

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.

Prayer is the chimes of faith,
Set to the far glory of the Father's throne,
And to the measure of our daily life.
It is a chord of praise,
In glad sweet accents
Of the heavenlies.

Prayer is the glory of the skies,
Wrought in the way of earth.
All light transfigured by the light of truth.
All work, all faith, and hope.
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.

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SEVENTH DAY BAPTIST DIRECTORY

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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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WHOLE No. 4,194

"Our Master, we would be good soldiers, those on whom thou canst count. We yearn for courage to follow thee whithersoever thou leadest. We would be men and women of one aim, one purpose, the glorifying of thy name. We fear for ourselves, but thou canst endow us with strength. Where we are weak do thou reveal thy power. So shall thy cause triumph, and all men acclaim thee Lord. Amen."

Memorial Windows In the Alfred Church

To an old student of fifty to sixty years ago Alfred is full of places that stir the heart with precious memories. Yesterday I spent an hour and a half in dreamland strolling about the campus and locating various things made dear by memories of other days. None of the splendid group of buildings now making an interesting college village by itself on the campus was here then. The old chapel, the brick, and the Gothic, are all the buildings left that we knew from 1867 to 1874. The Steinheim was begun before I left school, and my visit to this monument of President Allen was indeed full of precious memories. It, of itself, is a fine memorial.

My next step, however, took me to the church for the opening session of the Western Association. Here my attention was fixed upon the memorial windows in this dear old house where the fathers served and worshiped in other years. I took a notion to count them and then to copy them. There are ten double memorial windows with no less than twenty-seven names of men and women, almost every one of whom I knew in my early years.

Then I thought of the great number of SABBATH RECORDER readers scattered all over the land who would be interested in these names, and whose hearts would be thrilled by the very mention of those whom this church delights to honor, and who would also recall precious memories of days spent in this church of their fathers. The names are as follows: Rev. James R. Irish, pastor, 1839-1845; Rev. Nathan V. Hull, pastor, 1846-1881; Rev. Charles M. Lewis, pastor, 1882-1883; Rev. Wardner C. Titsworth, pastor, 1883-1889. The names of these

four pastors are on the front vestibule windows.

Then in the body of the church the dates given refer to the dates of birth and death of the persons named. Here we find: Professor Thomas R. Williams, 1828-1893. He was pastor, 1889-1892; Professor Darwin E. Maxson, 1822-1895; President William C. Kenyon, 1812-1867; Melissa Ward Kenyon, 1822-1861; President Jonathan Allen, 1823-1892; Professor Ethan P. Larkin, 1828-1887; Susan E. Larkin, 1830-1891; Professor Henry C. Coon, deacon, 1828-1898; Deacon George W. Allen, 1805-1864; Lydia Saunders Allen, 1812-1878; Deacon Alfred Lewis, 1817-1873; Maxson Stillman, 1799-1896; Lydia Chapman Stillman, 1803-1891; Samuel N. Stillman, 1812-1897; Cloe Sherman Stillman, 1817-1882; David R. Stillman, 1822-1899 (he was church clerk for twenty-five years); Henry Sheldon, 1794-1877; Mary Maxson Sheldon, 1793-1876; Deacon Benjamin F. Langworthy, 1810-1895; Eliza Irish Langworthy, 1808-1876; Deacon Amos Crandall, 1795-1887; Professor William A. Rogers, 1832-1898; Professor Lester C. Rogers, 1829-1900.

The windows in the organ loft contain the names of Rena Fisk Greene, 1811-1890, and Sardinia Greenman Crandall, 1823-1899.

I am told that to Pastor Gamble belongs the honor of pushing the memorial window movement in this church. It was a good work well done. It is quite worth while for our people to honor the faithful men and women who toiled and sacrificed to give us our goodly heritage, and I have been deeply impressed by the lists of names found on the windows of two churches in which the annual gatherings have occurred this summer.

The Teen-Age Conference By this time our **Group Number Three** readers know something about the young people's movement known as "Seventh Day Baptist Teen-age Conference," planned and conducted by Rev. Ahva J. C. Bond, assisted by S. Duane Ogden.

The third one of these interesting gather-

ings was held with the old Piscataway Church at New Market, N. J., on the eighth of July, and if any one had entertained any doubt about the wisdom or the good of such meetings, he would have been cured of his doubts by attending one of them in anything like a sympathetic spirit.

The first one was held in Alfred Station, N. Y., on the day before the opening of the Western Association. All the churches in that association had been invited to send their young people between eleven and twenty, to spend a day with the "Leader in Sabbath Promotion," the main object of which was to strengthen their love for the Sabbath of our fathers, and to inspire a spirit of loyalty to Sabbath truth.

The second number of this group was held in Verona, N. Y., with a similar invitation to the pastors of the Central Association to attend, bringing with them all of their teen-age young people.

With one or two exceptions the pastors in both associations responded cheerfully and co-operated in this excellent work. The meetings were well attended in all three places. The attendance in the Central and in the Eastern Association was larger than in the Western; but in them all there was an excellent spirit, and the work must result in great good.

THE PROGRAM

A neatly printed program was offered at the opening of the meeting in New Market. At the top of each of the four pages was a scripture text on the Sabbath question as follows: 1—*God blessed the seventh day and hallowed it.* Genesis 2:3. 2—*Remember the Sabbath day to keep it holy.* Exodus 20:8. 3—*The Son of man is Lord even of the Sabbath.* Mark 2:28. 4—*There remaineth therefore a sabbath rest for the people of God.* Hebrews 4:9.

These program texts indicate in a significant way the real purpose of the meetings. At the opening of the New Market meeting Brother Bond explained that in his great desire to promote Sabbath truth he thought of such meetings as these and the plan was made to try them. He said he had been greatly encouraged by the co-operation of the pastors and by the way the young people had responded.

Pastor T. J. Van Horn conducted the opening exercises, made a little talk about the light of the world, and the young people

sang, "Love divine, all love excelling," after which there were five voluntary prayers.

Those who came from the different churches were requested to stand till counted, and it was found that forty-nine had come more than one hundred miles, from Shiloh and Marlboro, in autos, in time for the morning meetings. One omnibus from Bridgeton brought thirty-nine besides the driver. There were sixty-four in this opening meeting, and the number was considerably increased in the afternoon. It was indeed good to see such a bright enthusiastic company of Seventh Day Baptist young people together.

The ladies of New Market furnished a good picnic lunch at noon. The boys placed sixty chairs in a large oval shaped circle out on the green, and special effort was made to mix the delegations from the four churches in a way to enable them to become acquainted with each other, and that fine noon hour in the New Market church yard will be remembered as long as those young people live.

Brother Bond had taken pains to secure from the Plainfield Y. M. C. A. some volley balls and other balls and clubs for the recess hour, all of which were faithfully used by both boys and girls between meetings.

Between the afternoon meeting and the supper hour, nearly all the young friends were taken to Plainfield to visit the publishing house. They were much interested in our splendid plant. Brother Bond and Brother W. D. Burdick assisted in showing them the linotypes, presses, large and small, the editorial rooms and offices, the tract and historical rooms, and the storage room; in all of which they took a great interest.

The pictures of all the editors found in the editorial office attracted quite a good group, and the hope was expressed that this work so well begun, might go on until completed by the new memorial building, thus making a place for our valuable historical library, rooms for boards and committees to meet, and for the offices which are now only temporary places in the shop building.

Fifty or sixty young people in New Jersey will be more interested in the causes we love, and in the things for which their fathers toiled, as a result of this visit.

WHAT ABOUT THE TEACHINGS?

We had written another editorial on this topic, but found, afterwards, that Mrs. Bee-

be had given a very interesting description of the same matter, as given in the Alfred Station meeting, so I will only add here that the excellent use made by Brother Bond of our denominational history, and the work of the noble pioneers of our faith, and the practical showing of the possibilities for Sabbath keepers to succeed and still be true to the Sabbath, shown by Brother Ogden, must certainly result in good in the years that are coming.

"Revive Thy Work in The Midst of the Years" As I sat in the station in Hornell waiting for a train, with three hours to spare, I began to wonder if I might be able to make use of the time in a way to help our good cause and to encourage our people.

With the memory of two associations fresh in mind and expecting to enter the third tomorrow impressed with the evangelical spirit that had characterized the two meetings in Plainfield and in DeRuyter, made glad by the unity of heart and purpose of the brethren in attendance and of their activity in the Master's work, I found myself thinking of Habakuk's prayer for revival in the midst of the years. With no Bible at hand I could not quote the words entirely; but the thoughts, "Revive thy work," and the time when the prophet wanted it done, "in the midst of the years," seemed to stand out prominently, until I sought my pen, and with portfolio on my lap began to put my thoughts on paper.

So friends, with a seat in a railroad station for a pulpit, and with all the dear churches upon my heart, I would like to plead these two thoughts with all the RECORDER family. The one great thing most needed today is a revival of genuine interest in the Lord's work. Indeed, we ourselves are the Lord's work, and the prayer should be: "Lord, revive us," make us live again the dear old trustful, loyal life our fathers knew when the denomination was in its young years. As individuals, grant unto us the peaceful, devotional spirit we knew when, as young Christians, the Savior filled our hearts with love to God and love to man, and when he gave us joy in loving service for the Church.

Don't you think it is fully time our churches enjoyed another Pentecost? Why do I think so? Look with me and see. How many do you find in your own church who

seem to be indifferent to the Master's work, who for some years have been in the background, whose voices are never heard in the prayer meeting, who are bringing forth no fruits of the Spirit, who are living for self and do not seem concerned in the matter of soul-saving? Don't you think it would be far better for them and for their children and for the church and for the world if they would seek and find a precious revival of the Christlife in their own hearts?

THE RESULTS OF INDIFFERENCE

Think of the inevitable results sure to come from such indifference. How fast unbelief takes possession of such hearts! What coldness toward the brethren is certain to follow! How fast they lose ground; how surely their hope dies; how sadly they do grieve the Spirit and lose out as helpful members of Christ's Church when they get on the background!

Dear friends, on the background—back-slidden children of a loving Savior—do you realize how sorely you discourage the faithful and hinder the work by your indifference? Then there are your children, left without spiritual leading until they become an easy prey to the tempter. Do they live on year after year without hearing their father pray? You care for their bodies, but what are you doing for their souls? Really, my friends, do you not sorely need a revival? Can you not say, Lord, revive thy work—give a renewed Christian life—and then begin right now to take the steps that are always sure to bring it? You can carefully plan for any undertaking that seems desirable in matters of business or of pleasure, and then go deliberately and intelligently about the work essential for realizing your plans. Then why can you not, just as deliberately and faithfully, set yourself about securing the spiritual attainment and developing the Christian manhood and womanhood necessary to make you worthy parents of children bound for immortality, to make you strong and helpful members of your church, and enable you to be true and loyal to the very best interests of society?

Did you ever read in Coleridge's *Ancient Mariner* of that ship that was manned by dead men? Do you know of a church that is manned by the spiritually dead? If so you can see why it does not get along any better, and why it does so little toward bringing the world to Christ.

"In the Midst Of the Years" I have been thinking a good deal of this expression while writing the thought on revive thy work. Is it not suggestive? In the prophet's time it had been many years since Israel was a child, and Jehovah had led him out of Egypt and cared for him in a wonderful way. And the time had come when he was a child no more. In his mid-life he had grown cold and indifferent. Trusting too much in self and going after worldly things, Israel had come to be an empty vine bearing no fruit. He was at ease in Zion and the prophets warned him of the woes that await all such.

It was in the midst of the years—years full of danger. The novelty of youth with its perils had passed; the pride of achievement had come, and Israel had come to boast in her strength and had ceased to give God the glory. The influences of the times had greatly affected them, and now the feebleness of age was creeping on. It was in the midst of the years—the most dangerous time Israel had known—but the case was not then hopeless. There was yet one chance for recovery, one hope of success; there must be a revival of the Lord's work.

Friends, are we not as a denomination, *in the midst of the years?* The novelty of early life, the spiritual enthusiasm of a people who wholly trust in God, the zeal of those deeply impressed with a most important mission, seem to be waning; worldliness has taken all too strong a hold upon us; a reaction from the spiritual toward the temporal has been creeping in like a flood tide, and we too as a people are in the midst of the years. It is high time we were earnestly praying, O Lord, *revive thy work in the midst of the years!*

In the middle years there are dangers, both to individuals and to denominations. Then is the time when coldness and indifference are likely to come, when weariness of long continued efforts is likely to discourage, when the peculiar influences of the times tend to distract, and when loss of touch with the Divine tends to weaken. Both as individuals and as a denomination we do need a genuine renewal of spiritual life. If this is not sought and found, then the words of the prophet, "Oh, Israel, thou hast destroyed thyself," are due; and we too will hasten to our own doom. Let us all pray, "O God, thou hast been our help; leave us not, neither forsake us."

The Good Work In Milton On another page will be found an interesting article by Brother Hosea W. Rood regarding the religious day school in Milton, Wis., which our readers will enjoy very much. In a personal letter from Milton we learn that plans are made for a joint baptism at Clear Lake in which the three pastors of Milton, Milton Junction, and Albion churches are expected to have a part.

Classes for church membership are held in the day school and several are expected to offer themselves for church membership. We shall hope to hear good news from the shore of old Clear Lake when this good evangelical work is over.

No Southeastern Association This Year In view of the fact that General Conference comes within the bounds of the Southeastern Association this year, there will be no session of that association. The Executive Committee announces that the association is postponed for one year.

Certificate of Ordination When President Rev. Nathan V. Hull Ninety-three Years Old Jonathan Allen asked Elder N. V. Hull in his last sickness, if he had any memoranda of his life and labors that might be used in his memorial service, Elder Hull replied, "Not a scrap."

All the data discovered by President Allen was contained in one brief paragraph, used in the funeral sermon: Born in Rensselaer County, N. Y., in 1808; moved to Alfred with his parents in 1814; united with Alfred Church in 1829; and preached his first sermon in November, 1832; but his biographer could not learn when he was ordained.

Quite recently the original certificate of his ordination has come to light in Andover, N. Y., and Rev. Walter L. Greene has kindly placed the original certificate signed by six men, in my hands for preservation with the Historical Society. We notice since receiving it that a copy has appeared in the *Alfred Sun*, but we feel sure that many RECORDER readers in far distant places will be glad to read it here:

Alfred, September 15, 1833

This may certify to all whom it may concern that Brother Nathan V. Hull was called by the Second Seventh Day Baptist Church in Alfred, to the work of the ministry, and presented as a candidate for the ministry to a council from the

First and Second Churches in Alfred; the Friendship Church, and Pembroke Church, and the Third Church in Brookfield. And after due examination in reference to his Christian experience, his call to the ministry, and his views of the fundamental doctrines of the gospel, the said Nathan V. Hull was set apart to the work of the ministry by prayer and the imposition of our hands, this day of September, in the year of our Lord one thousand eight hundred and thirty-three.

WALTER B. GILLETTE,
DANIEL BABCOCK,
RAY GREENE,
SPENCER SWEET,
DANIEL COON,
RICHARD HULL, *Elders.*

Probably the largest revival ever known in Hopkinton, R. I., was led by Brother Hull in the early years of his ministry.

SEVEN LESSONS ON THE SEVENTH DAY

(Continued)

GEORGE ARTHUR MAIN, B. S.

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

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

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

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

LESSON 4.—GOD'S UNIVERSAL SABBATH CONFIRMED BY CHRIST AND THE APOSTLES

Synopsis

1. Into what six divisions does the New Testament confirmation and re-establishment of God's Sabbath readily fall?

- Christ's teachings.
- Christ's example.
- Disproof of Sunday sacredness.
- Disproof of Sunday observance.
- Apostolic practice.
- Apostolic teachings.

Christ's Teachings

2. How do Christ's teachings prove the importance and permanency of God's seventh-day Sabbath?

(a) Christ was the Son of God, possessed of all of his Father's attributes, and was his representative on earth among men.

(b) The few words from his lips which have been preserved should, therefore, be revered as equally perfect and true as were God's own infallible words; and their perfect harmony recognized and their truth accepted in belief and practice.

(c) Hence, we are sure to find perfect harmony between their attitudes upon the law, the Ten Commandments, in which the Sabbath held a conspicuous place.

(d) In Christ's Sermon on the Mount, a divine sermon wonderful beyond description, so loyally did he reverence and defend these laws of his Father, that he declared that not even a jot or a tittle of even the least of these laws should ever pass away or be destroyed.

(e) The breaking of these laws was not the only sin, for even to teach men to break them, even the least of them, was to jeopardize one's standing in his heavenly kingdom.

(f) Christ taught obedience to these laws, even to the least of them, not merely because they were a perfect moral code for all mankind, but because even more certainly they perfectly recorded the will of God, his Father, whom he loved.

(g) Hence, perfect obedience "hangs on love," is prompted by love instead of by fear; obedience necessitating a basis, however, and establishing the letter and the spirit of the law as inseparable.

(k) Love for God can be no more surely proved than by loyalty to his Sabbath; hence, Christ joyfully declared himself to be its Lord, that is the authority as to its proper use, a fact which further confirms its permanency for our use, since a "done away"-Sabbath could heed no Lord.

(i) As Lord of the Sabbath, Christ emphasized that the Sabbath had been "made for man," that is, for the good of man's physical, mental, moral, and scriptural nature.

(j) In the making of the Sabbath Jehovah had good grounds both for choosing the seventh day and for beginning and ending the day at sunset, a previous evening observed as a part of the true Sabbath being

absolutely essential to the ideal observance of the succeeding Sabbath duties and privileges.

(k) The Sabbath and these details accurately defining it belong together and must stand forever, even though men may entirely ignore them and observe no Sabbath, or may conscientiously believe that they are following Christ's teachings when they recognize the man-made midnight-to-midnight day or erroneously keep Sunday.

(l) Neither the day nor the hour when it began had yet been questioned, however, even the language of the heathen who worshiped the sun on the sun-day recognizing the seventh day as the weekly Sabbath.

(m) But the manner of its observance by the Jews was so erroneous, due to the inconsistent Pharisaic regulations, and was so out of harmony with Christ's teachings, that the Sabbath was made for man's good and that obedience to it was to be based on love, that the proper observance of the day immediately became a question of paramount importance and was one cause of the bitter enmity which resulted in his crucifixion.

(n) Again, Christ taught in that wonderful Sermon on the Mount that the prophets as well as the law were not to be destroyed. Thus he re-established as a part of his religion, not only the seventh day as God's Sabbath but the perfect manner of its observance as recorded in these sacred writings.

(o) Lastly, Christ enjoined his disciples to pray that they might be spared Sabbath desecration when Jerusalem was to fall forty years later; even forced flight being Sabbath breaking, thus teaching that:

(p) The God to whom men pray would still assist them in the proper observance of his holy day; that

(q) the Sabbath, instead of being a mere day in seven, was still to hold a definite place in the week; and, finally, that

(r) The Sabbath was to be a universal Christian institution, since its observance was to continue after all his followers were to become one in Christ.

Christ's Example

3. In what sense was Christ our perfect Pattern and what example did he set for us with regard to observance of the Sabbath and other days?

(a) He was our perfect example, fundamentally, because he never did anything wrong. Therefore, the question, "What would Jesus do if he were in my place now?" should accompany and determine our every thought and deed.

(b) This does not mean that everything that Christ did is to be identically copied by us; although everything that he did had a lesson in it for his followers.

(c) For instance, he was a perfect carpenter. He never deceived by using faulty or improper material. The ox-yokes he made always fitted comfortably. He wasted none of his employers' time. Failure to do any of these things would have been a violation of God's Ten Commandments, which he always obeyed. Yet we can not all be carpenters.

(d) He was perfect as a physician, preacher, and teacher. Yet all of us can not follow his example in these respects, either.

(e) Nevertheless, in following these callings Christ's life was full to overflowing with definite lessons applicable to our everyday life concerning honesty, thrift, kindness to animals, etc., all of which may be summed up in the one word, *love*, love to God and man.

(f) We must, therefore, investigate the reasons for Christ's practices before we can say positively that they are now required of us, except in those few cases which were unquestionably intended for our example and were definitely commanded by him for us to follow.

(g) In our study of Christ's teachings concerning the Sabbath we found that Christ commanded us to obey the Ten Commandments, which were not to be destroyed but were the perfect guide for his life and ours.

(h) Obedience to the Ten Commandments, therefore, was Christ's reason for his life-long custom of Sabbath observance.

(i) Conformity to God's perfect will as recorded in the Decalogue is the sacred ground for Christ's Sabbath observance which distinguishes his Sabbath keeping from other practices and establishes his example in this respect as one of the practices which all Christians should copy.

(j) Christians have the additional reason for following Christ in Sabbath observance

in that he definitely commanded it, as we saw in the study of his teachings.

(k) Investigation of Christ's practices with reference to other days than God's holy Sabbath reveals first that since his life-long custom of Sabbath observance was based on God's will as recorded in the Decalogue, he must also have worked all his life the other six days in obedience to the same law, and hence have known Sunday only as a work day.

(l) Christ's last supper with his disciples was just before his crucifixion and, therefore, could not have been on Sunday. Indeed, we do not find Sunday mentioned during his entire life previous to the crucifixion.

(m) Christ's first appearance to the assembled disciples after his resurrection, though on a Sunday, was not the occasion of a religious meeting, did not, as far as we have record, establish an apostolic precedent, was not in obedience to the Ten Commandments, was not commanded by Christ to be continued, and, therefore, did not furnish the remotest grounds for believing that Christ therein was honoring Sunday.

(n) Christ again appeared to his disciples "after eight days," which must have been on Monday, or later, thus further disproving the possibility of a weekly custom having originated at his previous appearance to them.

(o) Entire absence of detail concerning the days when Christ further appeared to his disciples prior to his ascension precludes the supposition that these were Sundays, honored by Christ, while the ascension itself occurred forty days after the resurrection and hence could not have fallen on Sunday.

(p) Finally, had Christ especially honored Sunday during the six weeks after his resurrection and set an example for us therein, it would not only have created a tremendous upheaval among the strict Jews, but would have been the most prominent subject of discussion, the evidence of which is wholly lacking.

(q) From our study we see that Christ was our example only as he vindicated the perfection of his Father's laws, the Ten Commandments.

(r) If Christ were here today we may be sure that he would still obey God's unchangeable laws, one of which is to "Remember the Sabbath to keep it holy."

(To be continued)

TRACT SOCIETY TREASURER'S REPORT For the Quarter Ending June 30, 1925

F. J. HUBBARD, Treasurer
In account with the
AMERICAN SABBATH TRACT SOCIETY

Dr.
To cash on hand April 1, 1925:
General Fund\$ 593.83
Denominational Building Fund—Old 645.06
Denominational Building Fund—New 1,054.55
Maintenance Fund 3,550.16
Permanent Fund 15.00
\$5,858.60

To cash received since as follows:

GENERAL FUND
Contributions:
April\$ 324.42
May 264.02
June 2,090.52
\$2,678.96

Collections:
June 89.84
Income from invested funds:
April\$1,119.95
May 488.13
June 85.24
1,693.32

Publishing house receipts:
RECORDER\$ 760.90
Helping Hand 313.88
Junior Graded Lessons 36.83
Intermediate Graded Lessons 23.94
Outside Sabbath School Board
Publications 10.45
Tract Depository 28.03
Calendars 33.05
1,207.08

Interest on daily bank balances 4.53
Interest on equipment notes 345.00
S. H. Davis, treasurer, one-third insurance, Wardner property, Chicago 3.34
S. H. Davis, treasurer, one-half taxes, Minneapolis lot 63.94
Curtis F. Randolph, treasurer, one-third insurance, Wardner property, Chicago 3.33
Excess, sale of liberty bonds received for Annuity Gifts 2.32
Special Sabbath Reform Work:

Contribution:
William M. Stillman, Plainfield, N. J. 83.34
Contributions to Cornelia Slagter:
T. A. Gill, Los Angeles, Calif...\$ 5.00
Mrs. Amelia M. Cottrell, Andover, N. Y. 10.00
Woman's Executive Board 5.00
20.00

Contributions to Georgetown Mission:
Mrs. Amelia Cottrell, Andover, N. Y. 10.00
Contributions to Jamaica Mission:
Mrs. F. E. Eaton, Greenfield, Mass.. 5.00
Refund of check returned for proper signature 55.00
6,265.00

DENOMINATIONAL BUILDING
Old Fund:
Contributions:
April\$224.90
May 155.59
June 436.84
\$ 817.33

Income:
Interest on daily bank balances\$ 4.00
Interest on refund account installation of power 10.46
14.46
Refund account cost of installing power 55.00
866.79

New Fund:
Contributions:
April\$207.00
May 36.00
June 252.00
\$ 495.00
Interest on bank balance 5.00
500.00

MAINTENANCE FUND	
Rent from publishing house	\$ 600.00
Interest on daily bank balances	25.00
Income from Denominational Building Endowment	1.36
	<u>626.36</u>

PERMANENT FUND	
Life memberships:	
Alice C. Gill, Los Angeles, Calif...\$	25.00
Transfer of funds from savings account for investment	4,000.00
	<u>4,025.00</u>
	<u>\$18,161.75</u>

Cr.

By cash paid out as follows:

GENERAL FUND	
Sabbath Reform work:	
G. Velthuysen, Holland— <i>De Booschapper</i>	\$ 150.00
T. L. M. Spencer, Georgetown, British Guiana— <i>Gospel Herald</i>	25.00
Mill Yard Church, London, England	25.00
A. J. C. Bond, Special Sabbath Reform worker:	
Salary	\$125.00
Expenses—traveling \$19.02	
stenographic 12.00	
	<u>31.02</u>
Pacific Coast Association—Rev. Geo. W. Hills, traveling expenses	50.00
H. Louie Mignott, Jamaica, B. W. I.	40.00
	<u>\$ 446.02</u>

Publishing house expenses:	
RECORDER	\$2,589.03
Helping Hand	406.52
Junior Graded Lessons	157.13
Intermediate Graded Lessons	6.38
Outside Sabbath School Publications.	13.12
Tract Depository	128.77
Calendars59
	<u>3,301.54</u>

Interest on equipment notes

Miscellaneous:

Dr. Theo. L. Gardiner, editor, traveling expenses to associations	\$ 21.00
President's expenses:	
Expenses to annual meeting, German Seventh Day Baptists	\$33.24
Stenographer	8.14
	<u>41.38</u>

Treasurer's expenses:	
Clerical assistance, and typing quarterly and annual reports	135.00
Secretary:	
Salary	\$125.00
Traveling expenses to associations	7.98
Clerical assistance	7.20
Stationery	2.06
	<u>142.24</u>

Life Annuity payments	40.00
Interest on loans	51.00
Denominational Files Committee—sorting literature, etc.	19.95
	<u>450.57</u>

Check returned because of incorrect signature, account income Hannah Cimiano Bequest	55.00
Contributions to Georgetown Mission	10.00
Contributions to Cornelia Slagter	20.00
Contributions to work in Jamaica	5.00
	<u>\$4,633.13</u>

DENOMINATIONAL BUILDING FUND	
Payment account loan from Permanent Fund	\$1,000.00
Interest on loan from Permanent Fund	68.82
	<u>1,068.82</u>

MAINTENANCE FUND	
Care of furnace	\$ 50.80
Plumbing repairs90
Coal	636.10
	<u>687.80</u>

PERMANENT FUND	
Transfer of Life Membership funds to savings account	\$ 40.00
Loan on bond and mortgage	4,000.00
	<u>4,040.00</u>

Balance on hand:	
General Fund	\$2,225.70
Denominational Building Fund.—Old	463.03
Denominational Building Fund—New.	1,554.55
Maintenance Fund	3,488.72
	<u>7,732.00</u>
	<u>\$18,161.75</u>

E. & O. E.

F. J. HUBBARD,
Treasurer.Plainfield, N. J.
July 6, 1925.Total indebtedness (loans) General Fund\$1700.00
Examined and compared with books and vouchers, and found correct.F. A. LANGWORTHY,
O. B. WHITFORD,
Auditors.

July 12, 1925.

DENOMINATIONAL BUILDING FUND	
(Old)	
June 30, 1925	
Dr.	

To total contributions and income to April 1, 1925, less loss by sale of liberty loan bonds \$60,160.97
To contributions and income, fourth quarter.. 831.79

To loan from Permanent Fund, less amount repaid

To cash on hand

By cost of site, and of building, as per last annual report

Less refund of one-fifth of cost of installing electric power

By interest on loan

To cash on hand

DENOMINATIONAL BUILDING—MAINTENANCE FUND
June 30, 1925

To balance on hand April 1, 1925

To rent from publishing house

To interest on daily bank balances

To income from Denominational Building Endowment

By care of furnace, etc.

By plumbing repairs

By coal

By cash on hand

For thou must share, if thou would'st keep
That good thing from above,
Ceasing to share, you cease to have,
Such is the law of love.

—Archbishop Trench.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

August 18-23. Seventh Day Baptist General Conference, Salem, W. Va.

Seventy young people were present at the Teen-age Conference at New Market, N. J., July 8.

BEGINNING NOW

A card came to me the other day bearing the following on one side:

"Beginning now
Detroit sends \$.....
to the Onward Movement
treasurer at the
end of July, 1925,
and in August,
and so on during the year."

On the other side of the card were the words:

"We hope to beat
the \$405.33 of
this past year."
"ST. C."

The quota of the Detroit Church for the year 1924-1925 was \$180.

I shall be glad to hand over to the Commission for its August meeting a large package of cards bearing the assurance that churches will make monthly remittances to the Conference treasurer, and that they hope to give more for denominational work than they did last year. Such assurances will help the Commission in the difficult work of assembling the budgets of our societies and boards and General Conference into an Onward Movement budget that will meet our demands, and at the same time be within the realm of probable collections.

BETTER PEOPLE

At our last General Conference we decided that our united work following the period of the New Forward Movement should be known as the Seventh Day Baptist Onward Movement, the aim and pur-

pose of which should be *better people, more and more like Jesus Christ.*

We are in the second year of the Onward Movement, and our aim and purpose continues, better people, more and more like Jesus Christ.

Better people! What a splendid object to have in view when putting forth united effort!

Do we really desire to be a better people, more and more like Jesus Christ?

Do we long that *others,—all others,* shall be better people, more and more like Jesus Christ?

How can we aid in realizing this worthy object of our denominational program—better people, more and more like Jesus Christ?

Under the heading, "Better People," I wish to consider with you in some future numbers of the SABBATH RECORDER, how we are seeking to realize our worthy object—better people.

YOUNG PEOPLE WANTED AT CONFERENCE

DEAR YOUNG PEOPLE:

Salem is anticipating you! Consequently a special effort is being made to give you the very best Conference possible.

The Young People's Board is even adding an extra day just for us. Monday afternoon and evening, August 17, we will meet for "Pre-Conference Inspirational Meetings." Young speakers will talk on "Young" subjects—thought-provoking ones that we as a future denomination can not afford to miss. Won't you arrange to arrive in Salem in plenty of time for these?

Every day during the week, there will be a special meeting of some type just for us, held in a room set aside for the purpose, and our exhibit will be placed there as well.

All this "takes for granted" you will arrive in Salem. The "how" is left to you and the Transportation Committee. Draw a red line under the statement in a recent number of the RECORDER that West Virginia has hard surface roads which lead to Salem, and which are marked with their respective labels. Watch the columns for further information, then pack up the flivver and come along to Conference! Seventh Day Baptist young people always arrive!

COMMITTEE.

MISSIONS

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

THE AIM IN CHRISTIAN MISSIONS

There is an upward pull and a downward pull in religion as well as in morals and education. Man's soul is a bundle of impulses and it is ensphered in a world of influences appealing mightily to the throbbing impulses. One may not be conscious of this, but it is always so till complete sanctification or complete reprobation is reached. There are two classes of impulses, the good and the bad; and corresponding to these there are two classes of influences, the good and the bad. The pull of the good influences, appealing to the good impulses, is upward and Godward to the eternal heights of Christ; the pull of the bad influences, appealing to the bad impulses, is downward to the lowest depths of degradation, sorrow and shame. Every one is journeying toward one or the other of these destinies.

It is the part of Christian missions to help men the world over to choose and follow the higher impulses and set their faces determinedly against the lower. That which the higher impulses, if followed, will do in the soul, is to cause it to repent and forsake its sins; to enthrone Christ in the heart and give up all in complete abandon to him; to love men and live a life of service to them; and as the days go by, to beautify life with the Christian graces and work for a brotherhood, universal and completely good. This is the work of Christian missions.

Compared with it everything else pales into insignificance. All wealth was created that it might be consecrated to this end, all skill and invention that they might contribute to this purpose, all culture that it may hasten the consummation of the world's redemption through Christ.

CONSECRATION NOT PROFESSIONALISM

People sometimes think they are consecrated when they are not. It is possible to give much time, thought, energy, and money to Christian work and still be as unconsecrated as can be. People may do these things out of pure selfishness. They may do them because they like to do things, or they

want to be in the limelight or desire the praise of men. Preachers, missionaries, and religious teachers may choose and follow religious work as a vocation for the same reason, or for money; for them it is mere professionalism. Paul sets this forth when he tells us that though we are eloquent as angels, give our goods to feed the poor and our bodies to be burned, it profiteth us nothing. The motive is wrong; it is self. This is professionalism not consecration, religiosity not religion.

It is sometimes thought that people will not do hard and difficult things in the name of religion unless they are consecrated, but this is a mistaken conclusion. The Pharisees and religious leaders in the days of Christ were a good illustration of how it is possible for the majority of the leaders of a church or denomination to be strictly devoted to religious performances and yet be far from God.

Consecration is doing things because we love the one for whom we do, not because we like to do things, want to be seen or desire praise. Consecration is not necessarily doing hard things or things we do not like. It may call for this, but doing difficult things does not make one's life consecrated. Love must be present in every act of real consecration, whether to a person or a cause. With true love the most difficult and hard things become a joy.

Consecration to Christ has at its heart love for Christ. This is the acid test. We do well to apply it to our religious activities to determine whether they are professionalism or the result of consecration. With a consecrated person it is not a question of whether he or some one else does a given thing, the great point is that it be done by some one; it is not a question of being first; with him the great question is that Christ be made first in men's lives and all the universe. These little things over which there is often strife vanish away in the presence of consecration as the dew in the morning sun.

Professionalism always brings weakness to a life, church or denomination; consecration brings power. Professionalism leaves doubt as to one's motives and the truth and worthiness of what he says and does. There can be no greater compliment than, "You make us feel that you mean what you say"; but it is more than a compliment; it reveals that people are consciously or unconsciously

watching to see whether one is sincere or not, and that they are disgusted if one's words and deeds are not prompted by consecration.

A Christian worker—whether layman or clergyman, pastor or missionary, preacher or teacher—may well consider whether he is sincere and dead in earnest. Many are called to make Christian work a profession, but they must be sincere, which means that they be consecrated to Christ, which means that love for Christ and the desire to help men live righteous lives become the supreme passion of their souls.

A LETTER FROM JAMAICA

Rev. W. L. Burdick, D. D.,
Ashaway, R. I., U. S. A.

MY DEAR BROTHER BURDICK:

I hope these lines will find you well. Very glad to hear of your safe return from Trinidad; have also read in the RECORDER of the good work that you have done there.

The work is onward and upward in these parts. There is no reason why we should be discouraged, for far and wide there is a spirit of inquiry on the part of outsiders. Many desire to know the difference between Seventh Day Adventists and Seventh Day Baptists, and that is becoming a vital issue. The leaders of the former are using every artifice to becloud the minds of their adherents, in order that they may not see the light. They are very unfriendly towards us and have not failed to launch a campaign of misrepresentation of our people.

Now because of all this, as well as the expansion of the work, my time can not be long given to the work at any one point, for our people everywhere need ministry and the setting before them the solid gospel principles of true Christianity as held by us. We need to strengthen our work in this city, which is a great necessity right now. I need help now in Kingston. Lend us a white worker. We need one who will be able to meet both white and black, one who knows something of Adventism as well as one who is a genuine Seventh Day Baptist, and above all a Christian. Recently one of the conference workers told his hearers that there is no such thing as a Seventh Day Baptist organization, and that it is I who formed the thing recently and called it Seventh Day Baptist. I then gave a public lecture and studied the history of the Chris-

tian Church in the light of the Bible and made their own history of the Sabbath tell the story about us. I read also to the audience about the martyrdom of John James. The next day a gentleman, who attended the lecture I gave, inquired of the same worker concerning John James. He replied that he had never heard about him. The lecture had its effect. Since then I gave a lecture and the people were greatly impressed.

We are to erect our place of worship at Guy's Hill about the end of this month. I visited Ballimoney last week. Our school is progressing; but our people will have to quit the place in which this school is kept, as it is sold over our heads and they have till June third to remain therein. They are not many and are poor in this world's goods. If any of our people interested in them could render, howsoever small, a help financially, it will go a great way in helping to provide a place for worship as well as for a school, and thus have the work furthered.

Referring again to a white worker, if we can have one in the island to represent the denomination, it will greatly upset the false idea that our organization is only a local affair. A worker whose wife is able to play the organ of the church will be of great profit. We do hope that such a help will come to the work here at this needy hour.

Wishing you health and every spiritual blessing,
Your brother in the Lord,
H. LOUIE MIGNOTT.

12 Hitchen Street,
Kingston, Jamaica, B. W. I.,
May 10, 1925.

TREASURER'S MONTHLY STATEMENT June 1, 1925-July 1, 1925

S. H. DAVIS	
In account with	
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY	
	<i>Dr.</i>
Balance on hand, June 1, 1925	\$15,068.14
William L. Burdick, refunds from T. L. M.	
Spencer	13.00
Carroll B. Swenson, China Mission	10.00
Wm. L. Burdick, field receipts	42.00
Little Prairie Church, Missionary Society	10.00
Mrs. F. E. Eaton, China Mission	10.00
Income Permanent Funds, General Fund	1,700.00
S. H. Davis, temporary loan	150.00
Children's collection, Central Association, China Mission	5.57
Rev. R. J. Severance, Life Membership	25.00
Woman's Board—	
Miss Burdick's salary	200.00
Miss West's salary	200.00
Georgetown Chapel	200.00
Boys' School	1.50
Girls' School	1.50
Liuho Hospital	1.75
Miss Susie M. Burdick, Missionary Society	10.00

Dr. Rosa W. Palmberg, Missionary Society ..	25.00
J. W. Crofoot, Missionary Society	15.00
One-third collection Western Association, 1924, Missionary Society	16.31
One-third collection Western Association, 1925, Missionary Society	29.12
One-third collection Eastern Association, Missionary Society	24.41
Washington Trust Co., interest credit24
D. N. & E. P. Newton, Missionary Society.....	4.00
Onward Movement, Missionary Society	2,847.09
Parallel budget:	
Georgetown Chapel07
Boys' School30
Girls' School32
Garwin juniors, Girls' School	5.00
Parallel budget, Missionary Society46
Dodge Center Church, Missionary Society	2.97
Richburg Sabbath school class No. 2, Missionary Society	3.00
Milton Junction Church, Liuho Hospital	5.00
Detroit Church, Missionary Society	184.33
First Hopkinton Church, Missionary Society...	27.00
First Hopkinton Church, China field	10.00
New Auburn Church, Liuho Hospital	5.00
Rockville Sabbath school, Missionary Society..	10.00
Los Angeles Church, Missionary Society	117.50
"Anonymity," special for reconstruction and equipment of Liuho Hospital	250.00
Young People's Board, Dr. Thorngate's salary.	100.00
Interest, savings account	300.00
Woman's Board, China Mission	200.00

\$21,830.58

Cr.	
T. L. M. Spencer, May salary	\$ 70.33
Wm. L. Burdick, account T. L. M. Spencer's salary	13.00
R. J. Severance, May salary	73.26
Wm. L. Burdick, May salary and traveling expenses	216.41
L. J. Branch, May salary	25.00
C. C. Van Horn, May salary	41.66
Ellis R. Lewis, May salary	50.00
R. B. St. Clair, May salary	125.00
H. Louie Mignott, May salary	35.00
Elizabeth F. Randolph, May salary	41.66
Student Evangelistic Committee, Student Quartet Work	200.00
G. H. F. Randolph, May salary	33.33
Angelina P. Allen, May salary	25.00
D. Burdett Coon, May salary and traveling expenses	178.90
Geo. W. Hills, May salary	50.00
Industrial Trust Co., draft on account, H. E. Davis' salary	146.39
Bank of Milton, draft account, Dr. Thorngate's salary	80.00
Susie M. Burdick, account of salary	10.00
Dr. Rosa W. Palmberg, account of salary	25.00
J. W. Crofoot, account of salary	15.00
Industrial Trust Co., China draft	1,952.78
Evangelist and incidental	\$125.00
Girls' School appropriation	37.50
Susie M. Burdick, account of salary	190.00
Grace I. Crandall, account of salary	120.00
Anna M. West, salary	200.00
Mabel L. West, salary	100.00
Rosa W. Palmberg, account of salary	175.00
H. E. Davis, account of salary	235.98
H. E. Davis, childrens allowance	75.00
George Thorngate, salary account	320.00
J. W. Crofoot, salary account	374.30
S. H. Davis, return temporary loan	150.00
Treasurer's expenses	35.00

\$ 3,592.72

Balance on hand

18,237.86

\$21,830.58

Bills payable in July, about

\$ 1,000.00

Special funds referred to in last month's report now amount to \$18,733.31, bank balance \$18,237.86, net indebtedness, \$495.45.

S. H. DAVIS, Treasurer.

E. & O. E.

ABOUT GOING TO CONFERENCE

DEAR DR. GARDINER:

With Conference so persistently in the air in West Virginia, our young folk feel that we should in some way let the rest of Seventh Day Baptist young people know we are expecting them. I am sending along a letter which you may use as you think best.

We are planning for Conference with a great deal of enthusiasm and careful thought, believing that this will be a most important one for the younger Seventh Day Baptists, and are consequently trying to get as many of them here as possible, especially for the pre-Conference inspirational meetings and the "Sabbath" session Sunday afternoon.

With best wishes for you in your work,
I am

Sincerely,

MAYBELLE SUTTON.

HOME NEWS

FARINA, ILL.—Pastor Claude Hill writes: From Friday, June 12, until June 17, was spent with the good people of Iowa calling upon friends and discussing the matter of a man for the field there. Sunday night a community service was held where the writer spoke to about two hundred people and declined the call to return to that needy field. Not quite a year ago we cast our lot with the people of the Farina Church and community, and here we shall stay until we feel some other person can better meet the requirements, or until we feel that a change would be beneficial.

One of the best Sabbath services in the history of the present pastorate took place last Sabbath. The student quartet was in charge with Messrs. Paul Green and Carroll Hill as speakers. Lloyd Seager had charge of the prayer meeting service the night before, and Paul Ewing led the Christian Endeavor in the afternoon. One hundred twenty were present for the church service, the largest attendance in ten months. After the service Mrs. Leta Rogers offered herself for baptism and membership in the church. The church unanimously granted her request, and baptism immediately followed. Sister Leta's statement and baptism were touching in the extreme, owing to the history of the case, and there were not many dry eyes following the service. The right hand of fellowship will be given next Sabbath.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

WHAT SEEST THOU?

(Baccalaureate Sermon at Washington College.
Delivered June 14, 1925)

Text: Amos 8:2, "And the Lord said unto Amos, What seest thou?"

Sight is a precious gift of God. I suspect that you and I would prefer, if compelled to choose, to be bereft of almost any other sense. Our daily bread depends largely upon it. Our feeling at home in the world comes from it. Our pleasures proceed in large measure from it. Happiness itself is made up to a great degree out of what we have seen and stored away in our hearts.

Having once seen, can you ever forget the Chesapeake at sunset with its rose and its gold, its purple, lavender, and heliotrope, its iris and daffodil tints? Or the illuminated dome of the Capitol in Washington as it rises like a dream in alabaster above the darkling trees? Or a baby's first smile when the very gates of heaven seem to swing open for you? Or the angry Atlantic lashed into fury by a storm? Such impressions you deposit in the bank of memory against the time of visual poverty.

Wonderful as the eye is, you and I are not satisfied with, yea, can not rely upon, its unaided powers. Indeed, with this as with other human powers we have to supplement nature. Instead of crushing our enemy with the fist, we demolish him by a shell shot seventy miles from a gigantic gun. "With our airplanes we outfly the bird. With our submarines we outswim the whale." So with our lenses we outsee the eagle.

I suspect we do not realize how great a contribution the lense, one of man's most marvelous inventions, makes to health, and happiness. Without it, some of us would be as good as blind. The photographic lense brings the uttermost parts of the earth near to us. It discloses the mysteries of the ocean bottom. It helps us to preserve the features of those dear faces which have long mingled with the dust.

A high-power lense shows us that every drop of roadside ditch-water is a community with its teeming population, its loves and its hates, and its mortal struggles for existence. The lense of the microscope it is that enables the researcher to discover the composition of the blood and of the body tissues and to isolate disease germs, discover their habits, and to fight off death. Thus, our increasing control over disease, the saving of thousands of human lives, and the safeguarding of thousands more is made possible by just a bit of glass rightly compounded and carefully ground.

With the lense not only can we peer into God's microcosm—his world of little things—but we can pierce the magnificent distances of his macrocosm—the world in its far-flung reaches. Go out some clear night when the sky is studded with stars. If you know where to look you can see Altair, our nearest star-neighbor, which is only eighty-one trillion miles away, and Arcturus, a little farther off, one hundred forty-five trillion miles distant, and, within a stone's throw, celestially speaking, hangs Vega some two hundred thirty-two trillion miles removed from our earth. These, three of our closest planetary comrades, we can see with the naked eye.

While our unaided vision shows us stars of the sixth magnitude, the monster one hundred-inch reflecting telescope set up some years ago at Mount Wilson in California, which receives one hundred sixty thousand times the light of the human eye, shows us stars of the twentieth magnitude. How many more there are we can not even surmise. This giant instrument brings into our vision heavenly bodies like the globular star cluster in the constellation of Hercules. This is so remote that the celestial blue book in despair gives up trying to tell us the mileage. It has to content itself by saying that these stars are thirty-six thousand light years away from us. Now, when we consider that light travels one hundred eighty-six thousand miles a second—it would go around the earth about seven times in that space—and that a light year is the measure of distance light will travel in a year, or six million million miles, the figures thirty-six thousand light years become so staggering that we can no longer have any conception of the distance. And yet the lense of the telescope bridges this incomprehensible

interstellar space, permitting us to look into the very back pasture of the universe.

When, therefore, we gaze at Hercules or peer into the bosom of the rain drop we understand the Psalmist's exclamation, "What is man that thou art mindful of him and the son of man that thou visitest him!" Through the microscope and the telescope God is giving us new and astounding revelations of his power. And these revelations are enlarging and enriching our thoughts of him, of man, and of destiny.

In this widening universe, with its stage setting of amoebas and distant suns, of bacteria and stars and clouds, with its actors the laws of energy and motion, right and wrong, art thou engulfed completely in the daily task or dost thou take time to look up at the stars, to be holy, to think and to worship? What seest thou?

What is this business of seeing, anyhow? The physiologist will tell you that any object you look at reflects a light that, by the help of the visual nerves, photographs a series of images on your brain. But the psychologist will tell you that seeing is a much more complicated process.

Let us imagine an Australian bushman seeing for the first time an American flag flying proudly from a ship's masthead. To him it is nothing more than a bit of cloth which attracts him for its bright colors. Contrast feelings of an American when he views the flag—particularly in a foreign land. I well remember with what ecstasy I once saw the Stars and Stripes floating from a venerable castle on the Rhine—the flag meant home and loved ones and the finest country the sun ever shone upon. The chances are that the images of the flag photographed on the bushman's brain and on mine were practical identical, but how great a difference in what we saw!

The actual brain picture of the starry banner was merely an outline sketch, supplemented and enriched in my case by thought, experience, ideals, and by a thousand memories.

To many an American soldier in the Great War, France was and is a land of easy morals, of continual rain, and of mud, mud, mud! His eyes rested on ancient battlefields, ruinous castles, venerable cathedrals, majestic mountains—even possibly on famous paintings and sculpture. Having eyes he saw not, while his comrade, knowing

something of history, language, literature, and art found France a hallowed land.

Seeing is vastly more than the mere physical act of gazing. For the man with an understanding heart to gaze upon Rheims Cathedral is the signal for an uprush of thought, memory, and emotion—like people running to a fire—to enlarge and enrich his vision. Thus seeing ceases being merely optical and becomes spiritual. Tennyson expressed a profound truth when he made venerable Ulysses exclaim at the end of a long life of wandering, "I am a part of all that I have met." The poet might have said that the old Greek was a part of all that he had *seen* and all that he had seen was a part of him.

What we see, how much we see, depends therefore not so much on an active visual nerve, as upon an eager and understanding heart. Stand on the bridge of a Mississippi steamboat with the pilot. What looks to you like a sullen stream of muddy water, he reads like a guide-book and from a study of the color, current, and eddies, he can tell you where lie the shoals and the channel. Walk abroad with the geologist and what may look to you like just country will reveal to him an entrancing story whose actors are the cosmic forces of heat and cold and erosion. Step out into a summer evening with the astronomer and what seems to you like just another sky with a myriad pin-pricks of starry light, he reads like a delightful romance. If you are a philosopher, you, too, can find "sermons in stones, books in running brooks, and good in every thing."

Another thought in this connection. Real seeing is also a matter of comparison, of critical judgment, of sorting out the essential from the non-essential, and of piercing the husks and appearances to get at the realities. The first time I ever took my place on the driver's seat in a car, I was bewildered by the number of things—switches, gauges, and meters—on the dash. In the richness of my inexperience I thought they all had to be operated at once. I thought I should possess a dozen hands. Early I found that only one or two demanded my immediate attention for driving purposes. I soon learned to see only those I needed. To a spectator watching his first football match, the game appears to be the last word in pandemonium—a mix-up of arms, legs, bodies, and then a few men running into each other like mad.

Yet, a critical observer can soon pick out the pattern of any game. For him something of the plan of each team commander begins to emerge from the apparent chaos. He really sees. His joy in looking on is partly that of watching the wits of one side matching themselves against the other. So, too, the careless onlooker at human life in our present age easily becomes bewildered, soured, and useless. He can see only the confusion. The trained observer, recognizing much of the furor as externality and non-essential, sees beneath it rational divine pattern for life. What seest thou?

What you and I need is spiritual lenses. Realizing long ago that the eye saw neither accurately enough nor far enough, we have ceased depending solely upon it. We are constantly correcting, refining, and extending its powers by the lense. Our untutored and unaided spiritual vision is not more adequate to our needs. It, too, must be supplemented and sharpened by high-power spiritual lenses. I should like to suggest three.

A sense of the beautiful is first. Common experience proves that normal folks shun ugliness and tend to gravitate toward what is beautiful. Some aggressive souls, not only are drawn to what is beautiful, but produce it for themselves and others. I remember once being impressed by the sentinel-box of a railroad crossing guard whose shelter was embowered with red rambler roses. What I am trying to get at is that every one of us—some more and some less—feels a natural hunger for the beautiful.

"I can not die who drink delight
From the cup of the crescent moon;
And hungrily, as men eat bread,
Love the scented nights of June."

sang one ecstatic lover of beauty.

The painter, the sculptor, the poet gaze upon like scenes with the rest of us. But by an enriched power of vision, by supplementing the normal eye by the lense of beauty, they find loveliness where we having eyes see not.

A lady said one day to the British painter, Turner, as she looked upon his picture of a sunset:

"I never saw any such colors in our English sky."

"Don't you wish you could?" was Turner's all-sufficient retort.

Several years ago an Irish girl, Myra Kelly, went into a wretched quarter of New

York's East Side to teach in a ward school. Perhaps no more squalid, dirty, ragged, disease-ridden quarter exists in any city. Yet so impressed was she with the beauty of character which she met even in this tabernacle of dirt that she wrote a series of stories for *McClure's Magazine* to tell other folks about what she had found.

The glimpses of beauty which we catch now and then in flower and sky and human character and those the professional artist sees by the miracle of his genius are after all only a partial, imperfect vision of the beautiful reality which stands in its supernal splendor behind the world we see like a majestic statue yet unveiled. Our eyes fail to perceive the beautiful in the world, sometimes because they have not been taught to see, sometimes because they are befogged by the more apparent ugliness. The normal man has a right to expect that maturing experience will show him more and more the divine loveliness of the world and of human nature. Seeing increasingly only unloveliness and sordidness in our fellow men is spiritual disease. Increasingly being able to discern majesty and nobility in even the lowliest folks around you is spiritual vigor. What seest thou?

A sense of the beautiful helps us to pierce the haze of the commonplace—the clouds of pessimism, bitterness, and contempt—and discern real grandeur in our surroundings. Indeed, you can catch a true picture of life only when you correct, refine, and extend your spiritual vision by the lense of beauty—by training your eye to see the eternally beautiful at the heart of things. John, banished to the barren isle of Patmos, might have been as disconsolate and heart-broken as Napoleon on St. Helena, yet he caught a magnificent vision even there of the Eternal Splendor.

A second lense we need is truth. I sometimes think that the surest indication of a man's greatness is his regard for truth and the amount of pains he is willing to take to arrive at it. Most of us, without realizing we are wielding a thunderbolt, pick up and thoughtlessly pass on idle stories about our neighbors and our officials—town, state, and national. These rumors weave finally such a net of misrepresentation about their subjects as to fasten upon many a worthy person an unsavory reputation and to thwart his usefulness. If it becomes necessary to say something derogatory of another, let us

say so only when we *know* that our words are true and when we have sound reason for every statement.

Families, classes, religious sects, and nations have also been so spun around with webs of half-truth as to become bugaboos to us—folks we can hardly treat fairly. And they in turn have retaliated by spinning webs of half-truth about us. The result of all idle tale-bearing, whether it be about a man, a class, or a nation, is suspicion, friction, hatred—and in extreme cases—war. We Americans are a particularly sentimental folk, easily swayed by emotion, easily led to like or dislike. Truth alone can free us from our unworthy loves and unreasoning hatreds, from blind prejudices and foolish superstitions. We need the lense of truth to help us see beneath superficialities and false appearances. We need the lense of truth to see our neighbor, freed from his possibly uncouth exterior and unfortunate manner, for the man he is with his heart of gold.

With our imperfect, partial vision we see the world of truth, like the world of beauty, only in vague glimpses. "For now we see in part." The world of appearances covers over its fellow of reality. It is only the patient truth-seeker, who may even sacrifice himself for his vision, who really sees. It has always been so. The ancients saw the world to be flat. Columbus, using the lense of truth to pierce externalities, perceived the world to be round. The politician and the war lord saw only a world where war must go on repeating itself. Woodrow Wilson, looking beneath the surface of things, saw men's common interests and their sense of brotherhood to be more potent than their hates. It is only by the lense of truth that we can discern husk from kernel, the casket from the precious jewel within.

My third lense is righteousness. Behind the visible world stands the invisible moral universe. Carlyle likened the world we see to the clothes of the world we do not see. You and I, I suspect, at times assume that what is out of sight does not exist. Let us not fool ourselves. The invisible world has more reality than the visible. Your clothes wear out and disappear into the eternal rag-bag. Your house tumbles down so that in a few years men no longer know the place thereof. Human fortunes are dissipated like the morning mist. Islands disappear. The solid earth quakes destroying a hundred thousand people. Empires shoot up like

sky-rockets only to disappear on the horizon of history. But the moral universe remains. The immutable laws of God abide through the ages.

All great seers have caught visions of the invisible moral universe. The hymn-writer perceived it when he wrote

"Suns and moons may perish;
Kingdoms rise and wane;
But the church of Jesus
Constant will remain."

The consciousness of it prompted Lowell to cry

"Truth forever on the scaffold,
Wrong forever on the throne;
Yet that scaffold sways the future
And behind the dim unknown
Standeth God within the shadow
Keeping watch above his own."

Micah, from the midst of a wicked civilization, saw it and cried, "What doth the Lord require of thee but to do justly, love mercy, and walk humbly before thy God?" When the Roman emperors were lighting their garden parties by burning Christians and the kingdom of love that Jesus had promised seemed a hollow mockery, John, the Revelator, by this lense saw the invisible city of righteousness.

Short-sighted, squint-eyed folks lose sight of this moral universe. They try to "get by" with this or that. Perhaps they try to cut corners here and there. Possibly they indulge in somewhat shady practices thinking that they are all right since no one notices. They forget that "whatsoever a man soweth that shall he also reap"—one of the articles of the constitution of the moral universe. Rip Van Winkle blindly believed that he could indulge his appetite just once more and it would not count. He did not know that the moral universe carrying out its relentless decrees in the laws of psychology would grave the pathways of thought so deep in his brain that he never could escape the clutches of habit.

Is the world to you a place where anything is right that you can "get by" with? What seest thou?

To me religion is the power to see the three invisible worlds of beauty, truth, and goodness. Take from religion the power to see the universe of beauty and you make it fanatical and austere. Take from it the power to see truth and you make it a pious sentimentality no more nourishing to working Christians than the east wind. Take

from it the power to see righteousness, the moral universe, and you have a spineless and lazy religion.

Since men hunger equally for beauty, truth, and goodness, there have arisen three great departments of human experience—which we ordinarily call art, science, and religion—to satisfy the hunger. These three lenses men use and need to see the completeness of life, to see God himself. Let me stress the word completeness, for limited and narrow and partial vision is the curse of our day. Every great seer sees life whole. Every great heart appreciates it whole. After all, art, science, and religion are only three ways of looking at the one invisible universe of which the visible is, to use Bishop Cook's phrase, merely the scaffolding.

My friends of the senior class: you are now completing your college years. They have been a time of opportunity for you to sharpen, broaden, and in every way enrich your vision. I hope and believe the time has been well spent. We, your friends on the faculty, have tried to help you acquire the three lenses I have been talking about. We have tried to give you glimpses of the world of beauty revealed in literature, in the symmetry and order, and the shapes, colors, and structure of the physical world, and in the hearts of great men and women. We want this world of indestructible beauty, which stands back of our immediate world of often ugly appearances, to play a vital part in your life. Likewise we want the invisible world of truth to mean everything to you. We have endeavored to show you the difference between truth and falsity and to demonstrate to you how truth may be reached. Our prayer has been and remains that you may be tireless seekers for truth, that you will not easily be misled by the sham, camouflage or the superficialities of the world. We have tried to inculcate in you an appreciation of moral worth, of religion, and to help you to catch glimpses of God himself.

Since what you see depends upon what you are—upon the richness of the storehouse of your soul—we have tried to fill your life with good things that you might indeed become seers. Since what you are and will be depends upon what you see, we have tried to give you an eagerness to correct, refine, and extend your vision.

Out in the world people are going to

recognize you as college graduates. Your most intimate associates, your fellow citizens will, therefore, expect you to be different from those who have not been to college. They will expect you to see more. Realize, therefore, that as a corollary of your privilege in going to college you must accept the responsibility of augmented service. Remember *noblesse oblige*—in plain English, privilege entails responsibility.

Some men see in the communities in which they live only a place to get all they can and can all they get. They see in them merely a trivial stage for petty actors to play their petty parts. Other men see in the community a challenge to service and the stage where the great drama of human history takes its significant course.

What seest thou?

Some men see the world only as a stupendous grab-bag, a place to enrich their pockets and to swell their importance. Other men see the world as a gymnasium for the development of moral and spiritual muscle, a battlefield where a glorious struggle is being waged in which they are called upon to play a sacrificing and a significant part.

What seest thou?

Some men see in God a patriarchal personage who once created the world and now sits on a white throne watching it go with smug complacency. Other men see in God the source and sum of all power, the Father of our spirits who is still pouring his creative energy into the world in abundant measure, who looks upon his children with compassion. Some men see in him only the God of old women. Other men see in him also the God of strong men, of men struggling in the arena of life. They see in him the God of every living creature, who delights in comforting, encouraging, and developing all his creatures. Some men see in God the establisher of immutable, inexorable law which he can not and will not use for the needs of his children. Other men see in God the master of the universe whose laws are his thoughts with which he serves even his humblest creatures. Some men see in God the creator of a world of dirt and crime and meanness. Other men see in him the one who breathed the fragrance into the honeysuckle, who paints the colors of the sunset sky, who created his children after the likeness of his own pure, and beautiful father-heart.

What seest thou?

WOMAN'S WORK

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

A GARDEN

What a thing a garden is
For sweet dreams and quietness!

Roses and lilies,
Narcissus, daffodillies,
Irises and phlox and stocks,
And the Sultan hollyhocks.
Love-lies-bleeding—love in a mist—
Pansies tawny and amethyst.

What a thing a garden is
For medicinal heartsease.

Lilac white and lilac blue,
And a bird song in the dew;
Apple blossom white and rose,
Blue forget-me-not, and those
Pinks that have a spicy smell,
Honest lavender as well.

What a thing a garden is
For the birds, for the bees.

Oh, from the dark earth to hale
Tulips and the primrose pale,
Hyacinths, all that run before
The full summer's golden store
For to create, for to bid live
These so sweet, so fugitive!

What a thing a garden is
To bid grow, to increase!

—The Irish Statesman.

EXTRACTS FROM DIARY OF ELDER NATHAN WARDNER

SHANGHAI, CHINA, 1850

July 1st.—Second day. A week ago yesterday, it began to rain and continued almost continuously till six day afternoon when it cleared off and continued fair till yesterday morning and has rained ever since.

July 7th.—Organized ourselves into a church numbering five. Mrs. W. does not feel inclined to give in her name at present, for reasons all of which would not be well to mention here. Brother C. was appointed to oversee the furnishing of the communion table and I was appointed secretary. Brother C. objected to being appointed pastor, thinking it were better for us both to occupy the same relation in that particular.

10th.—Was visited by Rev. Mr. Loomis, Seaman's Chaplain at Whampoo, who

was formerly a classmate of Mrs. Carpenter at the Lima Institute, and was afterwards its principal.

12th.—After several days of constant rain it stopped and cleared off this afternoon, so that I had a good congregation this evening.

13th.—Sabbath. Still pleasant. Had a good congregation at one o'clock. During the long rainy spell we have had this year it has so frequently rained all the week or nearly so, and then cleared away just in time and just long enough for us to attend to our usual exercises in the chapel, that we can not but observe it. The Lord is more mindful of us than we are of him. After meeting several women called, and by questioning them found they had imbibed the idea that Jesus was an image. A "mark of the beast" in China.

18th.—Wang Yan See called, having just returned from Soo Chow where, he says, he was imprisoned and cruelly treated for distributing religious tracts and advocating the doctrine therein contained.

19th.—Spent the fore part of the day in fasting and prayer. At half past five witnessed the baptism of Tong See Sang.

21st.—Wong called and says he had a talk with Messrs. Struck and Gates about turning to keep the seventh day, and that Mr. Struck was very angry and demanded immediate pay for all that they had done to assist him. Lest they might make it an occasion to injure his and our reputation, should he join us, we concluded to advance the \$15 to enable him to pay them off, expecting he will by and by refund it to us. (Very foolish in us.)

24th.—Wong called this morning saying he had settled all his debts with Messrs. Struck and Yates, and requested to be dismissed from their church and requested admittance with us, and wishes us to write to them and inquire what his standing has been with them up to the present. As secretary I immediately opened correspondence with them relative to the matter—which see.

26th.—Received Wong Yun San into church fellowship and advised Mr. Y. of the same.

28th.—Wong left for Soo Chow under the pretence that his father is very ill.

29th.—Learned that W. did not owe Mr. Struck as much as he pretended, and that he did not pay them a cent of the money we gave him for that purpose. Is it possible that he has thus deceived us?

LADIES' AID AT NEW AUBURN, WIS.

Since nothing has been heard from New Auburn for so long a few lines concerning us may not be out of place. We meet twice a month, for a mid-day meal in the winter, and for afternoon lunch in the summer.

We have a Work Committee who keeps us supplied with sewing of some sort. Just now we are piecing a quilt. Often we sew carpet rags or do family sewing for some member of the Aid. Early in the spring we filled a box for our China Mission. Our last meeting, held at the home of Pastor Loofbourrow, June 24, developed into a real birthday party for our president, Mrs. Oscar Davis.

When the dining room doors were opened there graced the center of the table a lovely birthday cake with twenty-one lighted candles. Some one didn't count the years correctly but the recipient felt honored by the mistake. Surrounding the cake was a handkerchief and towel shower, all beautiful and no two alike. The surprise was complete and overwhelming.

We plan to hold our annual sale in August this year.

Northwestern Association comes next—late in September. Are you planning to come? We are planning for you. If you can not come, you can at least pray for God's blessing on this meeting. Will you do it?

CORRESPONDENT.

EVANGELISM IN THE HOME

MRS. WALTER L. GREENE

(Paper read in Western Association)

Evangelism in the home means to me making the home a spiritual, religious institution, where Christianity is lived, not merely taught.

It takes three elements to make a real home, father, mother, and children. Without all three it can not be a perfect home.

I heard a splendid paper at Conference some years ago on the subject of home, written by a fine, gifted woman who was unfortunately childless. An old gentleman in the audience, the grandfather of children, remarked to me at its close, "What does she know about a home? She has only half a one."

Home life is only another name for family life. Home problems are family prob-

lems, and first and foremost of these are the moral and religious problems of life. The very center of our home teaching should be of a religious nature; and all other instruction, whatever it may be, should have that end in view.

Do not understand me to say that every story told, or every truth stated in the home should end with a stated moral. That often spoils its influence for good. But simply and naturally religion should be taught and lived in the home without making the word religion the subject of conversation. Would it be of any value to call a child to us and say, "I am going to talk to you about religion"? From my own experience I answer, "No!"

When I was a small girl I arranged to attend Sunday school with a little friend. I was to meet her in the vestry of the church. Just as I entered the door a good woman stepped up to me and said in a very solemn tone, "My dear, are you a Christian?" "I don't know," I answered, and rushing out of the door I ran every step of the way home.

Another little incident comes to my mind. A little girl in a home in which I once lived came rushing up the stairs one day as I was going down, and said in a trembling voice, "I'm going to hide. Your pastor wants to talk 'ligion to me."

We do not often hear the word hygiene in the home, but our children should be clothed and fed with that end in view. A good, well balanced meal makes for health more than a dozen lectures on the subject. So it is with the teaching of religion to children. We must plant the seed of Christian living, furnish the soil, provide the nourishment, and naturally and beautifully will come the increase.

The happiness and efficiency of the family do not depend upon the beauty of the home, its comfort and convenience, or the perfection of its cookery, important as these are. The best appointed homes that wealth or effort can provide may be utter failures as real homes, because its inmates fail to take home living as religious living, or base their every day action on self-sacrifice and service.

That group of boys and girls who made such an effort to be kind and thoughtful toward their mothers in the hearing of their Sabbath school superintendent, that the one whom he considered to be most thoughtful

should win a prize from him on Mother's Day, showed a sad ignorance of true religious teaching and living, though they were from wealthy, cultured homes. It took a child from a humble home to show them real love and devotion to mother.

How often it is that apparently good homes are conducted to satisfy personal desires rather than for the sake of service to all, or to meet social responsibilities. What hope for a happy and useful family life if parents and children are educated in selfishness, intoxicated by questionable pleasures, and guided by ideals of success in terms of personal gain.

Is it possible to teach our young people in schools and colleges, or even in Sabbath schools and churches, all they will need to learn to assure them of religious and moral efficiency in the home, or among their fellows, to enable them to take the home and family in terms that will make for happiness and service? No! and again, No! If the home fails to do its duty in this respect, with few exceptions, our children will utterly fail to get the best out of life, or to give the most to the family and to society.

Some of us have heard of, if we have not seen, a picture given in the moving picture theaters entitled, "Broken Laws," in which is portrayed in a very realistic manner how two homes are ruined because the parents fail to teach their children the common laws of obedience, unselfishness, self-sacrifice and service; and not only teach, but give themselves up to selfish and foolish pleasure and idle lust. Such homes are altogether too common in this pleasure-seeking age.

Every family needs a religious motive or it has a questionable influence upon its members and upon society at large. We need young people to establish homes, not because they can not be happy apart, nor because the forming of a home is the natural and proper thing, but because the largest duty and joy of life is to bless the world with other lives and to give themselves in perfect love to the training of those lives so that they may be of the greatest possible value to God and to the world.

Let us look forward to a coming ideal day when we shall have a better world for a higher race; that race to be our own children, trained in purest ideals by home life of the highest order, advanced, as was

Christ, "in wisdom and stature, and knowledge of God and men."

Our interest in the welfare of the family is for the sake of the child himself, not for the sake of his clothes or physical condition, though these are important. We rejoice when our children begin to take an interest in cleanliness and sanitation, when we do not have to ask them over and over again, "Have you washed your face? Are you sure your hands are clean? How about your teeth?" These have been problems to mothers, simple as they may seem. We heartily approve of better playgrounds, more thorough medical inspection, more helpful courses of study, any method that may add to the child's physical strength or increase the efficiency of his mental attainments. We are proud when he excels on the playground or in the schoolroom, but of what benefit is it all unless the child is spiritually strong and high minded; loving the truth, hating a lie; living harmoniously with his fellows; having high ideals of life; unselfish and thoughtful in his dealings with his parents, his brothers and sisters, and all with whom he comes in contact.

We can not put too much stress upon physical perfection. One of our religious writers calls it the soil in which life grows—but the fruit is more than the soil, and the home exists for higher purposes than the physical well being of its inmates; these are but valuable tools for the development of a strong, upright, high minded character; physical and mental attainments for the sake of spiritual perfection.

Taking the home in religious terms means considering it as an institution with a religious purpose, not to make our children pious, long-faced, religious cranks, uncharitable towards those who have not been taught as they have been, impatient with the faults of others, but young people who have been adequately trained and spiritually fitted to live with their fellows, to help to make the world a better place in which to live. If evangelism in our homes does not make both parents and children kinder and more considerate of each other, more fitted to live the social life of good will to others, it has utterly failed of its purpose. Our so-called religious efforts prove valueless unless we are willing to serve others. Let us not forget the two great commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and with

all thy mind, and thy neighbor as thyself."

Two little girls, Grace and May, had been very naughty. May slapped Grace and Grace retaliated with her sharp teeth. The mother sought to bring calm to troubled souls. After getting them to ask each other's forgiveness, rather unwillingly on the part of little Grace, she told them they must ask Jesus for forgiveness, since they had hurt him too. May earnestly prayed for forgiveness. Grace dropped to her knees and said almost defiantly, "Dear Jesus, I love you. I wouldn't bite you." That mother felt that her little one needed to be taught that it was not enough to love God with heart, mind, and strength, but that she must love her sister as herself. The truth came home to her, as it should to every real parent, that it requires willing self-devotion as well as Christlike wisdom to train young lives to be blessed in the eyes of God and of their fellows.

And let us not overlook the fact that it is by our example fully as much as by our training that we may hope to make our children valuable members of society. If we would lift them to the highest spiritual level, and does not every good mother have that end in view, however faulty her methods, how necessary that our own lives should be beyond reproach. Too often are the children in the home, in the school, in all gathering places of children, led to do unworthy things because of the example of their elders. Too many times they are turned from right actions because of the unseemly behavior of parents and teachers.

Oh, how carefully and prayerfully we should guard our words and our actions; how wise and loving we should be in our teaching, that those in our care may be rightly trained in Christian living. And how prone we are to mistakes, even the best of us. How often are we impatient with the little faults of our children and overlook the greater! How often we use unkind words, or speak thoughtlessly against our neighbors, or do the very things for which we censure them. We need to be constantly in prayer that we may do our part in the evangelism of the home.

We can not urge too much or too often that religion should be the life of every home. In his every day living every child should learn of the Christ life; that right living demands love, sacrifice and giving; that we can not give our children religious

training by forcing upon them long prayers and sermons until the very thought of religion is a bugbear to them.

Godly men and godly women come from Christian homes where religion is lived in the every day life of every member, not simply taught, where the spirit of Christ, the great teacher, is woven into the very character of the child. Just as the plant draws nourishment from the protecting earth, so should the child draw his religion from the life of the home. His religious nature should keep pace with his physical and mental growth, the natural result of a perfected family life.

In nine cases out of ten, the future life of young people is largely determined by the attitude and atmosphere of the home. The wrong doer, the criminal of every kind, from the petty thief to the one who kills or ruins his brother, found his start in the life of the home.

Let me urge again that the perfected home life requires constant study, constant effort on the part of parents. It never comes about by accident. We can not let our children "just grow," like Topsy. Every housekeeper knows that efficiency in her work is only acquired by constant study and effort, that she needs system and skill in kitchen, chamber and living room if she is to keep her home attractive and her loved ones healthy and happy. Is it not even more important to give patient study to the larger problems of family living?

Are we looking for a career by which we may put our stamp upon the world? Are we longing to do some great social work, to revolutionize the world in religion and morals, to make our lives felt in a higher, broader educational system for the masses? There is a place for each one of us, be we men or women, be our station high or humble, in the evangelism of the home.

There can be no nobler career than that of preparing our children for right living, no greater religion than that of making the home the happiest, holiest place on earth, where principles are learned and habits formed strong enough and valuable enough to last to eternity. God alone knows the price of such a work, in effort, study, and self-sacrifice. He alone can estimate its value to the world.

In no age have we needed evangelism in the home more than at the present time.

Never have we needed more men and women who place spiritual values above financial gain, who place in the front rank those who excel in personal qualities and worth. The true home is the ideal place for the training of such a generation. Its wealth depends upon the spiritual qualities of unselfish love, true kindness, and self-sacrificing service. It trains the child to value spiritual benefits above material rewards, to realize that his life is given him that he may benefit other lives.

Time does not permit me to go largely into all the methods to be used in educating the family for religious efficiency in the home. They are many and vary with the family. Some methods which would help one family would not apply to another. Briefly I will go over a few: Worthy example; right living on the part of the parents; frequent prayer for guidance that they fail not in guiding their little ones into lives of Christian living, making prayer a very real thing in the life of the home; all these are praiseworthy methods.

We need to direct the natural energies and activities of our children into glad, useful service. Children learn life by doing and living. Every child likes to help in the work that is going on about him. This is the parents' great chance for character building—teaching the child to give self in service. "My Father worketh hitherto, and I work."

The reading and telling of the lives of good men in Bible story and secular history, especially the life of Christ as the most perfect child, the greatest character of all, "One who went about doing good"; the reading and telling of good stories, Bible stories along with the rest, Christ's way of teaching children of larger growth; leading them as they grow older to read good books—not forgetting Bible narratives; these are all useful methods.

Let us do everything we can to awaken the love of good reading, and may we never fail to know just what our children are reading. We should watch just as carefully the food with which they are to be spiritually and mentally nourished as that for their physical bodies.

The use of the Bible is one of the most valuable methods for developing Christian life, and we should strive to make its use a constant source of pleasure and interest to

our children, a Book of worship, a Book of life.

Last, but not least, let us strive prayerfully and earnestly, with the life of Christ and other Bible teaching as our guide, to lead our children to practice and to understand true Sabbath keeping, that they may never be led to forget the true Sabbath, the Sabbath of the Bible, the Sabbath of Christ, the seventh day of the week.

These, briefly, are some of the methods that may be used in evangelizing the home, and also briefly and unskillfully I have tried to bring to you the meaning of evangelism in the home. May we all who have anything to do with the training of future manhood and womanhood, take up this work which lies nearest to us, prayerfully and earnestly and untiringly, as to the glory of God and the evangelization not only of the home but of the world.

Andover, N. Y.

THE COUNTERSIGN

M. E. H. EVERETT

Our Blind Poet

When I was young the earth was young with me,
Lovely and full of mystic charms.
Then Nature laid me on her tender heart
And held me close with mother arms.
A little forest crowned the eastern hill,
Where I spent many happy days,
Finding rare treasures in the strange wild flowers
Hidden in some green tangled maze.
Below the wood a long brown highway ran
Leading to fertile fields each way,
Whence, year by year, the summer toilers came,
Seeking their homes at close of day.
I watched beside that little homestead gate
While the tired men filed slowly by,
And pleasant words and kindly smiles they gave
Under the glowing sunset sky.
"Halt! Who goes there?" my merry challenge
ran,
As a live form sprang from the line.
"A friend," and, like a knight, bowed o'er my
hand
To give the whispered countersign.

Now I am old but still the earth is young
And full of all delightful things,
Her flowers are poems of sweet memories,
Her birds are happy songs on wings.
The sons of mammon felled the woods I loved,
But still the brown road leads below
To the great fields whence summer toilers come
Like those of seventy years ago.
Grey-headed sons of men who were my friends
Give kindly greetings from the line,
But of the many who speak kindly words
How few could give the countersign! *Dictated.*
Coudersport, Pa.

YOUNG PEOPLE'S WORK

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

WHOLESOME PLAY

Christian Endeavor Topic for Sabbath Day,
August 8, 1925

DAILY READINGS

Sunday—Health (1 Tim. 4:8, 9)
Monday—Self-control (1 Cor. 9:19-27)
Tuesday—Team-work (1 Cor. 3:1-9)
Wednesday—Friendship (Prov. 18:24)
Thursday—Joy (Isa. 65:17-25)
Friday—Fellowship (1 John 1:1-10)
Sabbath Day—Topic: The benefits of wholesome play (Mark 6:31, 32; Luke 2:52)

Recreation means re-creation, and surely that is what the tempted soul needs. "Create in me a clean heart, O God, and renew a right spirit within me."

To be renewed in mind, the old desires taken away and new desires substituted, holy, strong and happy,—for this every tempted man longs, though often unconsciously.

But not every recreation re-creates. Some are named in folly. Call not that a recreation from which you come with aching eyes, burning head, frantic pulse, languid muscles, seared souls. Call not that a re-creation which discreates.

Indeed, it seems like mockery to point a tempted man to recreation as a medicine, while within so many sports lurks the very poison of temptation from which he flees.

Nevertheless it is true that thousands of men go the devil's way for lack of innocent amusements. "All work and no play makes Jack a dull boy," and often a sinful one.

When a spring is wound up all the time it soon loses its tension, and the machine it controls works poorly. That masterful machine, the body, has one mastering need, relaxation. So it is with the supreme machine, the soul.

Satan exults in tension—the fierce stress of passion, pride, lust, greed, ambition, hatred, fear, worry. Satan never unbends. He does not know how to play. The lord of "gaming" a true game is a mystery to him. As soon as the devil gets into an

amusement—for proof look where you will—it becomes hard work and discreating.

This, then, is the decisive test of a recreation: does it re-create? Does one come from it with rested nerves, fresh enthusiasm for work, new joy in life, restored fellowship with men, and a spirit washed clean for converse with God? All this—in differing measure—true recreation will effect. The precise opposite of all this a false recreation will certainly bring about.

Oh, the blessedness of games! Happy is the man who has his quiver full of them! Each is a very pointed arrow, aimed sure at the breast of moroseness, gloom, and laxity, and driving them headlong to their holes!

Why is it that a man is more easily tempted if he does not play? Because his mind, never healthfully unbending, lacks the force needed to ward off temptation. Because his mind, untrained in the bright fencing of games, lacks the alertness needed for the combat with temptation. Because his spirit, unsoothed with the peace that is born of relaxation, is seized upon more readily by the devil's hooks.

Amusement serves many religious purposes, and none more important than this defeat of temptation. An evening of innocent fun is valid insurance against an impure night. A burst of merry laughter is deadly artillery against the hosts of hell.

Play must be planned for as well as work. It is not obtained, in this workaday world, unless it is planned for. And to little purpose, in the end, is your planning for work unless you also plan for play.

It will need patience and perseverance. . . . I could not name a healthful amusement that would not seem tame and stale to a soul that is fevered with sin. How flat is milk to the drunkard.

But let reason reign. Believe others when they tell you of the delights of this sport and that. Perceive the purity and buoyancy it gives them. Take your play as medicine till you can take it with an appetite. Here also is the realm of faith.

Here also, as everywhere else, we need the clear vision of prayer. Let us pray at our play as at our work.—*Selected paragraphs from "Help from Recreation" by Amos R. Wells.*

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

As Jesus was human as well as divine, his body needed physical development. Wholesome recreation helps to develop the body. We may infer that, when a child, he played with other children of his age, and thus developed his physical body as well as his spiritual life. No doubt he engaged in any recreation which was uplifting, both spiritually and physically. He would approve of such recreation today.

We need to be very careful in selecting our amusements. There are many people today who make pleasure-seeking their chief aim in life. They seek it so earnestly that they do not always choose the best forms of pleasure, and as a result many lives are ruined daily by sin.

It is perfectly right for us to seek pleasure, and we would be abnormal if we had no desire for it. But the questions for us to answer are, "Am I seeking the amusement that will benefit me most?" and "Would Jesus approve of this amusement?" Young people, these are questions which we should consider carefully and prayerfully. If we do this, I am sure we shall receive benefit from our play.

Battle Creek, Mich.

INTERMEDIATE CHRISTIAN ENDEAVOR

S. DUANE OGDEN

Intermediate Christian Endeavor Superintendent
Temple for Sabbath Day, August 8, 1925

THE BENEFITS OF WHOLESOME PLAY. MARK
6:31 LUKE 2:52

(Outdoor meeting with senior society)

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR AUGUST 8

Jesus loved nature and taught a great deal from it. Many of his parables were what we might call nature parables. Give a nature parable to each junior requesting that he study it during the week and come next week prepared to tell it and bring articles to represent his little story. Some of the parables follow with the scripture reference and suggested articles that might be selected. However, if possible let the juniors think up their own articles to bring.

The tares—Matthew 13:24-30—one good plant, several weeds. Laborers in the vineyard—Matthew 20:1-17—grapes. Growth of seed—Mark 4:26-29—seed. The barren fig tree—Luke 13:6-9—dead branch of tree. The vine and the branches—John 15—a branch with a withered or dead part and a good part. The sower—Matthew 13; Mark 4; Luke 8—seed and the four different kinds of ground it was sown on in different boxes. The mustard seed—Matthew 13:31, 32 (Also in Mark and Luke)—some mustard. Young leaves of the fig tree—Matthew 24; Mark 13; Luke 21—new leaves.

Ashaway, R. I.

THE VERONA TEEN-AGE GROUP CONFERENCE

S. DUANE OGDEN

The second of the series of group conferences for teen-age young people which is being held by the leader in Sabbath promotion, Dr. A. J. C. Bond, assisted by S. Duane Ogden, Intermediate superintendent of the Young People's Board, was held at Verona, N. Y., on Monday, July 6, with sessions in the morning, afternoon and evening. A total of one hundred and six was registered for the meetings, of which number about sixty were of the teen-age. Much enthusiasm and interest were manifest throughout the conference and those attending gave evidence of renewed consecration to Christ and the Sabbath. Sixty-six stood and clasped hands in the circle around the church while all sang "Blest Be the Tie that Binds" in the closing moments of consecration as the meetings ended.

The devotional periods at the opening of each of the sessions were led by Rev. Loyal F. Hurley, pastor at Adams Center, N. Y., who conducted a series of brief and very penetrating studies of the epistle to the Hebrews. In his characteristically lucid and reverent way Mr. Hurley brought out how the book exalts and establishes the lordship of Jesus Christ, his position as supreme revelation of God, and his mighty power to save. The leader's earnest and inspiring talks led his hearers to deepened consecration and renewed devotion to the living Christ.

Dr. Bond delivered the address of the morning in which he took for his subject:

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CHILDREN'S PAGE

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

GETTING ACQUAINTED

"This is a lonely place, isn't it?" said Bob, as he put his arms around Billy's neck and gave him a hearty hug.

"Maa-aa-a!" said Billy, for Billy was a goat, and that was the only way he could answer. He had been Bob's goat for nearly a year, and they were very fond of each other.

The reason Bob was so lonely was that he had just moved to a new town and had not made any friends yet.

"Let's go for a drive and see if we can meet some boys," he said to Billy.

He hitched the goat to his little red buckboard and they started down the street. There were no boys in sight.

"We'll turn the next corner," said Bob, when they had gone two blocks and had seen only men and women. "Perhaps there will be some boys on that street."

Sure enough! When they turned the corner, they saw four boys walking along together. One of the boys was carrying a basket. Bob straightened up in the seat. He was very proud of Billy in his shining harness, and to make sure the boys would notice him, he took out his whip and snapped it over Billy's head.

"Go on, Billy," he cried.

The boys looked around. For a moment no one spoke, and then the boy with the basket stepped over to the curb.

"Oh, look at the goat-mobile!" he said, and the others laughed.

Bob declared that Billy understood them, but the others were sure that he smelled what was in the basket. However that may be, Billy started after the boy. Right up on the sidewalk he came, and of course the boy ran.

"Stop him! Stop him!" cried the other boys, as they all went racing down the street.

"Maa-aa-a!" said Billy.

Bumpy-bump, went the buckboard, for the pavement was very uneven. Bounce, bounce went Bob, and then he bounced out.

But Billy went right on. He was gaining on the boy, now, and when the boy stubbed his toe, he was just near enough to "buck" him. He did not strike him hard, but it was enough to send him sprawling. Everything in the basket went rolling out on the pavement. The next minute Billy was having a feast.

"Oh, he is eating my turnips!" cried the boy. "Stop him!"

But before they could stop him, he had spoiled the whole bunch.

"What shall I do?" cried the boy. "The lady I am taking them to wants them right away."

"I know what to do," said one of the other boys. "I have a turnip patch. Come around, and I'll give you a bunch."

"Put the basket on the buckboard, and you can all take turns driving," suggested Bob. "Billy will not run away again. He did it this time because he didn't like being laughed at."

"He is a great goat," declared the boys, as they gathered around the buckboard.

In a minute they were all talking together like old friends, and Bob was telling them all about Billy and what he could do. They drove to the turnip patch, and a fine bunch was soon gathered and the basket delivered. Then the boys had more rides with Billy.—*Selected.*

A BOWL OF NUTS

A bowl of different kinds of nuts stood on the buffet.

"Such a meeting," cried the Brazil nut. "We have come together from all parts of the world. I came from Brazil in South America. I grew with twenty other nuts in a pod almost as large as a person's head. A man had to take a big sledge hammer to break the pod and get us out.

"I grew on a bushy tree not far from here," said a hazelnut. "I had a leafy cup around me and so did each of us hazelnuts."

"We are from Texas," spoke up one of the pecans. The walnut said that his ancestors had lived in England but that he himself had grown in California.

"I came from a greater distance than any of you," said the almond. "I grew in southern Europe on a tree very much like a peach tree."

"As for me," said the peanut, "I didn't grow on a tree at all. I grew in the ground."

Above the ground there was a small plant. Its blossoms sent stems down into the ground. On the end of each of those stems grew a peanut."—*Selected.*

AUNT ELLEN'S BIRTHDAY COMB

Margaret was watching happily, while Aunt Ellen unwrapped the dainty, ribbon-tied parcels that were heaped by her plate on the morning of her birthday.

"What a beautiful comb," exclaimed Aunt Ellen, as she took a lovely, sparkling pin from the pink tissue paper and tried it in her hair. "It is real tortoise shell, too," she added.

"What is real tortoise shell?" Margaret wanted to know.

"You have seen a little mud turtle," Aunt Ellen told her. "Dick caught one last week. A tortoise is something like a giant turtle, and it lives in the ocean, down south, where the waters are always warm. It has a very beautiful shell, and this comb was cut, by machinery, from one of the pieces."—*Martina Gardner Owen.*

PIGEONS USED IN FIRE CONTROL

Pigeons are being used in the national forests in fire control work, we are told in a recent number of the *Dearborn Independent*. These birds are taken to the scene of the fire by the ranger and are then used to carry a report to headquarters which gives the actual location and the condition of the fire. In a test in the Idaho national forest carrier pigeons were flown from seventeen different lightning fires and in every case each bird made a successful return with the message it carried.—*Selected.*

FORTUNE NUMBER SIXTEEN

Palace, hovel, or shanty,
Each must have its old-maid aunty.

THE VERONA TEEN-AGE CONFERENCE

(Continued from page 88)

The Sabbath, God's Gracious Gift and His Crowning Chance. This was followed by Mr. Ogden's talk on "Successful Sabbath Keeping."

After a splendid lunch served at the noon hour by the ladies of the Verona Church there was a recess until the afternoon session which convened at two o'clock. The

hour was spent in pitching horse shoes and visiting and other forms of recreation.

At the meeting in the afternoon special music was furnished by the splendid quartet of Central Association ministers, composed of Pastors John Randolph, Loyal Hurley, William Simpson and F. E. Peterson. Continuing the subject, the relation of the young people to the Sabbath, Pastor Bond's afternoon address was: The Past is Yours, the Future is You, and Mr. Ogden pointed out the too often unrealized value of the Sabbath in his address, "The Sabbath on the Plus Side."

After another period of recreation the convention reassembled for the fellowship luncheon at the supper hour. Succeeding this bountiful repast the following pastors spoke briefly: Rev. James H. Hurley, of Verona; Rev. William M. Simpson, of Brookfield; Rev. F. E. Peterson, of Leonardville; Rev. John F. Randolph, of DeRuyter; Rev. Loyal F. Hurley, of Adams Center, and Rev. Ahva J. C. Bond, of Plainfield, N. J. The quartet of ministers again sang and were obliged to encore. A Verona ladies' trio composed of Mrs. G. H. Davis, Miss Ruby Davis and Miss Sylvia Babcock sang very beautifully a touching song of consecration. They too, were enthusiastically encored.

The third of Pastor Bond's excellent addresses formed the main part of the evening session. He took for his subject, "First Aid to the Uninjured," bringing out forcefully the need of conserving the spiritual resources in the youth of our denomination and of saving the rising generation for the Sabbath.

The day ended with a service of consecration conducted by Dr. Bond. After listening to the reading of the first part of the fifteenth chapter of John the group stood in a circle around the room and sang the Young People's Rally Song and Blest Be the Tie that Binds. This very impressive service was closed with prayer by Pastor Bond, and the second of the Group Conferences for Seventh Day Baptist Young People ended, leaving deep and lasting impressions for good upon the minds and hearts of those present.

What a fine world this would be if people would spend as much energy practising their religion as they spend quarreling about it.—*San Francisco Chronicle.*

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

THE RELIGIOUS DAY SCHOOL

I am sure that all who have paid any attention to this kind of school must be much in favor of it and deeply interested in what it undertakes to do. It is possible that one who does not think much about it might say that the Sabbath school should accomplish the religious training needed by the children so that no such day school would be required. Well, the Sabbath school does undertake to do all it possibly can. With an hour's session every Sabbath it has the boys and girls in training fifty-two hours in the year—an hour at a time. The Religious Day School is in session three hours a day for ten or fifteen days—thirty or forty-five hours in all. This time well used makes no little addition to the religious training the children receive in the year—nearly double when the school is in session three weeks, as is the case this summer at Milton.

We are just now in the middle of the school here, and I will use a little space in saying something about it. Our enrollment is larger this summer than last—ninety-five. Then it was seventy-three. It is the intention of both teachers and pupils to bring it, if possible, up to a hundred. The children have been quite regular in their attendance. One morning at the opening of school I counted eighty-four in their places. There has been almost no absence on the part of the teachers, the names of whom are as follows:

Director, Professor J. Frederick Whitford.

Pupils ready for high school, Hosea W. Rood.

Seventh and eighth grades—boys, Miss Hattie Stewart; girls, Misses Leta Lanphere and Cecile Crandall.

Fifth and sixth grades—boys, Mrs. D. N. Inglis; girls, Miss Amy Ann Greene.

Third and fourth grades—boys, and music, Miss Leila Stillman; girls, and organ, Miss Frances Ellis.

Kindergarten and primary grades, Misses

Charlotte Babcock, Vine Randolph, and Elizabeth Lowther.

Music and hymnology, Mrs. J. H. Babcock.

Our school includes pupils from both Milton and the Junction—one mile apart—and from some nearby farm homes. It is for the community—children of other churches as well as our own; and the school is held in the Milton church. Both teachers and pupils seem glad and happy to be there. They are kept in class and supervised play three hours every forenoon. A part of the time is spent in singing all together, and in what is called "setting up" exercises, or calisthenics, in the open air, to the music of the Victrola. This is something very interesting to watch, especially the motions of a group of four-year-olds who do their best to perform as the older ones do, yet with variations. The pupils vary in age from four to fourteen.

Also, there is a short recess for play—not at haphazard, but supervised by the teachers. I can not tell which gets the most fun out of it. I have seen two or three teachers with traces of gray in their hair running in games with the children and laughing as if they think it "awful good fun." Such play together is good for all of them. Lively play and good fun may be made a means of grace. The best of schools in these days have supervised play.

This brings me to say that our second week of church school has also been Chautauqua week in Milton. The big brown tent has been pitched in the village park opposite the business row of buildings. Some of the entertainers declare it as fine a place for them as any they have ever seen. I do not believe that we folks here in Milton fully appreciate our fourteen-acre park and playground; we are so well used to it.

One might think the Chautauqua would interfere somewhat with our school program, but it does not at all do so. Our school is from nine to noon, the Chautauqua at half past two in the afternoon and in the evening. There is among the entertainers a lady whose business it is to care for all the children, a most interesting community worker who seems as much devoted to her work as if she had a divine call for it; and she heartily gives herself to supervising games and teaching them new ones. So she supplements the work of the teachers of the

(Continued on page 96)

OUR WEEKLY SERMON

NEAR THE KINGDOM BUT NOT IN IT

REV. EDGAR D. VAN HORN

[The substance of a sermon by Rev. Edgar D. Van Horn, in the Western Association, Alfred, N. Y., June 25, 1925.—T. L. G.]

"And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom." Mark 12: 34.

In a great religious convention which I once attended in Carnegie Institute in New York I saw this significant motto in large letters fastened to the wall.

"You may as well tie roses on dead bushes and call it raising flowers, as to talk about abiding service until men have been first related to Jesus Christ as Savior and Lord."

The great truth set forth in this striking motto forcibly illustrates the meaning of the text, namely, that men may be ever so closely related to the kingdom and yet not be vitally related. Even the boys and girls can see the difference. Roses tied to dead bushes may for a little while retain their sweetness and freshness and deceive the unobserving, but the time must soon come when the flowers will fade and die and the truth be revealed. On the other hand, you have possibly watched father or grandfather graft a desirable kind of fruit bud or twig into the branch of another tree. This little twig or bud grafted onto the tree was so related that the sap or life of the tree flowed into the bud or twig and caused it to grow and develop. The result is that in the process of time, a most desirable fruit was produced where otherwise there would have been none, or at most only an inferior type of fruit. Now that is what Jesus meant when he said to the scribe, "Thou art not far from the kingdom." He was very close to it, had all the outward appearances, but was not rightly or vitally related to it.

Now I invite you to consider carefully with me the words of our text, and to pray earnestly as we do so that we may not only understand but enter fully into that relation which Jesus would have all professed followers and seekers occupy.

There are many whose disposition makes it very desirable that they should take another step. They are very near the king-

dom and yet are not in it. There are people who move among Christians, speak reverently about the things of the Christian life, possess an amiable and reverent spirit. Of such people Jesus would say, as he said to the scribe, tenderly and regretfully, yet hopefully, "Thou art not far from the kingdom."

Let us consider the text under four headings: (1) The Kingdom, (2) The Scribe, (3) Not far from the Kingdom, (4) Not in the Kingdom.

THE KINGDOM OF GOD

Any attempt at a definition of the kingdom of heaven will necessarily fail for it is impossible to incorporate into such a definition all the elements of truth which the term implies. Yet it was a term which was frequently on the lips of Jesus. It occurs fourteen times in Mark, thirty times in Luke, and a similar phrase thirty-two times in the Gospel of Matthew. It is important therefore that we have some conception of what is meant by the kingdom of heaven.

Dr. Hastings defines it as the "Rule of God whether in the human heart or in society. It exists now, but has its full fruition in eternity. Some have to seek it to gain it. Those who have gained it have to labor to retain it. And this retaining it may be regarded as winning it. It is something living, organic, inspiring, in which the will of God, through the free loyal action of those who receive it prevails. It works inwardly, both in individuals and in society but manifests itself outwardly. It wins adherents . . . and possesses powers of recovery and reformation."

Then I bring you this suggestion from Professor Stevens' New Testament Theology, "The kingdom of heaven is heavenly in its origin . . . governed by heavenly, that is spiritual laws. Its law is the will of God. It exists among men in proportion as they live in conformity with his divine will and realize in personal and social life the purposes of God's holy love. The kingdom of God on earth is therefore that domain in which God's holy will is done in and among men."

Now from this we must conclude that the kingdom of God is in this world and has clearly defined boundaries. While there is a tendency to obliterate or minimize the lines that mark the distinction between those who are Christians and those who are not, let

us not make the mistake. We are either in, or out of the kingdom. Of which we need be in no doubt. We can not be in a neutral state. We may be near it, but to be near it is to be still out of it.

In a negative sense the kingdom is not the Church. From the teaching of Jesus we learn that the kingdom of heaven is an ideal, an end, complete, perfect, final. The Church is the means to that end, and only so far as it comes into perfect harmony with the spirit and ideals of the kingdom may it be said to be the kingdom.

THE SCRIBE

The scribe was one who was supposed to combine a technical and scientific knowledge of Hebrew law and the Scriptures. It was his duty as a trained teacher to instruct the common people in the Word. It was a high and useful office, one which Ezra, for instance, filled to his credit and to the honor of God. In a sense he held the keys to the kingdom and unlocked to a grateful people the treasures of God's holy Word. He used his position to serve his fellow countrymen and was like the one whom Jesus had in mind when he said, "Every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old."

But the scribes in the times of Jesus had failed woefully in their duties. They had become narrow, conceited, exclusive. As one writer puts it, "They sank into mere copyists, echoes of human voices, instead of making the people understand the laws of God." Not unlike some men in modern times they paid more attention to glosses, commentaries, traditions, than to the Scriptures themselves. The truth which they handed out amid the chaff of human tradition might be compared to a lantern in comparison with the light of the sun. Jesus called them "blind leaders of the blind." While it was their duty to lead men into the kingdom, they hindered them. Such was their mental and moral degeneracy that they not only lost touch with the eternal verities of the kingdom but had even substituted their own devices for the commands of God. The Spirit of God had been quenched and under the blighting influence of the literalism the souls of men were starving. The result was inevitable. While the people perished, they exalted their own righteous-

ness, desiring "to walk in long robes, to have the salutations in the market places, the chief seats in the synagogue and at feasts. They devoured widows' houses and for a pretense made long prayers and in recompense received the recompense of their own delusions."

But the scribe of whom Jesus told in our Scripture lesson had his redeeming qualities. He was not far from the kingdom. The trouble with him was that he belonged to a class who were virulent in their hate and who sought to compass the destruction of Jesus. Possibly this particular scribe may have sympathized with his co-religionists in their general complaint against Jesus, but was not past conviction.

He doubtless came to Jesus hoping to ensnare him with his questions and secure his discomfiture. But we must give him credit for being a candid enemy. For when Jesus in his reply to the question, "Which is the first commandment," replied in that simple, direct, Scriptural manner which went to the very heart of things, he was impelled to admit the logic of his reply and secretly saw that Jesus was a man of divine insight and wisdom. A spirit of reverence crept into his heart as he stood before Jesus, whom a moment earlier he had hoped to entangle in a theological discussion. He was disarmed of his disdain, anger, and the spirit of persecution; and almost reverently he repeated the reply of Jesus.

NOT FAR FROM THE KINGDOM

In this scribe we find several things that made it possible for Jesus to say of him, "Thou art not far from the kingdom." And I was impressed with the fact that Jesus did not condemn him but overlooking his faults, commended him for what little good he did possess. Praise never does anyone harm. On the other hand it softens and humbles, and in this case Jesus did not hesitate to tell his questioner that he was not far from the kingdom. Notwithstanding he belonged to a class which merited condemnation Jesus saw that his thoughts were leading him towards the truth and he could afford to be patient with him.

(1) I think the first thing which led Jesus to say of him, "Thou art not far from the kingdom," was his intellectual sincerity. Jesus saw that he answered him discreetly, that is wisely, truthfully, intelligently. He manifested an intimate law of God. Dr.

Johnston says, "If a man thinks deeply, he thinks religiously, deeply pondering the problem of nature, life, and duty. Men find themselves brought to the feet of him, who spake as never man spake." While intellectual endeavor can never bring us into the enjoyment of saving truth and spiritual satisfaction yet it may easily lead us that way. Intellectual honesty is sure to bring the thinker closer to the higher truths which are not contrary to reason. Therefore let us never discourage reading, reflection, honest research along any line; for such does not put the thinker farther from Christ but may bring him to the threshold of the spiritual kingdom, as the star guided the wise men to the feet of Jesus.

(2) Jesus saw in the scribe moral integrity. There was a flash of conscience, a genuine ethical note in the man as he said, "Well, Master, thou hast said the truth: for there is one God: and there is none other but he: and to love him with all the heart and with all the understanding, and with all the soul and with all the strength, and to love his neighbor as himself, is more than all burnt offering and sacrifices" In his reply there was a deep note of sincerity. He evidently was longing at that moment for the essence of righteousness and Jesus recognizing it said, "Thou art not far from the kingdom." Moral sincerity, however good and essential in Christian conduct, does not put a man within the kingdom.

(3) Ceremonial faithfulness was another quality which brought him near the kingdom. He was punctilious in the performance of his vows, and the moral habit of such a habit Jesus does not overlook. True susceptibility of soul is developed by the church going habit. One can not read God's Word, use the opportunities of religious devotion, without being made more open to the Holy Spirit of God.

NOT IN THE KINGDOM

"Not far from the kingdom," so said Jesus. Close to it but not in it. And I can imagine that as the barriers had been partially burned away at least, between this man and Jesus, as their souls were drawn a little closer together, it was with a great deal of feeling and a loving smile that Jesus told him that there was not so very much wrong with his views, that his case was not so very helpless after all.

But let us not make the mistake of think-

ing that while Jesus held out this encouragement he did not regard the matter as satisfactory. No, it is still a serious matter to be "not far." In this case as in the case of the rich young ruler there was one thing needful. Intellectual honesty, moral integrity, ceremonial faithfulness, no matter how much or how great, will not secure to one the blessings of salvation and spiritual blessedness. "At the door, with the hand on the latch, is still outside. And outside is lost."

Dante tells of wandering in the other world and of coming across the shade of a man who had lived in indifference in this life. But who "with ignoble thought had refused the great offer." And I have sometimes thought if any one thing can fill the next world with torment it would be the memory of the fact that in this life we had been not far from the kingdom, and yet had spurned the great offer. Such a mistake is a fatal mistake, and with all the guide posts which our heavenly Father has placed along the way to guide us home, there is no need that we fall short where it may be said of us, "Not far" from the kingdom, which means not in it.

Let me close with just a word as to what is needful to bring us decidedly within the kingdom. In the first place there must be a sense of the need of pardon. That was one trouble with the scribe. With his keenness of perception, his intellectual grasp of the eternal laws of God, he evidently did not realize the blackness of sin, and therefore makes no application for pardon from sin. He saw and admitted that the law was spiritual but there was no conviction of sin in its violation, no consciousness of the need of a divine Deliverer like Christ.

I need not tell you that repentance is an essential step in salvation. Jesus taught it and the Scripture is full of illustrations. It is not an arbitrary condition but a fundamental principle of growth towards higher things. Unless we are filled with godly sorrow over our wrongs, how can we hope to reach higher ground? If we are satisfied with what we now possess, we will not strive for anything higher. When a man repents aright and is forgiven, then he aspires to a new and better life. A change comes into his life. A new motive prompts him and he rises to a new life of heroic struggle and endeavor. He is a new being, he is a citizen of the kingdom and prizes his citizenship.

I wonder if this scribe was unwilling to openly espouse an unpopular cause. It may have been his lack of faith in Jesus as the divine Teacher or a natural timidity to connect himself with so unpopular a cause as he knew Jesus' to be. Whatever his reason for not accepting Christ and joining his kingdom/movement, I ask you in all sincerity, was it not the greatest mistake of his life? How could he turn his back upon the greatest world fact, Jesus the Redeemer of men? That one who transforms, uplifts, sanctifies, glorifies. Shall we make the same mistake, or will we cross the threshold, acclaim him our Lord and Master, gladly and willingly espouse his cause, and help him extend his kingdom in the world? God help us.

SEMI-ANNUAL MEETING AT EXELAND, WIS.

The Semi-annual Meeting of the Minnesota and Northern Wisconsin Churches convened June 26, 27, 28, 1925, at Exeland, Wis. While the delegation was smaller than usual, the spirit of the meetings was up to par. Forty-five delegates in all attended.

Rev. E. H. Socwell, upon arriving Friday evening, found a telegram awaiting him, calling him to Garwin, Iowa, to preach a funeral sermon. Since he must wait for a morning train, Brother Socwell preached Friday evening, the introductory sermon. It was a powerful sermon, a fitting beginning for the series of meetings. There followed a conference meeting.

Sabbath morning was a beautiful morning and almost the entire church at New Auburn arrived by auto for the day's sessions. To be sure, some had punctures, some encountered bad roads, and some encountered other troubles, but none were so very tardy.

The service opened with praise service. Prayer was followed by a sermon by the delegate from the Southern Wisconsin and Chicago Churches, Dr. Edwin Shaw; theme, "I had fainted unless I had believed in the goodness of the Lord, in the land of the living." The sermon was a plea for the Forward Movement. A collection for the Semi-annual meeting, amounting to \$6.54, was taken at this time.

Following the church service, the Sabbath school was omitted, and a call to dinner ensued. The afternoon praise service was led by Clyde Clapper, followed by prayer

by Rev. C. B. Loofbourrow. An essay, "God's World," was read by Clara Loofbourrow, of New Auburn. Dr. Shaw then gave two chalk sermons, "How Hath the Lord Led Us," and "A Missionary Bouquet." A testimony meeting and music by the male quartet closed the meeting. The Sabbath night praise service was led by Mrs. Oscar Davis, followed by sentence prayers. Pastor Thorngate read First Corinthians 1:13, "Faith, Hope, and Charity." Sermon by Dr. Edwin Shaw; theme, "The Ruling Passion." The service was closed by a duet by Mr. and Mrs. Clyde Clapper.

Sunday morning opened with the business meeting. The several reports were read and necessary business transacted. An essay, written by Winnifred Glove, of Dodge Center, was read by Charles Socwell; title, "What We Expect of Young People of the Future." An essay, "Seeing Ourselves," written by Grace Loofbourrow, of New Auburn, was read by Mrs. Oscar Davis. Dr. Shaw then gave another of his wonderful chalk talks, "The Square Life." The closing song was followed by the Lord's Prayer. Dinner was again served in the hall across from the church.

The Sunday afternoon service opened with singing, led by Clyde Clapper. The Beatitudes were repeated by the audience, and this was followed by another of Dr. Shaw's chalk sermons; titles, "A Lesson in Forgiveness," and "The Way of Life." Dr. Shaw possesses a rare and wonderful ability to present to his audience the ideas and ideals whereby all—even the children—may lead better Christian lives. Several copied the chalk sermons to take home to their own people.

Sunday evening, the last of the series, opened with praise service, followed by sentence prayers, led by Pastor Thorngate. Sermon by Dr. Shaw; theme, "Each in His Own Tongue."

A collection for missions amounting to \$8.54 was taken. A sermon by Rev. C. B. Loofbourrow followed; theme, "Where Art Thou?" As a result of the flu last April, Brother Loofbourrow suffered the loss of his voice, and this sermon marked his return to the pulpit. Surely, the rest did him good for his talk was a most stirring appeal to the best within us. A testimony meeting followed and thus closed one of the best meetings of the series. The weather was splendid throughout, the royal entertainment

by the Exeland people was appreciated by all the visitors, and we returned to our homes, refreshed and encouraged. Since the Northwestern Association meets with us this fall, there will be no fall session of Semi-annual Meeting.

MRS. RACHEL DAVIS,
Corresponding Secretary.

THE RELIGIOUS DAY SCHOOL

(Continued from page 91)

school. There were crowds of youngsters on the front seats in the tent, and she was among them all the time to keep them in order. It was a great time for them—and a busy one for her. The Chautauqua program closed in the afternoon of Friday not, of course, in the evening.

LESSON VI.—AUGUST 8, 1925

BEGINNING THE SECOND MISSIONARY TOUR.
Acts 15: 36—16: 5.

Golden Text.—“He shall have dominion also from sea to sea, And from the river unto the ends of the earth.” Psalm 72: 8.

DAILY READINGS

Aug. 2—Beginning the Second Missionary Tour.
Acts 15: 36—16: 5.

Aug. 3—A Mission in Samaria. 2 Kings 17: 24-28.

Aug. 4—Josiah Encouraging the Priests. 2 Chron. 35: 1-6.

Aug. 5—Peter Strengthening the Brethren. Luke 22: 24-34.

Aug. 6—Paul Encouraging Timothy. 1 Tim. 4: 6-16.

Aug. 7—The Missionary Song. Psalm 96.

Aug. 8—Salvation for All. Psalm 67: 1-7.

(For Lesson Notes, see *Helping Hand*)

DEATH

DUNHAM.—In Plainfield, N. J., July 3, 1925, Miss Lucilla Maria Dunham, in the seventy-fourth year of her age, by an automobile accident.

Miss Dunham was born in Plainfield, December 23, 1851, and has lived here all her life. She was the daughter of the late Isaac S. Dunham and Jane Randolph Dunham of blessed memory.

Among her home friends, the deceased was familiarly called “Lucie Dunham.” For many years she was devoted to her mother, caring for her in her last years, while she was the oldest member of the Plainfield Church. Since the going home of her mother, Lucie has been given to the attentive and faithful care of her mother's sister, “Aunt Belle Hubbard,” now in her ninety-third year, and the oldest member of the Plainfield Church.

T. L. G.

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L. H. North, Business Manager

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MARRIAGE

SHOLTZ-WARNER.—At the home of the bride's parents, Mr. and Mrs. H. B. Warner of Durhamville, N. Y., June 10, 1925, by Pastor J. H. Hurley, Claude Sholtz of Oneida, N. Y., and Eula Warner of Durhamville, N. Y.

“Speak to him now, for he hears,
And spirit with spirit may meet;
Closer is he than breathing,
And nearer than hands and feet.”

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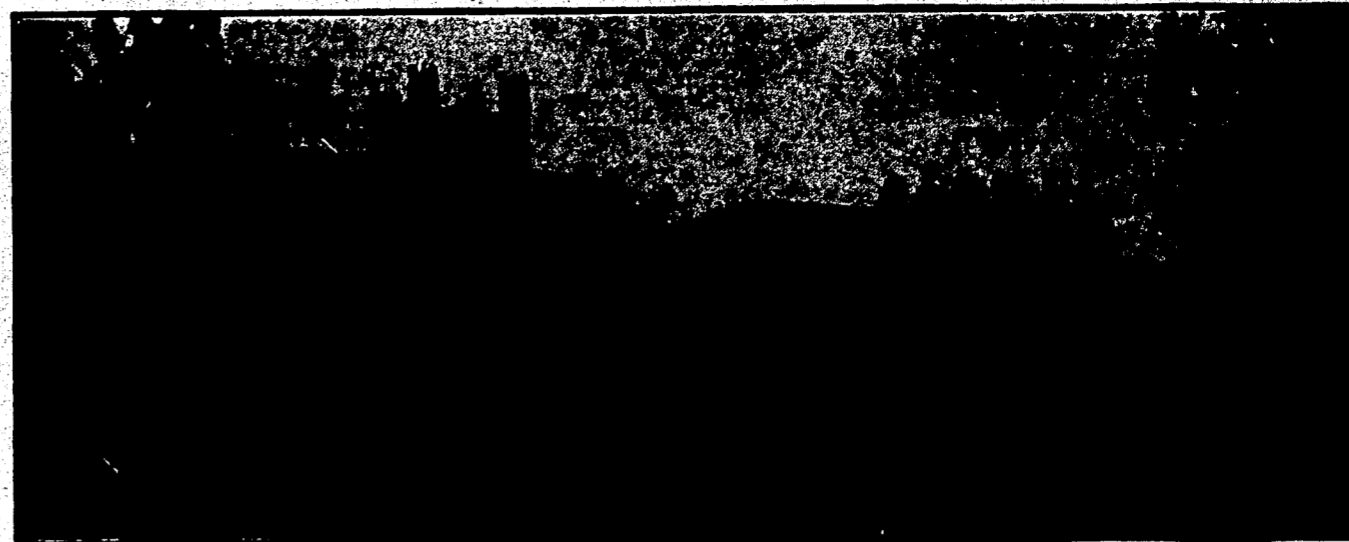
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T. L. G.

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