

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.

Never did the world need to be shaken out of its self-complacency and aroused to its need of a Savior, as it does today. The church must arise to the emergency and arouse the consciences of men until they see the exceeding sinfulness of sin.

Let the pulpits ring with the gospel of justice as well as of love. There must be no uncertain sound regarding the evils that ruin men and corrupt communities. It is not enough to bind up the wounds of men after they have fallen among robbers. We must get after the robbers and make the road between Jerusalem and the Jordan safe for travellers!

Our gospel and our service must be against everything that endangers our fellowmen, whether it be the rum power, the gambling den, the curse of child labor or graft among public servants. Organized Christianity that does not make it hard for such evils to flourish is not worthy the name Christian.

T. L. G.

CONTENTS

Editorial. —Do We Realize Its Importance?—Yesterday and Today in Old DeRuyter. — Interesting Historic Sketch.—The British Empire Seventh Day Baptist".....	97-102	Woman's Work. —Letter From Miss Anna West.—Workers' Exchange....	114
Four Teen-age Conferences	103	Why Not Be Apostolic?.....	116
Train Rates to Conference.....	104	Home News	118
Motor Routes to Conference	104	Young People's Work. —The Game of Life.—A Thought for the Quiet Hour. —Intermediate Christian Endeavor. —Junior Work.—Vocational Service. —The Peril of Uselessness in the World.—Program for the Young People's Hour at the Central Association at DeRuyter, N. Y.....	119-122
"Whose Is the Responsibility?".....	105	Tract Society. —Meeting Board of Trustees	123
Seventh Day Baptist Onward Movement. —Our Bulletin Board.—"Key-notes" for Presbyterianism Through 1925-26.—Better People	106	Omission From Year Book Corrected.	124
Interesting Historic Sketch	107	Southwestern Association	124
Missions. —The Associations. —Begin Now to Build Your Evangelistic Program.—A Suggested Evangelistic Program for the Year	111-113	Children's Page. —Fun for the Whole Family.	125, 128
Original Soldiers' Memorial Society, Shiloh, N. J.	112	Sabbath School. —Teaching Men and Women.—Lesson for Aug. 15, 1925.	126
Salem Wants Your Names	113	Marriages	127
		Deaths	127

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.
The Memorial Board acts as the Financial Agent of the Denomination.
Write the Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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Southwestern—Miss Maybelle Sutton, Salem, W. Va.
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CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

The Sabbath Recorder

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

VOL. 99, No. 4

PLAINFIELD, N. J., JULY 27, 1925

WHOLE No. 4,195

"O God, who art Love, we know that he who dwells in love dwells in thee. We pray that thou wouldst help us to love one another with a pure heart and fervently. Thou didst commend thy love toward us in that while we were yet sinners, Christ died for us. Our Savior loved us when we were unthankful and evil; help us to love the unlovely, to see our brother as a potential saint, and to serve him, watching over him until at last he yields himself to thee. For Christ's sake. Amen."

Do We Realize Its Importance? If every Seventh Day Baptist fully understood the case and realized the importance of completing the denominational building, I am sure we would not have to wait long to see it done. I was impressed in the last Tract Board meeting by a remark of President Randolph's to the effect that the erection of the new building is now the most significant and important work before our people.

I am sure that nothing in the visible world can bear more damaging testimony against us, as the years go by, than that which this fine vacant lot in the heart of this growing city, with a good and commendable work left half done, will bear to generations to come regarding our lack of loyalty to the faith of our fathers.

Not long ago an enthusiastic friend of our cause, from the west, visiting Plainfield, was so surprised at the unfinished work, that when asked if she would like to visit the publishing house, she said, at first, she did not care to until she could get over her disappointment. Of course when she understood that the present building with its little temporary porch was only the beginning—the shop part—of a fine memorial building for which the empty front lot is waiting, she felt different about it all. And after admiring the work so far completed in the best up-to-date printing plant in this section, she, as all visitors do, expressed the hope that the front building can soon be erected.

Do we all realize how much a good denominational building means in the eyes of surrounding peoples? Other denominations are hastening to build large and permanent

headquarters in important centers. Some of them are even placing their headquarters in the capital of the nation. Nothing in this entire land speaks so loudly for the loyalty and faith of the larger denominations than do the fine buildings they have erected in which the interests they represent are centered, and where any one can go to learn everything regarding their history and their faith.

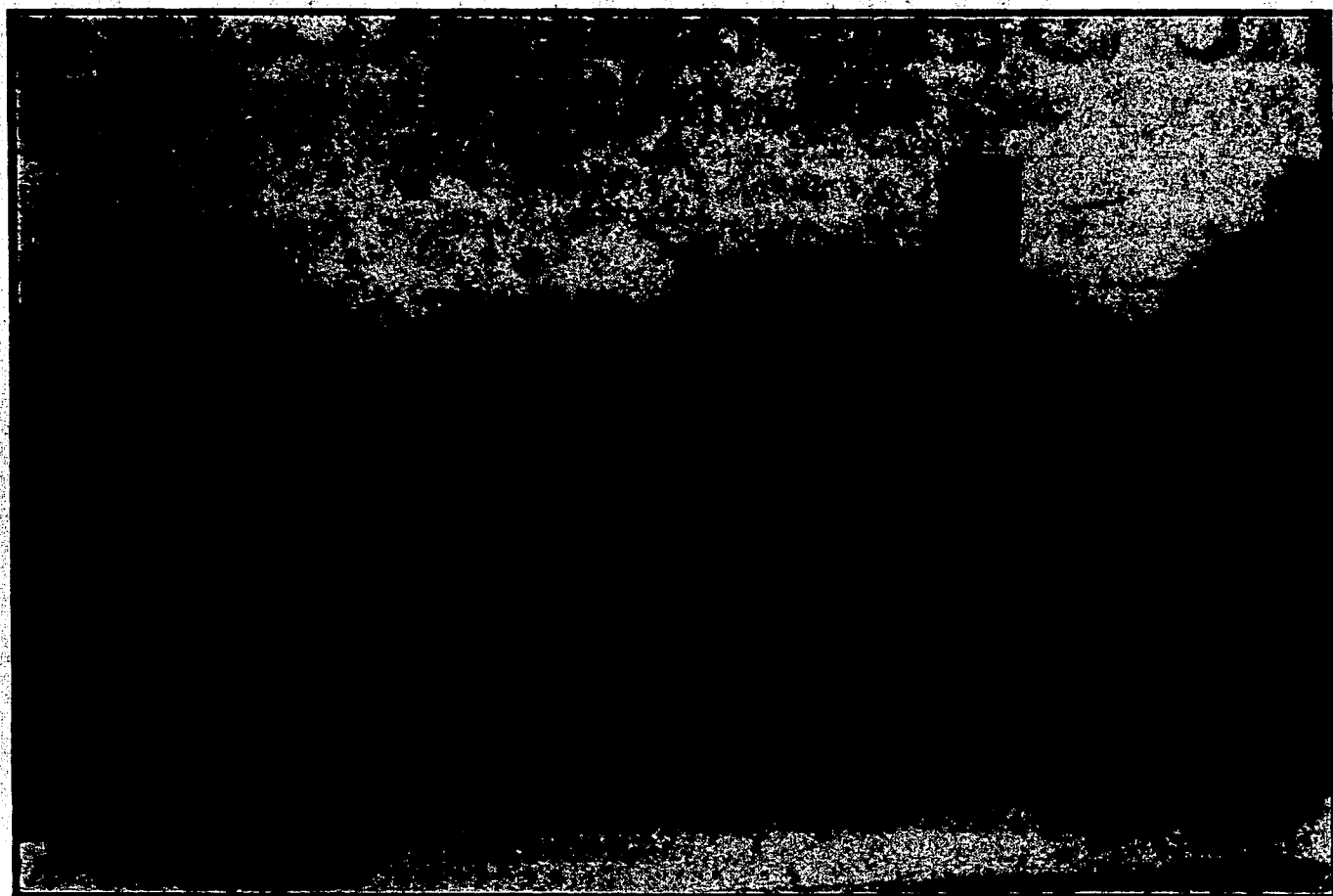
We have been all too tardy in our movement for a headquarters worthy of the cause we claim to love, and worthy of the heroic fathers who toiled and sacrificed to give us our excellent heritage.

There is no discounting the value of memorials as the generations go by. What Samuel's Ebenezer stone was to Israel regarding God's help in years gone by and the assurance of his help in years to come, that should be our memorial building to us as a people. To every Seventh Day Baptist it would say, "Hitherto hath the Lord helped us." And it should strengthen our hope for the future; for it would say to us, "What God has done that he will do." He will continue to lead.

If we wish to inspire faith in our own future, let us leave a monumental building to which our children can point saying, "Hitherto hath Jehovah led us."

Again, what could be more disheartening to ourselves than to leave half done such a commendable work, after such a good beginning? Every year as our remaining time on earth wears away, this empty lot, and the unfinished front of a shop more than sixty feet from the sidewalk, will be an eyesore to ourselves, and a reproach in the eyes of all our neighbors. And with the fine city hall and park across the street, and a great Y. M. C. A. headquarters next door, this failure of ours will be *no small reproach*.

On general principles the completion of our building is indeed very important. But there are several special reasons why it is needed. We have quite an important historical library that should be carefully housed in the new building, where those interested can get at it when necessary. It



Publishing House—Front Lot Awaiting the New Building

is now very difficult to find certain necessary data for our work. Quite a costly portion of it is stored for safe keeping in fire-proof vaults in Newark some twenty miles away, in care of the president of our Historical Society. Complete files of the SABBATH RECORDER, *Outlook*, *Light of Home*, and practically all of our denominational literature are stored in different parts of our printing plant—some are in the editor's room, some in the large store room in the basement, some in the temporary tract room down stairs; and tons, I presume, of our minutes of associations and Conferences, old record books full of history, *Year Books*,—indeed, samples of all publications ever published by our people—are waiting in heaps and piles for a place in the Historical Society's room and denominational library room in the new building, where they can be classified and safely kept.

Things that would help to make an interesting museum of Seventh Day Baptist *antiques* are also waiting for a place in the new building.

Seventy-two years ago, when a strong appeal was made for a building in which our boards and committees could have a meeting room, the same urgent need was felt and the same reasons were given for their need of it. Our Memorial Board as yet has no home for its meetings, excepting the temporary room used by the editor and secretary. When the building is completed,

it will contain offices for the editor and the business manager with their helpers, and the temporary rooms they now occupy will belong to the print shop.

LISTEN TO THE CALL OF SEVENTY-THREE YEARS AGO

It is worth while some times to "remember the land we have passed through," for "it is an exceeding good land." It was so with Israel of old and is no less true today. Memories of the fathers have ever been sources of strength and help when properly laid to heart. Sad will it be for Seventh Day Baptists when they cease to cherish the ideals of their worthy fathers who toiled to secure a goodly heritage for their children.

I know that many RECORDER readers will appreciate one more reference to the origin of the denominational building movement. In 1852 the Seventh Day Baptist Publishing Society began the movement which was favored by General Conference, and the society was authorized to go forward with such measures as might be necessary "to secure this important object."

A subscription list was started and in the SABBATH RECORDER of October 20, 1853, appear the names of one hundred fifty-eight persons with the sum pledged by each for the said building. Two associations besides the General Conference had approved the measure, and the plea made by Rev. Thomas B. Brown could not have been worded better

if it had been written for our own time, seventy-two years later. Please let me quote once more, a portion of this excellent appeal:

The experience of every day deepens our conviction of the importance and feasibility of the proposition. . . . That such a building is needed, no one can question who considers the growing character of our missionary and publishing operations and the advantages which would accrue by having a permanent place in which those operations may be carried on. . . . If such a building were provided, there would always be a place in which to hold meetings of the executive boards, a place where our already established and growing Sabbath literature could be kept and consulted, a place where all missionary curiosities could be arranged and visited, a place where inquirers after truth in relation to the Sabbath could always find it—a place, in short, consecrated to benevolent operations and the dissemination of truth; where Sabbath keepers themselves might find pleasure in calling, or might direct their friends who wished to be enlightened in regard to our principles and movements. . . . In whatever light we view the thing—whether as a means of ensuring the permanence of the benevolent societies, or as increasing the facilities to do the good work for which they were organized, or as being an investment from which steady aid to those societies may be derived—we come to the same conclusion, namely, that the building ought to be secured, must be secured. And we can not think of a nobler object to which money can be appropriated. . . . The thing is feasible, as is proved by the experience of every religious body that has tried the experiment; and fifty years, or even five hundred years hence, our investment will probably be doing more for the dissemination of truth and the salvation of the world than it was doing ten years after it was made.

Did you read it carefully? I do not know why it failed unless it were the craze for something new, that came as near splitting the denomination as anything ever had at that time—that is the persistent drive for an industrial mission in Palestine. Sad indeed was the failure, and sadder still, the alienations resulting therefrom among our people. Better, far better, would it have been if the thousands of dollars lost in that movement could have gone into a permanent denominational building. Thank God, we have learned something by experience in the years that have gone. And now, why would it not be a blessed good work for the children and grandchildren of those one hundred fifty-eight fathers, whose family names are scattered all the way from Rhode Island to the Pacific coast, and from Canada to Southern Florida, to take up the neglected

building proposition as a free-will memorial offering to the memory of their fathers?

There may be some who have drifted away from their fathers' faith, who do not count themselves as belonging to us, who still out of respect for fathers and mothers will be glad to contribute toward such a memorial building. Why not do so? We have never made an intensive canvass for the building. All the funds for the shop part have come drifting in since the new movement began at Conference in 1916; so the work thus far has been purely a free-will offering. We like it so, and sincerely hope that when the building is done, it will stand as a free-will memorial gift from a loyal and grateful people.

JUST LOOK AT THESE NAMES

Now dear friends, the list is too long to print in full; but you can see something of the spirit of the fathers without that. The highest gift pledged was \$250. There were four for \$100 each; ten for \$50 each; thirty-three for \$25 each; and one hundred and nine pledges ranging from \$1 to \$20.

Look again: in this list there were 12 Babcocks; 15 Maxsons; 9 Stillmans; 7 Potters; 7 Langworthys; 6 Coons; 6 Greenes; 6 Rogers; 6 Saunders; 5 Greenmans; 4 Whitfords; 4 Crandalls; 3 Titsworths; 3 Lanphears; 3 Satterlees; 2 Randolphs; 2 Hulls; 3 Lewises; and a long list of names that occur only once.

What a fine list of Seventh Day Baptist names! And their descendants are scattered far and wide. Many of them are prosperous and greatly blessed of God. How can they resist this call to help in a memorial building such as their fathers longed to see, and toward which they were ready to sacrifice?

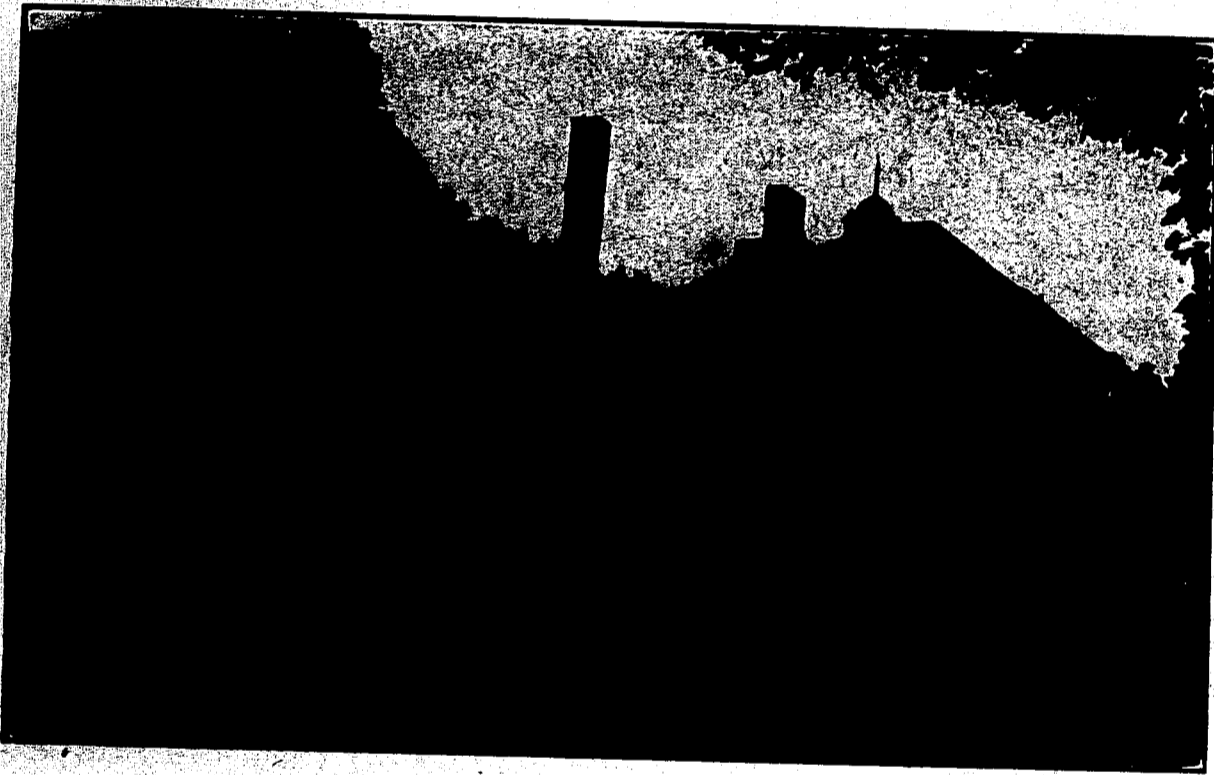
Those subscribers belonged in Waterford, Hopkinton, New Market, Plainfield, Shiloh, Brookfield, Adams Center, DeRuyter, Alfred, Genesee, Friendship, and elsewhere; and there are ties which we know do draw some hearts in all these places toward this good work. Oh! come on friends, let us rise up and build. Some of us who are old hope to live long enough to see the building completed. It can be done without interfering with our other work if we really want to do it.

One good friend informs us that he would like to be one of sixty persons to give \$1,000 notes due in five years, upon which funds

could be realized now, and so give us the building completed within a year. We know that there is a deep and growing interest in the matter among our people. There are thousands who would be glad to see the good work all done. Who of us will strengthen his hands for its completion? I for one am ready to be one of sixty on the thousand dollar proposition. Let us hear from our friends.

The picture shows the front view of the shop, with the fine large lot in front waiting for the main building.

Yesterday and Today Who can visit De-Ruyter, N. Y., without recalling some of the stories heard in his boyhood concerning the first Seventh



School Building Where DeRuyter Institute Used to Stand

Day Baptist general movement toward higher education? Who can stand upon the spot where once stood DeRuyter Institute, in which our preachers and teachers of other days received their education and from which the impulses toward our remarkable institutions of learning had their birth, without a feeling of thanksgiving for the good men who got their start there; and at the same time, a desire to review the self-sacrificing toil of yesterday which has brought fruit in the blessings we enjoy today.

Since the association I have been thinking much of the yesterday and the today in this historic Seventh Day Baptist Church. In the *Autobiography of Alexander Campbell* I have been deeply interested in his

story of the initial steps in the movement, and of his work among the churches to secure the funds for such a building. He made use also in several churches of his wonderful evangelistic powers while on those canvassing trips, resulting in great revivals in the churches of Rhode Island, Connecticut, New York, and New Jersey, as well as in DeRuyter, his home church.

This story of DeRuyter Institute as told by Elder Campbell makes very interesting reading. It would make a good study for classes in denominational history. It is also told in condensed form in Volume I of *Seventh Day Baptists in Europe and America*, page 567, by Mrs. Marie Stillman Williams, an old DeRuyter girl.

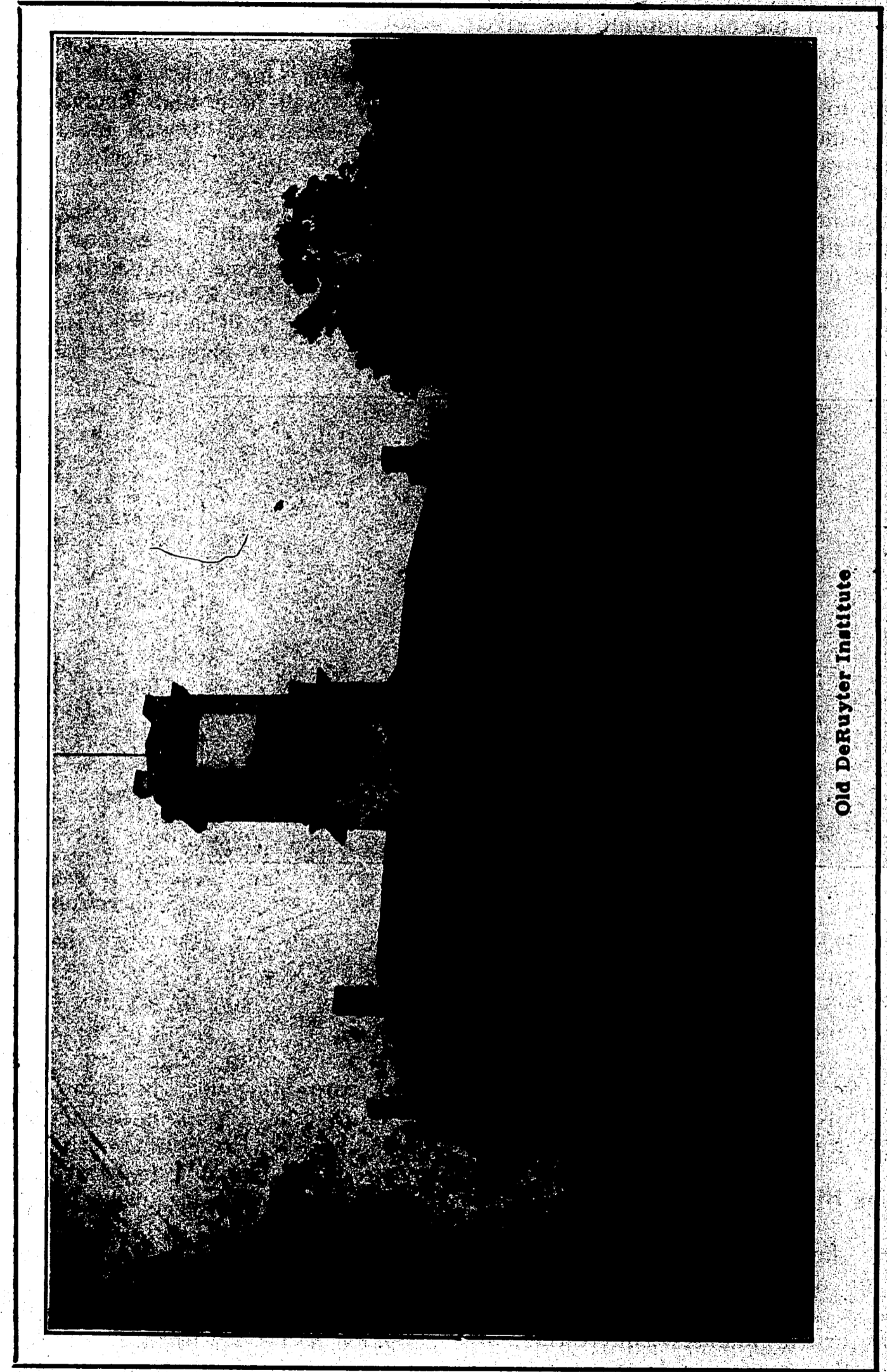
The building was completed and the school opened in 1837, with one hundred forty students. It was in the days of the stage coach as the only public conveyance for travelers, and we are impressed with the inducements held out by the trustees in their appeal for students as follows:

"Among the many advantages which DeRuyter affords may be reckoned the purity of its water, the agreeableness of its natural scenery, and its facility of commu-

nication with all parts of the country, there being three daily stages passing through it."

So far as the attractions of natural scenery are concerned, yesterday could not surpass that of today. Of course the scenes in that attractive valley must have been more primitive eighty or ninety years ago. Those majestic hills were more heavily wooded, and the village was smaller with its pioneer homes, and no railroad whistle awakened the echoes there. But what cared the primitive forefathers of the hamlet for a mere trifle like that. The bugle notes of the musical stage horn were all sufficient for them and they were as contented and happy in their yesterday as we are in our today.

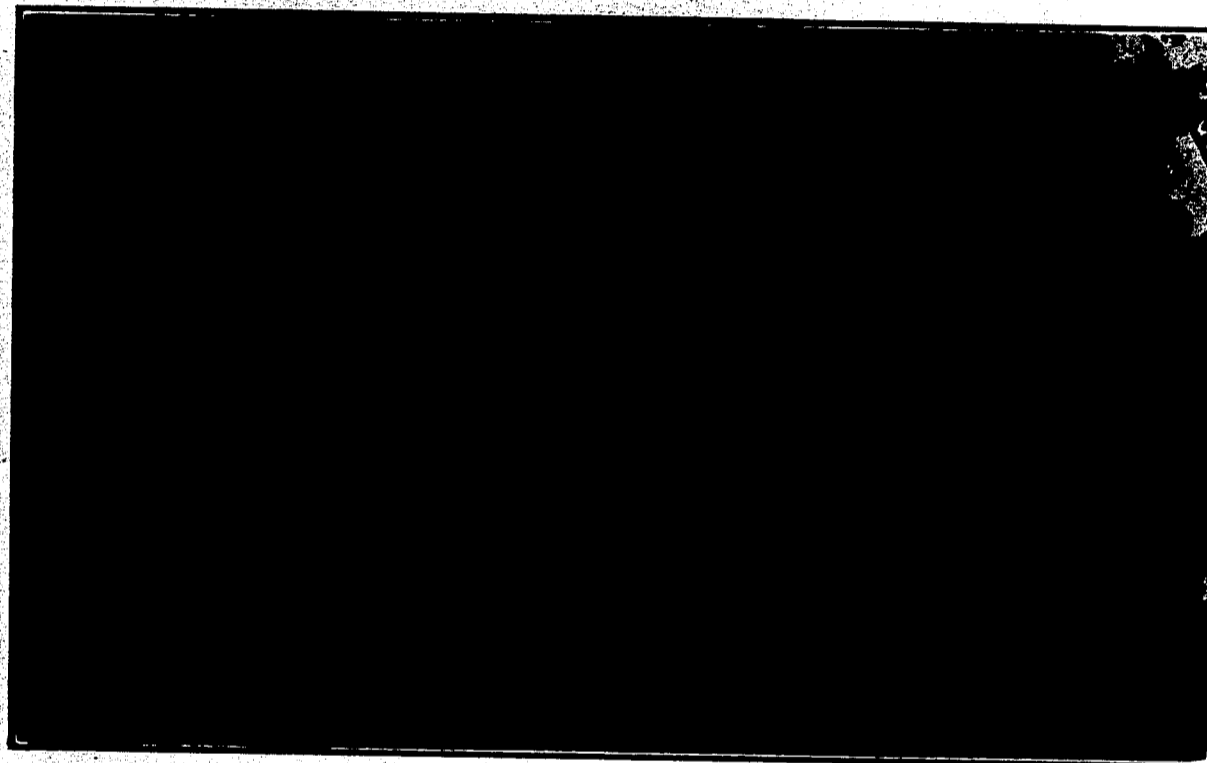
Hard by the old institute campus the same rippling brook sings its pure water song to



Old DeRuyter Institute

students of today as cheerily as in the days when the boys and girls of yesterday wandered by its banks and formed friendships for life. But the old institute has given place to the modern high school building, and the old boys and girls of yesterday have passed on to make room for a larger company of today. I saw them playing some of the old games their fathers loved, and I could not help dreaming over the historic times in which that campus with its splendid growth of majestic sugar maples was being prepared for generations to come.

We are told that those trees were brought from the forest on the shoulders of men, and planted there at a cost of eighteen cents



Maples Planted by the Fathers

apiece. From the rear of the old campus I took snap-shots of the present school building, and of one row of these old trees.

I know there are readers of this paper whose hearts will be touched by these pictures and by seeing once again a picture of the old DeRuyter Institute. So we give them with this article.

Interesting Historic Sketch On another page of this RECORDER is given a historic sketch of the Woman's Aid Society of the old Pawcatuck Church in Westerly, R. I. Many RECORDER readers will find that article intensely interesting. If you enjoy it as much as I have it will prove to be a great treat to you.

Since 1874, the dear old friends whose names appear in this sketch have had a warm place in my heart. They were so kind

and helpful to me as a young man just from the seminary, beginning with fear and trembling in his work as a minister, that I shall cherish their memory while life shall last.

Scattered far and wide among the churches will be found RECORDER readers whose hearts will also be touched by this story of the past in Westerly.

"The British Empire Seventh Day Baptist" This is the name of a new four-page paper, six inches by nine, published in Windsor, Canada, by Elder Robert B. St. Clair, with the address, "Lock box 58, Windsor." Its Advisory Board is given as follows:

J. A. Davidson, Kinderly, Sask., Canada; B. Andrew Morris, London, Eng.; J. D. Brown, Glasgow, Scotland; Rev. Edward W. Perera, Ceylon; Eld. John Manoah, India; Eld. H. E. Samms, Eld. H. L. Mignott, Evangelists C. M. Flynn, C. E. Smikle and L. A. Dalhouse, Jamaica, B. W. I.; Eld. T. L. M. Spencer, Georgetown, British Guiana; Evangelists C. H. Cust and E. G. Murray, Trinidad, B. W. I.; W. E. S. Callender, The Bahamas, B. W. I.; James Tulwana and Alfred Hokwana, Cape Province So. Africa; A. G. Sampson, Sydney, Australia.

The SABBATH RECORDER has received copies of Volume I, No. 1, of this little paper; but we have no account of the steps leading to its publication. Our first acquaintance with Brother St. Clair began some years ago while he lived in Canada, and we suppose he is anxious to scatter Sabbath truth and the Protestant faith among the people of the British Empire of which Canada is a part. The RECORDER bids him God speed in his work. In order that our people in America may secure an idea of the purpose and style of the paper we give its leading article on another page of this issue.

So far as we can learn, this little paper is entirely independent of any denominational board. The "editor in chief" uses a letter head calling for correspondence from several lands overseas and names seventy-one places under British authority.

FOUR TEEN-AGE CONFERENCES

REV. AHVA J. C. BOND

Leader in Sabbath Promotion

For some weeks the readers of the SABBATH RECORDER heard about the proposed conferences for Seventh Day Baptist young people to be held in four of our churches. In the last two issues reports of three of these meetings have appeared from the pens of others, and perhaps it is my turn to add a few words.

Mrs. Clara Beebe has reported for the Second Alfred, N. Y., group, Mr. S. Duane Ogden for group number two, at Verona, N. Y., and the editor of the SABBATH RECORDER has had something to say about the meeting at New Market, N. J. The fourth conference was convened at Ashaway, R. I., July 16, with practically the same program as that given at the other meetings. The pastor of the entertaining church, Rev. A. L. Davis, had charge of the three devotional services. His themes were practical, and were suited to the needs of the teenage young people. The number present here was very much smaller than at any other conference, and especially was the attendance at the morning session rather discouraging. However, as the day advanced the numbers increased to some extent, and the increase in enthusiasm was very great. There was a total enrollment of forty-one, of which number twenty-two were of the "teen-age." We felt as we closed the evening meeting with our usual consecration service that this conference, too, was very much worth while.

There were about thirty at the fellowship luncheon, and this was one of the most lively luncheon periods of the series. The presence of our Junior superintendent added much to the spirit and interest of this session. We found a good deal of interest at Ashaway in the Conference soon to convene in Salem, W. Va., and some of the young people are planning to attend. In obedience to the request of the Salem young people, the Junior superintendent is packing up her Ford and getting ready to start for the Salem Conference.

For more than a year we have been looking forward to getting our young people together in groups in order to consider with them the question of the Sabbath, and their relation to this blessed truth. Now that four of them have been held we are able

to say that they have succeeded beyond our expectations. And this gratifying success has been due to the splendid co-operation we have had from the pastors and many other adult members of our churches. Laymen have interested themselves in transporting their young people to the places of meeting. The women of the four churches where these conferences have been held have done splendid service in providing the meals. A total of fifteen pastors was present at these conferences and they gave their heartiest support and co-operation. Editor Gardiner of the SABBATH RECORDER, Secretary Willard D. Burdick, and Secretary William L. Burdick looked in upon the conference held nearest them, respectively, and made us feel that they were backing us up.

The total enrollment of the four conferences was two hundred eighty-nine. Of this number about two hundred thirty were young people, more than two hundred being under twenty-one years of age.

Young people of the age predominating in the conferences are rather reticent, and are not free in expressing in formal words their appreciation. However, some did come to us to say that they enjoyed the meetings and that they were sure they were helped. By many of the older people, including pastors, we were encouraged to continue the work along these lines. Many expressed the hope that these conferences might be repeated in this same territory. Some—and here pastors are included again—some went so far as to say they would try harder the next time to get others to attend.

Today we are in receipt of a letter from the secretary of the Southwestern Association asking us if we can attend the sessions of that association this fall, and put on our program. They offer us a day of the association sessions, or would be willing to undertake to get the people together a day early for this young people's conference. This is a matter we will have to work out. If we could meet with the young people of the Southwest at Gentry, Ark., at the beginning of the sessions of the association, then get the young people of Nortonville, Kan., and North Loup, Neb., together for a conference, and follow that one by a similar meeting for the Iowa churches, the undertaking might be worked out in a satisfactory and highly profitable manner. While it is

our plan to carry this program into other parts of the denomination, we trust all persons concerned will bear in mind the fact that both Mr. Ogden and myself are pastors, and the interest of the churches which we serve, respectively, must be taken into consideration in all our planning. Such a program as we have outlined above could be carried out with but one Sabbath day's absence from home. We have in mind other groups, also, during the year.

We do not wish to close this rambling article without taking the opportunity to express our appreciation of the splendid work done in these conferences by S. Duane Ogden. It is a very great pleasure to have Mr. Ogden's assistance in these conferences, to observe his qualities of leadership, and to listen to his inspiring message to the young people. He has joined me in this enterprise with high purpose, with intelligent understanding, and with fine devotion.

Our hearts go out with loving solicitude and with high hopes for the boys and girls and young people with whom we have worshiped and played during the last few weeks, and into whose eager and sparkling eyes we have looked as we have tried to inspire them with the Sabbath message.

TRAIN RATES TO CONFERENCE

Correspondence with officials of the railroads involved indicates that it will be impossible for us to get reduced rates to the Salem Conference unless we have in attendance at least two hundred fifty people who have come by rail exclusive of those traveling on clergy certificates. As it seems unlikely that so large a number will be traveling by rail in these days of increasing motor travel, the Transportation Committee of the Conference has decided, after advising with Conference officials and others, to abandon all attempts at getting a special rate.

The committee has, however, a plan to recommend to those coming a considerable distance by rail which will result in a very considerable reduction of the usual fare. The railroads offer an excursion ticket to Mt. Lake Park, Md., at very much reduced rates, and people coming by train are advised to purchase these tickets. Universal stop-over privileges are allowed at Salem on these tickets. People from the West can stop at Salem, going on to Mt. Lake Park

at the close of Conference for the purpose of validating their tickets. People from the East may buy tickets to Mt. Lake Park and local transportation from that point to Salem, stopping off between trains on their way home to get the tickets validated. Mt. Lake Park is a summer resort on the top of the Allegheny Mountains, eighty-six miles east of Salem.

M. WARDNER DAVIS,
Transportation Committee Seventh
Day Baptist General Conference.

MOTOR ROUTES TO CONFERENCE

Motorists planning to attend the Conference at Salem and located outside the state should plan their routes through Uniontown, Pa. Uniontown is on the National Old Trails Road, or National Highway, as it is coming to be called, and is easy of access from any part of the United States. The road from Uniontown to Salem is all hard-surfaced and well marked. It is a part of the State Highway System of both Pennsylvania and West Virginia and is kept in good condition at all times.

Detailed road directions are given below for the route from Uniontown to Salem. Suggested outline routes from various parts of the country are also given. Detailed information concerning routes from any part of the country will be gladly furnished by the committee on request. Write Courtland V. Davis, chairman Local Transportation Committee, Salem, W. Va.

Motorists are especially warned against trying to get to Salem by way of Parkersburg. This section of the state highway is under construction and the detours are *bad*. It will be a few miles farther by way of Uniontown for motorists from the west, but you will be well repaid for the additional mileage by the difference in the roads.

From New England, New York City, and northern New Jersey the best route is probably by way of Easton, Pa., Reading, Lancaster, Gettysburg, Hagerstown, Cumberland, and Uniontown.

From southern New Jersey the route is by Penn's Grove Ferry to Wilmington, Havre de Grace, Baltimore, Frederick, Hagerstown, Cumberland, and Uniontown.

From the west and northwest the motorist should strike the National Old Trail at Indianapolis, following it to Uniontown by

way of Richmond, Ind.; Dayton, O.; Columbus, Zanesville, Wheeling. *Caution:* Do not attempt road from Washington, Pa., direct to Morgantown or Fairmont, W. Va., except under best road conditions. It is not all paved and there are some detours around construction.

From the southeast the route will be by Macon, Ga., Augusta, Columbia, Southern Pines, Raleigh, Richmond, Staunton, Winchester, Hagerstown, Cumberland, and Uniontown.

Motorists from the southwest should strike the National Old Trail at St. Louis, or, coming in from Nashville, at Indianapolis or Dayton. They follow the route outlined for those from the west.

- Route from Uniontown, Pa., to Salem, W. Va., 80.8 miles. Paved.
- 0.0 Uniontown, Morgantown and Main streets. South on Morgantown Street.
 - 2.7 Left-hand road; left. Through Wynn, 4.8.
 - 6.1 Fairchance, four corners, at trolley. Right.
 - 7.3 End of road; left. 9.3. Smithfield, at Post Office. Through.
 - 13.6 Morris Cross Roads, four corners. Right. Through Parkville, 14.3.
 - 16.6 Right-hand road; right across long bridge.
 - 16.8 Point Marion, Pa., end of street. Left.
 - 17.0 End of street; right.
 - 24.4 Fork; right upgrade.
 - 26.6 Right-hand street; right on Willey St. 27.4. High St. at church; left.
 - 27.7 Morgantown, W. Va., High and Pleasant Sts. (1 blk. beyond cross-trolley). Right downgrade on Pleasant St.
 - 28.0 End of St. beyond bridge over Monongahela River; right on Highway No. 4.
 - 28.2 Left-hand road; left upgrade.
 - 28.6 Left-hand road; left. Through Laurelpoint, 32.8; Georgetown, 36.9; Arnettsville, 38.3. 41.7 Rivesville end of road. Right.
 - 45.5 Left-hand street; left with trolley on Quincy St.
 - 45.7 Adams St.; right.
 - 45.9 Fairmount, Adams and Jefferson Sts. Through on Adams St.
 - 47.0 Irregular four corners; bear right.
 - 47.2 Right-hand street; right.
 - 51.8 Monongah. Through and follow concrete. Through Worthington, 54.5. Avoid right, 54.8. Through Enterprise, 57.0.
 - 59.7 Left-hand road; left across bridge.
 - 59.9 Shinnston, four corners. Right. Through Hepzibah, 65.3.
 - 68.8 Avoid left under railroad to Clarksburg.
 - 70.8 Wilsonburg. Through. Fitro, 72.2. Wolf Summit, 74.6.
 - 80.6 Fork; right. Do not cross railroad.
 - 80.8 Salem; center of town. Through to
 - 81.0 Salem College campus. Information concerning assignments, etc.

"WHOSE IS THE RESPONSIBILITY?"

C. S. L.

Should we not ask ourselves the question every day or three times a day, as often as we eat?

But why this question, do you ask, Mr. Editor?

It is because of an editorial in the *Ashaway Messenger* for June. The article is illustrated by a picture of a boy hiding behind a wall smoking a cigarette. The pastor says:

Has your heart ever been touched by the sight of boys smoking cigarettes or lounging about the street corners when they ought to be in the Sabbath school or the church service? Whose fault is it that when the bell on Sabbath morning sends out its pleading invitation, "Come," that the boy would rather loaf than come to church or Bible school?

First—Let the Church take its full share of the blame. Possibly, as a church, we have not given the thought to the boy we should. We have not made our services attractive for him. We have not realized that he was a boy—a real boy. We have been long on criticism, and short in judgment and understanding.

Second—Is the boy to blame? "Yes," some one says. And I suppose some blame should be attached to the boy. But how much? The pastor can not say. Of this, however, he feels quite sure: The greatest blame must be placed at the door of the parents. For the most part, the boy is out of the Sabbath school because of the failure of parents. They themselves have stood aloof from the Church and Bible school. If parents wish their boys to go right they must walk that way themselves.

My father was not a smoker and as far as I know my brothers never smoked and I can not understand why the children of some of our most ardent W. C. T. U. women smoke pipes and cigarettes. Are we too fond of spectacular work instead of quiet, persistent good influence at home?

I heard a deacon blame the badness of his boys on to his making them go to church when they were young. With such things in mind, what are we to think? If the home and the Church can not do it, then can it be done by law? Whose is the responsibility?

Shiloh, N. J.

The Irish river Shannon famed in song and story, is about to be harnessed to produce electrical energy for the industry of New Ireland.—*Western Recorder.*

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

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

Will your Onward Movement contribution for July reach Treasurer William C. Whitford, Alfred, N. Y., before August 1?

How can we get every Seventh Day Baptist to read "A Puzzling Problem," in last week's SABBATH RECORDER, page 44?

"You can depend on us for at least" \$1,100 for the "Onward Movement treasurer for the coming year," writes the treasurer of the Farina Church. Thank you, Farina.

"KEYNOTES" FOR PRESBYTERIANISM THROUGH 1925-26"

An interesting report appeared recently in the *Continent* of the answers received to the invitation to suggest "Keynotes" for Presbyterianism through 1925 and 1926.

In the article the *Continent* says, "What of the Church This Year?" we asked, and we invited responses to either one or both of the following cues:

"1. I suggest that the 'Keynote' of our church as a denomination during the year should be —"

"2. I think the 'Keynote' in my own particular congregation should be —"

Many responses were received. The one that received the first award was from the pastor of Central Presbyterian Church, Denver, Colo. It is well worth reading by others than Presbyterians.

TWO KEYNOTES

BY W. H. WRAY BOYLE

1. *Reconsecration to the Work of Personal Evangelism*, with new emphasis on the great word "Salvation." (For the denomination.)

2. *Emphasize in Every Department of Work the Gospel According to Christ*—new life through him, new liberty in him, new service for him, new fellowship with him. (For the local congregation.)

TEN WORDS FOR THE YEAR

1. *Eliminate* disputation from pulpit and press.
2. *Cultivate* the spirit of rousing evangelism.

3. *Create* new enthusiasm for specific missions.
4. *Inculcate* the principles of religion in the home.
5. *Emancipate* the ministry from dread of old age.
6. *Relate* Presbyterian men to a man's task.
7. *Militate* against the foes of temperance reform.
8. *Disseminate* informing and inspiring literature.
9. *Agitate* for the boon of a warless world.
10. *Consecrate* youth to fine loyalty to Christ.

BETTER PEOPLE

When we say that the aim and purpose of our united work as a denomination is *better people*, we mean that we are banded together to help each other to be better, and to help others about us to be better.

We know that people do not get better by chance, and that wealth and education do not necessarily make one better. We know that there are some things that keep us from realizing our best in life, and that there are some other things that greatly help.

We know, too, that we can well afford to give up the hindering things, and that we can afford to seek those things that will help us to realize our best throughout all of life.

But where is the starting point in the pursuit of the better life? How can we become a better people?

The Bible assures us, and experience proves that our hope of becoming better is in Jesus Christ. Jesus said, "I am come that they might have life, and that they might have it more abundantly."

The secret of becoming a better people is in permitting Jesus Christ to come in and transform and purify our lives, so that we hate wrong doing and instinctively turn from it, and love the things that are right and set out to gain them.

Christian companions, the Sabbath school, the Church, the Bible, the Sabbath, our boards and societies—these and many other things—are helpful to us in realizing the better life; but that which we first and always need is Jesus Christ. It is "Christ in you, the hope of glory."

And our united work must be to help others to accept Jesus Christ as Savior, and to become more and more like him.

No man can ever rise above that at which he aims.—A. A. Hodge.

INTERESTING HISTORIC SKETCH

(Review of the Woman's Aid Society of the Pawcatuck Seventh Day Baptist Church, read at the eightieth anniversary of the society in Westerly, R. I., by Mrs. Laclede Woodmansee.)

A review of the records of eighty years of the Woman's Aid society of the Pawcatuck Seventh Day Baptist Church was presented last week at the anniversary meeting of the society. It follows:

Eighty years is a long time to live, and when a woman or organization of women has reached that age it seems pardonable to indulge in reminiscences.

A little pasteboard covered book recently unearthed from the shelf on which it has lain for many years has on its flyleaf the inscription, "Book No. 1, 1845 to 1859," and on its next few pages is written the constitution of "The Pawcatuck Seventh Day Baptist Female Benevolent Society" in which it states that the object of this society shall be to aid in missionary enterprises, in the tract cause, in the education of ministers, to assist the destitute, and all such objects as may from time to time be deemed expedient by its members.

"Its meetings shall be held on the fourth day of the week, and no member of this society shall visit at the time appointed for the meetings, unless circumstances are sufficient to excuse her.

"*Resolved*, That we will in all our meetings abstain from all vain and trifling conversation, avoid speaking evil of others, and endeavor to maintain the spirit of charity."

The dues were twenty-five cents a year. The first meeting was held at the home of Mrs. Welcome Stillman, in July, 1845, and the officers elected were:

Mrs. Asher M. Babcock, president; Mrs. Margaret Nash, vice-president; Miss Phebe E. Stillman, secretary; Miss Nancy Maxson, treasurer; Miss Mary H. Gavitt, first manager; Mrs. Elizabeth Langworthy, second manager; Mrs. Hannah Stillman, third manager; Mrs. Ann Maria Maxson, fourth manager.

The first list of members contained forty-five names well known in our church and town annals. Among them are Babcocks, Stillmans, Potters, Maxsons, Wells, Langworthys, Greenmans, Champlins, Clarkes and still others.

The society must have lost its first president soon after it was organized as on September 16, 1846, the minutes read. "Society

met at Mrs. Welcome Stillman's; meeting closed by Elder Campbell, who prayed for the smile of God to rest on the president of this society, who this evening fell asleep in the arms of death."

The next to take the office of president was Mrs. Catherine Moore, whose husband, Rev. Isaac Moore, was pastor at this time.

Brevity marked the recording of the minutes of these early meetings; the record of a whole year's work is told on two or three pages.

As:

February 11—Met at Mrs. Jonathan Maxson's. Several visitors but few members.

February 18—Met at Mrs. William D. Wells'.

September 15—Met at Mary H. Gavitt's. More out than usual; Elder Griswold and wife present and closed by prayer.

On September 29, 1847, a meeting was held at Mrs. Moore's home to consider the best means of furnishing the new meeting house with cushions, carpets, and lamps; it was voted that all our funds in the treasury be used for this purpose and also that four subscription papers be circulated. Mrs. Nathan Langworthy, Mrs. Amos Stillman and Mrs. Phebe E. Stillman and Miss Martha Maxson be appointed to circulate them in the village, and Mary H. Gavitt one in Mystic. Evidently their efforts were not wholly successful, as in January, 1848, the treasurer of the society was instructed to hire fifty dollars to pay for these same furnishings. Later developments show that this money was loaned by Welcome B. Stillman, who refused to take interest on the note and who is given a vote of thanks.

On February 16, 1848, is a record short but full of significance to us as a denomination: "No meeting on account of preparing the meeting house for dedication."

In the "fabulous forties" there was no such thing as custom made clothing and the work of the society consisted in making garments for the husbands and fathers of its members. The treasurer's book shows that many of our leading citizens owe the making of their "fine shirts, their collars and their wrist bands to the Benevolent society."

No wonder that on the twelfth of September, 1848, the secretary voices her despair as follows:

"Society met at Mrs. Emeline Stillman's. Only three members present, twelve shirts

on hand; the prospect of finishing them truly discouraging. Oh, for the grace of patience and perseverance, energy to act when others fail. The judgment day is hastening on, that will disclose the motive which prompted our action—a solemn thought."

In 1849 Mrs. Alfred B. Burdick, wife of the pastor, became president of the society, and held the office until 1853, when Mary H. Gavitt succeeded her, although Mrs. Burdick filled the place again in 1856, until her death in 1858.

The year 1850 marked a milestone, establishing our first work for foreign missions. A call came from Shanghai, China, to help in the building of a chapel there by Seventh Day Baptists, and the society pledged itself to send fifty dollars, a considerable sum to raise by hand sewing, when fifty cents was all that was charged for making a "fine shirt."

Our mission at Palestine was also remembered during the early fifties as the records show that a number of boxes were sent there.

The secretary's annual report in 1855 recalls a number of interesting events. One thing significant of the trend of opinion in even our conservative town, was the raising of money by the women to defray the expenses of Rev. A. B. Burdick to Syracuse, to attend an anti-slavery convention.

The society must have had a number of members living at Watch Hill at this time as Mrs. Burdick is instructed "to visit the sisters living at that place and solicit subscriptions to help pay for painting the meeting house. That winter a box of curios was received from China and disposed of at an auction sale, bringing in the sum of forty-two dollars.

From 1859 to 1867 there are no records, as at the outbreak of the Civil War the benevolent societies of all the churches were merged into a Soldiers' Aid society, which held its meetings in armory hall and worked on supplies for the soldiers.

In 1867 our former society was re-organized with fifty members whose officers were:

President, Mrs. Jonathan Maxson; vice-president, Mrs. Nathan H. Langworthy; secretary, Mrs. E. R. Lewis; treasurer, Miss Martha Maxson.

The name of the new society was "The Benevolent Society of the Pawcatuck Seventh Day Baptist Church." The men were

invited to join and the membership was increased to one hundred fourteen.

In 1868 Mrs. Edwin R. Lewis assumed the burden of the presidency, holding the office for two years. One of the first duties taken up by the women at this time of their reorganization was the furnishing of the parsonage recently purchased by the church.

The meetings were now held at private houses, where supper was served by the hostess and one other member; the price of the supper was five cents. It may be of interest to hear the names of some of those who opened their homes: Mrs. E. R. Lewis, Mrs. Charles Potter, Mrs. Jonathan Maxson, Mrs. Calvert Cottrell, Mrs. Charles A. Stillman, Mrs. Silas Greenman, Mrs. Samuel Champlin, and even so far away as Watch Hill, Mrs. George Nash's name appears as hostess, and the secretary records "a very large gathering." These suppers were so inviting that the gatherings became so large they could not be accommodated at private homes, and after a few years it was thought best to remodel the vestry of the church to use for such occasions. The women assumed the burden of doing the work.

In 1870 Mrs. William C. Stanton took the office of president, holding it until 1874, when she was succeeded by Mrs. Calvert B. Cottrell.

The Victorian age was at its height during the seventies, and its influence is seen on the needlework of that time; an innumerable number of lamp mats, needlebooks, tidies, were made and sold; to judge by the treasurer's books no self respecting seventh day family was without them. Some of the merchants to whom bills were paid for furnishings and supplies were: Davison and Rich, York and Congdon, E. B. Clarke, J. H. Potter.

In 1875 Mrs. E. G. Champlin became the president until 1877, when Mrs. J. H. Potter assumed the office; in that year the society met for the first time in the new rooms in the vestry, and the treasurer reports all bills paid.

The fact that the society now had a meeting place, must have been of good effect as in her annual report the next year the secretary says, "the society is now in a flourishing condition, its gatherings well attended, partly owing to the pleasant rooms in which they are held."

There is a note of pathos in this same

report, when it reads, "Early in May our much beloved pastor, George E. Tomlinson, was taken away. His sudden death found us in no way prepared to part with him and a heavy gloom seemed to rest upon us, from which we did not easily emerge."

In 1878 the name of this organization was changed to "The Ladies' Aid society" and during the next year seems to have been in a flourishing condition. Among the things accomplished was the paying for repairs on the church organ, and the purchasing of a Wheeler and Wilson sewing machine.

The first of the eighties seem to have been discouraging years; the secretary reports little interest on the part of the members, and the first year of that decade no one could be induced to take the office of president, and the meetings were conducted by Mrs. Ellen Greenman, the first vice-president. Mrs. L. A. Platts had been at the head but could no longer serve, and in 1881 Mrs. William C. Stanton again took the office to be succeeded by Mrs. L. T. Clawson in 1883.

Donations during these years were made to the Home for the Friendless in New York, to freedmen in Virginia, consisting of boxes of clothing and bedding, also contributions of money to the Missionary Society. The first piano for the rooms was purchased in 1883. What would seem like a great handicap in these days in serving a supper, was the lack of running water in the kitchen, and the vote was taken to secure the services of a water boy for the year.

In 1885 extensive alterations were made in the vestry, which added greatly to the convenience, and in 1889 the rooms were newly carpeted at a cost of \$155.

From the years 1883 to 1888, a large number of deaths occurred among our members, all women who had been particularly active in the work: Mrs. Charles Saunders, Mrs. Henry Whipple, Mrs. Nathan H. Langworthy, Mrs. Joseph H. Potter, Mrs. William Maxson, Mrs. Horatio S. Berry, Mrs. Abbie Main, Mrs. Edwin R. Lewis, Candace Ammons, Mrs. George Lanphere.

Mrs. Clawson having served four years as president, was succeeded in 1888 by Mrs. Albert L. Chester.

In 1890 when Miss Martha B. Saunders was at the head of the society, the semi-centennial was observed and Mrs. Susan Langworthy Green who had served at one time as secretary, read a paper entitled, "History

of the Ladies' Aid Society." At that time there were seven of the charter members of 1845 living: Mrs. Benjamin W. Bentley, Mrs. Jonathan Maxson, Mrs. Frances Frazier, Mrs. George B. Utter, Mrs. Christopher Stillman, Mrs. Annaria Maxson, and Miss Martha Maxson.

At the annual meeting in 1893 Mrs. J. A. Brown was elected president, the secretary reports the year 1894 as one of the most successful socially and financially, in spite of the fact that extreme business depression was general throughout the country.

Mrs. O. U. Whitford was president through 1895 and '96; the next to fill the place was Mrs. Orson C. Rogers; she was followed by Mrs. A. H. Langworthy, who served through 1898 and '99. In the latter year a one thousand dollar scholarship in Alfred University was taken out.

In a paper giving an account of the work of the society written by the late Mrs. A. N. Crandall in 1901 she states that from 1900 to 1910 over four thousand dollars had been raised and expended.

During the nineties the society lost by death several members who had given much in service and encouragement—Mrs. Abbie G. Champlin, Mrs. George S. Greenman, Mrs. Calvert B. Cottrell, Miss Clara Chapman, Mrs. Harlan P. Hakes, and Miss Martha B. Saunders.

Since the beginning of the twentieth century, those of our numbers who have served as president of our society are: Mrs. Charles H. Stanton, Mrs. Joseph H. Whipple, Mrs. Orson C. Rogers, Mrs. Albert N. Crandall, Mrs. Abert Whitford, Mrs. Elisha C. Burdick, Miss Amelia Potter, Mrs. William H. Browning, Mrs. William H. Healey and Mrs. Clayton A. Burdick.

In March, 1902, the by-laws were revised and our title was changed from "The Ladies' Aid Society" to "The Woman's Aid Society."

The evening of November 20, 1906, was the occasion of "An Evening of Reminiscences" when Mrs. Mary Noyes Rogers gave a history of the society from its beginning. Special invitations had been sent to elderly members, with the result that sixteen were seated at the table reserved for them. These ladies were the special guests of Mrs. Jonathan Maxson; their combined ages totaled 1215 years, Mrs. Benjamin W. Bentley being the oldest at ninety-seven, with Mrs. Maxson next in age at eighty-

seven. Many letters were read from absent and non-resident members, old memories recalled by those present, and the program most fittingly closed by singing "Blest Be the Tie That Binds."

In the same year a cook book was compiled and published, the recipes being tested ones furnished by local people. The success of this venture was so great that two editions have been issued and sold.

The social side of our meetings has been by no means the least enjoyed, and there have been many delightful entertainments given in these rooms; there is many a reference on our records to occasions when music was furnished by talented women like Mrs. Walter Price, Mrs. A. A. Palmiter, Mrs. C. A. Main and Mrs. Irving Maxson.

There have been Old Folks' concerts, rendered by an enthusiastic chorus, and Washington Birthday teas when really beautiful old costumes have been worn. The writer has a vivid recollection of a musical sketch given by the church choir, called "A Trip to Europe," containing a particularly thrilling song, "O Mr. Captain, Stop the Ship, I Want to Get Out and Walk."

Clever girls have acted amusing little plays, male quartets have rendered close harmony, and to all of us the readings of George H. Utter are a delightful memory.

There have been many receptions given, some to visiting missionaries, some of a farewell nature to departing pastors, others of welcome to incoming ones.

During the past ten years our ranks have been often broken; we have lost some of our most efficient and faithful members. The list includes: Mrs. Charles B. Barker, Mrs. C. Clarence Maxson, Mrs. Walter Price, Mrs. Louise Livingstone, Mrs. George N. Burdick, Mrs. O. U. Whitford, Mrs. James Aldrich, Mrs. Catherine Randall, Mrs. Abbie Hickox, Mrs. Frances Warren, Mrs. Ira B. Crandall, Mrs. Isaac Burdick, Mrs. E. Clarke Saunders, Mrs. E. W. Macomber, Mrs. Carey A. Main, Mrs. Sanford P. Stillman, Mrs. Dwight Stillman, Mrs. Eliza Stillman, Mrs. Ellen Lewis, Mrs. William A. Burk, Mrs. J. Irving Maxson, and Mrs. Herbert A. Babcock.

During the winter of 1918-1919 the society gave their attention to Red Cross work making hospital garments, and giving twenty-five dollars for hospital linen.

Our membership list contains ninety-seven names, and the average sum of money

which we raise is five hundred dollars, the greater part of which goes toward denominational work, both at home and abroad. The past year our expenditures have been much larger as we have provided carpets for the church parlors and church aisles at a cost of over six hundred dollars.

I feel that a history of this society should include a mention of the different bands of young people which have been active in the church at different times, and which have been more or less auxiliary to the older society. In the early forties there is a reference to a "Juvenile Society" but no clue to its membership. In the secretary's annual report for 1882 she refers to a report having been handed in by Miss Florence Burk, secretary of the "Band of Little Helpers," who had a membership of sixteen.

Some time in 1890 a group of young school girls ranging in age from twelve to eighteen, formed a group called "The Mizpah Circle." Miss Angenette Cottrell organized this circle and was its president.

The girls held regular meetings, some times at the church, some times at Miss Cottrell's home. They had sewing lessons, often served little afternoon teas with occasionally a more ambitious evening affair from which a sum of money would be realized which would be given for some charitable purpose. With the death of its lovely leader the Mizpah Circle lacked courage to go on, and it too passed out of existence.

In October, 1915, the present S. D. B. Society was formed with Miss Elizabeth Hiscox as president. It has been a live organization from its beginning and has assisted the older society in innumerable ways.

It is not always that a society lives to see its third generation carrying on its work which it has begun as is the case with ours. Daughters and granddaughters are still holding up the hands of its founders.

It is a privilege to pay a tribute of remembrance to these pioneers of 1845; they were New England women with a New England heritage of courage and thrift and common sense; those who read between the lines of these records find them strengthened by faith, inspired by hope, and sweetened by love.

Christian penitence is something more than a thought or an emotion or a tear; it is action.—*William Adams.*

MISSIONS

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

THE ASSOCIATIONS

The June associations are past for the year 1925, and they were all good meetings. To start with, the attendance, though not large at any of them, was up to the average for these years. The programs were well and carefully arranged and well carried out.

There is satisfaction in being able to note that the work committed to the Missionary Board was given a large place in all the associations, and more than ordinary interest was manifested. This was strikingly true regarding one phase of the work; namely, evangelism, which was the theme of two of the three associations held this summer and was pushed to the front in many periods other than those given to the Missionary Board. More or less extended accounts of the missionary interests in the various sessions might have been given in this department, but Editor Gardiner's paragraphs covering this ground served every purpose and were far better.

The Tract Society was also given a prominent place on the programs of the associations. That the boards carrying on the two principal branches of the denomination's work should be given places on denominational programs which give time to present and discuss the work committed to them, is needful: this the Program Committees of all the associations recognized.

BEGIN NOW TO BUILD YOUR EVANGELISTIC PROGRAM

While there has not been so much accomplished in the line of evangelism by the churches, associations and Missionary Board during the year that closed last month as might be desired, yet many of our hopes for the year have been realized. A larger number of churches have put forth evangelistic efforts of one kind or another than usual, five of the associations have organized for special evangelistic work in their respective fields, a new interest in evangelism has been created and methods of evan-

gelism have been studied and a very good ingathering has been reported.

Those who have had the work of evangelism most on mind and heart have been thinking all the time beyond the year that has just closed. Their plans and hopes have been that the year past might lay the foundation for a far greater work in the field of evangelism in the years to come. It is evident that a start has been made in this direction, but the work has only begun. We need to work and pray, study and organize till the whole denominational fabric is permeated with the leaven of evangelism. We should look forward to the time when every church among us is aflame with the evangelistic spirit, which is the Spirit of Christ, and when it needs no argumentation to prove that we ourselves or the denomination is evangelistic.

We should now begin as churches, associations, and as a denomination to formulate our plans of evangelism for the coming Conference year. Last year we were, in many instances, too late in getting our plans started to realize the best results. Churches and associational officers and committees should begin now to make their plans. If you are going to want help, Conference will be a good time to see whom you can secure; or if you are going to want advice, Conference will be a good time to talk over your problems with trusted and interested friends.

A SUGGESTED EVANGELISTIC PROGRAM FOR THE ENSUING YEAR

[One of the chief items considered at the recent Conference on Evangelism at Northfield, Mass., was an evangelistic program for the churches. More time was spent on this than on all other subjects. This was not because the men directing the conference think that plans are of more consequence than prayer and endeavor; it was because they believe that the Church should both agonize and organize. Several of the larger denominations had already thought out and adopted their evangelistic programs. These were carefully studied and compared. The one given below was the one approved by the Northfield Conference, and combines the principal items in those that had been adopted by some of the larger denominations. It is given here that it may be suggestive and helpful.—W. L. B.]

REPORT OF THE FINDINGS COMMITTEE APPOINTED BY THE COMMISSION ON EVANGELISM OF THE FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA, AT ITS MEETING HELD IN NORTHFIELD, MASSACHUSETTS, ON JUNE 16-18, AND ADOPTED UNANIMOUSLY.

DEAR BRETHREN:

Your Committee on Findings, after making careful note of all the presentations made by the secretaries or representatives of evangelism in the various denominations affiliated with the council, offer the following as a basis for a common program of evangelistic work for us all:

INTRODUCTION

Evangelism is the foremost work of the Church. All her other activities are of value only to the extent that they aid in making Christians truly Christ-like and in bringing non-Christians to faith in Christ and a sincere confession of him as Savior and Lord.

During the past year there has developed in the communions comprising the Federal Council of the Churches, an increased spirit of unity and a growing uniformity of method in the prosecution of their denominational evangelistic work. It is also notable that the past year has been marked by a great increase in the number of those received into church membership on confession of faith in comparison with the low ebb of the previous year.

We believe that this growing unity and common understanding is, in some measure, responsible for the richer harvests reported by the churches. For these and many other reasons brought out in the conference reports, the Commission on Evangelism is led to believe that the time has arrived for the adoption of a common program and its early presentation by the evangelistic agencies of the denominations to their constituencies. The commission also expresses its strong desire and expectation that all our churches will unite in carrying out the program, adapting it to their several needs, but adhering to its cardinal features.

The outline of the plan as adopted by the commission falls under four heads. First, the denominational plan and the way in which it may be effectively presented to all the churches. Second, the program for the local churches, its preparation, and the enlistment of the church membership in its execution. Third, the outstanding features of a pastoral and parish program. Fourth, interdenominational co-operation with recognized interdenominational community federations or associations.

I. A GENERAL DENOMINATIONAL PLAN

1. The establishment or reinforcement of a commission or Department of Evangelism by each one of the constituent churches, with provision for such support as will make each denominational plan effective.

2. An effort on the part of each denomination to bring all pastors, officers, and people to think and pray and work in terms of the whole Church as Christ sees it.

3. The issuance of a hand-book on Pastoral Evangelism, or other literature which will com-

pletely outline a parish evangelistic program and such concerted effort as will direct the attention of the pastors to this literature and arouse their interest in it.

4. A fellowship of prayer within the denomination and with other communions.

II. PREPARING FOR THE WORK IN THE LOCAL CHURCH

1. There will be personal preparation on the part of the pastor himself.

2. The pastor will draw up a definite evangelistic plan which will fit into the general program of his church and be a vital part of all the work of the year.

3. This plan will be presented to the officers and people with an effort to secure their hearty approval and to enlist them in the work of carrying it forward to success.

III. THE ELEMENTS OF A PASTORAL AND PARISH PLAN

1. A study of the church in order to form a basis upon which to select members for assignment to service.

2. The preparation of a complete constituency or prospective membership list.

3. Special sermons on Evangelism to be given from time to time or in a series in order to inform the people as to the real meaning of evangelistic work and to quicken their spiritual life.

4. The assignment of names from the constituency list to personal workers, with provision for regular reports by them on the work which they have done.

5. A definite evangelistic objective to be placed before every organization in the local church.

6. Special responsibility to be placed by the Church upon the young people for personal evangelistic work to be carried on by their own leaders under the supervision of the pastor.

7. Such instruction of Bible school teachers as will enable them to discover the evangelistic note in their Bible school lessons.

8. The full use of the evangelistic possibilities in catechetical or communicant classes.

9. The conservation of church membership, by educating members in the privileges and responsibilities of church membership and their assignment for such service as each one may be able to render.

10. A period of intensive evangelistic work as a climax to the church year.

IV. INTERDENOMINATIONAL CO-OPERATION

1. The committee recommends that in every community where there is a federation or council of churches, that the denominational agencies of evangelism endeavor to lead their own churches to co-operate in simultaneous programs of evangelism. It is clear that the impression of oneness thus produced will be in itself an element of great value.

2. In communities where a pre-Easter program is agreed upon by all the churches it is recommended that the denominational agencies unite in supporting it. The committee recommends also that in all denominations the churches begin their program of evangelism in the early fall, giving special attention at this period of the year to a

study of the community, with special reference to the unchurched.

3. The conduct of a church rally day, in addition to the usual Bible school rally, preferably on the second week in October.

4. A careful consideration of the possibility for an autumn ingathering.

Signed by the committee,
GEORGE G. MAHY,
Chairman.

ORIGINAL SOLDIERS' MEMORIAL SOCIETY, SHILOH, N. J.

MRS. N. E. DAVIS

On May 30, 1891, the soldiers and soldiers' wives with other patriotic persons met and organized an association for raising funds to erect a monument to the fallen heroes of the Civil War. The plan was to pay small dues each month and to furnish suppers and hold sociables in which to raise a little money. This faithful memorial band toiled on until finally there was money enough to purchase a lot in the cemetery, erect an iron flag pole, and to place the memorial.

On the next Decoration Day what a proud, happy company of workers stood with the G. A. R. around this memorial to see the impressive services with the Stars and Stripes floating over all. Several horse-drawn hacks filled with aged veterans were present, and villagers came, keeping step with the martial music, while groups of children aided the soldiers in placing flowers on the graves.

The memory of the address given on the south porch by Mrs. Perrie Randolph Burdick, pastor of Marlboro Church, will not soon be forgotten. There were patriotic songs full of cheer, and a treat of refreshments on the church lawn for the veterans was cheerfully given by the Memorial Society.

But as the years went by the number of veterans became fewer each year, and no martial music was heard, and oh! how sad to see the ranks of soldiers and workers growing thinner every year as death called them one by one to their reward.

When Decoration Day began to lose the enthusiasm of past years, a few got together and re-organized the society in June, 1912. For six years with the old-time dues we went on until death called away so many of the members, and prices of flowers became so great that our careful treasurer found

the bills greater than the funds, and personal help was sought to meet them. The faithful old treasurer was able by careful economy to hand over a surplus of \$1.65 to the treasurer of the new organization.

The president was a soldier in the Civil War; the vice-president lost a father and a brother; and the secretary's brother had for several months been a prisoner in old Libby Prison.

The first work of the new society was to place a new flag pole where six roads cross in Shiloh, which stood as a sentinel on guard for years. Flag pole raising was a great day in Shiloh. Patriotic people came for miles to hear the addresses.

A committee was appointed to make a list of the soldiers whose post office address was Shiloh, hoping that it might be valuable to the Grand Army in years to come. Unmarked graves of soldiers were located. One grave of a Jersey Blue of the Revolution was added to the number.

Our cemetery contains graves of soldiers of the Revolutionary War, the War of 1812, and the Civil War. The service flag of Shiloh Church for the World War contains eight names, two of which are marked by a gold star.

In place of our members who have departed, other capable friends have united with us to help in the good work.

Our last Memorial Day came on the Sabbath. It was the day in which those recently baptized were received into the church, and a communion day as well. Pastor Loofboro made impressive remarks in a combined service, which made Decoration Day very sacred.

SALEM WANTS YOUR NAMES

Rev. T. L. Gardiner,
Plainfield, N. J.

DEAR DR. GARDINER:

We are having a very slow response from the churches in sending their lists of delegates for Conference. Will you kindly run a notice to that effect in the next RECORDER, as our Entertainment Committee wants the names as soon as possible?

Yours very truly,
EARL W. DAVIS.

As a method of dealing with the problem of the unemployed, why not pass a good stiff law against work?—*Nashville Banner.*

WOMAN'S WORK

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

Thou who hast set thy dwelling fair
With flowers beneath, above with starry lights,
And set thy altars everywhere—
On mountain heights,
In woodland valleys dim with many a dream,
In valleys bright with springs,
And in the curving capes of every stream—
Thou who hast taken to thyself the wings
Of morning, to abide
Upon the secret places of the sea,
And on far islands where the tide
Visits the beauty of untrodden shores,
Waiting for worshipers to come to thee
In thy great out-of-doors!
To thee I turn, to thee I make my prayer,
God of the open air! —Henry van Dyke.

LETTER FROM MISS ANNA WEST

The Woman's Board,
Milton, Wis.

DEAR FRIENDS:

My time for writing to the RECORDER was past two weeks ago; however I hope it is not too late to write about the "event" I was to write of. Others can tell you about the disturbances of the week.

Without doubt some of you received cards announcing the engagement of Eling Waung to David Sung, an announcement that was very pleasing to us all. He is a graduate of our Boys' School and of Shanghai Baptist College, a very splendid young man who has been active in all church work and who has given himself very generously to Daily Vacation Bible School work for several summers.

The evening after the Sabbath, May ninth, a delightful evening was spent in the Davis home. Dr. Palmborg had invited Mr. Sung and his people in to get acquainted with some of Eling's friends from the school and our Mission family. Mr. and Mrs. Davis and Eling sang for us and so pleased Mr. Sung's father that he immediately decided to hire a piano for the next night and ask them to sing again.

The next (Sunday) night was the real announcement party. According to old Chinese custom each family gives a feast and invites in their friends, but the girl

who is betrothed must not be seen that day. She appears to be the only person not interested in the event! This feast was quite contrary to these two customs. Mr. Sung, the father, invited not only his own and his son's friends, but also Dr. Palmborg, Eling, and their friends. A company of about a hundred people was served that evening at the Great Eastern Hotel. During the feast Eling sang and played, Mrs. Davis sang, and a friend of Mr. Sung played the clarinet with Eling at the piano. About half way through the feast Mr. Sung's father called the company to attention and made the announcement of the engagement, introducing Eling to them all. There was much applause as she arose in her place, and then the young man was called for, and he bowed to the crowd and said a few words. Then in spite of the much clapping and worse still the Chinese music going on in the next room, Eling with a great deal of composure took her place at the piano and sang for us again.

Often at a Chinese feast I keep track of the number of courses by taking the watermelon seeds from the nut dish at my place and making four-petaled flowers. However, that night Mr. Crofoot wrote them out for us on my place card. (That was another innovation—a place card at each place.) Would you like to know what we had to eat? Here is the list:

1. Shell fish
2. Shrimps
3. Bamboo, mushroom and meat
4. Crabs
5. Swallows' nest
6. Sharks' fins
7. Chicken
8. Snipe
9. Fowl
10. Shad
11. Abilone
12. Duck and greens
13. Dates and lotus
14. Shrimps and noodles
15. Dumplings
16. Fruit

That sounds like a long menu, doesn't it? But you must remember that one eats only about a spoonful of each dish.

It was a very delicious feast and a delightful party—the best of it being a young couple with a purpose to give themselves to work for Christ. We hope much from them.

Another very enjoyable affair of the last few months was an Alfred dinner which was held when Dr. and Miss Rogers were here. There were ten Alfred graduates and two others who had studied there present to hear the latest reports concerning the college.

With best wishes to all of you, I am
Yours in his service,

ANNA M. WEST.

Shanghai, China, June 7, 1925.

WORKERS' EXCHANGE

Milton, Wis.

REPORT OF SECRETARY OF CIRCLE NUMBER TWO FOR YEAR ENDING JUNE 30, 1925

Number of members fifty-eight; new members three; nonresident five; moved away five; lost by death one.

Twenty-one regular and two special work meetings were held, with an average attendance of nineteen.

Means of earning money have been birthday teas once a month that netted \$65.89, bake sale once a month that netted \$116.88, suppers, annual sale and supper in November and Oro's banquet; also sewing of various kinds, tying comforts and quilting have been done that returned remunerative sums. Total receipts, \$552.25; disbursements, \$523.24; balance, \$29.01.

An interesting China Mission study was conducted. *Ming-Kwong, the City of the Morning Light*, was the study book used. Payments have been made on Onward Movement, college scholarship, etc. A barrel of clothing was sent to Georgetown, S. A.

Our annual picnic will be held some time in July on the college campus, to which the members of the families and friends are invited. It is always a very enjoyable social time.

Sunshine is sent to the sick and shut-ins. Hope to do better work another year.

Respectfully submitted,

MRS. MILES RICE,

Secretary.

July 7, 1925.

REPORT OF SECRETARY OF CIRCLE NUMBER THREE FOR YEAR 1924 AND 1925

Number of meetings held twenty-one; number of members seventy-seven, six nonresident members; number of new members added during the year five.

The circle has helped in church, college,

and denominational work. Has paid \$200 on the Endowment Fund of the college. We have paid \$223.31 on the church Onward Movement budget and \$15 on the Church Endowment Fund. We also gave \$25 to Milton College for a Thanksgiving offering, and sent \$50 to Doctors Palmborg and Crandall, for their personal use. Dishes and silverware for the church, costing \$47.31 have been purchased by the circle.

We have also given \$25 for the new church carpet and have helped purchase a rug and some chairs for the parsonage.

Our circle has worked in two divisions this year, with a chairman for each division.

We have served a birthday tea each month. Have also served several banquets and luncheons, including the alumni luncheon for the college, and served the annual cafeteria supper, as well as luncheons for the Civics Club.

The Flower Committee has sent flowers to those who have been shut in by illness.

MILDRED OAKLEY,
Secretary.

Report of treasurer of Circle No. 3 for year ending July 1, 1925

Receipts

Balance on hand July 1, 1924	\$ 271.06
Received from—	
Dues and gifts	92.60
Suppers and banquets	398.98
Sales	88.00
Birthday teas	77.88
Rent of dishes	13.96
Sale of rags	15.71
Work	2.50
Thankoffering boxes	73.31

Total \$1,034.00

Disbursements

Current expenses	\$ 16.95
Missions	105.00
Educational	225.00
Onward Movement	223.31
Local church work	143.70
Dishes and silver	51.11
Flower Committee	10.00
Dressers for ladies' hall	18.00

Total \$ 793.07
Leaving a balance on hand of \$ 240.93

MAYME C. CRANDALL,
Treasurer.

Milton, Wis.

Happiness is not a circumstance, nor a set of circumstances; it's only a light, and we may keep it burning if we will.—Myrtle Reed.

WHY NOT BE APOSTOLIC?

APPEALS TO THE ROMAN CATHOLIC, PRESBYTERIAN AND EPISCOPAL CHURCHES—
FOLLOW IN OUR SAVIOR'S
FOOTSTEPS!

AN APPEAL TO ROMAN CATHOLICS

The Roman Catholic Church has had a long and interesting history, extending, it is claimed by their authorities, back to the days of the apostles of our Lord.

We are concerned, not only with the general subject of salvation, but with immersion (baptism) and the seventh day Sabbath as well. The early church observed the Sabbath and practiced immersion. What was good enough for the Church in the apostolic age should be good enough for it now. Being instructed by our Savior and his divinely inspired apostles, we have a right to believe that it was as perfect as an organization of human beings could be.

We are supported by Catholic authorities in our statement that the Apostolic Church followed the same practices as do we. Thus we read in the *Catholic Encyclopedia* concerning the Church of Ethiopia (see Acts 8:26-39) that

"It is certain that ancient Ethiopia was evangelized in apostolic times by the eunuch of Queen Candace, baptized by Philip, the deacon."

The *Catholic Encyclopedia* also states that this ancient church of Ethiopia has preserved the faith once delivered to the saints even down to the present time:

"Moreover, they still retain in full force various practices of the primitive church which have long since fallen into desuetude elsewhere; e. g., abstinence from flesh and blood of animals which have been strangled; baptism by immersion; resting from work on the Sabbath, and the celebration of the Agape. . . . Even in the nineteenth century, they rest on the Sabbath."

Yes, and in the twentieth century as well.

Rev. Dr. Samuel Mercer, dean of Gambier Theological Seminary (Episcopal), of Ohio, U. S. A., and author of books on Ethiopia, published by Oxford University press, made a trip to Ethiopia, bearing letters from his grace, the Archbishop of Canterbury and other leading men in Church and State. He informed the editor that the ancient Sabbath (i. e., from sunset Friday until sunset Saturday) is strictly observed

in Ethiopia's capital, Adis Abeba. Not even a train comes in upon that day.

In view of the above admissions, it seems to us that the Roman Catholic Church would show itself to be far more apostolic if it did what it admits the apostles did. Let the Roman Catholic Church sanctify the Sabbath and discard sprinkling or pouring, and adopt a valid baptism.

The Sabbath-keeping church of Ethiopia, with its millions of communicants, appears to us to be the most ancient church in Christendom now extant. The Church at Rome was not in existence at the time the *Catholic Encyclopedia* admits the Church of Ethiopia was established. Then, too, Irenaeus, bishop of Lyons, France, in the second century, and Eusebius, bishop of Caesarea, and chaplain of Constantine the Great (fourth century), both unite in asserting the institution of Christianity in Ethiopia during the apostolic days. (See McClintock and Strong's *Enc. Bib., Theo. and Eccles. Literature*, Methodist Book Room, 150 Fifth Avenue, New York, U. S. A.).

So the oldest church is a Sabbath-keeping Baptist institution.

While this paper makes no plea for the Ten Commandments, in their Jewish form, but rests the primary obligation to observe the Sabbath upon Genesis 2:2, 3, it is nevertheless interesting to note that *Our Sunday Visitor*, the well-known American Roman Catholic publication, in its issue of May 17, 1925, has this to say:

"While the old law itself whose purpose was to prepare the way for the Redeemer through the descendants of Abraham, and the house of David, naturally came to an end with the advent of the Redeemer, everything associated with it was not to end. Christ himself declared that he came not to destroy but to fulfill this old law. The Ten Commandments which God gave to Moses are as binding today as ever. The truths of revelation, which must be eternal, must be as true in the new law as in the old."

Coupled with the statements appearing in the *Catholic Encyclopedia* there appears to be no scriptural way out for Catholics save by the path of Sabbath observance and valid baptism.

WILL THE CHURCH OF SCOTLAND RETURN TO APOSTOLIC PRACTICE?

Christianity was introduced into Scotland

at a very early date. With Christianity came the Sabbath of Christ.

Professor Moffat, now, we understand, occupying a chair in one of the leading Scottish universities, while professor of Church History at Princeton University, U. S. A., stated in his *Church in Scotland*, at p. 128:

"Christianity was still taught in Scotland by the church of which Columba had planted the seeds in Iona, for the Culdees had substantially maintained the succession."

History informs us that St. Columba, who had established a Sabbath-keeping community off the west coast of Scotland, on the island of Iona, distinctly named "Saturday" as the Sabbath of Jehovah, the seventh day of all scripture time, speaking of this day, just before his death in A. D., 595, with the greatest of reverence.

It is not surprising, then, to find the churches instituted by Columba Sabbath-keeping churches.

And so it continued for a period of five hundred years, until the arrival of Margaret, the bride of Malcolm II. Margaret was a Saxon Roman Catholic princess and regarded this practice with anything but favor. Dr. Moffat, at p. 140 of his *Church in Scotland* has this to say concerning the Sabbatarian habits of the early churches of Ireland and Scotland:

"It seems to have been customary in the Celtic churches of early times, in Ireland as well as in Scotland, to keep Saturday, the Jewish Sabbath, as a day of rest from labor. They observed the commandment literally upon the seventh day of the week."

And this professor is a Presbyterian, or a member of the Scottish Kirk!

Malcolm III reigned from 1069 to 1093. His bride was shocked at the commercialized Sunday, and not knowing that this was in harmony with apostolic practice (see quotation from *Catholic Encyclopedia* elsewhere in this issue) desired to bring Scotland into harmony with the rest of Europe in the sanctification of the pagan and (adopted) papal Sunday. Dr. Skene, in *Celtic Scotland*, vol. 2, pp. 348, 349, in speaking of the controversy which arose, asserts:

"Her next point of complaint against them was that they did not reverence the Lord's Day, but that they held Saturday to be the Sabbath."

So for over one thousand years following the passion of our Lord, Scotland was loyal

to the Sabbath of Jehovah. Another John Knox is needed to bring her back to the practice of Jesus and the early church!

Those who wish to pursue this study further will be sent a two thousand word article by the editor of *The British Empire Seventh Day Baptist*, Elder Robert Bruce St. Clair, entitled "Scotland, the Sabbath, and Seventh Day Baptists." Price: 3d., or 6 cts., post free. Address this office, Lock Box 5, Windsor, Canada.

IS THE CHURCH OF ENGLAND IN THE APOSTOLIC SUCCESSION?

Volumes have been written to prove the Church of England (the U. S. A. "Protestant Episcopal") of apostolic succession. Wide differences of opinion exist. The church does not appear to be in accord with its own ritual and hymnal.

The Common Prayer and Hymns Ancient and Modern, printed by Eyre and Spottiswoode, printers to the King's Most Excellent Majesty, London, Eng., and published jointly by The Musson Book Co., London and Toronto, and William Clowes and Sons, Ltd., London, have in "The Order of the Administration of the Holy Communion," pp. 198, 199, prayer section, the following:

"Then shall the priest, turning to the people, rehearse distinctly all the Ten Commandments; and the people still kneeling shall after every commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth:

"Minister: Remember that thou keep holy the Sabbath day. Six days shall thou labor, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day and hallowed it.

"People: Lord, have mercy upon us, and incline our hearts to keep this law."

After the tenth commandment is read, the people say:

"Lord, have mercy upon us, and write all these laws in our hearts, we beseech thee."

If these people pray intelligently, repent sincerely, and purpose to live in harmony

with God's will, they must be a Sabbath-keeping people.

But in order that they may be without excuse, and that the day of the Sabbath be clearly indicated, the authors, at p. 22 of the hymnal division, have published this:

SATURDAY

"And on the seventh day God ended his work which he had made.

SIX days of labor now are past;
Thou rested, *Holy God*;
And of thy finish'd work hast said
That all is very good."

The hymn also informs us that the "seventh day is bless'd, Hallowed for rest Divine."

How can any Anglican, having regard to his prayers and sacred hymn, be other than a Seventh Day Sabbatarian? Otherwise, his prayers are unanswered, his hymn on this subject rendered vain.

To be apostolic, and to be true to its own ritual, the English Church must be Sabbatarian, and Seventh Day Sabbatarian at that. Is it?

HOME NEWS

LITTLE PRAIRIE, ARK.—The usual interest in all the activities of the church is shown by every one that started in with us at the beginning of the year.

Two of our oldest members, Brother Searcy and wife, have been detained at home for several weeks by sickness, but their interest in the work has not in the least abated.

Two of our families, living several miles from church, found it very inconvenient to reach the church in time for services after dinner, so we adopted the plan of bringing dinner and having the Junior work at eleven o'clock. This has proved very satisfactory as all are on the ground rested and in good trim for the afternoon service.

One Sabbath, not long ago, during the noon hour, an auto load of the members drove to Brother Searcy's and engaged with them in a service of song and prayer. The songs we sang were: "The Rose of Sharon," "It Pays to Serve Jesus," and "Still Sweeter Every Day." It was a very touching service.

Rev. R. J. Severance paid us his farewell visit the last of May. His sermons were heart searching as usual, and listened to by large audiences.

It was previously announced that at the last meeting a collection would be taken. This was the first public collection taken since we came onto the field, and amounted to fifteen dollars.

One of our first day neighbors asked us how we raised our money. Said he, "You hold no ice cream socials nor give any pie suppers as the other churches do; I'd like to know how you get your money."

We gladly told him we raised our funds by the tithing system. Our church raised its full quota to the Onward Movement, one hundred fifty dollars, small to be sure, by tithing excepting twenty dollars furnished by the Ladies' Aid society.

Through the kindness and interest of the Sabbath School Board Rev. L. O. Greene, of North Loup, Neb., spent two days here on his way to Fouke. He gave us three most excellent sermons, helpful and inspiring—large audiences at every session. Many of the first day people as they shook hands with Brother Greene expressed their appreciation of his sermons. We are very grateful to the board for sending Mr. Greene this way.

Just now we are making large plans to send several representatives to the Southwestern Association, which meets at Gentry, Ark., this year, September 10-13.

We have had, so far, a very dry, hot summer. Gardens are greatly damaged, but we are hoping for better times.

Remember Little Prairie when you pray.
C. C. VAN HORN.

The influence of the soul upon the body is increasingly manifest in human experience. When Christ takes possession of the one, he helps the other. We are to follow his own method of helping the body first so far as we have opportunity, but like him, in striving ever for the healing and the health of the spirit. There are men who might be open followers of Christ if we could but get their attention through the thick veil of suffering. But there are others—and they are many more—who need to believe and obey in order to learn to be well. Some should be sent to the hospital to open their minds to the possibility of faith. But more would be held back from the hospital if they could but take Christ at his word, forsaking sin and putting off all worry.—*A. E. Dunning.*

YOUNG PEOPLE'S WORK

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

THE GAME OF LIFE

Christian Endeavor Topic for Sabbath Day,
August 15, 1925

DAILY READINGS

Sunday—Play hard (Eccl. 9: 10)
Monday—Play fair (Exod. 23: 1-9)
Tuesday—Be generous (1 Cor. 13: 1-8)
Wednesday—Keep smiling (Phil. 4: 4-9)
Thursday—Be a good loser (Prov. 24: 17-20, 29)
Friday—Jesus' rules (Matt. 5: 1-12)
Sabbath Day—Topic: Rules for the game of Life (2 Tim. 2: 5, 15; 1 Cor. 9: 24-27; 1 Pet. 2: 11-17)

MYRA W. THORNGATE

Life is often compared to a baseball game—maybe because, being the national game, we know and love it. Our hopes, our ambitions are batted back and forth by forces which resemble bats. Some times by super-human efforts we reach home or third when conditions have been such as to push us ahead. At our head we have the Great Umpire who watches over us and calls our errors and scores.

It is a wonderful thing to get into life and play it as we would a game. Life is so wonderful it is inspirational to get into it and *live* it, *work* at our job, and *keep* our religious vows with the enthusiasm we felt when our college football team won over their rival last year, and when we have defeated our opponent in a hard set of tennis.

Play hard—get into the game to win. Put forth every effort to make a life worth while. No one wants "a white livered" easy companion. Such a person would not last two minutes in a game of baseball—how about the greatest game of all!

Play fair. It is surprising how many little things can slip by when the umpire is not looking, a second base untouched, for instance, or, in our civic life, a trifling speed law broken. Is it worth it to yourself, and to the ones who are looking up to you?

Be generous. Do you know that one of the most essential qualities in the great game of life is generosity? Be generous with your praise, with your happiness, with your zeal. Jesus, our Master, was generous. Be

generous as is the good sport whom we love on the field.

Keep smiling. At one time matters were very tense in one of our high school football games. It seemed that the other fellows were bound to give a nasty kick or a bump on the slightest provocation. One bystander said, "I'll wager there will be a scrap at the scrimmage." When the boys untangled themselves, the best player, who had been at the bottom of the pile, came up smiling. "Keep in touch with Jesus, he will keep you sweet"—and smiling. A smile goes a long way in going over the hardest distances between bases in life's game.

Be a good loser. Things will not always come our way. We fail to reach third and put out at second. We have done our best but have failed. Don't crab. No one likes a crabber. Many a game is played and lost, but the greatest game of all is mastery over self—when you can retire to the side lines saying, "It is all right." This is the greatest of victories if you can face it squarely.

Jesus is Our Umpire. He rules our lives—he knows the good, bad and indifferent games that we play. Let us turn ourselves to him—he holds, he will rule our lives.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Second Timothy, 2: 15.

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." First Corinthians 9: 24, 25.

"Honor all men. Love the brotherhood. Fear God." First Peter 2: 17.
North Loup, Neb.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

How should we play the game of life? Three rules are suggested by the topics for daily readings this week.

1. Play fair. In the game of life we constantly come in contact with people. How do we treat them? Are we honest and square with them? We should apply the golden rule, and treat them as we would be treated. We must play fair with people if we wish their friendship.

2. Be generous. This does not mean to

be simply free-hearted with people, but be kind to them. Whenever we see an opportunity to help some one, let us use it. Be generous with kind deeds, for we do not know how much good they will do.

3. Keep smiling. The value of the friendly smile can not be overestimated. It has cheered many a soul, and has made life brighter for many who are troubled with heavy cares and burdens.

Let us try to follow these rules in our daily lives.

INTERMEDIATE CHRISTIAN ENDEAVOR

S. DUANE OGDEN

Intermediate Christian Endeavor Superintendent

Topic for Sabbath Day, August 15, 1925

WHAT DOES NATURE TELL US OF GOD? PS.
8: 1-9

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUNSHINE-LIVES

The air is full of a witchery, silent, unfelt and unseen;

Yet it touches the black pine woods, and they flash to a riot of green;

It breathes on the diffident birches, and lo! they are dancing in white,

And it paints on the slopes of the barren fields a picture of delight.

I do not know what the magic is, but I think I have seen the same

In a quiet life, a transparent life, and the world knows not her name;

But, herself unnoted, a touch, a breath, where the sad and sullen were,

And the dark is light, and the gloom is bright, at the very thought of her.

I do not know what the magic is that dwells in her quickening face,

No book have I to the witchery that wraps her around with grace;

But this I know, be it mirth or woe, where her blessed feet have trod,

There widens out in the hearts of men the beautiful peace of God.

—“Sunshine” by Amos R. Wells.

VOCATIONAL SERVICE

MRS. FRANCES FERRILL BABCOCK

(Semi-annual Meeting of Michigan and Ohio Churches, at Jackson Center, O.)

We can not all be ministers of the gospel, but there is a place and work for each of us as laymen. We know it is honorable to have a vocation for we are told that Christ

was a carpenter, Paul a tent maker, Peter a fisherman, Matthew a tax-gatherer, and so on. Our abilities differ, it is true, but with whatever ability we have, we should do the best we can, as the servants, who, given the ten and five talents, used them, thereby gaining more; not as the one with one talent who hid it, for then what ability we have will gradually decrease and our life will be useless.

Some may ask, How can we apply our different vocations in church work. If one is a musician, there are innumerable ways,—the church needs a choir director, organist, and singers; the Sabbath school, an organist and chorister; this is also true of Christian Endeavor, prayer meetings, etc. If one is a teacher, there are classes in Sabbath school to be taught, where real teachers are needed, and also the Junior and Intermediate societies which need leaders. If one is an artist, posters and invitations are always useful for Christian Endeavor services, socials, etc.

One could go on and find service which could be rendered for Christ and the Church from nearly every vocation.

Christian Endeavor is the training school of the Church. Here talents are developed which would otherwise probably remain latent, but which are valuable to Christ, the Church, and our fellow men, when developed.

One should be careful in the choice of a vocation, seeing that it is best adapted to himself, as greater service can be rendered to mankind if one is adapted to his vocation; and in serving mankind we are doing Christ's will. Let each of us give of our best service for Christ and the Church.

Battle Creek, Mich.

THE PERIL OF USELESSNESS IN THE WORLD

DOROTHY LARKIN

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

For a scripture lesson for this topic, I thought that I could find none so good as the parable of the seed on the different kinds of ground. Luke 8: 11-15. “The seed is the Word of God.” (Even Christ in this parable gave his text first, before he proceeded with his story.) “Those by the wayside are they that hear; then cometh the

devil and taketh away the Word out of their hearts, lest they should believe and be saved. They on the rock are they, which when they hear, receive the Word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on good ground are they, which in an honest and good heart, having heard the Word, keep it and bring forth fruit with patience.”

This is the story of uselessness and usefulness, as it is told by Luke,—Luke, the practical and farseeing man. He realized that there was a relationship between permanence and usefulness as manifested by the fruit brought forth by the seed sown on the good ground. Also there is no permanence unless it serves the people. Therein lies the peril of negative uselessness for it is not so much what we do as it is that which we do not do. Cruelty and hatred are examples of uselessness. The man with the one talent was useless, because he did nothing to develop it. Men do not light a candle and put it under a bushel, but on a candle stick that they who enter may see the light. The fig tree which beareth no fruit is useless; so is the apple tree or the flower, and so is the human life which is of no service. Are we so useless that we would use the sacred courts, or ill means of gaining profit illegally? Are we so useless that we, like the Levites, are hurrying to be on time at the sacrifices for fear our unexcusable sins will not be forgiven? Or do we seek the highest honors for the sake of honor only? Jesus said, “Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.”

“Ye are the salt of the earth but if the salt hath lost its savour, wherewith shall it be salted?” Huxley said, “The sense of uselessness is the severest shock any organism can sustain.”

After all, the world is not such a large place, for it consists of the same individuals of whom we have heard this afternoon. We have heard of the perils of uselessness in Christian Endeavor, in everyday life, and in society. As far as the peril, uselessness, in the world is concerned, I do not know

what more can be said. Nevertheless we might consider the perils of uselessness in groups of societies. Again I say that the peril lies more in what is not done for humanity's sake, than in what is done. In the international problems of the world, not much is done. People are too selfish, too greedy, to do that which should be done. It is likewise true in the economic and industrial world. It is true in the social world, for there a more deadly uselessness creeps in, the uselessness of movies, of dance, of drink, of smoking, of gambling. The indulgence of any of these and of others similarly harmful, is a confession of failure. Shailer Matthews has said, “Few persons are strong enough to live earnestly, in the midst of frivolous associations.” We must train the youth in the true values of life, and they will perceive that which is valuable in other lives.

The Christian religion,—its thoughtful, practical expression is the only solvent of these problems. To pour out into the world a multitude of people who have caught the sacrificial spirit of the Master, and who in his faith and purpose give themselves to the service of mankind,—that alone is the sustaining glory and hope of the Christian gospel. Again Jesus said, “Ye are the light of the world, a city that is set on a hill can not be hid.” So it is with a life that is free from uselessness and its perils.

You will recall the story of Saul, and how he fell upon his sword, his means of power and honor, in order that he would not be killed by the Philistines. This tragedy of Saul's parallels the lives of many youth today, whose lives have become what they are because the very instruments of their opportunity have been turned into implements of self-destruction. In every case it is a fight for character and the developing of that personality which is desirable in every Christian person. In order to overcome uselessness, to gain character, to be useful, we must have self-control, self-respect, patience, simplicity, all intermingled with the power of the Spirit of Jesus. For now we see, even as Jesus taught, that everything in the world is inter-related, and that wholeness of life or fullness of life must come as each individual stretches his responsibility to include world relationships.

Chicago, Ill.

PROGRAM FOR THE YOUNG PEOPLE'S HOUR AT THE CENTRAL ASSOCIATION AT DE RUYTER, N. Y.

SERVICE THROUGH HYMNS

Scripture Lesson, Matt. 28: 16-20; Psalm 100.
 Prayer, S. Duane Ogden
 Pageant, "Sir Galahad," Verona young people.
 The Baby's Lullaby, Miss Alberta Simpson, a Brookfield Junior
 Paper on the hymn, "Call for Workers," Miss Caroline Randolph, DeRuyter
 Hymn sung as duet
 Paper, "How Juniors May Serve Their Master," Miss Alberta Simpson
 "Young People's Rally Song," by all
 Song, Verona trio, Mrs. Iva Davis, Miss Ruby Davis, Miss Sylvia Babcock.
 Stories of hymns, Rev. Loyal F. Hurley

He very effectingly told us of "Hold the Fort for I am Coming," and "Jesus, I My Cross Have Taken," having the congregation sing the songs. This program was followed by a good sermon by S. Duane Ogden.
 FUCIA F. RANDOLPH.

A NEW INTERMEDIATE SOCIETY AT BROOKFIELD

Pastor William M. Simpson reports the organization of an Intermediate society of eight members. The officers are: Alonzo Brooks, president; Dana Worden, secretary; Lorena Touissant, treasurer; Dorothy Worden, Prayer Meeting Committee; Kenneth Camenga, Social Committee. They have begun a study of Rev. George B. Shaw's tract, *Seventh Day Baptist Fundamentals*. We are very glad to welcome the new society.
 R. C. B.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, July 12, 1925, at two o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Clarence W. Spicer, Alexander W. Vars, Willard D. Burdick, Asa F. Randolph, Frank J. Hubbard, William M. Stillman, Theodore L. Gardiner, Esle F. Randolph, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Frank A. Langworthy, Ahva J. C. Bond, George R. Crandall, Otis B. Whitford, Arthur L.

Titsworth, and Business Manager L. Harrison North.

Visitors: Rev. T. J. Van Horn, Mrs. Willard D. Burdick, Mrs. Ahva J. C. Bond. Prayer was offered by Rev. Theodore L. Gardiner, D. D.

Minutes of last meeting were read.

The following report was received:

CORRESPONDING SECRETARY'S REPORT

Your corresponding secretary would report that the work of the American Sabbath Tract Society was presented at the sessions of the associations held in June, as follows:

At the Eastern Association Rev. H. R. Crandall spoke on the subject, "Value of Sabbath Keeping"; Business Manager, L. H. North, "Our Publishing House"; Rev. A. J. C. Bond, "Challenging Our Youth."

At the Central and the Western Associations Rev. T. L. Gardiner and the corresponding secretary spoke about the SABBATH RECORDER, publishing house matters, and the general work of the Tract Society.

Two communications have been received since the April meeting of the Tract Board that required more definite answers than I could give. The first I submitted to the individual members of the board. This was from the Congregational Publishing Society concerning Mr. Pat Beard's reciprocal plan for the wider promotion of the publications of the various denominational publishing houses, and proposing the co-operation of the Congregational and Seventh Day Baptist publishing houses "in promoting and selling those titles which would fit in aptly with our respective programs of religious education and doctrinal views."

Copies of this letter were sent to the members of the Tract Board, together with a request for their opinions of the proposition. Following this an explanatory letter was sent to the Congregational Publishing Society.

The second communication, from Rev. Henry N. Jordan, was submitted to the officers of the Tract Board, and was answered by the corresponding secretary.

At the April meeting of the Tract Board I reported on the proposition to print a children's paper, submitted to the churches, and that twenty-three churches had responded. Two more have responded favorably, but the referendum indicates that the churches are not ready to support a children's paper at present.

A request has been received from Pastor Wm. M. Simpson for blank "Certificates of Baptism." I asked a group of ministers at the Central Association their opinions about our issuing "Certificates of Baptism," and they commented favorably on the proposal that we print them, and that they be generally used in the denomination.

Pastor W. D. Tickner sends me this card to present for your inspection, with the statement that he would be pleased to have it added to our list of Sabbath publications.

Rev. Edwin Shaw, secretary of the Commis-

sion, sends a copy of the action of the General Conference relating to the sending of typewritten or printed copies of the reports of the work of the various boards and societies to the pre-Conference meeting of the Commission.

A letter from W. Lancelot Holland, Sussex, Eng., has in it suggestions of interest concerning our literature.

Many other interesting letters have been received from persons in this and other countries since I last reported.

Respectfully submitted,
 WILLARD D. BURDICK.

July 12, 1925.

Report accepted.

By vote, the request of Pastor William M. Simpson for blank "Certificates of Baptism" was referred to the Commission.

By vote, the card from Pastor W. D. Tickner was referred to the Committee on Revision of Literature.

Leader in Sabbath Promotion, Ahva J. C. Bond, reported on the Teen-age Conferences at Verona, N. Y., and New Market, N. J., see SABBATH RECORDER of July 20, 1925.

Bills presented by Leader Bond were ordered paid.

His request for copies of book to be distributed was granted.

The report of the Supervising Committee of the Publishing House was presented and approved, and privilege of revising if necessary was granted.

By vote, the size of the new edition of Dr. Arthur E. Main's *Bible Studies* was referred to the Committee on Distribution of Literature.

The Committee on Program for Tract Society day at Conference presented their report which was adopted. The treasurer presented his report for the fourth quarter and the report for the year ending June 30, 1925; both being duly audited, were adopted.

The report of the Budget Committee for the ensuing year was presented and adopted as follows, with power to make any revisions that may be necessary:

AMERICAN SABBATH TRACT SOCIETY BUDGET, 1925-6

Sabbath Reform Work:
 Holland, *De Booschapper*,
 Rev. G. Velthuysen\$600.00
 Mill Yard Church, London,
 Mrs. T. W. Richardson 100.00
 British Guiana, *The Gospel Herald*, Rev. T. L. M. Spencer 100.00
 Pacific Coast Association, tra-

Traveling expenses, Rev. George W. Hills	50.00
Committee on Revision of Literature	300.00
Special Sabbath Reform Work, Rev. A. J. C. Bond:	
Salary	\$600.00
Expenses	300.00
	900.00
Advertising	100.00
Jamaica, B. W. I., H. Louie Mignott, printing	75.00
	<u>\$ 2,225.00</u>
Appropriations for Publications (in excess of income):	
SABBATH RECORDER	\$7,050.00
Helping Hand	275.00
Junior Graded Lessons	200.00
Sabbath Lessons	300.00
Tracts and general printing..	1,500.00
Outside publications	100.00
	<u>9,425.00</u>
Interest on equipment notes..	\$ 690.00
Principal account equipment notes	1,000.00
	<u>1,690.00</u>
Miscellaneous:	
Traveling expenses of representatives to Conference and associations	\$ 400.00
President's expenses	200.00
Legal expenses, treasurer's expenses, etc.	200.00
Secretary:	
Salary	\$600.00
Expenses	300.00
	<u>900.00</u>
Denominational Files Committee	250.00
Life Annuity payments	1,100.00
Denominational building, balance unpaid on old building	500.00
Incidental items, insurance, taxes, etc., on property bequeathed to society	400.00
	<u>3,950.00</u>
	<u>\$17,290.00</u>
<i>Sources of Income</i>	
Income from Permanent Funds, Memorial Board	\$4,000.00
Income from Permanent Funds, treasurer	3,700.00
Collections, General Conference, associations, etc.	200.00
Woman's Executive Board	900.00
Onward Movement	7,300.00
Interest on equipment notes ..	690.00
Special Sabbath Reform Work contribution	500.00
	<u>\$17,290.00</u>
The Annual Report of Business Manager L. Harrison North was presented and	

adopted and will be embodied in the annual statement to Conference.

By vote, the question of the payment for SABBATH RECORDERS by our missionaries was referred to a committee consisting of Jesse G. Burdick, Willard D. Burdick, Corliss F. Randolph, and L. Harrison North.

The annual report of Corresponding Secretary Willard D. Burdick was presented and adopted, with privilege to amend, and will be embodied in the annual statement to Conference.

President Corliss F. Randolph very earnestly set before us our future tasks, which met the most hearty approval of the board.

The preparation of the Calendar for 1926 was by vote referred to the same committee as last year.

Voted to have the annual reports printed as usual for distribution at Conference.

By vote, the recording secretary was requested to send a letter of sympathy and good wishes to Professor William C. Whitford from the board, in view of his present serious illness.

Voted, that when we adjourn it be to meet the first Sunday in August at the regular time and place, and monthly thereafter. Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Next board meeting August 2, 1925.

SAFETY FIRST PROPOSITION

"If you get a record either as a bootlegger or for being drunk, you remove yourself from the Reo Motor Car payroll.

"To those who remember the old days when Saturday night was a carousal, and when blue Monday was blue indeed, and noted the changed condition of factory men who came to work Monday morning as clear eyed and steady nerved as any other day, this warning would seem unnecessary, for the present factory man is not in the drinking class. But there are exceptions, and to those exceptions this warning is given. As a *Safety First proposition*, if you insist on placing yourself in this *criminal* class, you remove yourself from the Reo Company payroll."—*The Reo Motor Car Company of Michigan, in a recent number of its house organ.*

OMISSION FROM YEAR BOOK CORRECTED

The following statistical matter by mistake was omitted from the *Year Book*; and, at the request of Rev. R. B. St. Clair, is published in the SABBATH RECORDER.

CORLISS F. RANDOLPH.

THE JAMAICA ASSOCIATION OF SEVENTH DAY BAPTISTS

President—Eld. H. Louie Mignott, 12 Hitchen St., Allman Town, Kingston, Jamaica, B. W. I.
Secretary—Mrs. Julia Small, 12 Hitchen St., Allman Town, Kingston, Jamaica, B. W. I.

Missionary Evangelists

H. EDWIN SAMMS—Longwood Penn, Santa Cruz, Jamaica.
CHARLES E. SMIKLE—Four Paths, Wood Hall P. O., Jamaica.
C. M. FLYNN—Ballimonay, Pedro P. O., Jamaica.
L. A. DALHOUSE—Glengoffe P. O., Jamaica.

Leaders

Clerks

Santa Cruz—	Evang. H. E. Samms	Mrs. E. B. Samms
Post Road—	Evang. C. E. Smikle	Mrs. Emily Smikle
Kingston—	Eld. H. Louie Mignott	Stephen Gray
Bath—		A. Stuart
Pear Tree River—		Rupercia McGregor
Font Hill—		Charles Webb
Watersford—		Martyn Hamilton
Bog Walk—		Robert Dunbar
Above Rocks—		Mrs. Susan Byndloss
Race Course—		Mrs. R. B. Mignott
Bull Bay—		
Glengoffe—		
	Evang. L. A. Dalhouse	Adrian Gray
Ballimonay—		
	Evang. C. M. Flynn	Miss Lylda Flynn
Bower Wood—		J. G. Davis

Companies

Duckenfield, Rocky Point, Middlesex and Morant Bay.

SOUTHWESTERN ASSOCIATION

The Southwestern Association will be held at Gentry, Ark., September 10-13, 1925. Program later.

C. C. VAN HORN,
Corresponding Secretary.

It costs six cents a minute just to keep a motor truck on the streets. The chauffeur's wages, the garage charges, and the overhead make up that sum. Every minute the watch ticks and you see a truck standing still, you know it is costing somebody six cents. That is why the horse is coming back. It doesn't cost anything like six cents a minute to keep a horse truck on the streets.—*Our Dumb Animals.*

CHILDREN'S PAGE

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

FUN FOR THE WHOLE FAMILY

"Just think, dollie dears, we're going tomorrow, and I don't s'pose we'll sleep a wink tonight!" Peggy took some quick, neat stitches in dolly Polly's traveling dress. It was tan with green polka dots, and was quite becoming to Polly, though Peggy's brother Steve always called it the giraffe suit.

"I tell you, I've worked hard mending and packing for you," Peggy told her family of four, who listened politely without squirming or even winking. To be sure, the youngest were in bed and should have been napping and resting for the journey to the country, for they had different sorts of troubles such as doll children are likely to have. So as Peggy sewed away she confided in her oldest, sensiblest child, plain Polly.

"You know you heard Uncle Tom's letter and he said, 'Have the whole family ready, and I'll drive down for you the third,'" Peggy reminded her doll chum. "Mother was so happy," she cried, "for baby Bobby has tired everybody out with his teething. And he's going to get fat and strong with such fine fresh air and milk. And you know, Polly, how we've tried to help mother by not bothering or fussing a speck."

Polly dolly looked very knowing and her smile, that sun and water had not spoiled, beamed still brighter. "If the air and the rest will do so many magicky things for Bobby and mother, why won't it help all you children?" went on Peggy, mending a rip in Angenetta May's posy coat. "Of course Shirley Rose must wear her sunbonnet and some times a veil, 'cause she's peeling dreadfully since that horrid boy tried to drown her. I do want to save a part of her complexion, but that cold cream I put on didn't improve the poor thing. Angenetta May shall sleep outdoors in the playhouse,—we'll have one by the brook, auntie says—and prob'ly that pain in her sawdust will go away."

Polly said nothing out loud, but her bright face was so hopeful that her small mother

was ready to believe the rest in the country might even work wonders for Violet June's missing foot. Why, the dear might even grow a new one during the vacation! Everything seemed to grow so splendidly at Uncle Tom's ranch.

Peggy's mother was getting cross little Bobby to sleep. So she was too busy and tired to hear the call for help that came from below. But Peggy answered immediately.

"Dear me! If Capers doesn't stop getting into scrapes I believe I'll have gray hair!" sighed Peggy, hurrying downstairs and climbing up on a chair to rescue her frisky gray kitten. Capers had climbed the curtain like a flash, but getting down where he belonged was a different thing.

"Me-you! It's so low down!" he yowled to Peggy as she reached out her arms to save him from a nose dive.

"It's lucky for me that you have your own fur suit and don't have to be washed and ironed," said Peggy as she carried him upstairs where she could keep an eye on him. "If you had to wear clothes, Cuddles, you'd be in overalls every day, that's all."

Cuddles licked her hand by way of telling her that he was perfectly satisfied with the pretty suit Mother Nature had sewed on him for good. "It was nice of Stella to offer to take care of Cuddles for me," Peggy told Polly as she folded the last garment and packed it in the doll trunk. "But you know I'd worry every minute, for Cuddles is forever getting into something and needing me to get him out. Besides," she added anxiously, "he's growing so fast he might be a great big cat by the time I'm home. Yes," she nodded hard, "Cuddles must go too." The big yawn was interrupted by mother's call, "Come Peggy! Time for travelers to be asleep. We must rise with the sun tomorrow."

As she unbuttoned Peggy and tucked her in she gave her the sort of hug only mothers know about. "Such a big help you've been this week! And such a happy time you'll have in the country with the butterflies and birds and squirrels!"

Peggy was too sleepy to mention Angenetta May, plain Polly and the rest, so no wonder mother had a surprise next morning.

"Uncle Tom's here and he wants to start right back!" called Peggy's daddy from the front porch. "All aboard, Bobby." Baby

(Continued on page 128)

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

TEACHING MEN AND WOMEN

I heard not long ago that a certain teacher of Latin in high school who, when some one highly commended him for his class room work, said that while he undertook to teach Latin as well as he could it was not his real purpose—that he put his best effort into teaching boys and girls. This remark of his has found lodgment in my mind, and I find myself often thinking about it—just what he must have meant. I suspect that what was most important to him as their teacher was not so much what they should remember of the rules and declensions and conjugations as the influence of close, conscientious study upon their development into manhood and womanhood. I once heard of a young miss who said, upon entering high school, that she intended to take a term or two of Latin—enough so that she could read it readily and understand it well, yet did not care to become able to converse fluently in the language. I am sure that the teacher of whom I have spoken would undertake, while helping her learn the rules of the Latin language, to understand something of its structure and its relation to our own, to get more out of it than mere words—something of the real discipline that reacts upon character.

I used every morning to read a short selection from the Bible at the opening of school, until there came a day when I had to say to the young people that the supreme court of our state had the day before decided that it was unlawful to read the Bible in school; and, as we should be law abiding, I would not read it. I remember that two Catholic young ladies sitting in front of me—good girls they were—smiled their approval. I was indeed sorry because such decisions had been rendered, yet resolved that, whether I read the Bible or not, those girls and all the rest should not be without Bible teaching. And in this way or that I undertook to get from the most of the subjects in our course of study some practical Christian ethics; and these were often strengthened by Bible quotations. To all

this our Catholic girls never objected, though the Bible was not formally to be read. I am not sure but that I liked this way of doing rather better than when I had sometimes read even the Charity Chapter to those who were evidently displeased because it was in the Bible. Charity is indeed a fundamental virtue and should have a broad application. Good moral lessons may come even from geometry. In the demonstration of a theorem no statement may be made that can not be followed by *because*, with the authority of the statement. It is a common sin for even me and you to declare now and then something for which we can not give any good reason or authority. Geometry does not allow this to be done. Also, in solving a hard problem in arithmetic or algebra, one little figure wrong somewhere along the way spoils all our patient work. Is it not likely to be so in life? How often one act ruins a character. We may find practical Christian ethics in mathematics, if we but look beyond the figures on the board.

So, too, we do well to get what is beyond the words or the story of our Sabbath school lessons. Like the teacher of Latin who taught more than Latin—boys and girls—so may we use our lesson text for the development of character; for in so doing we may be teaching the men and women of tomorrow.

LESSON VII.—AUGUST 15, 1925

TEMPERANCE LESSON. Galatians 5: 13-24.

Golden Text.—"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6: 7.

DAILY READINGS

Aug. 9—Walking by the Spirit. Gal. 5: 13-26.

Aug. 10—Drunkenness Forbidden. Eph. 5: 15-21.

Aug. 11—Drunkenness Condemned. Isa. 28: 1-6.

Aug. 12—The Strength and Duty of Youth. Eccl. 11: 9-12: 8.

Aug. 13—Walking in the Light. Rom. 13: 11-14.

Aug. 14—Saved by Grace. Eph. 2: 1-9.

Aug. 15—The Folly of Intemperance. Prov. 23: 29-35.

(For Lesson Notes, see *Helping Hand*)

The mind is not a vessel which calls for filling. It is a pile which simply requires kindling-wood to start the flame of eagerness for original thought and ardor for truth.—*Plutarch in "The Student at Lectures."*

MARRIAGES

MEYER-LANPHERE.—At the home of the bride's mother, Mrs. S. R. Lanphere, Milton, Wis., on June 15, 1925, Mr. Roland K. Meyer of Janesville, Wis., and Miss Beulah L. Lanphere of Milton, Wis., were united in marriage by Pastor James L. Skaggs.

VINCENT-RANDOLPH.—At the Seventh Day Baptist parsonage, Milton, Wis., on July 1, 1925, Mr. Ezra W. Vincent and Miss Doris A. Randolph, both of Milton, Wis., were united in marriage by Pastor James L. Skaggs.

WEGLAU-BARTLETT.—In city hall, New York, April 3, 1925, Wallace E. Weglau of Plainfield, N. J., and Miss Esther Robertson Bartlett of Cranford, N. J.

DEATHS

STILLSON.—Annett M. Stettson, wife of Deacon J. Frank Stillson, was born in West Vienna, N. Y., May 1, 1843, and passed from this life at the Old Ladies' Home in Rome, N. Y., on July 4, 1925.

She was married to J. Frank Stillson, February 10, 1869.

During a revival meeting held in Verona, N. Y., by Rev. C. M. Lewis, Mr. and Mrs. Stillson were both converted, and on March 24, 1877, they united with the Verona Seventh Day Baptist Church.

Mr. Stillson was soon ordained a deacon of the church, and she became his life-long stay and helper.

Sister Stillson was a sweet spirited woman who went about doing good.

"Be thou faithful until death and I will give thee a crown of life." J. H. H.

BURDICK.—Albert H. Burdick was born in the town of Lincklaen, N. Y., August 27, 1839, and died July 10, 1925, at the home of his daughter and son-in-law, Mr. and Mrs. Geo. Baldwin, on the farm where Mr. Burdick was born and, with the exception of a few years, spent his entire life.

On March 15, 1862, he was united in marriage to Miss Laura Muncy. A boy and a girl, Jesse and Minnie were the only children; of these the daughter only survives, and with her husband did what she could to make father's declining years as happy as possible. They were assisted in his last sickness by the daughter-in-law, Mrs. Clara Burdick, who has always been as faithful as an own daughter in caring for him.

Next to his aged sister-in-law, Mrs. Sophronia Burdick, who still survives and was well enough

to attend the funeral, Mr. Burdick was the oldest inhabitant in the town. He was known as an industrious, hard working, honest man, a splendid neighbor, and a true friend. The high esteem in which he was held by the community was shown by the large attendance at the funeral, which was held from the house where he had lived so many years.

The floral display which was so nicely arranged by undertaker Newcomb was beautiful and merited the many favorable comments of those present.

Mr. Burdick was one of a large family of children of whom but one, a sister, Mrs. G. T. Stillman of DeRuyter, survives.

Besides several nieces and nephews he leaves a wide circle of relatives and friends to mourn. Interment was made in the Lincklaen Center cemetery, where he rests by the side of his wife. Funeral services were conducted by Elder C. J. Coon, assisted by Elder Leon W. Burdick.

C. J. C.

GREENE.—Conrad Elwin Greene, little son of Mr. and Mrs. Leslie Greene, was born October 30, 1922, and died July 7, 1925, at the age of 2 years, 8 months, and 7 days.

The funeral was held from the home, July 8, J. F. Carter officiating, and speaking comforting words from the text, "I shall go to him, but he shall not return to me." 1 Sam. 12: 23. Burial was made in the Nortonville cemetery. There are left to mourn a father and mother, six little brothers and sisters, as well as many relatives and friends.

"Wherefore should I make my moan
Now the darling child is dead?
He to rest is early gone,
He to Paradise is fled.
I shall go to him, but he
Never shall return to me.

"God forbids his longer stay,
God recalls his precious loan.
He hath taken him away
From my bosom to his own.
Surely what he wills is best;
Happy in his will I rest.

"Faith cries out, 'It is the Lord,'
Let him do what seems him good.
Be thy holy name adored,
Take the gift awhile bestowed.
Take the child no longer mine;
Thine he is, forever thine."

SATTERLEE.—On July 3, 1925, in Memorial Hospital, Norwich, N. Y., Mrs. Callie Lewis Satterlee, aged 60 years.

She was born in Norwich; and in the days of the tent meetings by Rev. L. C. Rogers and Herman D. Clarke, she was baptized and united with the Seventh Day Baptist Church of that place. On March 26, 1890, she was united in marriage to Charles M. Satterlee, of Brookfield, N. Y. One son was born to them, who died in childhood. For ten years she was in poor health; and during the last two or three years she had been a great sufferer from rheumatism.

She leaves to mourn her death, her husband and two step-sons, Newton, of Norwich, and Clifford, of Sherburne, N. Y.; also three sisters, Mrs. James R. Shaw, of Brocton, N. Y.; Mrs. A. M. Lloyd, of Lily Dale, N. Y., and Mrs. J. E. Kirkby, of Norwich, and several nephews and nieces.

Funeral services were held in the old home where they were married thirty-five years ago, now the home of her sister, Mrs. Kirkby. They were conducted by Rev. W. G. Ashmore, pastor of the Baptist Church in Norwich. He spoke from the first three verses of John 14, and the last five verses of Revelation, chapter seven.

While we are sad and lonely, we thank God that the stone was rolled away from the tomb and that the risen Christ gives us the blessed assurance that because our Redeemer lives we shall live also, and that through our tears we can say farewell till we meet again.

S. M. S.

FUN FOR THE WHOLE FAMILY

(Continued from page 125)

Bobby and the suitcases went into the car together. Mother snatched up veil and gloves and looked around anxiously to make sure the gas was turned off and all the windows locked.

"Where's Peggy?" called Uncle Tom.

"Coming," came a clear voice from the stairway. And then—they all saw her! "Daddy, would you mind carrying down Shirley Rose and the trunk? My arms are pretty full."

"Great Caesar!" gasped her daddy.

"Aren't you going to leave that cat with a neighbor, Peggy? And isn't one doll enough to take tripping?"

Peggy's eyes widened and her mouth quivered. Uncle Tom called out kindly, "No, sir! Peggy's welcome to take all her belongings and there's room for more kittens and dolls if Peggy wants them."

"I can leave the trunk at home if you're crowded," offered Peggy bravely. "But—you said 'the whole family,' uncle!"

Uncle Tom laughed and laughed, and caught her up, kitten, dolls and all. "Yes, and I meant it! Everybody climb in and we're off for the hills." And that is how Peggy, holding dolly Polly very close, started away for her happy time with her whole family.—*Storyland.*

FORTUNE NUMBER SEVENTEEN

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Money, books, and places;
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A CURSE FOR A NATION

I heard an angel speak last night,

And he said, "Write—

Write a nation's curse for me,
And send it over the Western sea."

I faltered, taking up the word:

"Not so my Lord!

If curses must be, choose another
To send thy curse against my brother.

"For I am bound by gratitude,

By love and blood,

To brothers of mine across the sea,
Who stretch out kindly hands to me."

"Therefore," the voice said, "shalt thou write

My curse tonight

From the summits of love a curse is driven,

As lightning is from the tops of heaven."

—Mrs. Browning.

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FELLOWSHIP

How pleasant to rest at eventide
With Christ on the quiet mountainside;
And watch the rays of the setting sun
After thy day of toil is done.

How peaceful to stand by the moonlit sea,
As his loved ones did by Galilee;
Hearkening to hear his gentle voice
O'er the rippling, silvery water's noise.

How blessed to meet him by the way,
As Mary oft did at the close of day;
Or weep with him o'er a loved one's grave
Under the weeping willow's shade.

How calm doth it make life's turbulent tide
Thus living each moment with Christ by our side;
Not bearing alone life's burden and care,
But sharing them over with Jesus in prayer.

How sweet is such friendship to hearts sore oppressed
When alone for a season they seek comfort and rest;
And find in the beauty of rock, rill, or flower
The peace alone found in God's sovereign power.

A. H. B., in the Church Witness.

CONTENTS

Editorial.—"There is Eloquence in Stone and Steel."—Importance of Conference—Don't Fail to Go.—"The Perfect Day."—Mistakes of a Righteous Man.—What Have They Gained?—Baptisms in Milton, Wis.129-131	the Woman's Board Meeting.—Mrs. West and Mabel in America.....144-146
A Letter to the Churches 131	Young People's Work.—Envy, Anger, Hatred.—A Thought for the Quiet Hour.—Intermediate Christian Endeavor.—Friendship a Means of Evangelism147-150
Seventh Day Baptist Oward Movement—Our Bulletin Board.—Better People 132	Children's Page.—Sunshine Lives.—How Juniors May Serve the Master.—The Messenger.—A Bird Bath.—At the Sea-Side.—Fortune Number Eighteen151-153
Salem College Commencement 133	Home News 153
Missions.—A Yearning Heart.—Letter From China138-140	Lone Sabbath Keeper's Page.—Good Cheer for Lone Sabbath Keepers.—A Trip to Crawford County, Pennsylvania 155
Education Society's Page.—Seventh Day Baptist Education Society, Executive Board Meeting, July 12, 1925 143	Sabbath School.—Some Sabbath School Reports.—Lesson for August 22, 1925. 157
Woman's Work.—Woman's Hour at the Eastern Association.—Women and the Prayer Meeting.—Women in the Sabbath School.—Minutes of	Marriages 158
	Deaths 158