine mind when electricity is the subject under consideration were courteously answered, and we were invited into the room where the immense converters are located. While the two men discussed with seeming familiarity the work of these machines and used terms the like of which I had heard many times before, but which I always forget, I tried to look wise, and keep quiet. I was very much interested in those machines that take the current brought in as alternating current at 100,000 to 110,000 volts and convert and step it down to 3,000 volts direct current.

Night was coming on as we left Avery. All the afternoon a smoky haze had hung over the mountains and in some places the smoke was quite heavy; frequently we could see a cloud of smoke rising from the valleys below. As we stood on the rear platform, hating to go in, we saw high on the mountain side a small fire spreading along the timber. It was a beautiful sight, but we thought of the work it meant for some already overworked forest ranger, and we tried to forget the beauty. We were sorry for the fire; but if it had to be, we were glad we could see it; you know the feeling.

That evening the Buffalo ball player maneuvered to get our porter into a discussion on the subject of evolution. I suppose he

had heard our host say that the chef and dining room force and the porters had followed the Scope's trial and had held many an argument on evolution; so for a little time the argument waxed fast and furious. The porter later confided to us that he is a Baptist, and also that he neither plays cards nor smokes. He seemed to think that we probably had never heard of a colored man who doesn't play cards; judging by what we read, it is getting to be rare to hear of a white woman who doesn't. At Avery we left our motor and advanced "steadily by jerks," as do all trains driven by steam, again until some time in the night when we reached the Cascade Mountains, when the motor returned and stayed with us all the rest of the way to Tacoma. That evening, too, we bade good bye to a number of our fellow travelers, who left us at Spokane. Here was the first stop of our young bobbed haired friends, who wished they had been going on with us instead of going alone later—so they said; and as we wished the same thing, we could not find ourselves doubting them. Here the ball player and his family left the train for another that would take them to the ranch home of his mother, where, according to the small boy, there are all sorts of attractions, among the rest horse-back riding. Here, too, we lost the family that overflowed from the drawing room all over our car. There was a roomful of little children—the youngest a baby of nine months who had made her first trip from her home in Spokane back to her grandfather's home in Indianapolis. She seemed to enjoy herself and passed herself around impartially.

In the morning we had our first view of the Columbia River. This first view was disappointing, but we knew that farther on toward the sea the river is famed for its beauty, so we did not worry about its appearance here. Not every one can be beautiful at all times, so why should we expect it of so famous a river as the Columbia? This morning we again passed quite large fields of sagebrush reminding me of a poem I once read about "The Field that Nobody Owns." There was this difference though, that field was surrounded by cultivated fields. As we went racing along I was surprised to hear friend husband say, "I wonder why the train should be whistling for a crossing way out here in this desert?" We

looked out the window and saw that we were crossing a highway and that upon the other side there were a comfortable home and trees and crops "en everything." Then we realized that we had reached the land of irrigation. It certainly was surprising to see the sudden transition from barrenness to fertility. Soon we reached the Yakima River, famous for the wonderful crops grown in its valley. This morning we had more tunnels to traverse and more rivers to cross. The longest tunnel of the trip was met on this morning. I believe I said that the longest tunnel of the trip was in the Bitter Root Mountains; if I did, you will forget it, please, for this tunnel at the summit of the Cascade Range is some three thousand feet longer. We noticed that the trees and bushes on the western slope of these mountains differed slightly in appearance from those on the east side and our Y. M. C. A. secretary told us that a little later in the summer the difference was more marked, that the eastern slope would show the touches of color from the paint pot of Jack Frost quite a bit sooner than would the western slope.

The Y. M. C. A. secretary was very kind and called our attention to many things that we probably would not have noticed otherwise. We have very kindly thoughts of him and are sure that he will succeed in whatever line of work he elects to take up. He was trying to determine which of two positions that had been offered him he should accept, whether to stay in the west and accept the general secretaryship for three states, Washington, Idaho, and Oregon, or to go to Chicago as general secretary for all the railroads entering Chicago. His work in this case would be with all railroad men in Chicago and points west to the coast. He had left his family in Ohio on their way to Virginia and was returning to Seattle to make his decision.

An interesting feature of that last morning before we reached Seattle was a visit to the kitchen. Mine host, Swanzey, learning that we should like to visit that department, secured an invitation from the chef, Mr. George Parker, who very kindly showed us through. Mr. Parker is a veteran of the World War, an American citizen of Grecian parentage. At first thought it would seem that the kitchen is so small it would be a simple matter to go through it. I wish

every housewife could see the size and compactness of that room. Everything in it makes for efficiency. There seemed to be a place for everything, but no place to spare. The range and steam table took up a good bit of the space, naturally. Next were the sink and shelves and the separate ice boxes for the various kinds of food; no danger here that the butter would taste of fish or the milk of onions, for they are kept in different boxes. Each waiter has a particular place for his orders to hang. Then there is a little cupboard for the chef's papers, his office where he must keep an account of how many meals are served from the supplies he has had furnished him. He told us that each piece of meat is supposed to furnish a stated number of cuts, and he must keep a record of whether or not there were the required number served. Each of his helpers has his definite work to do. Altogether it was a very enjoyable visit, and I came away feeling that we ordinary housekeepers would get along much easier and faster if we would plan our kitchens and our work more after this system.

A short time before noon we arrived in Seattle, where we left the train, and two or three of our fellow passengers to go on to Calama. In the station we said good bye to others of our party—some from Milwaukee and Ohio, and to Mr. Swanzey, who brought his son to meet us, a member of the city ticket office force and who very courteously offered to help us in any way he could during our stay in the West.

DIARY OF REV. N. WARDNER FOR SEPTEMBER, 1850

September 4th—Took a boat ride up the Whang poo to Chu foo kong.

September 13th—Took an excursion in the country north about eight miles, where we spent an hour or two preaching to the villagers and visiting them in their homes.

Received a letter from Rall Drinker and Co., Hong Kong, proposing to act as our agents in forwarding letters, packages, etc., for \$50 per year!

September 15th—Wong returned. The two first steps of labor were taken with him before he gave much satisfaction in regard to his former conduct. He finally acknowledged that he did not tell the truth about his paying Mr. Struck and Mr. Yates,

but said he paid six of the fifteen dollars to three Chinese whom he was owing, and promised to straighten the matter. He then wished us to advance him more money to get his things from the boat, but we refused.

September 19th—A great flood is abroad in consequence of copious rains.

September 20th—It rains so hard this evening that I shall not try to get a congregation. This is the first appointment I have missed during the past year on account of rain.

September 25th—Received a bill from New York for our chapel, also letters and papers and a small box of clothing and a daguerreotype of Brother Maxson Green and wife.

September 28th—Sabbath. A day of mental and moral conflict. I hardly dare hope that I am a Christian.

THE BEST MEMORY SYSTEM

Forget each kindness that you do
As soon as you have done it;
Forget the praise that falls to you
The moment you have won it;
Forget the slander that you hear
Before you can repeat it;
Forget each slight, each spite, each sneer,
Wherever you may meet it.

Remember every kindness done
To you, whate'er its measure;
Remember praise by others won
And pass it on with pleasure;
Remember every promise made
And keep it to the letter;
Remember those who lend you aid,
And be a grateful debtor.

Remember all the happiness
That comes your way in living;
Forget each worry and distress,
Be hopeful and forgiving;
Remember good, remember truth,
Remember heaven's above you,
And you will find, through age and youth,
That many hearts will love you.—*Selected.*

Oh, when shall we learn the sweet trust in God that our little children teach us every day by their confiding faith in us? We who are so mutable, so faulty, so irritable, so unjust, and he who is so watchful, so pitiful, so loving, so forgiving! Why can not we, slipping our hand in his each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?—*Phillips Brooks.*

YOUNG PEOPLE'S WORK

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

THE GOLDEN RULE

Christian Endeavor Topic for Sabbath Day,
October 31, 1925

DAILY READINGS

Sunday—A rule of kindness (Eph. 4: 32)
Monday—A rule of service (John 13: 14-16)
Tuesday—A rule of unselfishness (Phil. 2: 3-5)
Wednesday—A rule of honesty (1 Thess. 4: 11, 12)
Thursday—A rule of peace (Rom. 14: 19)
Friday—A rule of prosperity (Deut. 30: 16)
Sabbath Day—Topic: Can we live by the Golden Rule? (Matt. 7: 12; Lev. 19: 18; Gal. 6: 1. Consecration meeting)

JUNIOR WORK

ELISABETH KENYON
Junior Christian Endeavor Superintendent

SUGGESTIONS FOR OCTOBER 31

By this time sufficient work should have been done to begin marking the chart. The chart should hang in the Junior room and the progress marked each month on the ladders. The first ladder is for the total rating of section I, Society Organization; second ladder for the total of the other two ladders; the third ladder for the total rating of section II, Individual Training.

First, go over the chart in the Junior business meeting, marking a cross on the circles under subjects that are being done. For instance, in a society of twenty members if four have passed an examination with seventy-five per cent grading on the Junior textbook, mark a cross over one circle, as four equals one fifth of the active membership. If the secretary has made out a list of the active and trial members, mark a cross in the sixth circle under officers. If the Music Committee posts the lists of music leaders, put a cross in the first circle under special committees. We now have three circles crossed, and each circle equals two per cent, or two points on the ladder; then run a blue line up the left-hand ladder a little over the five, the total being six. For section II, Individual Training, if twelve members were members of the Tenth Legion (twelve being three fifths of twenty)

cross three circles under C, Tenth Legion; each circle counting two would make six points on the right-hand ladder. The sum of the two ladders being twelve, a line should be run up the center ladder a little above ten.

After thus getting the first rating go over the chart again, showing the juniors where they can improve next month and thus gain more points. Work on the goal simply emphasizes the Society Organization part of the chart; but even this should not be stressed so far that the rest of the chart will be lost sight of. For an ideal Junior society is more than just a mission study class, more than just for memory work or quiet hour work or social work; it contains a full program of all kinds of work in training the boys and girls to become Christians and church workers and leaders.

Ashaway, R. I.

CHRISTIANITY FIRST

A. T. ROWE

(Read at Young People's Hour, Southwestern Association
by Marion Van Horn.)

All over the United States one finds "Safety First" signs in shops, factories and about railroad properties. Later a still better sign was devised—"Safety Always." It is readily seen that the last named conveys the right thought—it means always put safety first.

Jesus, no doubt, had this thought of continuous service in mind when he said, "Seek first the kingdom of God and his righteousness." He really meant always place the kingdom of God first in your lives, and God will take care of the rest. How often this text is misinterpreted and we suppose that he meant to set about seeking the kingdom, and when we have found it, lay it away in a napkin and take good care that it shall not be mislaid or lost, while we go about our regular ordinary lifework!

"Seek first the kingdom of God" means to give God and his cause first place in our lives always, and the earlier in life we learn the slogan, "Christianity Always," and make it a part of our very lives, the sooner we shall be on a safe life-basis.

Let us remember that no life is a success without Christ. Christ in the heart and life always—and it is impossible to be part sinner and part Christian. Christ must have

the whole heart or none. The whole plan of salvation is so beautifully arranged that to have it means safety and guidance and security, confidence in God and in ourselves and our work; and, in fact, I do not see how we are to get along, even in our business, without Christ in our hearts.

We need education; we need homes, clothing, the things that are called the "necessities of life," but above all these we need Christ. And if I were advising young men and women as to the first steps to success in life, business or otherwise, I should say get Christianity first. This may not seem to be so important, but it is the most important thing of all. It safeguards spirituality and character, and equips us with implements with which successfully to repel the attacks of the enemy. Get Christianity first, and keep Christianity always.

YOUNG PEOPLE'S HOUR AT SOUTH-WESTERN ASSOCIATION

FUCIA FITZ RANDOLPH

The young people's program at the South-western Association, held Sabbath afternoon, was led by Mrs. Myrtle Ricketts, of Gentry, Ark. The meeting was opened with singing, the twelve young people, ranging in age from nine to the number of years your secretary must claim, being upon the platform. After this song the children (?) gave Bible verses and sentence prayers, sang our Rally Song and repeated the Twenty-third Psalm and the books of the Bible in concert. All joined in singing, "I Am Thine, O Lord," after which Mrs. Ora Lowell gave a reading, "Growing Old," by George Whitfield V Dyse. Miss Elva Scouten gave a splendid talk, which I have asked her to write up for you. Then Marion Van Horn read "Christianity First," which I am inclosing. Miss Avis Randolph reported the young people's part in Conference, and I spoke of the work in the Southwest and of the plans of the Young People's Board for another year. The Little Prairie singers, Mr. C. C. Van Horn, Marion Van Horn, and Miss Ada Mitchell, furnished music for us. Mr. Van Horn told us of the work of the Little Prairie Church at Nady, Ark., then gave the Gentry boys and girls some very inspiring thoughts. "A lighthouse is to throw out the lights to guide the sailors. Together as a Christian Endeavor you form a light-

house to help the people in Gentry; but each of you are little lights along the shore to help those about you."

Secretary W. L. Burdick took us children on a long trip to visit mission children in Trinidad and Georgetown, and all feel much better acquainted with our work there for having heard him.

Sunday morning occurred the never-to-be-forgotten fellowship meeting. Kind first day friends, Mr. and Mrs. Rouse, with their auto truck were at the church at six-thirty to take us out to Flint Creek, where lovely picnic grounds made a most delightful place for such a gathering. Rev. W. L. Greene directed the games that seemed necessary to whet our appetites or else warm us up. Twenty-two people did full justice to the good things to eat—sandwiches, cakes, cocoa, apples, peaches and bananas, that Mr. and Mrs. Van Horn provided for us, with Mrs. Eunice Maxson's help. Turning from the bodily feast Rev. W. L. Greene opened the mental and spiritual feast with a good talk emphasizing the necessity for early deciding what we shall do in life. Miss Fucia Randolph spoke of the needs and opportunities for an education, and Rev. W. L. Burdick presented the call of the gospel ministry. Secretary Burdick urged that in the consideration of what young people should take up as a life work that the claims of the Christian ministry be considered, for there is a dearth of ministers, and the need is great. The work has its difficulties, but it opens up untold fields of opportunities for service. There are several things that may help us to decide the question: the advice of friends is not to be ignored; the call of our church may urge us to exercise our gifts; God's call may impress itself upon our soul. If God is calling you don't turn away, but yield; but don't think that because God doesn't call you to the ministry he has no work for you. He needs good active laymen, too. Another thing that will help us decide life questions is a faithful observance of our Quiet Hour. We may be too busy with the work of the kingdom to think we have time for the Quiet Hour, but we can not afford to neglect meditation and communion with God.

A genuine revival means a trimming of personal lamps.—*Theodore L. Cuyler.*

CHILDREN'S PAGE

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

JESUS DOING GOOD TURNS

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
October 31, 1925

DAILY READINGS

Sunday—Helping out a friend (John 2: 1-11)
Monday—Helping a nobleman (John 4: 46-54)
Tuesday—Filling fishing-nets (Luke 5: 1-8)
Wednesday—Brightening a home (Matt. 8: 14, 15)
Thursday—Feeding the hungry (Luke 9: 12-17)
Friday—Protecting his friends (John 18: 4-9)
Sabbath Day—Topic: Following Jesus in doing good turns (Luke 18: 35-43. Consecration meeting)

Jesus was always thoughtful and considerate of others. He spent his whole life in doing good turns for other people. He helped the poor, cheered the sad, filled the fishermen's nets, brought joy to Mary and Martha, healed the sick, and, above all, taught people how they might receive the water of everlasting life. We never read of Jesus doing even one selfish or unkind act during his whole life here on earth.

Juniors this year have a wonderful chance of following Jesus in doing good turns through the work of their Sunshine and Missionary committees if they follow out the plans in the new goal. We should all try just as hard as we can to be kind and thoughtful of other people and to *always* think of ourselves and our wants last.

DO A KINDNESS

Do a kindness, do it well;
Angels will the story tell.

Do a kindness, tell it not;
Angel hands will mark the spot.

Do a kindness; though no story
It may grace, 'twill ring in glory.

Do a kindness; though 'tis small,
Angel voices sing it all.

Do a kindness; never mind!
What you lose, the angels find.

Do a kindness, small or great;
'Twill come back in double weight.

Do a kindness, never fret;
No good deed has been lost yet.

Do a kindness, do it now;
Angels know it all somehow.

Do a kindness any time;
Angels weave it into rhyme.

Kindly deeds and thoughts and words
Bless the world like songs of birds.
—*Helen Clarke in Junior Recitations.*

Ashaway, R. I.

THE CREATOR

Who made the sky so bright and blue?
Who made the fields so green?
Who made the flowers that smell so sweet,
In pretty colors seen?

Who made the birds that soar so high,
And taught them how to sing?
Who made the pretty butterfly,
And painted her bright wing?

Who made the sun that shines so bright,
And gladdens all we see?
Which comes to give us light and heat,
That happy we may be?

Who made the moon and stars so high,
The darksome night to cheer,
That shine so bright in yonder sky,
Oft as the heavens are clear?

Who made the rocks, the hills, the trees,
The mountains, and the vales?
The flocks, the herds, the cooling breeze,
The stream that never fails?

'Twas God who made this world so fair,
The sun, the sky, the air;
'Twas God who made the sea, the ground,
And all the things around.—*Olive Leaf.*

BUDDY, THE BEE-BOY

A bee came sailing through the garden, where Buddy stood blinking in the bright sunshine. With a busy buzz, it lit on a blossom near the ground, and Buddy tiptoed and leaned over to watch. The little insect scurried about over the surface of the flower, and soon its body was yellow with pollen dust.

"Good morning, my friend," droned the bee, "have you no work to do?"

"Oh, yes," admitted Buddy. "I have to pull up the weeds. But tell me, where do you keep your buzzer?"

As the bee combed its dusty body, and gathered the pollen on its feet, it replied, "I have no buzzer. My wings though, flap very fast, and make a buzzing sound."

"Well, how can you see so far down into the flowers?" Buddy inquired.

"Why, did you not know that I have five eyes?"

"Five!" exclaimed Buddy. "Did you say five?"

"Yes, and not a single eyelid for any of them. But let me tell you, without my feelers, I'd starve," and the bee waved them, so that Buddy would be sure to understand what they were. "With these, I feel around over each flower until I find the hidden nectar. Then I slip my long tongue down and sip up the sweets."

"Where do you live?" persisted Buddy.

"My home is in the trunk of a hollow tree, a long distance away," came the answer.

"You must be very lonesome."

"Oh, no," said the bee, "our family is very large, and we are all quite busy and happy, except a few of my brothers, who do not work."

Buddy saw that the bee kept on working while it answered his questions. After combing off the yellow dust, it moistened and packed this pollen into little balls. Then it fastened these to its hips until they fairly bulged.

"Please excuse me, if I work while I talk," apologized the busy visitor. "On sunshiny days like this, I haven't a moment to lose."

"What good is that yellow dust, anyway?" was Buddy's next question.

His little friend paused in surprise. "Why, that's food for the baby bees. After it has been moistened with honey, and worked up into bee-bread, it will be used to feed many hungry little mouths in our hive. Tomorrow, I shall spend my time gathering nectar, to make into honey."

Buddy waited for a minute, and watched. "You must be old," he ventured.

"Yes, almost six weeks."—*Storyland*.

IS THERE A MAN IN THE MOON?

Tim and Tilly and Uncle Henry stood on the porch steps and looked up into the sky at the great moon.

"Do you see the man in the moon?" asked Tim.

"No, Tim, that isn't a man in the moon," said Uncle Henry. "But the moon is big enough for many men to live upon!"

"Wouldn't it be nice if we could go there in an airship!" cried Tilly.

Uncle Henry smiled. "We could never get there," he told them. "Even if we could travel that far, we could not live on the moon. We all know this earth we live on is a round ball, so big that millions of people live on it. Perhaps you think it is the greatest of all the balls in the sky, but it is not. Many of the stars are larger than our earth. The moon is the biggest thing we see traveling in the sky at night."

"Does the moon travel?" interrupted Tilly.

"Everything travels, Tilly," said Uncle Henry, "just as our earth is always moving! The moon looks like the biggest thing in the sky only because it is the closest to us. We are quite sure that no one lives on the moon, for they would not have any water to drink or any air to breathe! Those spots on the moon which look like a face are holes which have been burnt there thousands of years ago. Once upon a time the moon was very hot, and great fires from the inside of it shot forth, throwing flames and burning rocks which split the moon's ground and left great hollows and holes! But the moon will never have another flame to tear its soil, for the moon is dead. The moon is a mummy world."—*John Marshall*.

Nervous Musician—"I—er—I just called round, madam, to tell you that your cat—er—kept us awake last night with its serenade. I am a musician myself and a humane man, and I—er—don't wish to have it destroyed, but I thought if you could have it—er—tuned?"—*London Opinion*.

"Mamma," said five-year-old Archie, "come out on the lawn and play baseball with me."

"I can't play baseball, dear."

"Huh!" exclaimed the little fellow, "that's what comes of having a woman for a mother."—*O-B Bulletin*.

Here is another Madeline story. She and her sister, Arabeth, were playing hide and seek. Madeline came to mother. "Tell me a good place to hide." But mother replied, "What is the use of hiding any more, Arabeth has gone in and will not play any more now." Madeline said, "Never mind, I'll find myself."—*Original*.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

THE BARACA CLASS

This is an organization of young men in the Sabbath school, of which I have known the name, and that is about all. I have heard of those belonging to it as manly, Christian young fellows who are banded together for mutual uplift and such help as they can give to others. I have asked some persons who have had something to do with the organization for information concerning it, yet without much success until I went to Professor J. Fred Whitford of Milton College. He was at one time leader of the class in the Milton Sabbath school, and seemed glad to tell me something. I asked him whence came the name, and he told me to read the twenty-sixth verse of the twentieth chapter of Second Chronicles, and there I would find the origin of the name Baraca. He also sent me a copy of the constitution of the World-Wide Junior Baraca Class. This gave me a pretty good idea of the purpose and plans of the organization. In short, it may be said that the Baraca undertakes in a practical way to help solve what is known as the boy problem.

ORIGIN OF THE NAME

After reading the passage to which Professor Whitford called my attention, I wished to know more about it, and so read the whole chapter with a renewed interest. Any Bible text is apt to mean more by observing its setting than when taken by itself. After going over the matter as told in the Bible, I read the same story from an old Bible history, and then as Josephus tells it. I find them all pretty nearly alike.

Jehoshaphat, king of Judea, was a good man, and pious. As his father, Asa, had done, he undertook, and with good success, to do away with idolatry. And more than this, he systematized his government and taught his judges to deal with the people uprightly, the rich and poor alike. Now while he was giving so close attention to the welfare of his people, the Moabites and the Ammonites dwelling at the south of Judea laid plans to make war upon King Jehosha-

phat, and they persuaded some of the wild tribes of the desert to unite with them. It was easy to do this, for those wild men were ready enough to undertake anything where there was promise of plunder.

When Jehoshaphat heard of the plans against him, and that the enemy was already at En-gedi, not more than thirty miles away, he was alarmed and called his people together in Jerusalem. As he stood up among them he prayed to the Lord, reminding him of his promise always to defend his people. He closed his prayer with these words: "O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eye is upon thee."

Then arose Jahaziel in the spirit of the Lord and prophesied: "Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. . . . Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you. O Judah and Jerusalem: fear not nor be dismayed; tomorrow go out against them: for the Lord will be with you."

Early the next morning they started out. When they had gone as far as the wilderness of Tekoa, "Jehoshaphat stood forth and said, Hear, O Judah, and ye inhabitants of Jerusalem, Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."

Then Jehoshaphat put a great body of singers before the army, and they went forth singing praises to God. A strange way indeed to go into battle—right in the face of the enemy. But as they sang the different divisions of the enemy fell to fighting one another, and they kept at it till all of them were dead. And so the men of Judah found them covering the ground. It took three whole days to strip the spoil from the dead; and then they had more than they were able to carry away.

THE VALLEY OF BERACHAH

Near by, ten miles south of Jerusalem there was a valley called Shaveh, or the King's dale. On the return to Jerusalem Jehoshaphat and his men entered this valley and there held a solemn thanksgiving, praising God for all he had done for them. This valley came to be called henceforth, *Berachah*, the word meaning *blessing*. From this

name comes, in a little different form, *Baraca*. As used it is still a blessing in this world-wide organization, the purpose of which is to bless the world through the great body of young men so banded together. It is by prayer and Christian song and active helpful brotherhood that these sturdy, consecrated young men and boys are undertaking to conquer the hosts of unrighteousness.

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LESSON V.—OCTOBER 31, 1925

THE FIGHT AGAINST STRONG DRINK. Eph. 6: 1-20.

Golden Text.—"Be strong in the Lord, and in the strength of his might." Eph. 6: 10.

DAILY READINGS

- Oct. 25—Obedience to Law. Eph. 6: 1-9.
- Oct. 26—Armed for the Evil Day. Eph. 6: 10-20.
- Oct. 27—An Army Lost through Drunkenness. 1 Kings 20: 13-21.
- Oct. 28—A Kingdom Lost through Drunkenness. Dan. 5: 1-9, 31.
- Oct. 29—Israel Destroyed by Drunkenness. Amos 6: 1-8.
- Oct. 30—Watchfulness and Sobriety. 1 Thess. 5: 1-11.
- Oct. 31—The God of the Widow and the Fatherless. Psalm 94: 1-8.

(For Lesson Notes, see *Helping Hand*)

VACATION RELIGIOUS DAY SCHOOL AT ALFRED STATION

MRS. EDGAR D. VAN HORN

For several years the First and Second Alfred churches have united in conducting the Summer Bible School; but a careful canvass this year showed that a larger enrollment could be gained, especially of smaller children, if the school could be conducted "nearer home." So the plan of separate schools was tried out and seemed more satisfactory, as more pupils attended, with less work on the part of the parents and automobiles, although several cars were needed to convey the boys and girls in this school where most of the families live out in the country.

Our enrollment of fifty-five, with an average attendance of fifty, gave this school its record attendance—this in spite of a whooping cough epidemic. The pastor's wife, Mrs. Edgar Van Horn, superintended the school and taught a class in the upper grades and high school. The children were graded as suggested by the Sabbath School Board and well conducted by Miss Ruth Clair,

Miss Mary Allen, Miss Elizabeth Ormsby, Miss Irene Woodworth, and Miss Florence Pierce. Two days in each week special music classes were trained by Mrs. Emma Vincent, and a class in church membership was taught by the pastor; special attention in this class was given to the Sabbath passages of the Bible and to baptism.

The books used this year were those prescribed by the Sabbath School Board augmented by special books of mission stories and pageantry. Much attention was given to the quiet and orderly entrance of the children into God's house for worship each morning, and it is hoped these habits may grow in importance with the boys and girls.

On Sabbath morning, August 8, a crowded house greeted the boys and girls who gave a "demonstration" of the work done during the school. Memory work in Scripture, hymns, and stories and other interesting features, including a missionary pageant, were well given by the various classes. At the close of this service eight of the older children came forward and offered themselves for baptism and church membership. These, with seven others who had not the advantage of the summer school, have today been received into the church. Four adults were added by letter also. Thus our church is growing and we are encouraged to promote religious education in every way.

RESOLUTION FOR THIS CONFERENCE YEAR

"Speak a shade more kindly
Than the year before;
Pray a little oftener;
Love a little more;
Cling a little closer
To the Father's love;
Life below shall liker grow
To the life above."

MY SYMPHONY

To live content with small means, to seek elegance rather than luxury, and refinement rather than fashion, to be worthy, not respectable and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, to babes and sages, with open heart, to bear all cheerfully, do all bravely, await occasions, hurry never,—in a word, to let the spiritual, unbidden and unconscious, grow up through the common; this is to be my symphony.—*William Henry Channing.*

DEATHS

PHILLIPS—Phebe Crandall Phillips, daughter of Thomas and Margaret Noteman Crandall, was born at Witter Hill in the town of Brookfield, N. Y., May 22, 1840. She died in the Oneida County Hospital, Rome, N. Y., April 19, 1925, aged 84 years, 10 months and 27 days.

About 1860 she was united in marriage to Amos Phillips, who served as a soldier in the Civil War. He died some years ago.

In 1858 she united with the Leonardsville Church, and remained a faithful member through life. Her later years were spent as a lone Sabbath keeper in Utica, but she always took a lively interest in her church and in denominational affairs, subscribing for the RECORDER, and contributing generously to the work of our boards.

Funeral services were held at the hospital, and her remains laid beside those of her husband in the Brookfield cemetery. F. E. P.

SOUTHWORTH—Susan Louisa Southworth, daughter of Horace and Sophronia Crumb Southworth, was born in Edmeston, N. Y., July 17, 1835, and died in Binghamton, N. Y., August 26, 1925, aged 90 years, 1 month and 9 days.

She was a sister of Dr. O. L. Southworth of Leonardsville, in whose home she spent the most of her life. She was a member of the Seventh Day Adventist denomination and a conscientious Sabbath keeper. She was loyal to her family, for whose welfare she gave many years of faithful service. Her last few years were spent in the home of her nephew, Dr. H. C. Southworth, in Binghamton, where she died. Funeral services were conducted at the Southworth home in Leonardsville, August 29, conducted by Rev. F. E. Peterson, and interment made in the Old Cemetery. F. E. P.

AMERICAN SABBATH TRACT SOCIETY
Treasurer's Receipts for September, 1925
(Continued from page 469)

GENERAL FUND	
Contributions:	
Mrs. Mary J. Stringer, Carbondale, Ill. (Villa Ridge, Ill., Church).....	3.03
Onward Movement contributions	291.88
	\$ 394.91
Collections:	
One-third, Conference	78.80
One-third, Southwestern Association..	5.00
	83.80
Income from invested funds:	
George Greenman Bequest	32.00
Maria L. Potter Bequest	10.67
Sarah E. V. Stillman Bequest	10.67
I. D. Tittsworth Bequest	10.67
	64.00
Publishing House Receipts:	
RECORDER	160.84
Helping Hand	48.87
Tract Depository	8.80
Junior Graded Lessons	22.43
Intermediate Graded Lessons	17.36

Outside Sabbath School Boards' publications	6.50
Calendars50
	265.30
Contributions to Sabbath Reform Work:	
William M. Stillman, Plainfield, N. J.	41.67
	\$ 749.68

DENOMINATIONAL BUILDING FUND	
Old Fund:	
Contributions:	
Onward Movement	\$ 44.43
New Fund:	
Contributions:	
Mrs. William Maxson, Plainfield, N. J.	5.00
Mrs. William Dougherty, Denver, Colo.	5.00
Mrs. Ida W. Thayer, Durhamville, N. Y., in memory of her husband, Arthur A. Thayer	50.00
Elton B. Small, Kingston, Jamaica, B. W. I.	1.00
J. W. Crofoot, Shanghai, China ...	10.00
"Aged Friends," Plainfield, N. J. ...	25.00
George A. Main, Daytona, Fla. ...	10.00
	106.00

MAINTENANCE FUND	
Rent, publishing house	200.00
ANNUITY GIFTS	
Mrs. T. W. Richardson, London, Eng. \$	241.75
Mrs. Weeks, London, Eng.	241.75
	483.50
Total	\$1,583.61
E. & O. E.	F. J. HUBBARD.

I will walk before the Lord in the land of the living. Psalm 116: 9.
I walk with God, and God with me. His world is mine, with all the beauty thereof. Leaf, flower, bird, sky, and all the lovely things that could have sprung from naught save God alone,
These all are mine; for me were made; for me are daily recreated in new forms, Each a rare miracle and mystery. Wherefore I must so walk that I may grace The world with them, and thereby merit all!
—*Stella Grenfell Florence.*

The really good things, the big things, are inside and not outside the man. The big thing is not luxury, but contentment; not a big house, but a big satisfaction; not accumulated art treasures, but a fine artistic appreciation; not a big library, but a serene studiousness; not a big estate, but a large vision. The big things are not "the things that are seen, but the things that are not seen." "Seek ye first the kingdom of God and his righteousness." Such are the goodly pearls!
—*J. H. Jowett.*

The whole of the Savior's ministerial life, at least the part of it that stands on record, was passed in what we may call substantially a revival work.—*Henry Ward Beecher.*

SPECIAL NOTICES

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

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

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

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

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

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

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath afternoon. Preaching at 2 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42nd Street.

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

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

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, 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, Holloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

THE SABBATH RECORDER

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

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Terms of Subscription

Per Year\$2.50
Six Months 1.25
Per Month25
Per Copy05

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"And friend indeed is what I mean to be;
In time of trouble I will come to you,
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I thought a bit and took him by the hand;
"My friend," said I, "you do not understand
The inner meaning of that simple rhyme,
A friend is what the heart needs all the time."

—Henry van Dyke, Bloomington, Ind., Bulletin.
—Selected.

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It wakes the soul and lifts it high,
And wings it with sublime desires,
And fits it to bespeak the Deity.

—Addison.

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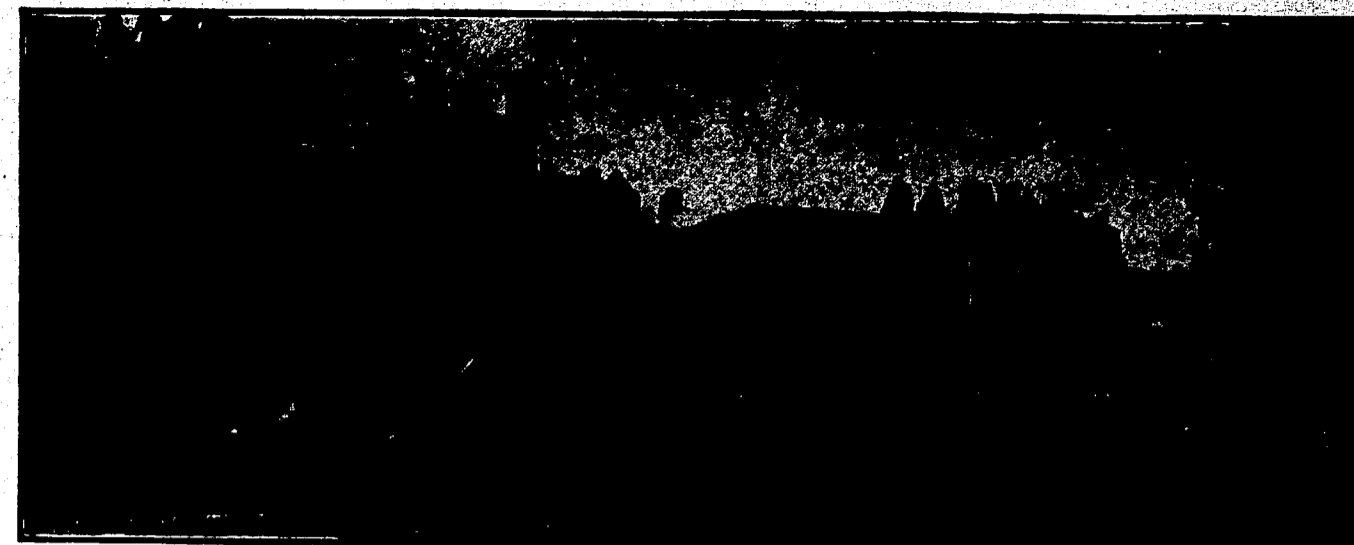
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so make known your faith?

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

MANY hearts are troubled in these days over the question as to what part the Christian Church shall be able to take in making the world of tomorrow. In the great world of business and politics, contending forces have turned many minds away from spiritual things. The Church has to meet the pressure of worldliness, the aggressive force of a growing criminal spirit, a skeptical spirit of criticism that has changed the attitude of many toward ancient beliefs, until fears for the future of Christianity have possessed the hearts of many.

We can not ignore the tendency of many influences that threaten the Church of Christ; but to magnify them, seeming to forget that Jehovah still reigns, would be a fatal mistake. Never was there a time when so many influences for good were abroad in the land. God is still with his people. He has led them out of many darker days than these, and he will lead us through this crisis.

No new gospel is needed. Godly men will clothe the dear old gospel in a practical garb of present-day definitions without sacrificing a single principle; and it will go forth, as of old, to spiritualize, evangelize, and save the world and to establish practical plans for human betterment.—T. L. G.

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