

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.

DELIGHT

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

CONTENTS

Editorial.—The Western Association. —Several Matters of Interest.—One of the Bright Spots 33-39	Young People's Work.—God in Na- ture.—A Thought for the Quiet Hour.—Intermediate Christian En- deavor.—Junior Work.—A Good Report From the Western Associa- tion.—Young People's Hour at the Semi-annual Meeting of the Michi- gan-Ohio Seventh Day Baptist Churches.—Meeting of the Young People's Board 53
Seventh Day Baptist Teen-age Con- ference at Second Alfred Church... 39	Children's Page.—Jesus and Out-of- doors.—The Hidden Nest.—My Grandma Used to Say.—What Beth Said.—Fortune Number Fifteen... 55-57
Seventh Day Baptist Oward Move- ment.—Our Bulletin Board.—Glean- ings From Recent Letters.—Gener- al Conference Receipts for June, 1925 42	Sabbath School.—The Boy Jesus.— Lesson for August 1, 1925 58
Missions.—A Puzzling Problem.—Let- ters From China.—Mabel West and Mother Coming Home 44-47	Our Weekly Sermon.—Repentance In- dispensable 59-62
American Sabbath Tract Society Treasurer's Receipts 47	Marriages 64
Education Society's Page.—How Big is a Dollar? 49	Deaths 64
Home News 49	
Woman's Work.—What Makes a Na- tion Great?—Dollars and Cents... 50-52	

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 Write the Treasurer for information as to ways in which the Board can be of service.

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(INCORPORATED, 1916)

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THE TWENTIETH CENTURY ENDOWMENT FUND

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

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PLAINFIELD, N. J., JULY 13, 1925

WHOLE No. 4,193

"Our Father, we thank thee for the crown of life which is reserved for all who overcome. We thank thee for the victory of faith. We thank thee for the day when death shall be destroyed and the terrors of the grave forgotten. We pray for grace to overcome sin, for strength to be faithful. Help us ever to do those things becoming to the heirs of eternal life. For Christ's sake. Amen."

The Western Association The ninetieth annual session of the Western Association convened with the First Alfred Church on Thursday evening, June 25, and continued until Sunday night, June 28. Lester C. Osborn, pastor of the Nile Church, was moderator. There were two secretaries, Irena Woodworth and Mary L. Clarke. Clifford Beebe was corresponding secretary; Mark Sanford was treasurer, and S. Duane Ogden was musical director.

In harmony with the two preceding associations, the general theme of this association was *Evangelism*; and the thought was made prominent in every session.

After the usual preliminaries for opening, messages from sister associations were received and the messengers were welcomed to a place in this one.

Pastor Ehret read from the Fifteenth of John, the parable of the vine and the branches, and spoke of the close relation between the main vine and the branches, emphasizing the thought that it is the branches that bear the fruit.

After the song led by Brother Ogden, "There is sunshine in my soul," and after the prayer by President B. C. Davis for all the boards and their work; for all "who shall come to these meetings"; for Christian unity and for the Christ spirit of love for God and for man to prevail; and for the dear ones in China surrounded by dangers, that they may have both physical and spiritual protection, the meeting was ready for the first sermon by Rev. Edgar D. Van Horn, pastor of Second Alfred, at Alfred Station.

Brother Van Horn is the new pastor in the association, having recently accepted, for the second time, the pastorate at the

Station. He expressed himself as being very happy to get back into his old field where friends of other days were to be his yokefellows in the Master's work.

His theme was "Near the kingdom, but not in it" with the words of Christ to the young man, "Thou art not far from the kingdom," as his text. Mark 12:34. This was a very good and practical sermon, the substance of which will be given next week.

A GREAT DAY ON EVANGELISM

All day long on sixth day the theme was Evangelism, presented under four topics: (1) Evangelism in the Home, by Mrs. Walter L. Greene. She had a good paper which she will give to our readers in due time. (2) The Relation of Education, the Education Society, and the Schools to Evangelism, by President B. C. Davis. He defined the term "evangel" in the Greek language as meaning a thank offering, for something good received, made by burnt offerings, etc. Then came the meaning, messenger of good tidings as given by an angel. Then, in the New Testament it stands for the word of salvation, as we know it in these days.

Whittier, the poet, used the word, "evangel," with reference to the blessings which the spring time brings from God:

"We wait for thy coming sweet wind of the south,
 For the touch of thy wings and the kiss of thy mouth,
 For the yearly *evangel* thou bearest from God,
 Resurrection and life to the grasses of the sod."

After thus defining the term, "evangel," President Davis spoke substantially as follows:

Matthew, Mark, Luke, and John were called evangelists, as authors of the four Gospels. In the writings of Paul the word seemed to apply to a special minister, an itinerant herald, different from a regular pastor and teacher. Timothy was exhorted to do the work of an evangelist.

Since the Reformation the term "Evangelical," in England, came to distinguish the difference between high and low church, with special emphasis on the gospel principles such as the atonement, justification by faith, and the divinity of Christ. The Evangelical Alliance of 1843-6 was opposed to the Church of Rome. The Federal Council of today is confined to evangelical denominations,

not admitting Unitarians nor Universalists, because not orthodox on the divinity of Christ and on the atonement.

Seventh Day Baptists have always been evangelical. In early days, my father insisted upon the special title, evangelist in ordination. This was the case with some leaders in the South. Then came such evangelists as Charles M. Lewis, John L. Huffman, and P. A. Burdick in the gospel of temperance, as evangelists from the North.

Methods change, but the fact of evangelism does not change. In 1891 when I was supply pastor in Westerly, R. I., Moody and Sankey came to Westerly for revival work. They held meetings in our church and I worked with them.

The new youth movement of the twentieth century had not yet begun. It originated in the Christian Endeavor movement a few years ago. Now eighty or ninety per cent of all who accept Christ do so in the adolescent stage before the age of eighteen years.

Now with changed methods and conditions, what have education, the Education Society, and schools to do with evangelism? There are four things I will suggest:

1. Teach the facts, so that people will not make false statements nor believe them when they are made. Colleges are under state laws and can not hold religious meetings, but their influence should be Christian and spiritual.
2. Make use of adolescent psychology and prepare teachers for Bible schools and other Christian leadership for children.
3. Supply teachers with Christian views and Christian influence, who can show the true relations between science and the Bible.
4. Provide Christian theological training for ministers and evangelists.

EVANGELISM IN THE SABBATH SCHOOL

This was Walter L. Greene's subject in the Friday Symposium on Evangelism. He referred to the elements of paganism, the spirit of hatred and selfishness, the increase of crime due to loss of home training, all of which must be overcome by the Sabbath school. The home life is all too low.

The Bible schools are doing better work than they did years ago, and they are making greater sacrifices. Why this breaking down of morals and true living? The home seems to have lost its sense of responsibility and is expecting too much of the Church. It expects the Church to make up for the utter failures in the home. It is hard for the Sabbath school to make up for such loss in home training.

The children of today are to be the builders of tomorrow, and the church can not make too much of the *teaching work* commanded by the Master. The homes of tomorrow will be established by the boys and girls of today. The schools of the next generation will be taught and the churches

will be supported by those who are now being taught here as children.

Our children do not inherit religion. That must be acquired, and we must direct, if worth while service is to be had tomorrow. Early training tells and nearly all of the Christians, and of the criminals, too, are made before they are twenty years of age. We can not make too much of the *teaching phase* of evangelism. There must be the right kind of seed-sowing in the spring time of life if a harvest of good is to come in life's summer time.

God wants us to bring this pagan world into better conditions. He wants us to bring men to Christ, and it is ours to use every means at our command to evangelize the world.

EVANGELISM THE WORK OF THE CHURCH

Lester G. Osborn had this subject. He thought our attitude toward the one truth that makes us a people is not being emphasized as it should be. We are too indifferent.

The outlook is better this year because more attention has been given to the work of evangelism. This is the ultimate end and aim of the church, and all its organizations should minister toward this end. The aid societies, the Sabbath school, the Christian Endeavor societies, all should aid in the work of evangelism. There will be different *methods*. All will help on the good work, and there may still be some use for the old time revival meetings. Real concerted efforts will bring good results.

We are finding that special week-end meetings and Sunday night community services are good. And where churches have no pastors let the laymen organize gospel team-work with quartets to go out and serve in schoolhouses. Visitation campaigns where workers go out two by two are very helpful.

SABBATH EVE AT ALFRED

After the excellent meetings of this day on evangelism, nothing could be more appropriate for opening the evening service than the good old Portuguese hymn:

"How firm a foundation ye saints of the Lord,
Is laid for your faith in his excellent word!
What more can he say than to you he hath said,—
You who unto Jesus for refuge have fled?"

"The soul that on Jesus hath leaned for repose
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake."

The congregation sang with enthusiasm all the verses of this dear old song our mothers loved so well; and then in the devotional service the practical work of evangelism was well brought out. The first chapter of First Corinthians was read and the words, "All speak the same thing," were emphasized. The need of the Holy Spirit was shown, in order that a watching world may see difference enough between Christians and worldings to make clear the advantages of being Christians. When filled with the Spirit, earnest prayer and personal work will always bring results.

There must be good, tactful team-work, with no divisions among us to grieve the Holy Spirit. The two pastors of the Alfred churches prayed fervently for the spirit of unity and co-operation among the workers, and thanked God for Paul's lesson in the Scripture read.

The two secretaries were given a few minutes to speak of their respective boards and their problems. A letter from China was read and a season of silent prayer followed, in which the people with bowed heads prayed for the dear ones in our mission there. The secretaries were encouraged by the excellent spirit of three associations.

THE STORY OF THE PRODIGAL SON

Pastor Loofboro spoke from the parables in Luke 15, with special emphasis on the parable of the Prodigal Son. Three lost things—the lost sheep, the lost coin, and a son who was lost and was found. The Prodigal wasted his gifts, and for all I know there may be many prodigals here who have wasted the gifts of God. One does not need to go into a far country to be a prodigal. He may be a prodigal even at home. Waste your heavenly Father's gifts and you are a prodigal. Live an abandoned life and you, too, will come to need. There is hope for the one who comes to himself and the Father who sees him afar off hastens to welcome him home.

SABBATH DAY AT ALFRED

After a cool, rainy morning, the sun began to shine about ten o'clock, and automobiles from the other churches began to come in. Soon the large audience room was filled to the limit. Among the helpful opening exercises was Pastor Ehret's prayer. He pleaded for God's help to turn us toward spiritual things, expressed thanks for the

larger relations found in the association of churches, and a desire to pass on our blessings to others. He prayed for help to live closer to Christ, for blessings upon all the churches, and upon the messenger and the message today.

A great congregation sang, as though the people meant every word, that famous old hymn:

"Come, thou Almighty King,
Help us thy name to sing,
Help us to praise!
Father all glorious,
O'er all victorious,
Come and reign over us,
Ancient of days.

"Come, thou Incarnate Word,
Gird on thy mighty sword,
Our prayer attend!
Come and thy people bless,
And give thy word success;
Spirit of holiness,
On us descend.

"Come, holy Comforter,
Thy sacred witness bear,
In this glad hour!
Thou who almighty art,
Now rule in every heart,
And ne'er from us depart,
Spirit of power."

Every word of this song seemed like the prayer of a great people.

Rev. Loyal Hurley, delegate from the Central Association, preached an excellent sermon on "Repentance Indispensable," which we give on another page in this issue. The offering of \$87.36, was gathered by four young ladies serving as ushers.

Dinners and suppers were served each day in the parish house. On Sabbath the ladies were prepared to feed four hundred people; but so many either went home or brought basket lunches, that only about one hundred accepted the ladies' hospitality. They were much disappointed and I could not help feeling sorry for them.

A FULL AFTERNOON

Sabbath afternoon was full of good things in the church; but outside, showers and sunshine chased each other over the hills—one shower very severe, a real deluge;—so, of course, the audience was smaller than in the morning.

But there was no discount on the good things within doors. Secretaries W. L. Burdick and Willard D. Burdick held the closest attention of the people with their

addresses, as in other associations, regarding the work of the two boards, and the opening doors we can not enter without more men and more money.

We know that the secretaries will give the messages to our people in the RECORDER as opportunity affords, and so we will not try to report them here.

THE YOUNG PEOPLE'S WORK

The young people had a very good session in the evening after Sabbath. The special music by the young people of the Second Alfred Church, and the excellent Christian Endeavor orchestra of Alfred made this meeting very attractive. The papers were brief and right to the point. They will appear in the Young People's Department as needed. We give here the program as carried out:

EVENING AFTER THE SABBATH

Young people's program in charge of
Miss Helen Clarke

Theme—"C. E. a Means of Evangelism"

8.00 Praise Service Assisted by C. E. Orchestra
Devotional Service

Special Music Alfred Station young people
"Our Personal Habits a Means of Evangelism"

Leland Burdick

"Mission Study a Means of Evangelism"

Fucia Fitz Randolph

Solo Miss Muriel Hammond

"Publicity—a Means of Evangelism"

Dighton Burdick

"Friendliness—a Means of Evangelism"

Frances Witter

Sermon—"The Soul of America"

Rev. Gerald D. Hargis

Evangelism had the right of way with the young people as will be seen by their program. Mr. Osborn sang a solo in which the prominent thought was, "Throw out a line while the breakers loudly roar," the sentiment of which was appropriate for an evangelical service.

"The Soul of America" by Brother Hargis was a strong plea for practical Christianity. We must follow the Master and not try to get ahead of him. Selfishness must be put away. Men must give up their sins and use their powers and their means for God. We must keep looking forward and not backward.

THE CLOSING DAY

On Sunday morning the first song that greeted our ears was, "Brighten the Corner Where You Are." It was certainly suggestive. The sun was beginning to break through the clouds left over from yester-

day's storms, and a beautiful beam of golden light flooded the very corner where the singers stood, adding emphasis to the thought in the song. The scene seemed almost prophetic of brighter days to come. Indeed, I could not help feeling that a brighter day had already dawned upon us as a people.

The devotional message by John F. Randolph was from the words of Peter to Cornelius after he had been called from his Joppa vision to open the door of the gospel to the Gentiles.

One feature of the work today was an open conference upon the problems of the Missionary Board, in which much interest was shown.

People were also deeply interested in the urgent address of the Onward Movement director, and in the editor's talk about the SABBATH RECORDER and the New Building Fund. You will get all these matters in the RECORDER from time to time if you keep your eyes open.

The editor received eighteen subscriptions for the RECORDER in the two associations, eight of which were new ones.

THE HARDEST PROBLEM

I could not help feeling while the boys were enumerating the problems of the boards and the distress they were in, that if one problem could be satisfactorily settled, most of the others would soon be solved. It is this: How can we get the ears of our people to hear all about the troubles of their own agents, the boards? I know that if Seventh Day Baptists as a whole could hear the messages as we heard them today, they would take them to heart and rally to the rescue. But the great body of men and women who filled the house on Sabbath morning were not present on the two days in which these important messages were given! So they had to be given to less than half-filled houses. The faithful ones who prepared them had to give them to empty pews, while those who needed to hear them were miles away! This is a discouraging feature of the work in the associations. Hundreds of hearers belonging to the churches missed entirely the most important messages pertaining to our problems and our needs.

All our pulpits ought to ring with these stirring messages. If it could be so, I am sure we would see better results than we have seen for years.

We can do our best to give them through the RECORDER; but we are not sure that everybody will take pains to read them. Friends, what do you think is most needed to bring complete success to our good cause?

As a whole do you think Seventh Day Baptists are really doing their best for the kingdom of Christ? What is the probable ratio between what we spend for pleasure and what we give for denominational work? What effect do you think it would have upon the treasuries of our needy boards if every one of us would give to the Lord's cause just as much every month as we spend for picture shows alone, to say nothing of other pleasures? In such a case all the financial problems that worry us now—all the debts—would disappear before July 1, 1926. Why not all try it?

A SONG OF PEACE

The next thing after the interesting missionary conference on Sunday morning, and just before G. H. F. Randolph's sermon on practical religion, and on keeping in touch with God in order to hold our own as a people, the quartet sang that beautiful song entitled, "Wonderful Peace."

"Far away in the depths of my spirit tonight
Rolls a melody sweeter than psalm;
In celestial-like strains it unceasingly falls
Q'er my soul like an infinite calm.

"What a treasure I have in this wonderful peace,
Buried deep in the heart of my soul;
So secure that no power can mine it away,
While the years of eternity roll.

"I am resting tonight in this wonderful peace,
Resting sweetly in Jesus' control;
For I am kept from all danger by night and by day,
And his glory is flooding my soul.

"And methinks when I rise to that city of peace,
Where the Author of peace I shall see,
That one strain of the song which the ransomed
shall sing
In that heavenly kingdom will be;

"Ah! soul, are you here without comfort or rest,
Marching down the rough pathway of time?
Make Jesus your friend ere the shadows grow dark,
Oh, accept of this peace so sublime."

The first song in this morning was "Brighten the Corner Where You Are," and the last one this day shows something of the peace that fills the soul which has been brightened by the life-giving Light of the world.

In Brother Main's devotional service at the opening of the afternoon meeting, he read the great commission of Christ to preach and teach in all the world. He said, Evangelism means to persuade men to be Christians. There are three ways: (1) by example; (2) by the written or printed Word; (3) by preaching. The Holy Spirit must be present in all evangelical work to win men. He comes in answer to prayer.

(1) Prayer affects the one who prays by giving him a self-balance which is necessary for good work. (2) Prayer puts one in right relations with God and so we get in better condition to work. (3) It puts us in right relation to the ones for whom we pray. (4) It influences those for whom we pray, if they know they are being prayed for. (5) It affects God. He does things he would not do if we did not pray. We live under God's universal law of prayer, and when men work in harmony with that law they secure blessings and benefits that would not come if not sought and labored for.

GENERAL MISSIONARY NEEDED

In the conference on missionary interests which followed Secretary W. L. Burdick's address, a good deal was said about the great need of a general missionary in the Western Association to care for the pastorless churches and to strengthen the things that remain. There is no man in sight, and how to meet the case before it is too late is the problem that should soon be solved. It is really too bad to see some of these churches losing ground every year for want of pastors to lead them.

THE LAST EVENING

The main feature of the closing night was Brother Seager's sermon on "Christ and Him Crucified," with 1 Corinthians 2:2 for a text. I had to leave for my home train in the midst of this sermon, which was well under way. Brother Seager said, One of the greatest needs of our time is a personal interest in the crucified Christ. When we exalt the crucified one we are working to carry out God's plan of salvation. We are trying to bridge the chasm sin has made between earth and heaven.

The sermon was preceded by a solo by Fred Palmer, "The Rugged Old Cross." And the last general song I was permitted to hear was "We're Marching to Zion," and I left with the hope that this might be prophetic.

Several Matters Of Interest Several matters of interest to the churches of the Western Association should be given in connection with the write-up of the meetings. First is the report of the Nominating Committee:

Your Committee on Nominations would report the following for officers and committees and delegates for the year 1925-26:

Moderator—Oscar M. Burdick, Little Genesee.
Recording secretary—Miss Mary L. Clarke, Friendship.

Assistant recording secretary—Miss Irena Woodworth, Alfred Station.

Corresponding secretary—Clifford A. Beebe, Alfred.

Treasurer—Mark R. Sanford, Little Genesee.

Executive Committee:

First Alfred—A. Clyde Ehret.

Second Alfred—Edgar D. Van Horn.

Andover—Walter L. Greene.

Independence—C. Milford Crandall.

Hartsville—Fremont Whitford.

Friendship—John Canfield.

First Hebron—E. G. Burdick.

Hebron Center—James Hemphill.

Little Genesee—G. D. Hargis.

Richburg—E. B. Cowles.

East Portville—Fred O. Langworthy.

Scio—Mrs. Maude Hayes.

Wellsville-Petrolia—Albert J. Greene.

Blystone—Miss Lucia Waldo.

Ordination Committee—Edgar D. Van Horn, A. E. Main, B. C. Davis.

Missionary Committee—A. Clyde Ehret, Lester G. Osborn, G. D. Hargis.

Preacher of introductory sermon to be appointed by the Executive Committee.

Delegates:

To the Eastern and Central Association in 1926, Rev. Edgar D. Van Horn; Rev. G. D. Hargis, alternate.

To the Southwestern and Northwestern Association in 1925, Pastor Lester G. Osborn; Hurley Warren, alternate.

WALTER L. GREENE,
ALBERT J. CRANDALL,
ALBERT J. GREENE,

Committee.

The next association will be held with the Second Alfred Church.

The Finance Committee found that \$122 would be needed for expenses, and distributed the payments thereof among the churches as follows: First Alfred Church, \$37.70; Second Alfred, \$27.95; Andover, \$5.33; East Portville, \$2.21; Friendship, \$11.96; First Genesee, \$15.60; Hartsville, \$1.56; First Hebron, \$4.03; Hebron Center, \$1.04; Independence, \$7.54; Richburg, \$3.38; Scio, \$1.92; Wellsville, \$1.56.

The excellent evangelistic work in the Western Association has resulted in more than eighty baptisms and in a net gain of forty-one in members. More than forty have been added to the First Alfred Church during the year.

Religious Vacation Day schools in some of the churches have given very satisfactory results. They hope for still better work this summer.

One of the Bright Spots During three associations there were sunny spots that will long be remembered as evidences of a strong Christian brotherhood of Seventh Day Baptist ministers and laymen. I love to think of them all because they bespeak good things to come for our beloved denomination. Every sign of brotherly love among our workers was hailed with joy, and for three weeks among our people in as many associations, I saw nothing but encouraging things.

One of these bright spots of special pleasure was a breakfast hour at Dean Main's. Six brethren, all the dean's table would hold and leave a place for him and his good wife, were there to enjoy not only the feast of good things for the body, but also the spiritual feast of a soul-cheering hour.

There were "Elder" Seager, of Albion, Wis.; Rev. Eli F. Loofboro, of Little Genesee, N. Y.; Secretary William L. Burdick, of Ashaway, R. I., the dean's old home for many years; Duane Ogden, one of his present-day students; Secretary Willard D. Burdick, and the editor, both of Plainfield, N. J., making seven ministers counting our host.

The dean knows how to make a social gathering turn very naturally into a real spiritual feast. So when Mrs. Main had called us to breakfast, he asked us all to stand around the table while Elder Seager led in singing "Praise God from whom all blessings flow," after which the editor returned thanks for lives spared to work for the Master so many years, for the pleasure of this happy gathering, and for God's blessing to rest upon that home and upon each one of the brethren in his respective work.

As soon as the meal was over Mrs. Main took her place at the piano, and all joined in singing, "Tis so sweet to trust in Jesus," and "What a friend we have in Jesus."

Then the dean requested Brother Seager

to lead in prayer for Professor William C. Whitford, who is ill in the hospital at Hornell. This he did while we all stood together with bowed heads.

Pleasant reminiscences of other days helped to make this hour a very happy one. Before our going Brother Seager sang alone "Not One Forgotten," a song in which this thought ran like a golden thread, appearing in every chorus, "In my Father's blessed keeping I am happy, safe, and free." With thankful hearts we all could say amen.

SEVENTH DAY BAPTIST TEEN-AGE CONFERENCE AT SECOND ALFRED CHURCH

CLARA L. BEEBE

At Alfred Station, on June 25, was held the first of a series of four group conferences for teen-age Seventh Day Baptists. The meeting was convened by Rev. A. J. C. Bond, leader in Sabbath Promotion, and Mr. S. Duane Ogden, Intermediate superintendent. Its purpose was to encourage our young people and to strengthen their hold upon the Sabbath truth.

The morning session was opened by a praise service led by S. Duane Ogden, with Elizabeth Van Horn at the organ. Following this, Pastor E. D. Van Horn, of the Second Alfred Church, led the devotionals. His scripture reading was from Proverbs 4, and he dwelt especially upon the twenty-third verse, "Keep thy heart with all diligence, for out of it are the issues of life." As an illustration of the necessity of keeping all our lives pure he told how the city of Rutland, Vt., was menaced with a typhoid epidemic, because of pollution in the very remotest spring of the extensive water system. In the same way, some evil, hidden away back in our hearts, may warp the whole life structure, if the evil be not rooted out. After the devotionals all joined in prayer, praying that God will help us to gain strength and pure hearts, wherewith we may serve him.

Next came Pastor A. J. C. Bond's address, "The Sabbath, God's Gracious Gift, and His Crowning Chance." In part he said: This is a beautiful world which God made for us. We have the tree-clad hills, the singing birds, the fragrant flowers, the rain, the sunshine, all to please us and serve us. To the wonders of nature have been added such wonders as the radio, and the

airplane. And all these were in God's plan for us thousands of years ago. But why did God make this little world? It was for us, and the world can not serve God except as it serves us. We were the crowning part of his plan. And why did he make us? Because he wanted beings that he could love, and who could love him. Thus, expression could be given to his life. All is for us, and we for him.

Yet we are not fulfilling his purpose unless we love and live for him. If we live joyful, kindly, trustful lives we are helping God work out his plans. How are we to make use of the things he has given us? Are we only to sleep, eat, and clothe ourselves? No, we have another, spiritual part, which lives when our bodies are done with. God has given us the Sabbath to help us develop this part, and in observing it we honor him. He might have created us incapable of doing any wrong. But then we must have been devoid of a sense of wrong and right. We are not like the animals who can do neither one nor the other; we have ability to decide our course. In order, however, that we should have the ability to choose the right, we also had to have the ability to choose the wrong.

What is the Sabbath, and its meaning for us? Is it simply a twenty-four hour period out of the whole week? It is a portion of time, from sunset to sunset, hallowed by God, and blessed for us. It is God's gift to man, for a high and holy purpose. We should love and cling to it as a symbol of God's presence in the world. We should celebrate its beginning with song and prayer, and should worship God throughout the day. Then, though the Sabbath be ended, with the lengthening of the shadows upon the hills, God's presence will be with us still.

Mr. Duane Ogden next spoke on "Successful Sabbath Keepers, Past and Present." We think that the Sabbath handicaps us, but all we need is to "tune in" and get the right attitude; for numbers of Seventh Day Baptists have been successful in a material way while staunchly keeping the Sabbath. Among them are such men as Dr. Chamberlain, once physician to the Royal Family of England; Governor Utter, of Rhode Island, who went to church instead of attending a Presidential inauguration on the Sabbath; George H. Babcock, wealthy manufacturer of the Babcock press; and others both in the past and present who have attained success

as engineers, lawyers, congressmen, surgeons, governors of states, doctors, preachers, and college professors. It is not true that to keep the Sabbath one has to be a preacher or a teacher or a farmer. If one is worth something in his line a place will be provided in which he can keep the Sabbath.

This address completed the program of the morning. After the benediction all found the way to the church basement, where the ladies of Alfred Station had provided a plenteous dinner. Over fifty young people—and older young people—were served. As the afternoon session did not begin till two o'clock there was plenty of time for recreation and getting acquainted.

The afternoon session opened with another song service, and devotionals by Pastor E. D. Van Horn, who used as scripture Matthew 25. He told how Christ made *service* the keynote of both his opening and closing messages. We ought to make our decisions for life work in the light of what we can do most effectively to meet human needs.

Pastor Bond's address of the afternoon was on the subject, "The Past is Yours, the Future is You." He told how we of the present generation have entered into all that has been attained by past generations in knowledge and material things. But that is not all; we likewise have a spiritual inheritance, for we enjoy all the attainments of generations of godly men. Among the most precious things of our inheritance is the Sabbath, the scarlet thread running through the Bible, now brushed aside in favor of a pagan holiday. Our denomination was started as such by men who, having access to the newly-printed Bibles, decided for themselves to keep the seventh day. Some of these were John Trask and his wife; Hamlet Jackson; Joseph Stennett, and John James, the martyr, of whom it has been said that his death alone is enough to perpetuate Seventh Day Baptists for a thousand years. In this country we have Samuel Hubbard, and Tacy, his wife, helpers of Roger Williams in founding Rhode Island, the first government in all the world to allow men to think and act as conscience directed. And we have inherited all this goodly heritage of spiritual attainment. *The past is ours, but what of the future?* What will the world hear of us twenty-five years

from now? If we decide to do whatever we do in life as Christians our lives will count. We must make the Sabbath contribute to our religious life.

Then came Pastor Ogden's address, "Our Opportunity." What is success? People used to measure it by money rewards, but real success can only be measured in terms of service. Bruce Barton has said, "Unless I give to the world more than I take I am worth nothing to the world." The Arabs who help men up the Great Pyramid know nothing of Alexander or the Pharaohs, but they do know of Joseph, the slave who saved Egypt from famine. Service *does* count and warriors will not have as large a place in future histories. A man is successful in proportion to what he *can do*, and what he *is*. The elements of success are *training* and *character*. A trained man of mediocre capacity is worth more than an untrained genius. But genius is really ninety per cent perspiration and ten per cent inspiration. Yet ability without character is worthless. To make a success out of a man without character is like trying to make a legislator out of a seventh grader. A man of character is like a Boy Scout; he is brave, trustworthy, loyal, courteous, kind; he has high ideals. Following the course of least resistance makes not only crooked rivers, but crooked characters. If your ideals are worth having, stick to them! Whatever we do as young people, let us think independently and honestly. Let us not set our conclusions and then reason to them. Sabbath keeping is a matter of *wanting to*, bad enough. It has its rewards, too, for success is possible for Sabbath keepers. No profession is closed to us if we but prepare to be leaders in it. John G. Whittier said, "If you want to make a success, attach yourself to an unpopular cause, and stand by it."

Milan cathedral has three entrances. Over the rose entrance is written, "The things that please are but for the moment." Over the cross entrance is placed, "The things that distress are but for the moment." And over the main entrance are these words emblazoned, "The things that last are the things eternal." And so it is for us; our joys and distresses vanish with us, but what we have attained in the spiritual life lives on. The conference closed, most fittingly it seemed, with the singing of "I'll Live for Him."

We have refreshed our spiritual bodies, and now it was time to refresh our physical bodies. So a baseball game, between the older and the younger boys was the order of the day till time for the fellowship luncheon at six o'clock. Following the delicious luncheon, Pastors L. G. Osborn, of Nile; A. C. Ehret, of Alfred; W. L. Greene, of Andover; and E. D. Van Horn, of Alfred Station, gave brief talks on different phases of the problem, "The Sabbath, and Young People in Relation to It." Rev. A. J. C. Bond drew the meeting to a close by retelling the "Parable of the Sower," and applying it to our reception of the Sabbath and other Bible truths. In closing we all formed a circle about the room and sang, "Blest be the tie that binds our hearts in Christian love."

One of the features of the conference was the singing between addresses, both morning and afternoon, of the "Young People's Rally Song." This expresses the theme of the conference, and the atmosphere which seemed to envelop us.

"We young folks are Seventh Day Baptists,
And proud we are of the name.
We are scattered from Texas to 'Rhody,'
The state whence our forefathers came.

"We'll strive to be true to the Sabbath,
We'll strive to be true to our God.
And whether at home or afar we shall roam,
We'll guide our lives by his Word.

"There's a place in the world's work for young folks
Who everywhere stand for the right;
Let us put on the God-given armor
To help us to win in the fight.

"We need to stand shoulder to shoulder,
And for each other to pray;
Encourage, inspire and watch over,
Each other for good all the way."

The conference was worth while in the association of young people together as Seventh Day Baptists, and was unique in being the first meeting strictly for teen-age folks ever held in our denomination. Fifty young people, besides pastors and leaders were registered; and the impression made upon their minds will not, I am sure, soon be forgotten. We all have a clearer, more definite idea of our place in the world as Sabbath keepers, and gained a strong determination to "stand fast in our faith."

Here follows a list of those present beside pastors and speakers already mentioned.

From the First Alfred Church: Andrea Breeman, Hilda Giguee, Virginia Sheldon, Christina Pieters, Erma Burdick, Eva Jaccox, Lillian Snyder, Ruth Norwood, Laura Giguee, Louise Vincent, Maxine Armstrong, Ellis Stillman, Joanna Pieters, Josephine Henderson, Robert Place, Stockton Bassett, Harold Bassett, Harold Stillman, Elna Goodwin, Dorothy Dunham, Doris Stillman and Edith Truman.

From the Second Alfred Church: Bernice Monroe, Lester Green, Harold Green, Ruth E. Whitford, Florence Pierce, Lloyd Burdick, Ira Davis, Francis Palmer, Merl Clarke, Rena Clarke, Donald Van Horn, Doris Burdick, Elizabeth Van Horn, Kathryn Lewis, Ruth Claire, and Elizabeth Ormsby.

From Nile: Flora Finch, Mrs. Grace Osborn, Loren Osborn, Marion Burrows, Virginia Claire, Mary Clarke, Christine Clarke, and Neil Clarke.

From Andover and Independence: Marial Brague, Claire Greene, and Edward Crandall.

Alfred, N. Y.
July 1, 1925.

OUR NATION FOREVER

(Sung at a Union Concert of Northern and Southern Songs in the Chautauqua Amphitheatre, 1883)

Ring out to the stars the glad chorus!
Let bells in sweet melody chime;
Ring out to the sky bending o'er us
The chant of a nation sublime;
One land with a history glorious!
One God and one faith all victorious!

The songs of the camp-fires are blended,
The North and the South are no more;
The conflict forever is ended,
From the lakes to the palm-girded shore.

One people united forever
In hope greets the promising years;
No discord again can dissever
A Union cemented by tears.

The past shall retain but one story—
A record of courage and love;
The future shall cherish one glory,
While the stars shine responsive above.

With emotions of pride and of sorrow,
Bring roses and lilies today;
In the dawn of the nation's tomorrow
We garland the Blue and the Gray.
One land with a history glorious!
One God and one faith all victorious!

—Wallace Bruce.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

July 17-19: Quarterly Meeting of the Southern Wisconsin and Chicago Churches, at Albion, Wis.

Our Conference treasurer reports receipts in June amounting to \$11,119.76, making a total of \$42,415.94 in the year.

Over sixty persons registered at the Teen-age Conference at Alfred Station, and over one hundred at Verona.

GLEANINGS FROM RECENT LETTERS

The Salemville, Pa., Seventh Day Baptist Sabbath school recently sent ten delegates to their county Bible school convention. The district in which they are located has sixteen Bible schools, most of them Sunday schools. Ten of the twenty delegates present from this district at the convention were from our Salemville Sabbath school.

Pastor H. L. Cottrell, Nortonville, Kan., makes excellent use of the mimeograph in his church work. I have before me copies of the church folder announcing subjects for prayer meetings and Sabbath services, and a letter to church members about local church and denominational work. A quotation concerning the raising of the budget adopted by the last General Conference is helpful: "The raising of such a budget would enable us, among other things, to support our long-established home and foreign mission fields, publish and distribute tracts, not only throughout our own denomination, but also in other countries, promote the Christian education of our children in Vacation Bible Schools, and thus, in a small measure, prove obedient to the Master's commission. Is not such a work worth while?"

Elder H. L. Mignott wrote from Jamaica on June 22 that he was visiting the churches. At Post Road he held meetings for about a week, baptizing a sister and celebrating the Lord's Supper.

After spending a few days at Santa Cruz with Brother Samms, the two went to Mountain Side where they spent a few days with the new converts.

Of the work in general he writes: "The interest is growing in our churches. But our people need more ministry and instruction in the new way. Pleased to say that the roads have all been repaired, and we are able to go through O K. The missionary, Apollyon, is good on the road. He is king of the roads.

"We have planned for a council meeting with all of the leaders and Advisory Board, July 17-19, in Kingston. We shall send you the proceedings."

ORDINATION SERVICE AT MAYARO, TRINIDAD

Pastor C. R. Cust has sent me the following interesting account of the ordination services of Brother Hercules Bunbury as deacon:

"On Tuesday, March 24, 1925, Brother Hercules Bunbury was ordained as deacon of the Mayaro Seventh Day Baptist Church of Trinidad.

"He had been called by the church to ordination, and the call had received the unanimous sanction of the society.

"Rev. W. L. Burdick, missionary secretary, of Ashaway, R. I., and Rev. T. L. M. Spencer, of Georgetown, Demerara, were invited as representatives to aid in the ordination service; and there were present delegates from Jerningham Junction.

"The ordination service as given below was most impressive, and every one seemed to feel that it was not alone a special consecration service for Brother Bunbury, but a time for self-consecration of each one present to the service of Christ and his Church.

"The service began at ten o'clock in the morning, and was as follows:

Song service	By the congregation
Invocation	Pastor C. R. Cust
Hymn—"All Hail the Power"	Congregation
Scripture reading	
Prayer	Brother John Knight
Examination of candidate	Elder Spencer
Hymn—"My Faith"	Congregation
Consecration prayer	Rev. Wm. L. Burdick
Charge to candidate	Rev. Wm. L. Burdick
Charge to the church	Rev. T. L. M. Spencer
Welcome to the service of deacon	Pastor C. R. Cust
Closing hymn—"Blest be the tie"	Congregation
Benediction	Rev. Wm. L. Burdick

GENERAL CONFERENCE

Receipts for June, 1925

For <i>Onward Movement</i> —	
Adams Center	\$117.00
Alfred	389.50
Second Alfred	247.20
Andover	18.05
Attalla	7.70
Battle Creek	965.00
First Brookfield	251.25
Second Brookfield	155.66
Carlton	60.00
Chicago	264.00
DeRuyter	203.00
Dodge Center	58.00
Exeland	10.00
Farina	183.00
Friendship	42.00
Fouke	53.25
First Genesee	37.50
Gentry	25.00
Hammond	70.00
Hartsville	10.00
First Hopkinton	355.75
Independence	136.71
Jackson Center	4.00
Little Prairie	21.90
Los Angeles	45.00
Lost Creek	244.65
Marlboro	126.00
Milton	944.38
Milton Junction	300.00
New York	290.40
North Loup	819.50
Nortonville	300.00
Pawcatuck	325.00
Plainfield	948.35
Richburg	81.00
Riverside	314.54
Salem	392.01
Shiloh	402.24
Stonefort	20.00
Syracuse	23.54
First Verona	213.00
Walworth	70.00
Waterford	137.00
Welton	200.00
West Edmeston	80.00
Mrs. M. P. Brown	5.00
L. S. K.	50.00
L. S. K., Mystic	5.00
R. W. Palmberg	20.00
A. I. Peckham	7.00
W. H. Tassell	10.00
M. C. White	25.00
	\$10,084.08
For <i>Parallel Budget</i> —	
Independence	\$ 1.80
For <i>Conference Expense</i> —	
New York	25.00
For <i>Woman's Board</i> —	
Milton Circle No. 3, for China	40.00
White Cloud Ladies' aid	25.00
Hartsville Ladies' aid	20.00
Marlboro	25.00

First Hopkinton:	
For Tract Society	25.00
For Missionary Society	25.00
Susie Burdick salary	25.00
Woman's Board	5.00
Little Prairie	15.00
Milton	54.00
Milton Junction	50.00
For <i>Ministerial Relief</i> —	
Adams Center	14.18
For <i>Young People's Board</i> —	
Rockville Sabbath school	3.00
Adams Center	40.00
For <i>Sabbath School Board</i> —	
Adams Center	56.30
Shiloh	38.10
For <i>Denominational Building</i> —	
North Loup	35.00
Alfred	29.00
Shiloh	13.00
Mrs. E. A. Rogers	5.00
For <i>Tract Society</i> —	
Los Angeles	77.50
First Hopkinton	19.00
For <i>Girls' School, Shanghai</i> —	
Garwin juniors	5.00
For <i>Missionary Society</i> —	
Los Angeles	117.50
Rockville Sabbath school	10.00
First Hopkinton	27.00
First Hopkinton, for China	10.00
Detroit	184.33
Richburg Sabbath school class No. 2..	3.00
Dodge Center Sabbath school	2.97
Milton Junction, for Liuho Hospital...	5.00
New Auburn, for Liuho Hospital	5.00
	\$1,033.88
Total receipts, June	\$11,119.76

WILLIAM C. WHITFORD, Treasurer.
Alfred, N. Y.,
June 30, 1925.

WHAT PROHIBITION ACTUALLY DOES

"Years ago I stood on historic King's Mountain and saw the smoke of thirty-eight government distilleries. I saw no macadamized roads, scarcely a schoolhouse. I saw saloons everywhere. There were only two or three factories, giving employment to two or three hundred people. Some years after the people had driven out this curse, I stood in the same place. I found macadamized roads in almost every part of the country. I saw magnificent churches of almost every denomination. I found schoolhouses in every district of that county. There was not the smoke of a single distillery, but instead I saw the smoke of forty-three of the largest cotton factories in the United States."
—Federal Judge E. Y. Webb, Western District of North Carolina.

MISSIONS

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

A PUZZLING PROBLEM

Christ taught us that "the laborer is worthy of his hire," and Paul speaking of the same subject said, "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers at the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." That religious workers giving their time to the work should have adequate support is more necessary now than in any previous generation. They must educate themselves at great cost, they must be well dressed every day in the week, they must entertain extensively, they must have many costly books and magazines, and they must give all their time to the work, so they have no time to earn anything outside.

Owing to these circumstances all thoughtful people have come to recognize that the missionary and other religious workers should be paid a salary; but when we have reached this point, perplexing problems arise. How much salary shall a minister have? Shall he have as much as other professional men? Shall he have a salary equal to men of his ability and training in the business world? Shall a minister raise just as large and extravagant a family as he pleases and expect to be supported in style? Should the ability of the church to pay have anything to do in deciding the problem?

Again when it comes to a board employing a number of men, still other problems arise. Shall the relative salaries paid be based on the various needs of the men employed; or on their ability, training and experience; or on the dangers and hardships they have to endure on their respective fields; or on the different degrees of willingness on the part of the men to sacrifice; or on the favoritism and prejudice of the members of the board? What shall be the principle or principles by which the salaries are determined, anyway?

When we face these questions in actual practice, we find it very difficult to formulate a satisfactory rule. There have been

those who have held that all men employed by a board shall have the same salary; those who have thought that a man with a large and extravagant family should have more than one who is economical and teaches his family frugality and industry; those who have thought that the whole matter should be settled on the basis of ability, training, and efficiency; those who have argued that the dangers to be faced and hardships to be endured should be the determining factor; those who have acted on the policy of employing a man on the best terms possible, as do scrupulous business firms; and it is possible that, sometimes, prejudice and favoritism enter into the matter.

The writer of these paragraphs does not pretend to have figured out just and equitable rules, though for years he has given much thought to the problem; but he wishes to state some things worthy of consideration and which may provoke thought and lead others to complete the task, so far as it can be.

A minister, whether he be pastor, missionary, or evangelist, is entitled to as good support as any man of equal ability, culture, and efficiency in any other walk of life; and the ministry must have adequate support or it will degenerate into a worthless order, to put it mildly. Many have felt that the ministry has lost both its prestige and much of its best material because of the treatment it has received.

Coupled with its privileges there are tremendous sacrifices in the ministry. The ministry must continue to be willing to sacrifice financially as well as otherwise, and the minister's wife must be willing to share his life of sacrifice for the Master; but the laity must not put all the burden of sacrifice on the minister and his family while it holds back the tithes and offerings, and increases its wealth. It is not Christian to ask the ministry to do all the sacrificing; neither is it Christian to ask the laity to do it all.

It will pass without argument that the minister is entitled to receive sufficient pay so that, with an ordinary sized family and economy, he can not only buy food and clothes, but can, with frugality, save something for sickness and old age; but both the minister and his wife must remember from the start that the life they have entered is one of sacrificial living, and plan their affairs accordingly.

A layman working for a benevolent board should receive no more than a minister of equal ability living under the same price conditions. It is true that the Master told those whom he was training for the ministry to give up all and follow him, but it is equally true that he told the business man who came to him seeking the ways of life to go sell all that he had.

While every religious worker giving full time to the work should have enough to keep him and his comfortably if he practices economy, it seems no more than just and wise that some recognition, in the matter of salary, should be given to extra training, proven efficiency, long experience, and wide influence. The equitable recognition of these becomes incentives; and though not the highest, the Church can not ignore them. But to recognize these in one case and not in others becomes ruinous, causing just dissatisfaction and loss of confidence and respect.

If all, with prayer and complete abandon to the Savior's will, would try to do the just and fair, noble and Christian thing, there would be plenty of money to finance all the work, abundance of workers to perform the work, and a distribution of men and money that would please the world's Redeemer.

LETTERS FROM CHINA

DEAR PASTOR BURDICK:

We are having fresh opportunity to learn how conditions can change in a very short time and how what seemed a joyous world can suddenly become extremely sad.

Two weeks ago our girls were a tired but happy crowd. They had, a few weeks before, started out with the idea of a senior play and the six prospective graduates had entered into it with great zest. They were to give "The Wide, Wide World" which has been translated into Chinese and which, they said, would be just another way of telling the gospel story. The teachers also took parts and the teacher of drawing was the moving spirit. The idea, once started, grew apace. A play by the juniors, "The Three Wishes," in English, exercises by the little children, and music were added, all together an entertainment to be given for the benefit of the Building Fund.

It was an entertainment, three and one-half hours long, and for two consecutive

evenings! The Chinese are natural actors and, for the time being, they were the characters they represented. It was all gone through with a fine spirit and all agreed that it was excellently well done. We were particularly pleased with the executive ability and enthusiasm shown. About the only interruption to regular school work was two half days the older girls were allowed to go out to sell tickets. Tickets had also been sent to former students, and all must have been faithful for \$480, Mexican, has already been added to the Building Fund. There is more to come in.

For six days the girls were happy over their venture and its success, then came the sad events of May 30 that have changed and saddened everything, not only in Shanghai, but doubtless throughout China, and even beyond. [May 30 was the day when the shooting in Shanghai occurred.—COR. SEC.]

It's a difficult story to tell. The Chinese government and the consular body at Peking have sent representatives to Shanghai to investigate the matter and it is hoped there will be a just and impartial finding. Until that, it is impossible to know just where we are in the matter.

For a long time the Chinese employees in a Japanese owned and managed cotton mill have been on strike. The students have sympathized with the strikers and when, in some uprising, a Japanese killed a Chinese excitement ran high. The students were not satisfied with the way the matter was dealt with. Then there were some municipal measures proposed to be voted on at a rate-payers' meeting on June 2: increase in wharfage dues; regulation of child labor; licensing the press—which were displeasing to the Chinese. The students did not succeed in making themselves heard in these matters as they thought they should and, as one student said, they decided to stir up trouble in such a way that they would get into the newspapers and their cause be heard. They have succeeded.

A boycott of Japanese goods and institutions was declared and students went out on the street with their anti-Japanese propaganda. On this day some of them went to the busiest part of Nanking Road, the chief street in Shanghai. There is a municipal regulation that to make a street speech one must, in Shanghai, get a permit. This law they disregarded. They were arrested

and taken to the police station nearby. But a student must not be arrested, as the student body looks upon it, and the friends of those taken in made vigorous protest and a riot developed. Here is where the difference of opinion comes in. The police insist they used every means before shooting into the crowd. Students and their sympathizers say there was not sufficient cause for shooting and that in any case unarmed men should not have been so treated. Several were killed that day and there have been outbreaks since, in all more than thirty have died as a result of the shooting. It has been a feverish week. Students have refused to study or let those disposed to study do so. Chinese shops have been closed; hotel boys and waiters have walked out, as have men in some of the banks and foreign business houses, also type-setters, telephone boys, men in the electric plant, house servants. In the newspaper offices the foreign staff has turned in and the morning papers have been forthcoming, although much reduced in size. Volunteers from the foreign community have filled vacancies and life has gone on, not as usual but in a livable way.

Threats have been a feature of the strike. In the case of our own Girls' School a paper was sent in calling them "cold-blooded animals" and threatening to burn down our school building and church if they did not join the strike. The China press reported their men standing by until their homes and families were threatened if they did not go out. There are two instances in this morning's paper of homes demolished and members of families injured where the heads of the families have remained at their posts. Because of this anti-foreign attitude and the threats to burn Shanghai, foreign soldiers and marines have been landed and billeted in various parts of Shanghai. This is a further source of irritation to the Chinese.

The strike in Shanghai is not the worst feature of the trouble. Doubtless there are few spots in China where the story has not been told and distorted misrepresentations at that. From many cities comes the report of sympathetic strikes, students' parades and the raising of money for the strikers in this city. Not only has it become a national matter but international. The results of the investigation going on will be known to you, doubtless, long before this letter

reaches you. The students' demands are beyond all reason. On the other hand, today we have heard of some students who propose to withdraw from the organization if the disregard of treaties is insisted upon.

To what extent this movement is the result of Bolshevik influence, we presume there are those who know but they do not divulge. That Russian emissaries have been at work in China seems to be well known. That the late Sun Yat Sen became a disciple of Russian Communism, and his request that a glass coffin "like my friend Lenin's" be brought from Russia for him, is recent history. His anti-foreign attitude and utterances in the last months of his life are still fresh in memory, and at that time some saw in them the promise of trouble ahead. To what extent the events of last week are a part of the Kuomintang (Sun Yat Sen's party) program is not known.

One wishes that the people of this land were always treated with consideration and kindness by those from other lands and who are guests in this country and that there were not so many causes of irritation. One wishes, too, that in the student movements it were less often the immature and headstrong group that takes the lead. It is a hard problem that is before those who must consider it. If it is decided with any injustice there will be unending bitterness of spirit. Our confidence that God will bring some good out of it all is unshaken.

We have been glad to have more than half of our girls back today. They went saying, "We want to come back and finish the term." They have been begging some money for those who are suffering and feel that they have helped some. We shall have to give up commencement, for we know that to go ahead with a festive occasion like that would give great offense. We are hoping to push reviews and examinations and finish the term decently and in order. Many, many schools will not try to open until fall.

Very sincerely yours,
SUSIE M. BURDICK.

June 9, 1925.

FIVE DAYS LATER

DEAR PASTOR BURDICK:

The week in which all this sadness took place in Shanghai was my week to write the RECORDER. It is not the kind of thing I like to write, but there was no other way.

It is a pretty dark time. Today's paper publishes the thirteen demands the Chinese make, and it is said this time the Chinese commissioners from Peking are also behind the demands. They, too, are impossible. I am not concerned for ourselves here in Shanghai, but for those in the interior we do have anxious thought.

Nearly all our girls are back and we are going ahead with final examinations. We are expecting to be through by the end of this week. Some of the girls may stay on for a time and finish their books, which are nearly finished. They seem a happy lot even if the country is full of distress. It is after school hours and there is much laughter.

We have been much interested in the reports of your trip to Georgetown and Trinidad. I do give sympathetic thought to the many burdens which must rest upon, not only your heart, but the hearts of the members of the board.

Very sincerely yours,
SUSIE M. BURDICK.

Grace School for Girls,
St. Catherine's Bridge,
Shanghai, China,
June 14, 1925.

MABEL WEST AND MOTHER COMING HOME

Many in the homeland have known of the very serious burning accident which Anna and Mabel West's mother, who is with them in Shanghai, suffered sometime past and that it is thought best that Mrs. West be brought home.

A letter just at hand from Mabel West states that she plans to start for home with her mother July 13th, on the S. S. Empress Canada, which is due to arrive in Vancouver, July 27th.

We all regret the painful circumstances which necessitate the return of Miss Mabel and her mother at this time and wish them a safe and comfortable voyage; also we shall be glad to welcome them home and pray for the speedy recovery of the mother.

SEC. W. L. B.

There are 20,400 Protestant missionaries, American and European, in the non-Christian world—one for each 55,000—"Brethren Board."

AMERICAN SABBATH TRACT SOCIETY Treasurer's Receipts for April, 1925

GENERAL FUND	
Contributions:	
Anonymous	\$ 5.00
Mrs. E. McBurney, Jackson Center, Ohio	1.00
Forward Movement	\$ 9.20
Parallel Program .....	.44
Onward Movement	308.78
	318.42
	\$ 324.42
Income from Invested Funds:	
Annuity Gifts	\$251.22
Henrietta V. P. Babcock Bequest .....	.42
Lois Babcock Bequest	2.07
Mary Rogers Berry Bequest	15.00
Sarah Elizabeth Brand Bequest	1.20
Harriet Burdick Gift	3.00
Mary A. Burdick Bequest	1.80
Susan E. Burdick Bequest	2.83
Hannah Cimiano Bequest	66.58
Joshua Clark Bequest	9.00
Relief A. Clark Bequest	24.00
Joshua M. Clarke Bequest	4.50
Eliza M. Crandall Bequest	30.01
S. Adeline Crumb Fund	24.40
Elizabeth R. Davis Bequest	6.74
Oliver Davis Bequest	144.90
Rosannah Green Bequest .....	.66
Amanda B. Greene Bequest	31.67
Olive A. Greene Bequest	17.61
Rhoda T. Greene Bequest	24.22
Russell W. Greene Bequest	4.50
Ellen L. Greenman Bequest	6.00
George Greenman Bequest	28.50
George S. Greenman Bequest	64.50
Celia Hiscox Bequest	11.02
Orlando Holcomb Bequest	30.00
Eliza James Bequest	6.89
Angenette Kellogg Bequest	4.32
Adelia C. Kenyon Bequest	63.06
Benj. P. Langworthy, Second, Bequest	1.50
Life Memberships	1.20
Susan Loofboro Gift	12.00
Eliza L. Maxson Bequest	1.50
Paul Palmeter Gift	6.00
Marilla B. Phillips Bequest	28.50
Maria L. Potter Bequest	15.00
Electra A. Potter Bequest	64.64
Arletta G. Rogers Bequest	7.50
George H. Rogers Bequest	25.50
Charles Saunders Bequest	1.50
Mary Saunders Bequest .....	.60
Miss S. E. Saunders Gift, in memory of	
Miss A. R. Saunders	4.50
Sarah A. Saunders Bequest .....	.60
Second Westerly Church Fund	9.68
Fannie R. Shaw Bequest .....	.45
M. Julia Stillman Bequest	24.05
Sarah E. V. Stillman Bequest	15.00
I. D. Tisworth Bequest	15.00
Villa Ridge, Ill., Church Fund	3.03
Mary B. York Bequest	1.58
	1,119.95
Publishing House Receipts:	
RECORDER	\$335.40
Helping Hand	151.31
Junior Graded Helps	3.68
Intermediate Graded Helps	2.59
Publications, outside Sabbath School	
Board .....	.25
Tract Depository	3.90
Calendars	20.55
	517.68
Interest on daily bank balances	4.53
Interest on equipment notes	345.00
Curtis F. Randolph, treasurer—	
One-third insurance Wardner property, Chicago	3.94
S. H. Davis, treasurer—	
One-third insurance, Wardner property, Chicago	3.33
One-half taxes, Minneapolis lot	63.94
Excess in sale of Liberty Bond in payment	
of Annuity Gift	2.32
	\$2,384.51

DENOMINATIONAL BUILDING FUND

Old Fund:	
Contributions:	
Forward Movement	\$ 13.20
Parallel Program .....	.43
Onward Movement	211.27
	<u>\$224.90</u>
Income:	
Interest on daily bank balances	\$ 4.00
Interest on refund account power installation	10.46
	<u>14.46</u>
Refund account cost of installing power	55.00
	<u>294.36</u>
New Fund:	
Contributions:	
Forrest Washburn, Charleston, W. Va.	\$ 2.00
Mr. and Mrs. Lamont Stillman, West Edmeston, N. Y.	10.00
Mrs. William R. Clarke, Nutley, N. J.	100.00
New York Seventh Day Baptist Church	25.00
S. G. Burdick, Cuba, N. Y.	5.00
Mrs. Mary M. MacBurney, Jackson Center, O.	10.00
Anonymous, through Pawcatuck Church	5.00
Ladies' Aid Society, Waterford, Conn., Church	40.00
Mrs. C. H. Threlkeld, Memphis, Tenn.	10.00
	<u>\$207.00</u>
Income:	
Interest on daily bank balances.....	5.00
	<u>212.00</u>
MAINTENANCE FUND	
Rent, publishing house	\$200.00
Interest on daily bank balances	25.00
Income, Denominational Building Endowment .....	.30
	<u>225.30</u>
Total	<u>\$3,116.17</u>
Treasurer's Receipts for May, 1925	
GENERAL FUND	
Contributions:	
Forward Movement	\$ 1.13
Onward Movement	262.89
	<u>\$ 264.02</u>
Income from Invested Funds:	
Annuity Gifts	\$ 60.00
Richard C. Bond Bequest	3.00
Susan E. Burdick Bequest	18.00
Eliza M. Crandall Bequest	4.50
George S. Greenman Bequest	265.50
Elizabeth L. North Bequest	3.00
Arlotta G. Rogers Bequest	66.00
Fannie R. Shaw Bequest	30.00
Julius M. Todd Bequest	3.00
Seventh Day Baptist Memorial Fund—American Sabbath Tract Society .....	.38
George H. Babcock Bequest	34.75
	<u>35.13</u>
Publishing House Receipts:	
Records	\$216.90
Helping Hand	43.25
Junior Graded Helps	6.75
Intermediate Graded Helps	8.40
Publications, outside Sabbath School Board	3.20
Tract Depository	6.25
Calendars	10.50
	<u>295.25</u>
Special Sabbath Reform Works:	
Contributions:	
William M. Stillman, Plainfield, N. J.	83.34
Contributions to work in Java:	
T. A. Gill, Los Angeles, Calif.	\$ 5.00
Mrs. Amelia M. Cottrell, Andover, N. Y.	10.00
	<u>15.00</u>

Contributions to Georgetown Mission:	
Mrs. Amelia Cottrell, Andover, N. Y.	10.00
Refund, check returned for proper signature (Hannah Cimiano Bequest income)	55.00
	<u>\$1,210.74</u>

DENOMINATIONAL BUILDING FUND

Old Fund:	
Contributions:	
Forward Movement	\$ 1.62
Onward Movement	153.97
	<u>155.59</u>
New Fund:	
Mrs. Laura M. Hill, Milton Junction, Wis.	\$ 2.50
Mrs. Mary Maxwell, Milton Junction, Wis.	2.50
Mrs. Lucy Childs, Farina, Ill.	1.00
Mrs. Amelia M. Cottrell, Andover, N. Y.	30.00
	<u>36.00</u>
MAINTENANCE FUND	
Rent, publishing house	200.00
PERMANENT FUND	
Life Memberships:	
Alice C. Gill, Los Angeles, Calif.	25.00
Total	<u>\$1,627.33</u>
Treasurer's Receipts for June, 1925	
GENERAL FUND	
Contributions:	
J. H. Coon, Milton, Wis.	\$ 20.00
Peter Jensen, St. Johnsville, N. Y. ..	10.00
Woman's Executive Board	900.00
Onward Movement	\$1,160.26
Parallel Program .....	.26
	<u>1,160.52</u>
Collections:	
One-third collections, Eastern Association	\$ 24.41
One-third collections, Central Association	20.00
One-third collections, Western Association, 1924	16.31
One-third collections, Western Association, 1925	29.12
	<u>89.84</u>
Income from Invested Funds:	
Annuity Gifts	\$ 17.31
Henrietta V. P. Babcock Bequest ..	21.20
Alfred Collins Bequest	6.36
B. R. Crandall Gift	1.06
Life Memberships	14.89
North Branch, Neb., Church Fund ..	2.13
Electra A. Potter Bequest	20.16
John G. Spicer Gift	2.13
	<u>85.24</u>
Publishing House Receipts:	
Recorder	\$208.60
Helping Hand	119.32
Junior Graded Lessons	26.40
Intermediate Graded Lessons	12.95
Outside Sabbath School Board Publications	7.00
Tract Depository	17.88
Calendars	2.00
	<u>394.15</u>
Contributions to Java:	
Woman's Executive Board	5.00
Contributions to Jamaica:	
Mrs. F. E. Eaton, Greenfield, Mass.	5.00
	<u>\$2,669.75</u>
DENOMINATIONAL BUILDING FUND	
Old Fund:	
Contributions:	
Onward Movement	\$436.59
Parallel Program .....	.25
	<u>436.84</u>
New Fund:	
Mary S. Maxson, Trimmer, Calif.	\$ 15.00
E. M. Glaspey, Nortonville, Kan.	5.00
Mrs. Amelia Burdick, Alfred, N. Y. ..	5.00
"Friend," Humboldt, Neb.	12.00
Mr. and Mrs. Jesse Vars, Berlin, N. Y.	10.00
	<u>(Continued on page 49)</u>

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

HOW BIG IS A DOLLAR?

GEORGE G. SNYDER

It was a dark night and I was peering intently ahead to pick my way over the uneven ground. As I crossed the street, at the corner, I noticed many large shadows flitting about on the concrete road. I paused to watch them, and "Never before have I seen so many bats at one time," I said to myself.

Still deep in thought at the unusual happening, I glanced up at the street light. What do you think I saw? Dozens of tiny bugs holding their nightly frolic in the glare. Not one of them larger than your thumb nail, and yet the shadows were large, almost like the shadow of a turkey buzzard as it flies across the sun.

Every boy and girl is familiar with the old trick of moving the twisted hand before a light and seeing on the wall, as a result, animal-like shadows.

In the brilliant light of youth, the dollar may cast its shadow across the life of a boy or a girl, a shadow at once delightful and alluring, a shadow showing pleasures and independence as it twists, now this way, now that. They grasp at the shadow, thinking it substance; it moves, a will o' wisp, and they follow it to vain regrets.

Many young men and young women are asking for admission to college today, asking eagerly but without avail. Why? Because the shadow of the dollar lured them on to believe that the power to earn was more important than the power to learn. Too late, they see their mistake but are unprepared to rectify it.

As you plan your work which is to fit you for a life endeavor, beware of the illusive, cheating shadow of the dollar. Fit yourself to earn money; every boy and girl should do that; but, at the same time, equip yourself to acquire a higher education. Without a college education, the odds are against you if you would achieve success.

College may seem afar off, may seem beyond your reach; but four years is a short time, and a college education is within the

reach of any boy or girl who has the necessary preparation and the determination to get it.

How big is a dollar? Is it bigger than you are? Will you let its shadow come between you and your chances of success? Are you big enough to see beyond it to a worth while future? These questions you must answer whether you will or no. What will your answer be?

TRACT SOCIETY RECEIPTS
(Continued from page 48)

Mrs. Ida W. Thayer, Durhamville, N. Y., in memory of her husband, Arthur A. Thayer	50.00
Mrs. F. E. Eaton, Greenfield, Mass.	10.00
Miss Alice A. Packham, Watson, N. Y.	10.00
"Friend," Wisconsin	10.00
Christian Endeavor Society, Pawcatuck, Seventh Day Baptist Church	10.00
Mrs. Thomas R. Williams, Chicago, Ill.	5.00
F. C. Monroe, Battle Creek, Mich.	5.00
Mrs. Thomas Rogers, New London, Conn., in memory of her beloved parents, David R. and Martha G. Stillman	50.00
Lucius Sanborn, Goodrich, Mich.	30.00
Mrs. D. C. Coon, Nortonville, Kan. ..	5.00
Rev. William Clayton, Syracuse, N. Y.	5.00
Mrs. Mary S. Greene, Alfred, N. Y. ..	5.00
Miss Susie B. Stark, Verona, N. Y. ..	10.00
	<u>252.00</u>
MAINTENANCE FUND	
Rent, publishing house	\$200.00
Income, Denominational Building Endowment	1.06
	<u>201.06</u>
PERMANENT FUND	
Transferred from savings account for investment	4,000.00
Total	<u>\$7,559.65</u>

HOME NEWS

JACKSON CENTER, OHIO.—A large company invaded the Seventh Day Baptist parsonage Sunday evening, completely surprising the pastor and his wife.

The surprise was still further emphasized as cash came pouring in, and bundle after bundle was deposited on the dining table until it was completely covered. Others who could not attend sent their gifts. Monday morning another check was brought.

The evening was spent in visiting and singing. Thus was added another cord to the tie that has bound pastor and people together for the past three years. Surely the Lord will reward them each and all.—*Jackson Center News.*

"To stand always on the highest plane ourselves in our dealings with others, is to invite them to climb to the same elevation."

WOMAN'S WORK

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

WHAT MAKES A NATION GREAT?

Not serried ranks with flags unfurled,
Not armored ships that gird the world,
Not hoarded wealth nor busy mills,
Not cattle on a thousand hills,
Not sages wise, nor schools nor laws,
Not boasted deeds in freedom's cause—
All these may be and yet the State
In eye of God be far from great.

That land is great which knows the Lord,
Whose songs are guided by his word,
Where justice rules 'twixt man and man,
Where love controls in art and plan,
Where breathing in his native air
Each soul finds joy in praise and prayer,—
Thus may our country, good and great,
Be God's delight—man's best estate.
—Alexander Blackburn

DOLLARS AND CENTS

Hicks rested his elbow upon the hymn book and settled himself more comfortably in the straight-backed chair. The choir had been singing something about praise and thanksgiving, and now the preacher of the occasion was getting under headway. Hicks, the bass, glanced about through the choir, making quick mental notes as to the attitudes of the various members.

There was the leading tenor, who was also the choir director, leaning back with arms folded across his breast, basking in the anticipated approval of what his choir had done. True, the sister churches of the town had combined with the First Church, being represented both in the audience and in the choir, but the director—well, he knew who had made the music a success! Hicks was aware of the feeling of boredom with which the rest, with the exception of the director, draped themselves over the chairs.

It was Thanksgiving morning. But Hicks had not come with the idea of worship or Thanksgiving uppermost in his mind. In fact, if he had been cornered and asked, point-blank, to give a reason for his presence in the choir on this particular morning, he probably would have said, "Well, I suppose it's because I need the

money. They need somebody for a solo, and I need the money—easy enough." That was his way—accommodating and outspoken.

But Hicks was impressionable. It would depend altogether on the speaker as to whether or not he became a worshiper. His singing with the choir was purely professional and unsympathetic. And now, because there was nothing else to do, he allowed the words of the visiting minister to take form in his mind. He caught the trend of thought in the midst of a sentence, thus: "—knowing full well that this has been a grand and glorious year. The freight trains have swept about over our land distributing a rich and bountiful harvest. Prosperity and peace have come upon us from every hand. The workingman has gone forth and earned his bread by the sweat of his brow, knowing that, upon his return at the close of day, he would find his loved ones safe. Let the birds break forth into singing; let the mountains clap their hands; let all the—"

Hicks let go—mentally. At that instant he thought of white-winged flying machines that soar high, and then crumple up and crash to the ground; he thought of great silken balloons that spring up to meet the sky and then come crawling and twisting, snake-like, back to the earth. No; the preacher might go on up, he decided to remain on earth.

Now, because Hicks was impressionable, he turned about and looked toward the audience. There, the second seat from the front, to his right, sat an elderly couple. The man had the blue eyes, light hair—now showing gray—and the full-moon-like face of a prosperous German farmer. He leaned well against the back of the seat, clasping short, pudgy fingers together over an ample front. Hicks at once decided that the world-famous "Santa" must have been born in Germany. With shining eyes and slightly nodding head the jolly brother followed and endorsed all that the preacher said. By his side sat the patient wife. There was nothing striking about her. As Hicks looked at her he thought of work—hard, toilsome, exacting work. But one glance at her face showed that she too, like her well-fed husband, was floating along with the preacher, far above this "vale of tears."

Hicks looked deeper into the audience to where a grizzled old brother slept with:

child-like simplicity. His elbow rested upon the end of the seat, and the side of his face cupped snugly into the palm of his hand. Something about it reminded Hicks of his grandfather's old gray cat that used to sit and doze before the open fire during the long winter evenings.

Still farther back were two young ladies, altogether new. Not new of face—new of clothing. From high-heeled shoes—one peeped out from the end of the seat—to crowning hats, they were new: silkily and wondrously attired. The sight brought to Hicks's remembrance something about flowers—lilies, of course: "Solomon in all his glory—"

Thus, as Hicks' gaze shifted aimlessly about over the crowd, he saw indications of prosperity on every hand. Surely here were a thankful people—they had sufficient reasons for being thankful. He began a mental estimate. Yes—easy enough: he could account for thousands upon thousands of dollars in the audience; and—

"Out of our abundance we should give freely and gladly to those who are less fortunate—those in real need."

Hicks caught at the words. Evidently the good brother had come back to earth—this was "common ground." He was talking about giving? Hicks saw a troubled expression pass over the face of the ample German. And then, acting upon a suggestion, he looked down to where the collection plates rested upon a table in front of the pulpit.

Could it be possible? The light was rather dim—perhaps he had not seen clearly. No—it was true: Pennies! Yellow, greenish, dirty, sickening pennies. Dozens of them leered at him from the open plates. This was the Thanksgiving offering from that audience. There were a few scattered pieces of silver swamped among the wretched coppers. At that instant in his heart he despised coppers. The childhood glory of pennies that equaled striped sticks of candy faded forever from his mind.

Suddenly he thought of his own quarter—it had been consistent with his means—as lying in that loathsome mess. He longed to go down and pick it out, if possible: it would look better out by itself than to be surrounded by those insulting coppers.

Then something that he had overlooked thrust itself upon his attention. A lone half-dollar was leaning against the side of

one of the plates. It was separated, by at least two inches, from the beggarly pennies. Hicks admired the half-dollar. In fact, it seemed to be trying to climb out of the plate and get off by itself. He told himself that he would not be greatly surprised to see it leap out and go rolling off to the remotest part of the table. He thought of it as being ashamed of itself for having to occupy such a position in a Thanksgiving offering. As near as he could tell, it was the only half-dollar in the plate—there were no larger pieces.

The speaker reached the close of the sermon. The great organ trembled and mellowed into an opening chord as Hicks listened. It was the solo. His solo!

He arose and walked mechanically out upon the platform, automatically getting away from under the big instrument. Then he caught sight of the collection plates. The lone half-dollar seemed to be pleading for deliverance. As he looked at the pennies his song stood forth as cheap—a mere mockery. There came to him no anticipation of pleasure in its rendition. But the song must start—soon. He cast about for the opening sentence. "Let me be kind in word and deed—" Had anybody been kind in deed that morning? The pennies still claimed his attention. They appeared to have taken on a personality; they smirked mockingly. Could he sing over them?

The organ paused and lingered upon the keynote, waiting for the voice. But no voice responded. A wave of rebellion swept over Hicks; he opened his mouth, but not to sing.

"Just a moment, please," he said, turning toward the organist, "I have something to say." A rustle went through the audience.

"I want to ask what this offering is for," continued Hicks, pointing to the plates and addressing no one in particular.

A depressing silence followed. Some man in the audience cleared his throat, and it was startling, like a buzz saw cutting through a knot. One of the ministers arose.

"Why, I—I supposed everybody knew the purpose of the Thanksgiving offering," he said, nervously. "It goes to help the poor and needy." After uttering these words he looked at Hicks, then toward the audience, and, parting the tails of his coat carefully, sat down. Preachers and audience were bewildered. Hicks stood with

one hand resting lightly on the pulpit. His outward appearance was calm, but inwardly he was revolting.

"To help the poor and needy?" echoed Hicks. Then something long dormant in his nature surged forward.

"Look at those collection plates!" he said excitedly, pointing to the plates and advancing nearer the edge of the platform. "To help the poor—pennies where there should be dollars! Miserable pennies to help the poor. How much will they help?"

Consternation stood out on every face.

"I'll tell you this," said Hicks—conviction was back of the tone—"I won't sing over such an offering. You collectors pass these plates again and get a real offering and I will sing." Then leaning forward Hicks dropped a one-dollar-bill into the nearest plate. He noted with keen satisfaction how many coppers it covered.

Just when the silence that followed was becoming oppressive, the notes of a familiar offertory stole out from the organ. There was a quieting, soothing influence about the music. The collection plates were passed quietly through the pews.

During this time, Hicks stood with his eyes directed toward the floor. As the plates came back the organ swung into the introduction of the solo—his solo. Hicks wondered if he would remember the opening sentence. Then he looked down at the offering.

There were no pennies to be seen. Paper and silver covered them. The organ slipped into the keynote, but waited not this time. The opening sentence came—rushing to be sung, a real Thanksgiving offertory.—*The Christian Herald.*

PROHIBITION AND PATRIOTISM

"People have become accustomed to think that prohibition was something quasi-religious, and that it is only fostered by fanatics. Whatever it has been in the past it is now a question of pure patriotism. It is stirring up all of our loyal citizens without regard for creed, color, or condition. The liquor business is just a colossal economic waste. We are not only going to make the world safe for democracy; we are going to make it safe for decency."—*Rev. Payne, pastor of St. Mary's Church, Auburn, N. Y.*

BE SURE TO ADDRESS LETTERS RIGHTLY

There is something of sacredness about the contents of a letter. The writer often reveals more of himself on the written page than he would in direct conversation. This revelation of course, is designed only for the eyes of the correspondent.

In this country a wholesome respect has been built up for the sanctity of a letter but it is not so respected in many other countries where the opening and reading of sealed mail becomes, at times, so prevalent that the practice has earned the appellation "cracking seals."

The average American would be filled with wrath and the timid soul would shrink with horror at the thought of a third person, and a stranger at that, reading his "personal correspondence."

Yet, that is exactly what happens to 21,000,000 letters a year and will continue so long as letter writers fail to put return addresses on their envelopes.

When a letter, without a return address, can not be delivered for any reason, it is sent, after a certain time, to the dead letter office.

There it is opened and read—not for the possible scandal it may contain—but with a view to finding some clue which will enable forwarding on to the addressee or returning to the sender.

Out of every five letters received at the dead letter office such a clue is found in one, and it is sent merrily on its delayed way to one or the other of the two persons interested in its disposition. The other four are destroyed.

Every person knows his own address, and if he would put it on the envelope, the contents would remain inviolate and the letter would be returned with notice of non-delivery.—*Postmaster General.*

CLEMENCY DENIED TO BRIBER OF PROHIBITION AGENT

Morris Orsatt, of San Francisco, sentenced to twenty years for attempted bribery of a prohibition agent, will get no relief from the Supreme Court.

The highest tribunal refused to interest itself in his plea that the sentence was excessive and that a single offense had led to his conviction on twenty-one different counts.—*News item, Washington (D. C.) Post.*

YOUNG PEOPLE'S WORK

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

GOD IN NATURE

Christian Endeavor Topic for Sabbath Day,
August 1, 1925

DAILY READINGS

Sunday—God, the Creator (Gen. 1: 1-31)

Monday—God's care for his creatures (Ps. 104: 10-24)

Tuesday—God revealed in nature (Rom. 1: 20-23)

Wednesday—Signs of God's goodness (Acts 14: 11-18)

Thursday—Trust in God's care (Ps. 23: 1-6)

Friday—A Father's love (Matt. 7: 11)

Sabbath Day—Topic: God's friendliness as expressed in nature (Matt. 6: 26-30; Ps. 145: 16. An outdoor Consecration meeting.)

"Nature should lead us to a song of praise. The Creator is our God, our Lord, our Father. We are in his house, his world. Everything is friendly, if we act aright."

"God is an artist. He makes things beautiful as well as useful. See the beauty of a flower, how delicate it is! Look at it through a microscope, and what new marvels of beauty are revealed! And its fragrance, invisible, but present, further suggests the care for beauty that is in God."

"Nature always answers the sun. Notice how the trees bud in spring. There is life in them and the warm sunlight calls it forth. Only death makes no response. So the living soul answers God. The spirit is made for him as nature is for the sun."

"God has buried many treasures deep down in the earth—coal for instance, and silver, gold, and other metals, diamonds, too. To get the best things, men must dig. In science, to gain knowledge, they must also dig. Let us not imagine that the treasures of religion lie on the surface. Truth lies deep down."—*The Christian Endeavor World.*

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

God controls nature by certain laws. All the things of nature obey these laws and so work together harmoniously, each performing its own work. In other words, nature is "in tune" with God's laws. When any part of it gets out of tune there is a lack of har-

mony, as in an orchestra when such a condition exists. One can not help seeing that there is a controlling power in nature, and this power is God. Yet, in spite of this fact, many people say that he does not exist.

God shows his friendliness in nature by his love and care for it. The Bible says that he feeds the fowls of the air. But, "Are ye not much better than they? Wherefore if God so clothe the grass of the field, shall he not much more clothe you, O ye of little faith?"

If God loves and cares for nature, how much more will he love and care for us, who mean much more to him than nature. Let us be worthy of his love and care.

Battle Creek, Mich.

INTERMEDIATE CHRISTIAN ENDEAVOR

S. DUANE OGDEN

Intermediate Christian Endeavor Superintendent
Topic for Sabbath Day, August 1, 1925

THE BENEFITS OF KNOWING THE BIBLE.
(PS. 19:7-11; 2 TIM. 3:16. CONSECRATION MEETING)

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR AUGUST 1

Let this be an out-door meeting and before the close teach them this poem. It is one every child should know and can be used with the topic next week.

All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,—
The Lord God made them all.

Each little flower that opens,
Each little bird that sings,—
He made their glowing colors,
He made their tiny wings.

The rich man in his castle,
The poor man at his gate,
God made them, high or lowly,
And order'd their estate.

The purple-headed mountain,
The river running by,
The morning, and the sunset
That lighteth up the sky.

The cold wind in the winter,
The pleasant summer sun,
The ripe fruits in the garden,—
He made them every one.

The tall trees in the greenwood,
The meadows where we play,

The rushes by the water
We gather every day,—

He gave us eyes to see them,
And lips that we might tell
How great is God Almighty,
Who hath made all things well.

—Cecil Frances Alexander

Ashaway, R. I.

A GOOD REPORT FROM THE WESTERN ASSOCIATION

(Extracts from the report of the associational secretary, Miss Helen Clarke, of Little Genesee)

The Hebron Endeavor society reports a good time social held recently at the home of Mrs. W. E. Brocks, a genuine neighborly social with no charges. Games were played and refreshments served. A jolly good time was reported.

The Nile society reports fourteen active and four absent members. The following are some of the things they have accomplished:

1. Meeting every Friday night except when the majority were in quarantine for the mumps.
2. Leaders appointed in advance.
3. Publishing monthly the "Pep-o-gram," the Christian Endeavor and church paper.
4. During the Easter vacation a warm sugar social was held at the church. Twenty-five enjoyed the evening of games.
5. Their missionary chairman is greatly interested in service to others. In March a little girl at the county hospital at Angelica was remembered with a box filled with numerous things for her birthday.
6. On April 23, the Nile society entertained the western division of the Allegany County Christian Endeavor Union at a banquet and rally. About eighty people were served.

The Alfred society has conducted an expert endeavor class. On March seventh a very enjoyable social was held after Christian Endeavor, in the parish house. All Alfred was greatly blessed by Pastor A. J. C. Bond's work there, the week-end of February 28. He delivered seven wonderful addresses. As proof of his marvelous work, and partly a subsequent result, thirty-five young people, mostly boys and girls of the decisive "teen" age, gave themselves to Christ and were baptized and joined the church at the time of communion

service, Sabbath morning, April 11. Three of their Christian Endeavor members have been doing work for Christ by substituting at various times this winter for the Alfred Station Church in the absence of their regular pastor. The Sabbath morning choir has been composed of Christian endeavorers, and a number of their members are teachers in Junior, Intermediate, and Sabbath school classes.

Little Genesee has begun its meetings again, and has the promise of a strong society, now that the young people are home from school.

YOUNG PEOPLE'S HOUR AT THE SEMI-ANNUAL MEETING OF THE MICHIGAN-OHIO SEVENTH DAY BAPTIST CHURCHES

The meeting was held at Jackson Center, Ohio, May 30-June 1. The young people had charge of the meeting Friday night with Aden Clarke, of Battle Creek, presiding. The devotional service was conducted by Ralph Brooks, of Detroit, after which the Jackson Center choir rendered a very pleasing anthem. After the address of welcome by Pastor Tickner, the following program was given:

- Sacrifices, Miss Pauline Groves, Jackson Center.
- Enthusiasm, Ralph Brooks, Detroit.
- Rewards, Egmond Hoekstra, Battle Creek.
- Vocational Service, Mrs. Frances F. Babcock, Battle Creek.
- Investing Our Lives, Howard Brooks, Detroit.
- Christian Endeavor, Aden Clarke, Battle Creek.
- Endeavoring, Miss Annie St. Clair, Detroit.
- Solo, "Hold Thou My Hand," Miss Alberta Babcock, Battle Creek.
- Pageant, "The Spirit of Service."
- Mizpah benediction.

MRS. FRANCES F. BABCOCK.

MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met at eight o'clock in the college building. The president called the meeting to order. L. E. Babcock led in prayer, several others following in brief prayers.

(Continued on page 57)

CHILDREN'S PAGE

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

JESUS AND OUT-OF-DOORS

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
August 1, 1925

DAILY READINGS

- Sunday—Jesus and the lilies (Matt. 6: 28-34)
- Monday—Jesus and the sheep (John 10: 11-15)
- Tuesday—Jesus and animals (Luke 12: 6, 7)
- Wednesday—Jesus and the ploughman (Luke 9: 62)
- Thursday—Jesus and the storm (John 6: 16-21)
- Friday—Jesus and the fig tree (Mark 11: 12-14, 20-25)
- Sabbath Day—Topic: Following Jesus out-of-doors (Matt. 13: 1-23, Consecration meeting.)

ALBERT H. BABCOCK
A Friend of the Juniors

Jesus, like most other men, loved the out-of-doors. Probably he lived much of his life in the open. At any rate, he was familiar with nature, where he found illustrations for some of his most powerful sermons. We can learn much by studying what Jesus did when he was out-of-doors and how he used his knowledge of nature.

Before you read further won't you read the daily readings and also Luke 6: 12 and Luke 22: 39-41? Now let us, in imagination, follow Jesus for a little while and see what he does. Everywhere he goes he is followed by great crowds, most of whom are poor people who have only poor clothes to wear and coarse food to eat. He often preaches to them; and almost always he speaks out-of-doors on the side of a mountain or by the seashore. Sometimes the crowd becomes so great that he is forced to get into a boat and push off a little from the shore in order to keep the people back. Usually he speaks about some common thing of nature and shows the people how they may learn a lesson from it. In fact he seldom preaches in any other way. At one time he speaks about the lilies growing in the field. He knows that many of the people who are listening often worry and complain because they can not have fine clothes or, perhaps, sometimes, do not have much to eat. So he points to the lilies and says:

Look at these beautiful lilies. They do not have to work, and yet even the great King Solomon could not have such splendid clothes as they have. Just as God clothes these lilies, so he will care for you if you will only trust him. Always do God's will first and you will never lack any of these other things that you need. Another time he speaks about the shepherd and his flock. Everyone knows how a shepherd cares for his sheep, even risking his life, if necessary, to protect them. In order to show the people how much he cares for them he tells them that they are the sheep and he is the shepherd, and that like the real shepherd he would be willing to die to save them. He sees the sparrows twittering on the branches and he speaks of them. "Not a sparrow falls," he says, "but what the Father knows." Then, certainly, if he cares so much for them he will take care of you, for you are worth much more than sparrows. Many of the people about him are laborers on farms, so he compares the person who has decided to follow Jesus to the plowman. A plowman must always keep looking ahead if he wants to make a straight furrow. If a Christian worker begins to look back and wish for the life of ease he has left behind, he is not fit for the kingdom of God.

On one occasion when he is hungry, he sees a fig tree a long way off but when he comes to it he finds there is no fruit on it. He curses it and the next day it is found withered up and dead. This shows, he says, that if we have faith our prayers will be answered. Sometimes he leaves his disciples and goes off by himself. We can not follow him now, but the Bible tells us what he is doing. He is alone with his Father in prayer. He loves the solitude of the out-of-doors because he is free to think without being disturbed by the sight or sound of people all about him. He often goes off by himself in this way for prayer and meditation.

Jesus used the out-of-doors to teach valuable lessons. We can and should do the same. By looking about us we can see many things that will help to strengthen our own faith and character and that of others. We should use these as Jesus did to teach the great lessons of life.

Jesus liked to go out-of-doors alone to pray and meditate. He said, when you pray go off by yourself and pray in secret. There is no place to go like out-of-doors.

There we can feel the greatness of God. We can feel his presence more because we can see his work all about us. There is a big book called the "Temple of God" and all of it is about the things of nature. That is a good name for the great out-of-doors. It is wonderful to think of it as the temple of God, built by his own hands.

Everything out-of-doors seems to tell us that God lives. Scientists can tell us that the trees and the grass and the flowers came from seeds. They can tell much about things that make the seeds grow better, but they can not tell us what gave them life. The only answer is, "God made it." Scientists can tell us that there is a great force called gravity that holds us from falling off the earth and makes the sun and moon and all the stars of heaven keep their places. But they can not tell what made the force of gravity. The only answer is, "God made it." They can tell us that the sunshine warms the earth and makes the trees and grass and flowers grow. But they can not tell where the sun got its heat. They can tell a very great deal about almost everything but always there is something that can not be explained. The only answer is, "God made it."

So the out-of-doors is really the temple of God, built with his own hands; and when we realize this and think of it we can begin to appreciate and enjoy the things about us. Then, like Jesus, we will enjoy going out-of-doors alone to pray and meditate.

Ord, Neb.

THE HIDDEN NEST

"The white hen must have a nest on the haymow," said Farmer West. "I've seen her up there a number of times. And today she was cackling as if she had just laid an egg. See if you can find her nest, Patty."

"Oh, I'd love to, daddy!" cried Patty. "I'll go right away now."

Sister Beth was away on an errand, and Brother John was in the field, so Patty hurried to the barn, for she wished to find the nest all by herself.

Running toward the big ladder that she might climb to the mow, she looked up at a barn-swallow overhead and forgot to watch her feet. Just too late to stop herself, Patty saw the trap-door of the barn cellar wide open before her. Down—down she went until she struck the sandy bottom in a heap.

It was not a hard cellar—just a hole in the sand where the hired man was fixing a place for vegetables, so Patty was not much hurt. She soon got over the fright and brushed the dirt from her clothes. What troubled her now was how to get out of the cellar, for the ladder had been pulled to the floor above. There seemed to be nothing to do but wait for someone to come, and that might be a long time, or it might be very soon.

Patty had just begun to look about, when suddenly the trap-door was slammed down, making the cellar quite dark. She cried out as loudly as she could, but got no answer. Her voice was drowned in the noise of the horses' feet and the rattle of the big cart, as the hired man drove through the barn to the back field.

Now Patty was frightened indeed. Shut in the dark cellar with no way to get out until someone discovered her, was not a very cheerful state of affairs for a little girl who was in a hurry to find a hen's nest. She was straining her ears for some sound overhead, when suddenly her heart nearly stopped beating with fright. Over in the corner high up on a bank of earth was a pair of gleaming eyes. Patty stood quite still not daring to move, and, presently, she heard a sound that seemed to come from where the two eyes were. "It is a kind of growl," thought Patty.

A little light came between the stones of the walls, and Patty's eyes were getting used to the darkness so that she could see things a whole lot plainer. There was a white streak between the two eyes now which she could see quite well. Then she made out two ears and—yes, it was a gray face with a white stripe between the eyes. Also the growling began to sound very much like a purr. Then the truth burst upon Patty.

"Why Tabby cat! is that you?" she cried in surprise and delight.

Tabby gave an answering mew which settled the matter beyond a doubt.

"I'll have you for company, anyway," said Patty, "and it won't be so hard to wait."

At this, Tabby came to her mistress and comforted her with a loud purr. Then a chorus of small wails rose from the bank above, which gave Patty another surprise. "Why, Tabby!" she cried, "have you some babies down here?"

Tabby purred proudly, while Patty

reached up on the bank to see what she could find. She soon found the nest and her hand felt one little furry ball, then another and another. Taking them all in her lap with Tabby cat purring happily beside her, Patty almost forgot that she was a prisoner until she heard Beth calling her overhead.

"Here I am, Beth!" she cried. "Down in the cellar, and I can't get out!"

Beth tugged in vain at the trap-door, then called to Patty, "I've got to get Johnnie to help lift the door. Are you all right?"

"O yes!" answered Patty, "I'm not hurt a bit."

She covered the kittens with her apron, so when John lifted the door no kittens were in sight. Then she explained how she got shut in the cellar.

"Father said you came to hunt a nest," said Beth.

"I found a nest, too," laughed Patty.

"How many eggs?" asked John.

"Guess," said Patty.

"Ten," guessed Beth.

"Twelve," ventured John, who noticed that Patty looked very much pleased indeed.

"All wrong!" cried Patty. Then she uncovered the kittens and laughed at their surprise.

"I haven't really seen them before, myself," she said; so they all sat down to look at them together.

"Just one apiece," said Beth, "but of course it's Patty's first choice."—*Storyland.*

MY GRANDMA USED TO SAY

"It takes two to make a quarrel."

Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

WHAT BETH SAID

"I'm going to take your picture!"

Said our big Uncle Jim,

So we stood waiting in a row

Trying to smile at him.

"Do I look nice?" asked Betty Jane.

"Am I all right?" said Ted.

But little Beth just said "Cherchoo!"

And 'most sneezed off her head!

—Selected.

FORTUNE NUMBER FIFTEEN

A mother of five

As sure as you're alive!

MEETING OF YOUNG PEOPLE'S BOARD

(Continued from page 54)

Members present: Dr. B. F. Johanson, Aden Clarke, Mrs. Frances Babcock, Lyle Crandall, Mrs. Nida Siedhoff, Mrs. Ruby Babcock, E. H. Clarke, Egmond Hoekstra, L. E. Babcock, Marjorie Willis.

Visitor: Russell Maxson.

The secretary read the minutes of last meeting.

The treasurer presented an informal report.

The corresponding secretary presented a report for May, which was received. It follows:

REPORT OF CORRESPONDING SECRETARY, MAY, 1925

Number of letters written, 25.

Correspondence has been received from: Professor J. Whitford, Miss Hazel Langworthy, Miss Pauline Groves, Rev. R. B. St. Clair, Mrs. Mae Bishop, Royal Crouch, Miss Helen Clarke, Miss Maybelle Sutton, Mrs. Edna Sanford, Charles Marsh, Rev. Loyal Hurley, Mrs. Angeline Abbey Allen, L. H. North.

The Semi-annual Meeting of Michigan and Ohio Churches at Jackson Center, Ohio, May 30 to June 1, was attended by three board members—Aden Clarke, Egmond Hoekstra, and Frances Ferrill Babcock. The young people's meeting was held the evening after the Sabbath. Mr. Clarke presided. Each of the above mentioned helped with the evening program.

FRANCES F. BABCOCK.

The board has been considering for some time the advisability of publishing in book form the "Study of Seventh Day Baptist Missions in China," prepared by Mrs. Ruby Babcock and recently published in the RECORDER. After much discussion it was moved that final action be deferred until next meeting, pending further information as to details. The board unanimously approved of this motion.

Aden Clarke, Egmond Hoekstra and Frances Babcock gave a report of the Semi-annual Meeting of the Michigan and Ohio Churches, held at Jackson Center, Ohio, May 30 to June 1.

A general discussion of various problems followed.

Reading of the minutes.

Adjournment.

Respectfully submitted,

MARJORIE WILLIS,

Recording Secretary.

Battle Creek, Mich.,

June 4, 1925.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

THE BOY JESUS

In our study about the life of Jesus we are led to wonder why so little is said about it in the Bible. First, there is the story of his birth in Bethlehem, as told by Matthew and Luke. As told by Luke it is indeed a beautiful story of the shepherds watching their flocks by night, the angels' song of "peace upon earth, good will among men," and the visit of the shepherds to the baby in the manger; but nothing is said there about the wise men of the East or the murder of the innocents in and around Bethlehem as told by Matthew. Neither does Luke speak about the flight into Egypt. It is only Luke that tells us about the journey to Jerusalem when the boy Jesus was twelve years old. Neither Mark nor John says a word about him until his baptism when he was thirty years old. Rather a short story this of the first thirty years of the life of the most wonderful Man the world ever knew.

This very silence concerning him leads to wonder about his boyhood and young manhood—whether he was a genuine boy in those years or one altogether different from others in the village of Nazareth—an immaculate, holy being in a human body, yet otherwise altogether spiritual. Did he climb the hills around Nazareth with other boys and have real fun with them, or did he in his soul live apart from them? Did he know in his young boyhood all about his mission upon earth, his persecution and death, his infinite power; or did all this come to him in his growth and development? We are told nothing definite, but left to judge from what is told. We have pictures of him in his babyhood as various artists have in imagination seen him, of his sitting or standing among the doctors of the law when he was in the temple at twelve years of age, and concepts of him in his ministry; but of all the rest we are free to form our opinions of him from the little in Matthew and Luke.

There was a so-called apocryphal gospel in which many things were told about the

boyhood of Jesus, and which was for two or three centuries after his time quite generally believed; yet was not considered of sufficient authority to go into the Bible as we have it. Much of it was made up of various traditions concerning him, which may or may not have been true. Traditions come from certain supposed facts, yet are likely to become overdrawn, and are careless of the truth. They may be worth something, yet are not to be depended upon as accepted history. Here are some of these traditions I have taken from Dr. T. DeWitt Talmadge's book, *From Manger to Throne*.

One of them relates that when Jesus and his mother passed a band of thieves he told her that two of them, Dumachus and Titus by name, would be the two thieves who would afterward be crucified with him. Another was that Jesus as a boy caused a fountain of water to spring from the roots of a sycamore tree so that his mother could wash his coat in the stream. And still another tradition told how two sick children were cured by being washed in water where he himself had bathed. And then it was told that when a mother brought a dead boy named Bartholomew to Mary, the mother of Christ, she said, "Do thou place thy son in my Son's bed and cover him with his clothes." When this was done the dead child opened his eyes and cried for something to eat. One of those apocryphal stories says that a boy struck Jesus till he cried out, and that this boy came afterward to be the Judas Iscariot who betrayed him. And then there is that one in which the boy, Jesus, sometimes, with other boys, fashioned clay figures of birds and that his birds would, to the wonderment of the other boys, take life and fly away. There is one of these uninspired stories that tells how Jesus took some cloth from the shop of a dyer and, in spite of his protest, threw it into a fire and burned it, after which he brought it forth new in just the color the dyer wished it to be. Another story was told that, after the carpenter, Joseph, had made a throne for the king, upon which he had worked hard for two years and found it when done two spans too short, this wonderful boy took hold of one side of the throne and the father the other, and the two pulled it out to just the right size.

One more of these apocryphal stories and that will do. It was said that when the

(Continued on page 63)

OUR WEEKLY SERMON

REPENTANCE INDISPENSABLE

REV. LOYAL F. HURLEY

(Sermon on Sabbath morning, Western Association, Alfred, N. Y.)

Text: "Except ye repent, ye shall all likewise perish." Luke 13:5.

The funeral was over. The casket had been placed in the hearse and I had taken my place in the car in which I was to ride to the cemetery. While the friends were finding their places in the long procession of cars, I fell into conversation with the young man who sat in the car by my side. We spoke of the life of the man who was gone and commented on the fact that some deaths seem more inopportune than others. This man would be missed so much by his family, and by the entire community. We spoke of the uncertainty of life and I suggested that we all should live in such a way as to be ready for death whenever it should claim us. For death is always inopportune unless one has the Savior for his friend. And the young man answered somewhat like this: "I think if one lives a decent, upright life and does his work well, he will have nothing to fear. I do not worry about death, for I never did anything to repent of."

"I never did anything to repent of." The words struck me almost like a blow. For a moment I could not answer, and then another came and took the place of the young man in the car and the procession started on its way to the cemetery. The man who drove seemed quite talkative, but I did not. I was unusually quiet and thoughtful, for I could not forget the words of the young man who said, "I never did anything to repent of." What sort of life was he living? Was his character so different from others? Was he another Jesus of Nazareth? "I never did anything to repent of." What did he think repentance was, anyway? And then I wondered if I had ever made plain to the people to whom I had preached just what repentance meant. And in that ride to the cemetery this sermon began to be born in my mind. "I never did anything to repent of." How could I

explain repentance so that all might see it to be an indispensable necessity for every human soul? I read everything I could find on the subject and I thought for weeks. And day after day I could still hear the words of the young man, "I never did anything to repent of." What had produced in him this perverted notion of self-righteousness which would so completely close his heart to the Spirit of God? And how could his erroneous idea be corrected? The only way to correct wrong ideas is to put right ones in their place, and so I sought for an explanation of repentance so clear that no one could fail to understand it.

The greatest help I received in my study of this theme came from a sermon on Repentance by Bishop Hargrove of the Methodist Episcopal Church, South, the sermon appearing in the *Homiletic Review* of November, 1924. And I shall freely use some ideas and illustrations from his sermon, but there are several explanations and applications of my own which I wish to make.

Salvation may well be likened to a triangle. One side would represent what God has done to provide salvation for lost men. The second side would represent what man must do to accept and receive what God has provided. The third side would represent what man must do for his fellow men to express and retain the salvation which he has received as a gift from God. These aspects of salvation would seem to be important in the order in which I have named them. One neglects Christian service to others at the peril of his own soul. But to render real Christian service it is necessary that our own hearts be right with God. And underlying all else is the infinite grace of God who provided a Way of Life in Jesus.

In this discourse we shall not study the provisions of God for man, nor the duties of men to men, but the primary duty of man to God—the most important act, from the human side, in the attainment of God's salvation.

The Jews believed that calamity and suffering were always evidence of sin, on the one hand, and God's punishment for it, on the other. In the selection from Luke which was read during this service, we have Jesus' attitude toward sin clearly stated. He says that neither the men whose blood was used in sacrifice, nor the ones upon whom the tower in Siloam fell were worse than other men just because these fates befell

them. They were sinners, but so are all others. And because all men are sinners all men need to repent. Twice in this passage Jesus makes this challenging statement, "I tell you, Nay: but, except ye repent, ye shall all likewise perish." Now if repentance is so fundamental and universally necessary we ought to know as perfectly as we may what it is. And surely it was not understood by the young man who said, "I never did anything to repent of."

I. WHAT IT IS

It may help somewhat in the understanding of repentance to list some of the things which it is not. First, it is not the consciousness or conviction of sin. Neither is it remorse for sin. Nor again is it doing penance for sin as the Romanists do. Neither does it mean, on the other hand, the swearing off of bad habits as so many of us do on New Year's day.

"Then what is it?" you ask. Well, the Greek word which is translated repentance means a change of mind, but this by itself doesn't help us much. However, the Bible has the entire explanation, only it is not labeled and catalogued as a modern psychologist would do it.

Let us study, briefly, the human mind. We all know there are three main faculties of the soul. The mind is capable of the act of knowing, and we call this ability intelligence, or the intellectual faculty. The mind is capable of feeling, and we call this ability the emotional faculty. And, again, the mind is capable of willing, and we call this ability the volitional faculty. Knowing, feeling, willing; intelligence, emotion, choice; these are the major faculties of the mind.

Now, if repentance is a change in the mind, then it must be a change in one of these three departments or faculties. Let us see.

Repentance is not a change in knowledge. One may add immensely to his intellectual accomplishments and still not repent. The Bible makes this very clear. In Matthew 11:20, and following, we read of Jesus upbraiding the cities in which most of his mighty works were done, because they repented not. Chorazin and Bethsaida, and Capernaum saw more of his miracles, heard more of his teachings, and knew more of his principles and truths than other cities, but they repented not. So repentance, as the Bible teaches, is not a change in knowledge.

Nor is repentance a change in feeling. One's emotional nature may be stirred to the depths and yet he may not repent. Paul, standing before Felix, reasoned so mightily of righteousness, self-control, and judgment to come that the governor shook and trembled with emotion, yet he did not repent. A change in feeling is not repentance.

"Then," you say, "repentance must be a change in the will." And that is right. In Matthew's Gospel we read of Jesus' parable of the man who asked his two sons to work in the vineyard. One said, "I go, sir"; and went not. And the other said, "I will not"; but afterward he repented and went. You see, he just changed his will. This is Jesus' teaching, that repentance is a change in the will.

So our text would seem to mean just this: unless our wills act in the proper way, we shall all perish. That is, the only thing which can ever stand between you and eternal life is your will.

II. WHY IT IS DEMANDED

And that brings up this legitimate question, "Why is responsibility for our eternal destiny placed upon the human will, and not upon the intellect or the emotions. If men could be saved by knowledge, how folks would study! If we could be saved through our emotions, how we would strive for the feeling of contrition. But it falls entirely upon the will to be the deciding factor. Why is this so?"

First, because we are not always responsible for what we know, or fail to know. Sometimes we are, as when we deliberately refuse to listen or study in order to know the truth. Then we are responsible for our ignorance, but in that case, again, it is the will that is responsible and not our intellect. Sometimes people are ignorant through no fault of their own, as the heathen of Africa and India are ignorant of the love of God. But in that case we are to be blamed rather than they. Again, we may acquire information or knowledge against our will. Sometimes we know when we can not help ourselves. Suppose you are walking down the street. You notice a group of men ahead who are talking rather loudly and seem to be angry. Just as you come opposite them one pulls a gun and kills another in cold blood. Now you didn't choose to know about that murder, and possibly you wish that you didn't, but you know it just the

same and you can not help it. Let me repeat. We are not always responsible for what we know.

Second, we are not always responsible for the action of our emotions. Situations arise and our emotional natures respond to them whether we will or no. Amusing situations arise, and we laugh in spite of ourselves. If we do not laugh, we smile, inside, at least. Sorrows come and our souls are torn with grief, whether we will or not. Injustice may be seen, and the feeling of anger or of pity, as the case may be, takes possession of us and we can not help it, for God made us that way. 'Tis true, we can, to some extent, control our emotions, and we should try to do so, but we can not keep them from acting, try as we may. Music arouses within us varying states of emotion which correspond to the types of the music. I have seen this illustrated on the Chautauqua platform. While a musician played the piano, the musical interpreter and critic gave an interpretation of each production. Then, to show that his interpretations were correct in the main, he asked the audience to try to laugh during a funeral dirge, and to feel sad during the rendition of a lively jig. Try it for yourself. You will find that you are not always responsible for your emotional states. But God holds us fully responsible for the action of our wills.

And that brings us to the additional thought that repentance is always preceded by conviction of sin, or failure, or wrong. Where does that come from? No man ever convicts himself. My brother, it is the goodness of God that leads men to repentance—that is, it is God's task to send truth to the intellect and godly sorrow into the emotions. And without these none of us could ever repent. In the words of Bishop Hargrove, "God sends his Spirit abroad in the world and convinces men of sin, and he does not ask men whether conviction shall come or not. He sends it. It has visited you, sir. It may be under the force of some great calamity; it may be through the silent reading of God's Word; it may be through the ministrations of the sanctuary. But God's Spirit is abroad in the land, and the office of that Spirit is to convince, and I undertake to say that you are in such a state that your salvation is depending upon the operations of that Spirit; whatever other provisions might be made for the salvation of men, without this divine interposition of

the Holy Spirit, the salvation of no man is possible." That is, just as the goodness of God provides atonement through the cross of Christ, just so does the goodness of God send us conviction through the Holy Spirit. But both of these provisions belong in God's part in the securing of salvation. The most important act on man's side of the problem is the co-operation of his will with the will of God; the changing of his will until it agrees with God's will. And that is what we call repentance.

III. DEMANDED OF ALL

Jesus' words were, "Except ye repent, ye shall all likewise perish." How inclusive is this? Does it mean simply that each one shall submit his will to God once? Just what does Jesus mean? Everyone would admit that a criminal or vile sinner would have to repent, but how about a church member? Would an honest Christian ever have to repent? I shall not attempt to give a dogmatic answer, but I wish to ask some questions for all of us to face even if we can not answer them.

More than once I have seen something happen about like this. One who might be a regular helper in church or Sabbath school and whose Christian life was happy and bright, has gradually seemed to lose the sweetness and joy and power of the Christ. And I have had such ones tell me something like this, "I am doing things, deliberately, which I know to be wrong." And when I have asked why they did so, they would usually say, "I don't know, unless it is because I just want to. I know these things are wrong, but I do them, anyway." You see, friends, they are convicted all right, but something is wrong with their will. Now, in spite of all their good qualities and good service, does Jesus include them when he says, "Except ye repent, ye shall all likewise perish"? Let your own heart ponder well this question.

Again, I have known many like this—folks who would not knowingly do anything they believed to be wrong, but who failed to do duties that they believed God wanted them to do. I have heard a man, who is very dear to me, say more than once that he knew he ought to tithe, that he believed it was right, and that the Bible taught it, that he believed it was God's will for him and for all men; and yet he didn't do it. In spite of this failure, however, he was a

wonderful man. I have known him to be insulted again and again, and ridiculed and reviled, but he faithfully and sweetly kept up his work in the church. Now what about him? James tells us, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Let me ask again whether this man, and all the rest of us who fail to do what we know we ought to do, whether we are included by Jesus when he said, "Except ye repent, ye shall all likewise perish"?

And then, who has not had an experience something like this? We have been confronted by a certain situation. We have prayerfully done our best to decide it aright, and have honestly chosen a certain course of conduct. Later on, added information was brought to bear on the problem, other facts were connected with it, a brighter light has shone upon it, and we have been led to see that our first decision is no longer correct in view of the added light. What mature person who has lived deeply and earnestly but has faced just such a problem? To change our conduct would make us seem fickle in the eyes of men. What shall we do? Are we, too, included by Jesus when he said, "Except ye repent, ye shall all likewise perish"?

My friends, I shall not attempt to answer those questions for you. I want each one to answer them for himself. But let me say again, that if I understand it aright, repentance is such a change as brings the will of man into harmony with the will of God. And if our wills are not in harmony with God's will, then Jesus' words apply to us, "Except ye repent, ye shall all likewise perish."

I have heard of a sermon that Rev. E. M. Dunn preached to the young people of Milton, Wis., years ago. And the burden of it was this: "Lay your plans loosely." He did not advise them to plan carelessly or not at all, but to plan in such a way that the plans might be changed if necessary. What he was pleading for was not poor plans, but a flexible will; not a fickle will, nor a stubborn will, but a flexible will.

How seriously we each ought to apply these truths to ourselves. For we are all different, very different. Some of us seem to be mostly intellect. We are deeply interested in the explanation of things, the how and why of things, but we may be seriously lacking in our emotional nature or in will power. Others of us are more

highly developed in the emotional faculty and just seem to live on our feelings. We are either on the mountain tops or else down in the valley. We are over-joyed at one minute and broken-hearted the next. Others may be almost without emotion at all, cold, calmly calculating people who never seem to feel. Most of us are at various stages between these two extremes. In like manner we differ in will. I have known folks who seemed like a rag in the wind, and changed with every changing breeze of opinion. Others are as stubborn as a mule. Such pride themselves that they are never fickle, that when their mind is made up it is made up for good. Again, some of us are very stubborn about some things and very fickle about others. But understand, whatever may be the peculiar combination of faculties in our makeup, we will be held accountable for the proper action of our wills. Oh, how we need the help of God!

In an old garden in Spain stands the stone figure of a laborer. Legend relates that the figure was formerly a living person, named Mateo. He was sent into a vineyard to gather the grapes and he stole some of them. When accused of the theft, he protested his innocence, saying, "I call God to witness that I am innocent." Instantly he felt a queer sensation in his feet. He looked down and saw that they had the appearance of stone. He found that he could not move. Then he confessed his guilt and begged the bystanders to help him.

They took hold of him and tried to carry him away, but they could not move him. The stone crept up to his knees. The people rubbed him with vinegar and oil, but still the petrification continued. The stone crept on up his limbs, his arms stiffened, his lips grew silent, his eyes became fixed, his heart turned to stone—he was transmuted to a figure of stone.

This is only a legend, but it illustrates a process that actually takes place in the souls of persistent sinners. Unconsciously, but little by little, they are being hardened. The stone creeps into the conscience and it is deadened, into the heart and the nobler feelings are petrified, into the ears and they are deaf to the voice of God, into the eyes and they are blind to spiritual realities, into the will and it becomes impotent till the whole soul is petrified.

Not a few men have told me that they would like to have a real hope of eternal

life in their souls. How they envied those who could tell of the joys of salvation, and would give all they possessed or even all the world if they could get it. And I believe that most of them were honest. But we can not buy salvation with such a price. The only price we can pay for it is a surrendered will. Let me quote from Bishop Hargrove again, "A resolution formed within your mind is indispensable to your salvation; the danger is that you will never make it. That you have heard the gospel so long and have failed to make it augurs badly for your future. If you fail at this point you fail absolutely, you fail forever."

If these words of warning fail to lead us all to surrender our wills unreservedly to God, will not the glorious picture of Jesus our Savior? He who came not to do his own will, but the will of him that sent him. He who could pray in the agony of Gethsemane, as he faced a cruel cross on the morrow, "Not my will, but thine, be done." Would you know the secret of his matchless life of joy, and strength, and courage? Turn to John's Gospel and read the secret there recorded. "And he that sent me is with me; The Father hath not left me alone, for I do always those things that please him." For this is not only the way into the glorious life that is to come, it is also the way into the sort of life of power and victorious faith which Jesus lived while he walked this earth. If we can learn to say with Jesus, "I do always those things which please him," we will also be able to say with our Lord, "He that sent me is with me; the Father hath not left me alone." For this is the experience of every soul whose will has been yielded to God. Just now let us surrender our wills to him!

DO IT!

JAMES 1: 19-27

We know only what we experience. We can not know the truth of God's Word until we do it. The reason why some doubt the power of Jesus, both for personal victory and for helping others, is because they have stopped short of doing. Thinking religious thoughts and approving them is not enough. "Whatsoever he saith unto you, do it." Only so can there be victory in the life, and power through the life with those whom we touch.—S. D. Gordon.

THE BOY JESUS

(Continued from page 58)

boy, Jesus, was taken to school, Zaccheus, the teacher, told him three letters of the alphabet, whereupon the boy asked his teacher questions so profound concerning the alphabet that he was confounded, and Jesus explained all to the teacher until Zaccheus said to Joseph, "Thou hast brought a boy to me to be taught who is more learned than any master." Then the boy was taken to a more learned master who, angered at his questions, lifted his hand to whip him, when his hand withered—as will any hand lifted up against Christ.

Was it much like Christ to do such things as were thus told about him?

LESSON V.—AUGUST 1, 1925

THE EPISTLE OF JAMES. The Book of James.

Golden Text.—"Be ye doers of the word, and not hearers only." James 1: 22.

DAILY READINGS

July 26—Temptation. James 1: 12-18.
 July 27—Pure Religion. James 1: 19-27.
 July 28—Doers of the Word. James 2: 14-26.
 July 29—Careful Speech. James 3: 1-12.
 July 30—Humble Living. James 4: 1-10.
 July 31—Patience. James 5: 7-11.
 Aug. 1—The Power of Prayer. James 5: 13-18.

(For Lesson Notes, see *Helping Hand*)

INDIANA HAS THOROUGH DRY LAW

One of the most thorough-going state prohibition laws ever enacted in this country went into effect last week in Indiana. Under this Wright law it is considered that there exists prima facie evidence of the operation of a place where liquor is sold when there is a smell of liquor, or when law officers testify that they smelled liquor, on the premises. Conviction, moreover, carries with it a penalty of thirty days to six months in prison and a fine of from \$100 to \$500. In practically every case second and third convictions are to be followed by heavier sentences and fines. Possession of liquor has a penalty of prison and fine, as has also carrying liquor on the person or transporting it in a vehicle. One to five years in prison, with a heavy fine, are to result from conviction of possessing a still.—*The Continent*.

Contentment is natural wealth; luxury, artificial poverty.—*Socrates*.

MARRIAGES

DAVIS-SHOLTZ.—At the home of the bride's parents, Mr. and Mrs. J. M. Sholtz of Oneida, N. Y., June 29, 1925, by Pastor J. H. Hurley, La Verne W. Davis of Verona, N. Y., and Ruth M. Sholtz of Oneida, N. Y.

DEATHS

BOND.—Mrs. Mary (Loomis) Bond was born in New York State, March 29, 1839, and died in Garwin, Iowa, June 26, 1925, aged 86 years, 2 months, 27 days.

When about seven years of age she with her parents came west and located in Illinois, and later near New Ulm, Minn.

While living near New Ulm, on November 30, 1860, she was united in marriage with William Bond. After several years of married life they removed to Lost Creek, W. Va., where they became members of the Seventh Day Baptist Church of that place. After several years residence in West Virginia, they removed to Iowa, and located near Garwin, where they resided till 1885, when they located in Lane County, Kan., where they remained for three years, returning to Garwin, where the deceased spent the remainder of her life.

In the year 1905 she was left a widow, since which time she made her home with her son, Edgar, who together with her daughter, Mrs. Clara Overmire, cared for her most devotedly during the closing years of her life. October 10, 1896, she united with the Seventh Day Baptist Church of Garwin, Iowa, of which church she was a consistent member at the time of her death. She was living near New Ulm, Minn., during the terrible days of bloodshed occasioned by the uprising of the Sioux Indians in 1862.

She lived in the very midst of those terrible scenes and days of danger and uncertainty, during which she lost two brothers and a brother-in-law at the hands of the Indians.

For safety during those turbulent days, she and her young child, Edgar, were taken to St. Peter, Minn., where many of the benighted settlers congregated for mutual protection. The memory of those exciting events lingered vividly in her mind to the close of life, and she was fond of recounting to interested people the perils through which she passed during those historic days in the development of the state of Minnesota.

Her marriage resulted in the birth of seven children: Edgar, Mrs. Clara Overmire, Mrs. Viola Houghton, William A., Mrs. Jennie Dutoit, all of Garwin, Iowa; Alvira, who passed away in early life; and Daniel, of Tama, Iowa.

She was a faithful mother to her family and

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also mothered the six children of her husband by his former wife, two of whom are still living.

The deceased leaves to mourn her loss: three sons; three daughters; fifteen grandchildren; fifteen great-grandchildren; two nieces, Mrs. Ella Hutchings of Sleepy Eye, Minn., and Mrs. Eveline Shultz of Springfield, Minn., and several nephews in the same family; also friends scattered in and around Garwin and elsewhere.

Funeral services were conducted in the Seventh Day Baptist church at Garwin, Iowa, June 28, by Rev. E. H. Socwell, who also has been placed in intimate relation to the deceased as follows:

He baptized two daughters, one daughter-in-law, one grandson, solemnized the marriage of one son, conducted the funeral of one daughter, two daughter-in-laws and a step-son, and lastly the funeral of "Grandma."

E. H. S.

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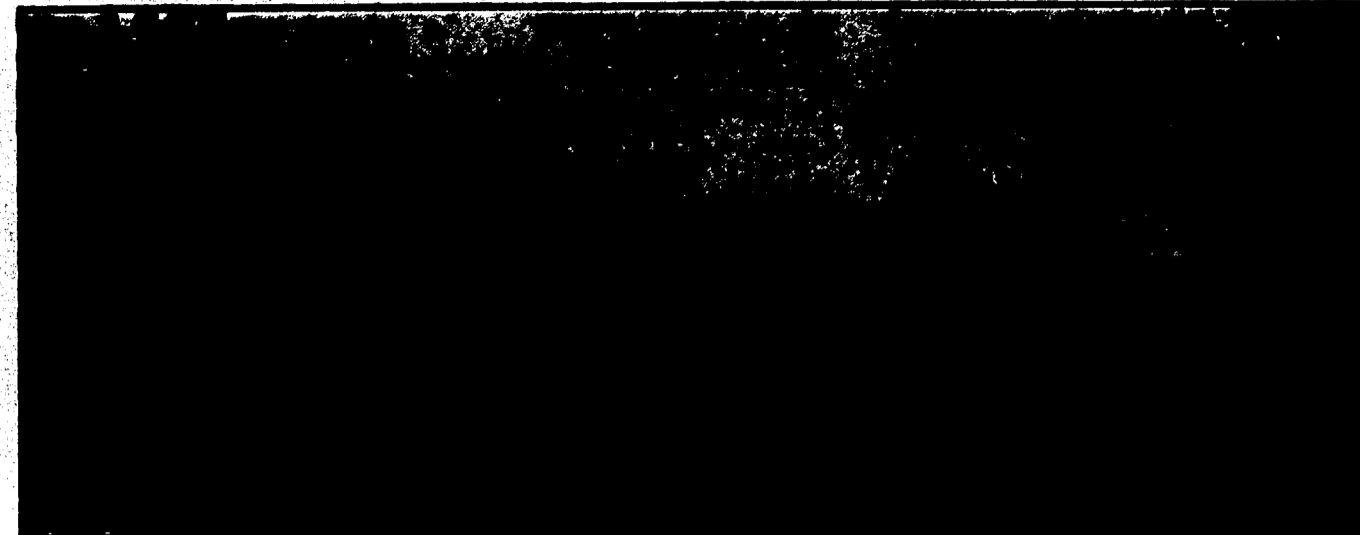
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Of the heavenlies.

Prayer is the glory of the skies,
Wrought in the way of earth.
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The service of our common day
Made in a symphony divine.

Oh, Master of the way of life,
Oh, chorister divine
Of earth and sky,
Help us to reach
The far grand measure
Of thy life divine!

Teach us to reach in prayer, in vision
And in hope divine,
The measure of thy peace,
The wonder of thy love,
Lead us through all the ways of life
To thy grand chords of praise
And the far note of peace divine.
—Mary P. Denny.

CONTENTS

Editorial.—Memorial Windows in the Alfred Church.—The Teen-age Conference, Group Number Three.—“Revive Thy Work in the Midst of the Years.”—“In the Midst of the Years.”—The Good Work in Milton.—No Southeastern Association This Year.—Certificate of Ordination, Rev. Nathan V. Hull, Ninety-three Years Old	65-69	Woman's Work.—A Garden.—Extracts From Diary of Elder Nathan Wardner.—Ladies' Aid at New Auburn, Wis.	82
Seven Lessons on the Seventh Day..	69	Evangelism in the Home	83
Tract Society Treasurer's Report.....	71	The Countersign	86
Seventh Day Baptist Oward Movement.—Our Bulletin Board.—Beginning Now.—Better People	73	Young People's Work.—Wholesome Play.—A Thought for the Quiet Hour.—Intermediate Christian Endeavor.—Junior Work	87
Young People Wanted in Conference.	73	The Verona Teen-age Group Conference	88
Missions.—The Aim in Christian Missions.—Consecration Not Professionalism.—Treasurer's Monthly Statement	74-76	Children's Page.—Getting Acquainted.—A Bowl of Nuts.—Aunt Ellen's Birthday Comb.—Pigeons Used in Fire Control.—Fortune Number Sixteen	89
About Going to Conference	76	Sabbath School.—The Religious Day School.—Lesson for August 8, 1925.	91
Home News	76	Our Weekly Sermon.—Near the Kingdom But Not in It	92-95
Education Society's Page.—What Seest Thou?	77-81	Semi-annual Meeting at Exeland, Wis. Death	96
		Marriage	96