

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.

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.

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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.

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(INCORPORATED, 1916)

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THE TWENTIETH CENTURY ENDOWMENT FUND

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

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WHOLE No. 4,196

"Gracious Father, Fountain of wisdom, in whom are hid all the treasures of knowledge, we thank thee for the light and truth which thou dost send forth to guide those who seek thee. Especially do we praise thee for the revelation of thy nature, will, and purpose which thou hast granted us in Jesus Christ our Lord. Help us to walk in the light and to have fellowship with thee. We ask it in his name. Amen."

"There is Eloquence In Stone and Steel" A great business structure was recently dedicated in Chicago by one of the great newspapers of the country. It contained every modern improvement and invention that would be helpful for the work to be done, and is spoken of already as one of the monuments of a great city.

Stones from all over the world had been brought for its walls, to give a world-wide significance to the building. There was a stone from Westminster Abbey in London, Eng.; one from Taj Mahal, in India; one from Yale and one from Princeton, both of America; all of which will add to the general interest in that great building which stands for the extension of knowledge throughout the world.

One of America's great leaders sent this message regarding that wonderful structure: "There is eloquence in Stone and Steel. There is inspiration in good architecture. There is character building in good surroundings."

This principle has long been true in regard to any worth while cause, and I think it doubly so in reference to the eloquence of stone and steel in church and denominational buildings.

Who can estimate the value of the world's great buildings dedicated to the Master's work, as they give eloquent expression of the faith and hope of their builders? There is an age-long incarnation of Christian truth and genuine loyalty in Westminster Abbey, St. Paul's in London; and in the splendid churches of our own land.

When I read the words, "There is eloquence in Stone and Steel," my mind went out to prove its truth. I thought of the fine

publishing houses of various denominations which I had seen in different cities; and I thought of the impressions their buildings are constantly making in the minds of men, of the years through which they have been speaking, and of the many, many years to come, during which they will continue to speak with the impressive eloquence of stone and steel regarding the loyalty and liberality of their builders, and exalting the principles for which they stood.

Then I thought of the beautiful Seventh Day Baptist church in this city, which people of all denominations look upon as a thing of beauty, eloquently telling the world of the loyalty to the Bible Sabbath shown by those who built it and by those who support it. There is eloquence in the chimes of its bells every Sabbath day; and all the days of these passing years it is proclaiming our faith, with the *eloquence of stone and steel*.

Then here is our shop for the publishing house. A splendid expression of faith in our future is given here. The stone and steel are eloquent in messages that impress the world with our faith in the Bible Sabbath, so far as the work of building has gone. And I can not think that our people will ever be satisfied to leave such an eloquent message half told. They recognize the truth of the saying, "There is eloquence in Stone and Steel." They have spoken well so far, and I am sure they can not be satisfied to stop until they have made the eloquence of stone and steel fully recognized in the proposed denominational building.

Come on! We are well able to do it. Let us rise up and build!

Importance of Conference Don't Fail to Go

On another page we publish a letter from President S. Orestes Bond, of Salem College, in which he, as president of the General Conference, pleads for a large attendance, writes of the great preparation being made by the Salem people for entertaining all who can come, and he also sets forth the importance of these annual meetings to us as a people.

Friends, the importance of the General

Conferences can not be overestimated. Our future depends more upon these gatherings than some are prone to think.

A personal letter from the Conference president reveals considerable disappointment due to the fact that several pastors of prominent churches have written that they do not expect to attend. It seems to many that there was never a Conference where a full attendance of our leaders was more needed.

I understand that there is a plan for baptism on Sabbath morning at Conference; and the request is made for any lone Sabbath keepers who may desire baptism to come prepared for this sacred ordinance.

All who intend going by automobile will find full particulars as to good routes in the last week's SABBATH RECORDER.

Those going by train will also find instruction regarding summer excursion rates to Mountain Lake Park, as the best way for reduced fares.

"The Perfect Day" There lies before me a letter from our loyal friend, Mrs. J. A. Hardy, of 711 South Street, Portsmouth, Va. They have long been lone Sabbath keepers and have often wished there were some church of their faith near enough for them to attend.

Mrs. Hardy is one of the constant helpers with gifts of money for our denominational work. In this letter came money for two RECORDERS to worthy persons unable to pay and yet who would gladly read the paper.

Mrs. Hardy is seventy-four years old. In her younger days she was a school teacher. In addition to her gift of money she encloses the following stanzas entitled, "The Perfect Day," and wishes we might set it to music. This is more than we can do. But it may make music in the soul for some reader so we print the words only.

THE PERFECT DAY

When we have spent a perfect day
And have left no task undone,
We can rest in peace while the night passes away
And awake with the rising sun;
To go forth to meet another day
Our duties to perform,
With our hearts refreshed all the way
As the day is passing along.

When we meet others on their way,
Whose burdens are heavy to bear,
We should help them along on their way

And show them our love and care;
And so Christ's holy law fulfil,
Each other's burdens to share;
For when we seek to do his will
He will our burdens bear. MRS. J. A. HARDY.

Mistakes of a Righteous Man Everybody was shocked this morning upon hearing of the sudden death of William Jennings Bryan. He was a man of exceptional ability as a Christian and a strong pleader for the Bible as the rule of life. I often think of a scene one Sunday morning in Miami, Fla., where two thousand people were listening to his silver-tongued oratory as teacher of the largest out-door Bible class in the world.

Many people who admired his sterling qualities could not approve his judgment as to methods. Everybody seems to regard him as having been honest and sincere in his mistakes, and there can be no doubt that many who were not in sympathy with his views on important problems were attracted by his wonderful personality and respected him for his sterling integrity.

Many think that Mr. Bryan reached the height of his popularity with the Christian world in the days when his great address on the Prince of Peace stirred the hearts of men. He was more popular twenty years ago than at the time of his death. Nevertheless, in his death America loses a great man.

Probably his tendency to denounce and condemn in the bitterest terms those he could not compel to think just as he did upon various religious problems had much to do with his defeat in the Presbyterian General Assembly two years ago. He had excellent qualifications for that important position. His denomination admired his loyalty to the Bible and its Christ. The people recognized his undeniable sincerity; but their better judgment told them that something more than what seemed like fanatical sincerity was needed in the leader of a great people.

Their verdict was a sane decision for Christian liberty on the part of a great people. They could not approve Mr. Bryan's obsession to denounce and utterly condemn all who could not agree with his views on certain matters of belief. His determined efforts to enforce his views in religion by legislative acts was as unpopular with most of his people as with Seventh Day Baptists.

What Have They Gained? The Christian world has been shocked over the disgraceful fight in Dayton, Tenn., and over the ridicule of the contestants by the great daily papers all over America. Now the sad fight is over, one can not help asking, what has been gained thereby?

Was there any conversion value to that bitter, unbecoming quarrel, where believers and unbelievers tried to outdo one another by bitter slams and sarcastic innuendoes? What unchristian hearer would be likely to be won by such a fight? Who ever knew a quarrel of that kind to make things better? After the last word has been spoken and one side or the other may be said to have won, the feeling on both sides will be more bitter than ever. Hundreds will have their faith shaken unnecessarily, and non-Christians will be driven beyond the reach of the best evangelist!

Men are usually won to Christ, if won at all, by kind gospel appeals, made in the spirit of the Master, full of loving devotion to God the Father, and with unmistakable evidences of love for man. But there was no note of appeal in that fight. And I can not help thinking of how different the result might have been, if a man of nation-wide fame as a Christian could have spent two weeks with that great crowd of people, preaching the warm-hearted, soul-saving gospel of Christ, without even so much as making reference to the opposition of non-believers by way of a formal fight.

There is a big difference in the influence of a man when the people can see that he is eager to talk religion for the purpose of converting men rather than for polemic discussion. There is a great difference in the power of one who shows his heart yearning for human souls lost in sin, and in the power of one who constantly emphasizes his hatred of his opponents.

Baptisms in Milton, Wis. In a personal letter from Pastor James L. Skaggs, of Milton, he writes as follows:

"We have not had a formal evangelistic campaign here during the past Conference year, but as a result of our soul-winning efforts in the homes, Sabbath school, Endeavor societies, worship and preaching, the Vacation Religious Day School, and personal work, we had the happy privilege on Sabbath morning, July 11, of seeing seventeen come forward in token of their Chris-

tian confession and of their desire for baptism and church membership. Almost half the number were over sixteen years of age. Baptism was administered that afternoon at Clear Lake. Several others will be ready for baptism immediately after Conference."

A LETTER TO THE CHURCHES

The annual Conference season is near at hand. This brief letter is being sent to the RECORDER, but it is hoped that each church may take it as a personal message. If our denomination is to live and grow, we must attend these annual gatherings in ever increasing numbers. The pastors first must be encouraged by the churches to attend. Where it is at all possible, the expenses of the pastor should be paid by the church. Where this seems to be impossible, it should certainly be shared by the church.

In the days when the children of Israel were promoting most successfully the kingdom of God, they made much of the annual gatherings which were referred to as "feasts." Jesus himself came into the world as a little child as people were gathering for one of these special occasions. Such gatherings still provide an opportunity for the birth of the Christ spirit in many lives. Surely these meetings were not chiefly valuable on account of the physical food. It must have been a spiritual feast that caused the people to gather from year to year. The richest spiritual feast has been provided for the Salem Conference meeting. If the pastors and other leaders of the denomination do not avail themselves of it, and if indeed many laymen do not attend, it must be a great spiritual waste. If Elder George W. Hills and a number of other friends can come from the Pacific coast, surely the sections nearer should send large delegations.

The Salem people are making every preparation to entertain in comfort all delegates who will come. It will be a great disappointment if their homes are not filled on this occasion. Where railroad transportation seems too expensive, four or five can club together and make the journey in an auto with very little expense to any one. The main thoroughfares are now practically free from detours.

Yours in the interest of Christ's kingdom,
S. O. BOND.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

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

Earl W. Davis, Salem, W. Va., is the chairman of the Entertainment Committee for the General Conference. Have you written him that you are planning to attend Conference?

September 10-13, Southwestern Association, Gentry, Ark.

"The experience of the race is clear that to keep one day each week uniquely sacred makes all days sacred."

BETTER PEOPLE

While it would be difficult to state in the order of their importance the things that help us to become a better people, we can with assurance say that the acceptance of Jesus Christ as our Savior is the first in importance.

It is a well known fact that one is influenced for good or bad by the companions that he has. In the largest possible sense this is true of companionship with Jesus Christ, for the relationship between Jesus and his believing children is more intimate and real than can be the companionship between human beings.

Jesus told of this relationship and how it might be secured, when, in the Passover chamber, he said in answer to the question, "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

The disciple whom Jesus loved experienced this companionship, and wrote, "He that abideth in the doctrine of Christ, he hath both the Father and the Son."

In that same upper room Jesus told his disciples that the Father would send the Holy Spirit to be in them.

This relationship with God and Jesus Christ and the Holy Spirit makes possible

in the life of the Christian the fruit of the Spirit, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," the possession of which makes one a better person.

But there is not only need that we be better, but also that we help others to be better. And how does this companionship with Jesus affect us in our relationship with others? Jesus said, "He that abideth in me, and I in him, the same bringeth forth much fruit."

In these days of great opportunity to help others we need the Christ spirit within us that does not stop in sympathetic helpfulness at color lines or poverty lines or ignorance lines or the darkest sins.

The desired goal of better living is not attained in a day, but in the accumulating lifetime here on earth.

This companionship with Jesus Christ makes possible greater values in private and public worship, Bible study and meditation, loving and sacrificial service for others, resisting temptations, gaining larger visions of truth and of service, and gives a clearer conception of life itself.

With your longing to live a better life, are you realizing the victorious help that comes from having the constant companionship of Jesus Christ?

SALEM COLLEGE COMMENCEMENT

SYLVIA KENNEDY

June could not have brought more perfect days than those Salem College enjoyed during commencement this year. Each year our commencement is growing bigger and better. Salem College graduated one hundred seventy-nine from the different departments this June. Among the thirty-three upon whom the degree of Bachelor of Arts was conferred was Elder J. Franklin Browne, a gentleman seventy-five years "young." He is probably the first to have the honor of receiving a degree at that age, and Salem College is proud of him. He has been with us for the past three years. His long experience and study, and his eagerness yet to learn have been an inspiration to many other younger students. Salem College also granted two honorary degrees this year, conferring the degree of Doctor of Divinity upon Reverend Genius Ebert Bartlett, of Parkersburg, and the degree of Doctor of Laws upon Reverend Percival H. Barker, of Pittsburgh.

The following is a brief account of the events of commencement week:

On the evening after Sabbath, May 30, the annual Dr. Cecil Post Lyceum Contest was held. The two academy lyceums, the Excelsior and the Saemathean, participate. This year the Dr. Cecil Post Medal was awarded the Excelsiors, their members having won the debate and receiving a majority of points in the decisions for the best oration, essay, and reading.

Sunday morning, May 31, the fifteenth annual sermon before the Christian associations was given. The sermon on "Health, Happiness, and Spiritual Beauty" was delivered by Rev. Paul P. Holden, of Bridgeport. His advice was very helpful, for he gave a prescription, which, if followed, would bring just what his topic suggests.

The baccalaureate sermon, delivered Sunday evening, May 31, by Rev. Genius E. Bartlett, of Parkersburg, was an inspirational one. His topic, "The Glory of Going On," immediately attracted the graduates and they learned from him the truth of what lies ahead. This sermon will be found as a part of this report.

Monday evening, June 1, the academy senior class presented "Seventeen" by Booth Tarkington. This popular comedy proved a success. It had been well coached by Miss Maybelle Sutton and Mr. Francis L. Casey, and the interpretation was very good.

Tuesday morning, June 2, Judge Clay Holmes, of Louisiana, in his address to the academy graduating class, imparted to them a message never to be forgotten. Following this address, Principal Orla A. Davis presented a class of twenty-nine to receive diplomas.

Tuesday afternoon the music department gave their annual recital of the junior department.

Tuesday evening the standard normal class presented "Why Not?" by Jesse Lynch Williams. They took their parts well and pleased a large audience.

Wednesday morning, June 3, the annual concert and graduation exercises of the music department were enjoyed by an appreciative audience. All the numbers were exceptionally good. The three graduates of the voice department rendered excellent selections. The three graduates of the piano department played very acceptably classical selections from the old masters.

Wednesday afternoon at one-thirty many friends, old students, and alumni gathered

to witness the senior presentation and farewell ceremonies. It has become a custom for each graduating class to present a gift to the college as an expression of love and gratitude for their Alma Mater. This year, the academy, short normal, and standard normal seniors joined in having the gymnasium given two coats of paint. In keeping with the plan for beautifying the campus, the college seniors made extensive improvements on the tennis grounds which lie opposite the college buildings. The following program was very impressive:

Processional	Mildred Lowther
Song—"Ode to Salem College"	
Prayer	J. Franklin Browne
Presentation of class gift	Sylvia Kennedy President of Senior Class
Acceptance	Charles A. F. Randolph President of Board
Mantle Oration	Otho F. Randolph Representative of Senior Class
Acceptance	Stanley Hardman President of Junior Class
Origin of Hour of Prayer	Professor Claude P. Dickson
Transfer of Guardianship of Hour of Prayer	Brady Sims
Acceptance of Guardianship	Dora Gardiner Davis
Farewell Address	Senior Class President
Song—"Alma Mater"	

The alumni mass meeting Wednesday afternoon was well attended. Aside from an interesting program, the regular business meeting was held and new officers for the Alumni Association were elected. One of the outstanding features of the program was the address by Dr. D. C. Louchery on "Personal Reminiscences," in which he recalled many interesting incidents from the time the school was founded, showing its remarkable growth up to the present time. With such an interested group of alumni working for our college, the future looks brighter.

A splendid group gathered for the Alumni banquet Wednesday evening at five-thirty at the Baptist church. This, as usual, was one of the most enjoyable occasions of the entire commencement week. Principal Ernest R. Sutton acted as toastmaster. Miss Miriam Davis furnished music for this occasion, and interesting talks were given by Mrs. Cora Randolph Ogden, President S. O. Bond, Dean M. H. Van Horn, Principal E. A. Luzader, and Attorney Roy H. Jarvis. At the close a report of the Endowment Committee was given by Mr. Theodore Edward Davis.

The banquet ended in time for all to at-

tend the Shakespearean play, "The Merchant of Venice," presented by the college seniors at eight-fifteen in the college auditorium. The house was filled and all were delighted by the manner in which the play was given. It was coached by Miss Nannie Lowe, of Clarksburg, assisted by Professor I. F. Boughter, the class adviser. Special scenery and costumes together with the excellent acting made the play a success. The two leading parts, Shylock and Portia, were taken by Paul L. Davis and by Ella Garrett.

Thursday morning, June 4, at ten o'clock, the procession of graduates filed into the auditorium where parents, relatives, and friends had gathered to witness their graduation. The music and the address by Dr. Percival H. Barker, of Pittsburgh, on "The New Crusade," were unusually inspiring. Following the address President Bond gave his annual statement, after which the diplomas and degrees were conferred. As the graduates filed across the stage receiving their diplomas, President Bond stopped the procession at different times for special comment. He commended especially the place of the leadership which Oscar Andre had assumed, though he had been born and lived to early youth in Belgium. Elder J. Franklin Browne was commended especially for his perseverance and helpfulness. C. Guy Musser, a man in middle life, was told that he had won out in the educational race with his son by only a single leap. His son is now a junior in the college. Mr. Hugh R. Hall and his daughter, Jessie, were commended for completing the normal course together. The benediction was pronounced by Dr. E. J. Woofter, and this year's work was ended.

BACCALAUREATE SERMON

DR. GENIUS E. BARTLETT

THE GLORY OF GOING ON

Text: "Go ye therefore." Matthew 28: 19.

MR. PRESIDENT, MEMBERS OF THE GRADUATING CLASS AND FRIENDS:

I would not be true to my own heart tonight if I did not give utterance to the peculiar joy with which I have come to you on this occasion of the completing of your college work. Such occasions as these are always sacred to the lives of aspiring youths. It is a day of which you have expectantly dreamed, and concerning which your imagination has played with almost childish fancy. I have come first of all to add my

congratulations to the multitude of others, which you have already received. I am happy to share with you the inspiration of these commencement days of yours and I am here for the purpose of contributing my part in making graduation week a sacred week in the memory of all.

Far beyond your ability to realize, and indeed beyond my power to describe, these "good old school days" have wrought tremendous changes in your lives. These changes have been so subtle that you have scarcely realized their coming. They are vital changes nevertheless, and because of such, you have been prepared for at least a beginning in the program of your lives. Without these changes you might have existed, but you would not be prepared to live. Happy is that young man or woman who during these days has believed these opportunities to be that which a kindly Providence has bequeathed to him or her as the heritage of youth.

The experiences of graduation days are usually two fold: In the first place, you can not help being thrilled with the joy of achievement. The long hard road which you have traveled, the tiresome application of mind and body in quest of truth, the endeavor to discover for yourself a fuller understanding of the world in which you live and the meaning of life itself—all these have constituted a real struggle for your souls which will not soon be forgotten. And yet tonight, conscious as you are of "something attempted, something done," your hearts beat fast with the sense of victory. It is in the light of this victory that the sacrifices which you have had to make are counted as inconsequential in comparison with the enrichment of life which you experienced.

In the second place, the completion of college days has its experience of sorrow. These buoyant fellowships of school days are soon to be severed; and, while the memory of friendly faces and happy days can never be erased, in all probability you will, on tomorrow, be walking the pathways of life in individual service. Many of these school day friends will be known hereafter only as memory brings them in review.

"Commencement day" is a happy phrase for such a time as this. And yet I dare say you are not thinking of these days as a time of beginning. You rather think of them as days when you have reached the goal for

which you have dreamed and for which, by patient endurance, you have labored long and hard. It will be a sorry day for you, however, if you are to live in the tomorrows merely to boast of the achievement of yesterday. The past is to prepare us for the future, and the glory of our today is to be found in the larger duties for which we have more adequately been prepared.

A few years ago Dr. Henry Van Dyke, of Princeton, made a visit to the field of historic Europe. He visited her cities and looked with wonder upon the castles and cathedrals she had built; he shared the friendly fellowship of both her leaders and her common folks; with worshipful reverence he sat within her sanctuaries; he listened intently to the voice of her prophets. But he turned homeward with a disappointed heart. This land of historic romance was looking backward, with no thought of tomorrow. Upon his homeward journey his heart leaped forth in poetic ways as follows:

I know that Europe's wonderful,
But something seems to lack,
The Past is too much with her
And the people are looking back;
But the glory of the Present
Is to set the Future free.
We love our land for what she is
And what she is to be.

Then America, America, America for me!
I want a ship that is homeward bound
To plow the rolling sea,
To the good old land of Room Enough,
Beyond the ocean bars,
Where the air is full of sunshine
And the flag is full of stars.

In the light of these facts I have chosen as my theme tonight, The Glory of Going On. The text is a very brief one, found in Matthew, twenty-eighth chapter and nineteenth verse. Just one word you can easily remember, "Go." This sounds like the signal of the time keeper when everything is ready for the race. One might easily imagine that one is at the beginning of a great contest and the game is now ready to start. And so it is. The captain says, "Ready! Go." And the race of life is on.

Of course, you realize that these words are the words of the Lord Jesus to his disciples after he had prepared them for the responsibilities of life. They constitute the message of the great teacher to his graduating class; and, some how, I feel that we can well afford to tarry for these moments

together and by faithful study of the circumstances, out of which our text was spoken, discover something of the far reaching significance of the message at this commencement season for the disciples of our Lord.

In order to fully appreciate how these words of Scripture have come down the centuries with a peculiar meaning for the Church of Christ and how Christian history has centered around this pivotal passage of Scripture, we must take invoice of the conditions out of which the message grew.

The occasion is that of the ascension of Jesus. For the past forty days these disciples had followed him from place to place and watched with eager eyes every manifestation of his resurrected life. At this particular time he has brought them to a special place for a special message, which would be the chart of the centuries by which the Christian world would be guided in its program of service. Phillips Brooks says that there are two great concepts of life by which men are guided—a life's vision and a life's task. The vision is that of the resources back of a man's life and the task is that primary purpose or ideal around which all his energies of life are centered. Let us see if this is true to history. What gave courage and bravery to the American soldiers on Flander's field? These two things: The American soldier, first of all, knew when he stood in the midst of battle that all the resources of the American government were back of him. If his life should be destroyed, another American boy stood ready to take his place; if he should suffer wounds, America's medical skill was ready to bring relief, if he hungered, America's food supply was at his disposal. Indeed the great American heart stood back of him with all the resources that it could command to make his life a success. On the other hand, the ideals for which he fought he believed to be worth dying for. The bringing of the whole world to the ideals of democracy was worth any price that America could pay either in men or money. Hence the two great forces that lay back of America's invincible army were the consciousness of infinite resources and the power of a mighty ideal.

This is just what Jesus did for those disciples long ago. Listen to his words. "All power is given unto me in heaven and in earth." This constitutes the resources that God hath bequeathed to the forces of righteousness in the world. "Go ye therefore."

By personal winsomeness, by faithfulness to the messages which I have given you, in loyalty to the ideals which I would give to the world, go forth and teach the nations the principles of the kingdom of God. With these great things in mind surely they would say, Did not our hearts burn within us while he talked with us about the "Glory of Going On"?

It may seem commonplace, young men and young women, when I say to you that the primary thing which you have been doing during these days and weeks and months of study, is that you have been tapping the resources of your life so that as you go out to commence life, and to give to the world in which you live a ministry worth while, you are able to do, what otherwise you could not have done, because of the educational equipment that this institution has been able to give you. I am very sure that you are going out from these class rooms to walk the paths of life with such courage and with such ideals as to do honor to the family name which you bear, to the school from which you go, and to the God without whom you can not ultimately and eternally succeed.

Now, to me there are three outstanding principles that make successful lives: first, a faith to dare the impossible; second, a power to see things through; and third, an understanding as to the supremacy of the spiritual in the effectual working out of the human achievements. These principles incarnated in human life will make the weak strong, the faltering brave, and the seemingly hopeless to rise to success in the common business of every day living. Let us study them separately for a little while.

FIRST, THE FAITH THAT DARES THE IMPOSSIBLE

Life is really an adventure into the unknown. Who of you here tonight know what next week will bring you? Living is pushing on into a country, not knowing whither we go. It is an adventure made possible, by faith, in the righteous outcome of things; and it is on this principle that your future, if it is to be a success, depends.

But what is faith? Dr. Moffat in his human and practical way puts it thus: "Faith means we are confident of what we hope for; convinced of what we do not see." It is the set of the soul toward that which is unseen. It is trusting the invisible. It is, as Donald Hankey expressed it, "Betting

our lives that there is a God." Without such a driving power, young men and women, you will not get far in the "Going On" program that stretches out before you into the future.

Faith is the essential in all human attainments. For instance: Faith underlies all *knowing processes*. We start out in quest of knowledge, assuming that our minds are capable of obtaining it. We have faith in the truthfulness of the historian, of the scientific discoverer, and by reason of this confidence we build up for ourselves a storehouse of knowledge otherwise impossible. The athlete believes that he can run farther and jump higher tomorrow than he did today. The football squad believe that they can win this year from the team to which they lost last year. The graduate goes forth to his chosen work—teaching, engineering, law, medicine, or whatever it be—believing that he can and will succeed. He does not know and can not know beforehand, by reason of demonstrated facts, that success awaits him. He goes out by faith, and faith succeeds where one who lacks faith fails.

Faith is the *driving power of business*. No farmer will faithfully plow and sow who does not believe that the gentle rains will fall and that the sun will shine, and that the dormant seed will burst forth in newness of life. He sows by faith. No manufacturer would have a sufficient supply of goods on hand to supply the demand of a single hour, if he did not have faith in the market which he saw in advance. We are all aware that it is lack of faith that produces panic in business. The present condition of things in our country today is not due to lack of money in the banks; it is not due to lack of material out of which the physical needs of life can be produced; it is not due to a lack of desire on the part of the general public that prosperity should return. It is due to a lack of faith. This lack of faith has paralyzed business venture. Men play close to the shore; and until some business prophet, by faith, will launch out into the deep, dare to believe in the righteous outcome of commercial endeavor, prosperity will tarry for years to come.

Faith is the *foundation stone upon which homes are built*. What risks we take in marriage! Shall husband and wife be able to get along together? If they waited for demonstration of this fact, they would never marry. Will husband succeed in business? Will the children turn out well? Shall life be spared to old age, will happiness sanctify

the pathways of the years? No one can tell. Love may be blind, but thank God, love has faith. Many of us preachers have stood at times before the altar of God's appointing to join in holy wedlock the two lives before us.

"Two souls with but a single thought
Two hearts that beat as one."

At such times we have wished that we might not have been called upon to be a party to that, which from outward appearance, could be nothing less than a tragedy in life. But after years told us that love on the throne and faith in the heart had made the seemingly impossible possible, for at the evening time of life, happiness and contentment were everywhere.

Yes, faith underlies *every great enterprise*. At one time all England was astir, concerned about her greatest soul, David Livingstone. And they cried, "Who can find him?" Stanley believed that he could do it, and he did. "Find the North Pole," cried the world. Peary believed that he could do it, and he dared to go. "Go, disciple all nations," commanded Jesus; and that little handful of disciples said, "It can be done," and today the Church of the Lord Jesus Christ is sending her messengers everywhere. Cyrus McCormick, a few years ago, believed that he could make a machine that would cut and bind grain. As he dreamed about his product, his neighbors laughed. They called him lazy, a consummate fool, and even crazy; but Cyrus McCormick's faith saved him. So the story goes. Men have always laughed at the heroes of faith, but Jesus says, "It is thy faith that saves thee." Christopher Columbus, by faith, sailed forward to a new continent and refused to turn back. The builders of the transcontinental railroads, by faith, brought East and West together. The missionaries of the cross of Christ, by faith, have carried the message of the cross to the ends of the earth and are ushering in a day of world brotherhood and international friendship; yes, the kingdom of God.

Someone has given us the following vital facts of faith:

1. Faith is the engine of life and drives life forward when certain knowledge is impossible.
2. Faith is the pioneer faculty of the soul, and attempts and exploits the unknown of life.
3. Faith runs risks and blazes the way where pathways never ran.

4. Faith seizes and utilizes opportunities which without faith would be lost.
5. Faith is a necessary and dominant power in every field of life.

Young folks, the glory of going on will be greatly enhanced if you will banish fear, believe in yourself, believe in men, believe in the world in which you live, and have faith in God. No man can fail if his soul is set on these tested verities of life.

SECOND, THE POWER TO SEE IT THROUGH

It is a surprising thing to sit down and study the actual facts about the achievements of the average human life. Unless you have an unflinching faith in your own life and an optimism that defies contradiction, you had better not do it, lest you become discouraged and fail to push on to a successful goal.

A certain insurance company a few years ago made the following statement relative to the prospects of one hundred average young men, twenty-five years of age starting out in business. Forty years afterwards when those young men are sixty-five years old they will on the average have fallen into the following classes: thirty-six will be dead, fifty-four financially dependent on family or charity, five barely able to make their own living, four well to do, one rich. If we discount the unfairness and ill fortune of external circumstance, we still have left a large amount of inability to see life through, which must be due to a lack of character. A very serious test of human fiber is involved in the fact that there are so many good beginnings and poor endings.

Another illustration forcefully demonstrates our point. One of our prominent educators has made the following calculation relative to our educational indifference. If all the school children within the public schools of the United States were placed in a straight line across the continent, the line would extend from the northeastern corner of Maine to the southwestern corner of California. This line, you understand, represents the total children in the public school. Of this number, however, those going from the grades to the high school may be represented by that sector of that line confined within the boundaries of California alone. Surely at this point there is a woe-full lack of the ability to see it through.

Another illustration makes our statement

(Continued on page 140)

MISSIONS

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

A YEARNING HEART

A man who was intimate with President Lincoln during the Civil War exclaimed years after in speaking of him, "Lincoln was nine-tenths heart." Lincoln had remarkable intellect, honesty, perseverance, and wisdom, as well as remarkable affection for his fellow men; but doubtless the most marked attribute of his character was the last named, a yearning heart; and it is evident that without this characteristic predominating in his life he would never have succeeded. As with Christ, his Master, the passionate yearning of his soul to help men gave him power with both God and men.

Men can succeed in some things without a yearning soul, while in others they must have it or fail in attaining anything worth while. Men can get fame, property, and pleasure without it; but they can not succeed in missions, the ministry, or Christian work of any kind, whether it be public or private. Christian work may be a beautiful theory with men and followed as a vocation, but it is only when they put yearning hearts into it that it is worth while to themselves or any one else. Had Christ been as heartless in his work as some of his professed followers since have been, his name would not have survived two generations. Paul, the great apostle, once had a heart of stone, and was then a fierce persecutor; but there came a day when God gave him a new heart, then he had a passionate yearning to save men as did his Master. Thus it always is.

Heart speaks unto heart. It may be well some times to tell men you care for them, but it is not necessary; they know or will soon find out whether you do or not. The writer recalls two ministers of another denomination who lived near the town where he first served as pastor. One had unusual gifts of intellect; as a speaker was far above the average, and had held high offices in his denomination; but his heart was as cold as a stone. With him, preaching and Christian work were cold intellectual affairs. The other minister had only a little education,

no special intellectual ability and just ordinary gifts as a speaker; but he had a great heart yearning for men. The result was that the less gifted could win men to Christ where his more highly endowed "superior" made no impression. It was the difference between having and not having a yearning soul. Whether one cares for men with a passionate desire or does not care for them makes an incalculable difference; it changes one's whole attitude toward everything; and it changes the attitude of all men toward one, as well. The words of the *British Weekly* are pertinent here. They are found in one of Dr. Charles Goodell's books, and are as follows:

We would not for a moment speak uncharitably, but the question often arises whether preachers have any purpose or any desire or any dream of bringing souls to Christ by the sermons they preach. We have known men to sneer at the idea that the Church was a soul-saving organization. It is possible to belittle the great idea of salvation, but those who understand it in the New Testament sense will perceive that if the Church is not a soul-saving organization, it can never be the Church of Christ. Souls can not be won without travail, without prayer, without expostulation and pleading that come from the heart, without the power of the Holy Spirit. Only those who must have them will have them.

All may not have as passionate and abiding yearning of heart as did Lincoln and Christ; but every person who has been converted to Christ has it to a marked degree, unless he is backslidden in heart; and if he will give expression to the yearning in Christly deeds, as did Lincoln, it will increase.

When the Church of Christ, with its five hundred million adherents, comes to possess the yearning heart, this whole world will soon be evangelized and Christianized. No power in existence can then stay the onward sweep of King Immanuel.

LETTER FROM CHINA

DEAR RECORDER READERS:

My designated week for writing to the RECORDER has arrived and passed, for this is the day after. I never felt less like writing, for my heart is heavy over conditions in China these days. The war last fall was bad enough in its discouraging features, but it was different. Though we suffered in loss of property and personal belongings, the work itself here in Liuho, one of the war centers, has been in a more flourishing condition than ever.

Now however, the large centers all over the country are in a state of turmoil with all kinds of uncertainties impending, and it is all anti-foreign. The Boxer Rebellion was the result of hate mixed with ignorance; this is the result of hate mixed with a certain kind of intelligence, the "little knowledge" that is "dangerous." The student bodies have been "feeling their oats" ever since the first student uprising, when by inducing strikes and a great deal of business to close, they compelled the government to release some imprisoned students, who had directed their energies against the government. They have adopted, and have invited all the laboring classes to adopt the "Union" idea, with its strikes and other disorders, to a greater extent, it seems to me, than has ever prevailed in America. Whenever they want anything they can not get any other way, they decide to close school, and tell the faculty so; and in most cases the faculty has to give in.

The anti-foreign feeling that has smoldered for years, because of real and imagined harm done them by foreigners, especially in obtaining land in colonies and concessions, has broken out with great intensity. May ninth was "Humiliation Day," which the students observe each year with solemn processions, carrying banners urging the people not to forget the humiliations they have suffered at the hands of the foreigners, especially the hated "twenty-one demands" made upon China by Japan, a number of years ago. Among those demands the really bad ones were withdrawn, but the Chinese seem to forget that. At present the memory of any good received at the hands of foreigners seems to be entirely lacking, at least amongst the striking students. Also their minds seem to be determinedly closed to the consideration of anything but their own turbulent desires.

The match that kindled the fire this time was the killing of a striking workman by the Japanese. He was employed in a Japanese cotton mill, and was in a mob destroying property, which was driven off with fire arms and one man killed. If it had been a Chinese owned factory a man or two killed in a strike would probably not have been noticed by the students; but as it was by the Japanese, it gave them an opportunity to get the revenge they have been hoping for. So immediately coolies and workmen became dear "brothers"; and

the student union went into action by a procession on Sabbath, May 30, into the international settlement; and groups of fiery student orators took their places on the main thoroughfare, obstructing traffic, and urging their country to arise in sympathy with their brother who had been killed by the hated Japanese. Some of these orators were arrested by the British police; and as I understand it, the students formed a mob to either rescue them or accompany them into prison. The latter is the reason now given by the students. At any rate, the police seemed to think it necessary to use firearms, and several students were killed. They, of course, were martyrs and immediate justice must be had. Now the agitation was turned, not only against the Japanese, but against the British as well.

About all the students in the country have been on strike, and trying to get every one else to strike, especially every one in any way concerned with foreigners or work in the foreign concession. They work on the anti-foreign feeling which naturally exists in the hearts of the poorer classes, probably because the foreigners have the most money and are in many cases their masters. So the words, "Imperialism and Capitalism" are their slogans. Where the people do not want to strike, the students intimidate them, threatening destruction to their property and families.

They demand punishment of the British police who did the shooting, indemnity to the families of those killed, immediate abolishment of extra-territoriality and return of the foreign settlement to Chinese control, and other things I can not recall. There is much talk of war with England. Even the Christian General Feng is said to have expressed himself as ready for that! He seems to have swallowed whole the reports of the students, which are very much distorted.

Even Christian schools have been forced by the student union to close, and some Christian organizations are becoming alienated because all missionaries will not endorse the actions of the students. There are many signs of its becoming anti-missionary, no matter what the nationality of the missionary. They declare it is only "anti-British," but the only "anti" words we hear are all anti-foreign. Native Christians are called "foreign dogs," etc. Just now the matter has been taken up to the

Peking diplomats; and on the outcome of their deliberations, I suppose, depends the immediate future, whether affairs will be settled semi-peacefully, or whether there will be a greater conflagration than ever. That there should be entire peace seems beyond hope. For if the foreign powers give in, there is bound to be renewed hostility between the Chinese as to who shall reap the immediate harvest. So whatever way you look at it, the immediate future seems anything but rosy, especially since there are many signs that Bolshevism is using the students as its tools. Great amounts of money are being received from Russia and from labor organizations everywhere to help the students "carry on" their propaganda and to give strike pay to the tens and probably hundreds of thousands idle. Communistic ideas are becoming more prevalent among the students all the time. This is the direct result of Sun Yat-sen's intimacy with, and love for, Russia and her rulers, especially Lenine. He (Sun) is looked upon by many of the students as the greatest man in modern history!

To come down to personal affairs, Miss West says she has written about her adopted daughter, Eling's betrothal, etc. I am pleased about it, because if it had to be, there is such a splendid Christian young man for her. All the more that he is a member of the Shanghai Church.

Dr. Crandall and Dr. Thorngate are more than busy with their medical work, teaching and studying. I am rather busy with my own work, but I do not seem to be quite so driven as I used to be. It is pleasant to be able to live and have time to make friendships and get into touch in a human way, with Chinese women and girls, as I am now doing. I would give a good deal to bring some of the girls up to higher ideals and to Christianity, and to help some of the older women into a more happy life. One of the latter, who is learning the Christian life, is very happy and enthusiastic in it and interesting to others: She brought to my notice a young woman afflicted with spinal tuberculosis, who is bed-ridden. How I would love to be able to lay my hand on her with healing, as Christ did! She can read and I have given her a Gospel to read and am visiting her as often as I can, because she looks forward with such joy to my visits. She understands what she reads and is taking it to heart eagerly.

Some of my girls can read and I am now giving them examinations on a Christian catechism they have been studying. Then I will start them to reading the Bible itself. Those who could not read are learning, also from a catechism. When they can read I expect to start them in on the Scriptures. I very much enjoy this work with them.

In the sewing work they are improving constantly. I am sending the work already finished to different centers of our people in America, to be disposed of. I would greatly appreciate orders for any kind of work like the samples sent.

Praying for God's leading and blessing on all this work and in the present disturbed conditions, I am,

Your friend,

ROSA W. PALMBORG.

Liuh, Ku, China, June 22, 1925.

SALEM COLLEGE COMMENCEMENT

(Continued from page 137)

more concise. It has been estimated by unquestioned authorities that of the average one hundred children who reach the fifth grade in the public schools, only thirteen push on to high school, and only two of that number darken the doors of collegiate institutions. We are beginning to believe the truthfulness of the philosophy set forth by Josh Billings who said that the thing he most admired about a postage stamp was, "It stuck to a thing until it got there."

How do we on the average spend our lives? Here is an estimate given by one who takes more delight in figuring than the speaker. The average life of seventy-two years is spent in the following way: Twenty-three years and four months we spend in sleep; nineteen years and eight months we spend at work; nine years, eight months we spend in recreation; six years we spend in travel; four years we are sick; and two years we consume in merely dressing. In the light of these facts, why should the spirit of mortal be proud? Surely we have little need of boasting.

The supreme need of the world today is not only men who can start things; almost anybody can do that. What we need is men who, by patient endurance, are able to carry through that which they so enthusiastically begin. To do this requires characters of sterling worth and of unspeakable courage. There is no promise of an easy pathway.

Every rose will have its thorns, and however short may be the journey, it will be characterized by rock and crags. But young ladies and gentlemen, you can succeed; and if you have the real qualities of manhood and womanhood, such qualities that have possessed the builders of our nation and the organizers of our institutional life, there is no power on earth that can defeat you. Those who know me most intimately know that I am a lover of Edgar A. Guest, and this is what he says about defeat:

No one is beat till he quits;
No one is through till he stops.
No matter how hard Failure hits;
No matter how often he drops;
A fellow's not down till he lies
In the dust and refuses to rise.

Fate can slam him and bang him around
And batter his frame till he's sore;
But you never can say that he's downed
While he bobs up serenely for more.
A fellow's not dead till he dies,
Nor beat till no longer he tries.

History's pages have given us a thrilling story of Pilgrim days. The first band of our Pilgrim fathers had spent a year on the eastern shore. It had been a year of experiences that baffled description. Homesickness had possessed their hearts, disease had divided their forces, discouragements were on every hand. As the second summer passed and the autumn winds prophesied the coming of another severe winter, the hearts of the remaining Pilgrims grew faint, and about half of them decided to return to the fatherland. Before they went they gathered themselves together and the faint hearted told of their decision to go back and pleaded with their friends to join them in their retreat. Some of them, however, thought of the ideals for which they came; they recalled the sacrifices already made; they thought of the disgrace that would come by giving up; and they thought of the God to whom they had prayed for the success of their purpose to bring religious liberty to men. Then with the heroism never before displayed they said, "We'll stay." They did stay, and out yonder in the forest they built for themselves the hut that protected them from the winter's chilling breeze. They cleared the forest, cultivated the soil, sowed the seed, and it brought forth abundantly. Thus began the civilization under whose benedictions you and I live today.

These valiant men and women who dem-

onstrated the power to see it through are but a few of the multitude of the American pioneers who stayed until the task which they began had been successfully finished. The world is being built, not by those who merely start things, but who are able, by force of character and by power of will, to see it through.

THIRD, THE SUPREMACY OF THE SPIRITUAL

To me, the most vital principle of all is to understand the supremacy of the spiritual in the effectual working out of all achievements. The age of which you young folks are a part calls for courage at this point. The rapid growth of scientific knowledge, the popular voice that tends to evolve things from inherent forces, the timidity with which some men speak of the place of the Supernatural in life—all constitute a condition of society which calls for brave men and women to stand valiantly for the things that are eternal.

Do not misunderstand me. I speak in hearty endorsement of all advance in scientific thinking. We can not stop the progress of thought; we would not if we could. But at best this knowledge today is to pass away and give place to other discoveries which our children will effectually use. Paul gives this with telling emphasis: "Whether there be prophecies they shall come to fulfillment; whether there be tongues they shall cease; whether there be knowledge it shall vanish away." God is the eternal who changes not, and the spiritual forces issuing from his presence are all about us. These forces we can not see; but if we could, we would discover that our life and our victories depend vitally and effectively upon them.

"Our little systems have their day;
They have their day and cease to be.
They are but broken thought of thee;
But, thou, O God, art more than they."

Such an age as this, complex in its relationships, shaken in its social and moral attitudes, material in its spirit, needs leaders who have unflinching grip upon God. Back of all, and above all are the effective principles of the spiritual.

"Back of the loaf is the snowy flour
Back of the flour, the mill.
Back of the mill is the seed and soil,
And the showers and the Father's will."

I congratulate you graduates tonight upon having chosen as your Alma Mater a school that in its class room, not only seeks to give

to students the secrets of the material and natural world, but that seeks always to recognize God, and see his will in life and action.

James I. Vance, in one of his books, says that there are three great verbs in life. The first is the verb, to get. How men have spent their lives in the endeavor to conjugate in terms of living this mighty verb. They have hungered for possession, their hearts have cried out for the ability to get things. They have wasted their energies; sleep has forsaken them, and when they have come to the end of life, the world has followed them to their grave saying that this man is rich. He has gotten from the world's treasure house a storehouse of goods for himself.

The other verb is the verb, to do. That word that describes the ability of men to bring things to pass, and how we honor the man who does things. The soldier comes back from the battlefield with trophies of victory. The inventor puts into reality that piece of mechanism which the multitude said would not work. And oh, how we laud them above their fellows. Efficiency is the work which has been a priceless pearl, for which men have sold their possessions in order to acquire it. Men love the power to do things, and humanity praises the man that can conjugate in living terms the verb, to do.

The third and most important of all is the verb, to be. This is the highest aim of life. For this the kingdom of God has come to earth—to bring to men not only the possibility of getting things and of doing things but, the best of all, to build for themselves characters that endure both in time and eternity. For this supreme purpose Jesus came to the world that men might have life, and it is for this purpose that he called men to preach and pray, to live and give, that righteousness shall be the possession of human lives.

It is for such a service as this, my young friends, that God calls you today. It is for such a ministry as this that the world is waiting. Because of this call of God and because of the waiting world there has been placed before you, the young folks of this generation, an open door which no man can shut; and the crowning glory of life is to keep on going on to a larger and fuller and nobler future.

Around my fireside two lads are climbing the steps toward manhood. I say frankly,

I would rather they know God, than any other thing. If I thought knowledge drove God out of life, I should discourage them in their educational pursuits. But the telescope does not drive the spiritual away. Intelligence does not displace the Eternal, but rather opens our eyes that we may behold him active in all the affairs of life. To discover natural law is to think God's thoughts after him.

Some years ago, in a special series of meetings, a man of calm countenance sat in my audience. His clothes showed that he had little of earthly goods. He was a silent worshiper, but faithful always and intensely interested in every message I brought.

One day he came to me and said, "Preacher, I have but a humble home, far out in the hills; but I wonder if you would be willing to spend a day with me and my loved ones." "Certainly," said I, "It will be a joy to go." The day was set, and on the appointed date he came, not in a Cadillac, not even a Ford, but in a road wagon, and we started on our journey. The journey was one rough climb over a poor road through mountain fastnesses, until the summit of the mountain was reached. Just beyond the summit, I saw the smoke arising from a little hut that stood within the forest. "That's my home," said my friend, and soon we sat in the midst of royal spirits.

When the dinner was ready we sat around the table, and with peculiar reverence thanksgiving was given for daily food. After dinner, we went into the parlor. In the corner sat a poor, dilapidated organ. "Can you play?" said my host. "Not much," said I. Then the old man went to the organ, and using the hunt and peck system, played some of the old hymns of the church, while the family, young and old, sang in melodies I have seldom heard. After the singing, we knelt together and praised God in prayer, every one present taking part.

Why such a story as this? Just this: This home had little of earthly goods. They could not have spoken intelligently on scientific themes, nor on historical achievement. But they had found the glory of knowing God—to them the spiritual was supreme.

May the giver of good gifts, give unto you graduates the faith to dare, the power to see it through, and an understanding of the supremacy of the spiritual things in the achievements of your lives.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

SEVENTH DAY BAPTIST EDUCATION SOCIETY, EXECUTIVE BOARD MEETING, JULY 12, 1925

Present: A. Clyde Ehret, Arthur E. Main, Alpheus B. Kenyon, Frank L. Greene, Clifford M. Potter, Waldo A. Titworth, and Earl P. Saunders.

President William C. Whitford being absent on account of illness, Vice-President A. Clyde Ehret presided.

Prayer was offered by Dean A. E. Main.

In view of the illness of the president, and of the absence of Corresponding Secretary J. N. Norwood, in England, A. E. Main and the recording secretary were asked to prepare the annual report of the society to Conference.

The treasurer's quarterly report showed the following receipts: interest, \$646.57; contributions from the associations, \$89.84; Onward Movement funds, \$409.69. The interest and Onward Movement funds were distributed as usual and all bills were paid.

The principal account showed but little change. Four hundred dollars had been received on a mortgage and certain bonds had been exchanged for others.

As the full annual report will appear in the *Conference Year Book*, and probably in the *RECORDER* after Conference, it is not deemed necessary to give it at this time.

Following are the balance sheets:

I. REVENUE	
Dr.	
Cash	\$ 196.71
Temporary loan to principal	254.69
Merton Burdick farm	5.22
	\$ 456.62
Cr.	
General Fund	\$456.62
II. PRINCIPAL	
Dr.	
Bonds	\$33,162.84
Mortgages	16,325.00
Theological Endowment notes	1,635.00

Real estate	2,700.00
Stock	100.00
	\$53,922.84

Cr.	
Alfred University	\$23,373.64
Salem College	200.00
Theological Seminary	26,613.16
Twentieth Century Endowment Fund ..	150.00
Special Betterment Fund	184.89
Natural History Fund	200.00
Young men preparing for the ministry	978.64
General Fund	732.50
Temporary loan from revenue	254.69
Guaranty Fund	835.32
Bills payable	400.00
	\$53,922.84

It was voted to charge off certain of the Theological Endowment notes, amounting to \$835.

President A. E. Whitford, of Milton College, was asked to represent this society at the coming session of the Northwestern Association, giving prominence to the work and needs of Milton College and the Theological Seminary.

The following minute was adopted:

We, the members of the Executive Board of the Seventh Day Baptist Education Society, deeply regret the sickness of our beloved president, Professor William C. Whitford. We miss him from our counsels today.

Our prayer is for his early and complete recovery to health and strength, that he may carry on for many years the tasks to which he is so loyally devoted and for which he is so well qualified.

We commend him, his mother and brother, and all of the dear friends, to the gracious care of our heavenly Father.

E. P. SAUNDERS,
Recording Secretary.

Christianity in its long history has passed through many Pentecosts when each man "hears in his own tongue the wonderful words of God." If God today is teaching us to speak and to hear in another tongue we must heed him and obey him. But we must be careful that the word we hear and the word we speak are his words. The infallible test of all that claims to be truth was that given by Christ—"He shall lead you unto all the truth for he shall glorify me." Whatever glorifies Christ is true, whatever seeks to diminish his splendor or to contradict the truth that is in him is false.—*The Baptist*.

WOMAN'S WORK

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

"Loud rings on sea and land today
The challenge of a work to do
As in the furnaces of time
God molds this worn-out world anew.
Oh, strip us of our love of ease,
Send full on us thy challenge clear,
And let us catch the far-off glow
Of thy great walls—Then let us go
And build their splendor here!"

WOMAN'S HOUR AT THE EASTERN ASSOCIATION

The Woman's hour at the Eastern Association was held Sabbath night of the association.

The general topic of the evening was, "Where Women's Help is Needed," and the following sub-topics had been given out for five-minute talks:

Women's Help Needed: In the Prayer Meeting; In the Church Service; In the Sabbath School; In Mission and Social Work; In Temperance Work; In Women's Societies.

The women asked to speak on two of these topics could not attend the association so we missed the helpful words they would have given on "Women's Help in Church Service," and "In Women's Societies."

Mrs. Luther A. Wing spoke on the sub-topic, "In the Prayer Meeting," and you will all be given an opportunity to read the helpful thoughts she presented.

The topic, "In the Sabbath School," was given by Mrs. Harold R. Crandall. This paper will also appear in the RECORDER. I hope that every woman will read her words and be stirred to a feeling of greater responsibility.

Mrs. T. J. Van Horn had constructed from cardboard, a long "Honor Roll" containing the names of all our women missionaries; and she placed this before the audience to speak for what women had done, and were doing to help "In Missions." For suggestions on the other part of her topic, "In Social Work," she told a touching story of one who had little to give but who had

been a wonderful help to young and old by her thoughtful and loving hospitality. The story left us all feeling that we ought to be more free in opening our homes to others, and especially to those outside of our immediate group of friends.

The next topic was, "In Temperance Work," given by Mrs. Mary D. Tomlinson, who has long been in this great work. She told us of things that we could and should do to strengthen and help the younger people to stand firm and true to the cause of temperance and law-enforcement.

Most of the women's societies of the association had, by request, sent the banners that were used at Conference last August. These were strung on a wire and used in giving the results of the year's work by pinning on each banner a placard showing the amount of money raised by that particular society during the year.

We have thirteen societies in this association with a total membership of six hundred. They have raised over \$4,000 during the past year for local and denominational work, averaging nearly seven dollars a member. The work of the women's societies may seem small and their income meager, but their earnings, combined, help in doing some big things.

The program arranged by the secretary closed with a song prepared by Mrs. A. J. C. Bond, and sung by the four pastors' wives in attendance at the association: Mrs. Bond, Mrs. H. R. Crandall, Mrs. L. A. Wing, and Mrs. T. J. Van Horn.

MRS. W. D. BURDICK,
Associational Secretary.

WOMEN AND THE PRAYER MEETING

MRS. LUTHER A. WING

(Given at the Woman's Hour of the Eastern Association)

Tennyson says, "More things are wrought by prayer than this world dreams of." We are also assured that where two or three are agreed as touching anything that they should ask, it shall be given.

The world is full of its needs, and the Church has its many problems, the greatest of which, it seems to me, is the bringing of its young people and children into personal touch with the Christ life. It has also the problem of finance, a deepening of interest in the life of individual church membership, of work on the mission fields, also the need of men and means that the doors

of service that are opening before us may be entered.

Is there not here a great opportunity for Christian women? After communing with the Master in our closets, we may come together in the prayer meeting, united in a definite purpose concerning these various needs, and "by prayer and supplication with thanksgiving," present them to the Father, believing that truly his promises are sure and that he will hear and answer.

Why lament that our lives are so narrow and our services so meager, when the greatest opportunity for service—prayer—lies so close at hand?

Results? Unmeasurable. Into our own lives will come that "peace which passeth all understanding" by which our minds and hearts in Christ Jesus shall be kept. Into the lives of others:

"The weary one had rest, the sad had joy that day,
And wondered how.
A plowman, singing at his work, had prayed,
'Lord, help them now.'

"In foreign lands they wondered how
Their feeble words had power.
At home, the Christians, two or three,
Had met to pray an hour.

"Yes, we are always wondering how,
Because we do not see
Someone, unknown perhaps, and far away,
In prayer on bended knee."

WOMEN IN THE SABBATH SCHOOL

MRS. STELLA BEE CRANDALL

(Given at the Woman's Hour at the Eastern Association)

Women should be in the Sabbath school regularly for their own good and for the influence their attendance may have on others.

It seems to me there is no appointment of the church more important than the Sabbath school, as that time is given over almost entirely to the study and discussion of the Scripture.

We may read our Bibles much at home, but it has a good, broadening influence in our Christian life if we study our lesson well and then come together to talk and ponder it over.

I have been in communities where many of the women seemed to think Sabbath school was for children and young people only. I have watched the children of some

of these communities and have noticed that many times they follow the example of their parents by staying away from all the appointments of the church as they grow older.

As women in the Sabbath school, many should be willing to teach a class when a regular teacher is absent. I am reminded of one class of boys of Junior and Intermediate age, who evidently had not had a regular teacher in some time. Possibly they had earned the name of an "unruly bunch" to teach, but I watched their faces with much concern as the superintendent went from class to class trying to find some one who would teach them. In trying to teach those boys for four or five weeks, I found that they had never used the *Junior Quarterly*, nor had they heard much about it. They had been just reading from the *Helping Hand*.

In thinking this matter over I found that every boy except one had a mother in that Sabbath school. Is something lacking in our lives that we would allow our own children to drift like this? I wonder how many of us know what our children are studying about!

It was our good fortune not long ago to attend one of the large Bible classes for men. This was a special day when the women were invited to look on from the gallery. I watched the enthusiasm of those seven or eight hundred men, and I wondered why we do not hear more about women's classes for Bible study. Can it be we are not so much interested in the study of the Word? I do not think so, but do we not let the cares and worries of every day life crowd the better things to one side too often?

Why not start Bible study classes in our own homes as well as in Sabbath school? I read of a woman who wished to interest her husband in the Bible school lessons and she asked him if he would read a chapter over several times. He, thinking it a mere whim, agreed, provided she let him choose the chapter to be read. He chose what seemed to him a dry, uninteresting passage, and started reading. As he read he began writing down the things that might be helpful. He became so interested he is now a missionary in a foreign land, which proves that we can not read and study the Word without having our lives affected by it.

Let us as women find our places in the Sabbath school and be in that place each

week, that we may gain a blessing for ourselves, but more than that to help others to know the joys there are in studying and getting each other's viewpoint of the Book whose words are the foundation of all righteousness.

MINUTES OF THE WOMAN'S BOARD MEETING

The July meeting of the Woman's Board was held with Mrs. M. G. Stillman.

Others there were: Mrs. A. B. West, Mrs. J. H. Babcock, Mrs. W. C. Daland, Mrs. A. E. Whitford, Mrs. J. L. Skaggs, Mrs. G. E. Crosley, Mrs. J. B. Morton, Mrs. L. M. Babcock, and Mrs. Shaw.

Mrs. Daland read Isaiah 11:1-9, and offered prayer.

The minutes of the June meeting were read.

The treasurer read her monthly, quarterly, and annual reports and they were all adopted.

The corresponding secretary reported receiving a bound copy of the Foreign Missions' Conference Report at Washington, D. C. She read a letter from the Committee of Reference and Counsel.

The president reported correspondence from Secretary W. L. Burdick and President S. O. Bond; Mrs. Charles Coon, Riverside, and Mrs. G. W. Hills, Los Angeles.

Mrs. L. M. Babcock, who had charge of the Woman's Board exhibit at Conference last year, was requested to write Mrs. Wardner Davis, Salem, in regard to this year's exhibit at Salem.

Voted, that the annual reports of the corresponding secretary and the treasurer, be printed in the same folder with the Woman's Board Conference program.

Mrs. West named Mrs. J. H. Babcock, Mrs. M. G. Stillman and Mrs. A. E. Whitford to serve with her on the Nominating Committee.

Mrs. West read a letter from her sister, Mrs. Nettie M. West, Shanghai, who today sails for America.

Minutes of this meeting were read, corrected, and approved.

Adjourned to meet with Mrs. L. M. Babcock in August.

MRS. A. B. WEST,
President.
NELLIE R. C. SHAW,
Recording Secretary.

MRS. WEST AND MABEL IN AMERICA

Mrs. Nettie West and Miss Mabel landed in Vancouver, July 27, after a good voyage. Mrs. West is improving but not able to walk yet. They expect to arrive in Janesville, Wis., Friday morning, July 31, for an extended visit at the home of her sister, Mrs. A. B. West.

TO THE BEATEN SOUL

A famous Scottish preacher was fulfilling an engagement recently in New York when this incident occurred. A prominent New York daily was advertising the preacher's sermons, one of which was entitled: To the Beaten Soul. The minister delivered the sermon, but to his chagrin he felt that he could not finish it the way he had intended. Under a curious constraint he added two sentences at the end, feeling as if they were quite unsuitable. The sentences were these: "Remember you can always hold on a little longer. You never know what is waiting for you round the next corner."

A few days later he received a letter from a man who had heard the sermon. The man said that at the time he thought he had finished with life, because he felt that life had finished with him; he had decided to commit suicide. On the morning of his decision, however, he had seen the advertisement of the sermon, To the Beaten Soul, and he made up his mind to hear it. He attended the service, but was left cold and untouched until right at the end two sentences seemed to grip him: "Remember you can always hold on a little longer. You never know what is waiting for you round the next corner." Those two sentences saved him. He realized their truth, and "round the next corner" he had discovered a chance to make life worth while after all.

It is such incidents that make us feel the truth of the lines:

There's a divinity that shapes our ends,
Rough hew them how we will.

—*Youth's Companion.*

In London, England, the increase in the use of horses for short distance haulage has been ten per cent during the past year. Dealers in heavy horses report a constantly increasing demand since firms which have tried motor vehicles on short distance work find horses much more economical.—*Our Dumb Animals.*

YOUNG PEOPLE'S WORK

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

ENVY, ANGER, HATRED

Christian Endeavor Topic for Sabbath Day,
August 22, 1925

DAILY READINGS

Sunday—Envy leads to doubt (Ps. 73: 1-28)
Monday—Envy and murder (Gen. 4: 4-8)
Tuesday—Down anger (Jas. 1: 19, 20)
Wednesday—Stupid anger (Esth. 3: 1-6)
Thursday—Secret hate (Prov. 26: 24-28)
Friday—The test of hatred (1 John 4: 20, 21)
Sabbath Day—Topic: Perils of envy, anger, and hatred (Matt. 5: 21, 22; 1 John 3: 11-15)

ELMER AKERS

No one can afford to be envious, angry, or hateful. These evil states of mind cost men regret, remorse, loss of self-respect, restless sleep, poor health of many forms—headache, dyspepsia, malnutrition. They are paid for in the distrust of friends, disrespect of companions, loss of peace and good will in one's family. They are paid for in loss of ability—physical, mental, social, and spiritual—and in loss of opportunity for service on these planes. That these sinful emotions damage the body has been established as a scientific fact in the laboratory. They cause the production and discharge of poisons into the blood, which pollute it, and dissipate the tissues. Truly the wages of these passions is death—slow and subtle but certain—death to the body, death to the mind, and death to the soul.

Happily, on the other hand, the very opposite results are produced by the righteous states of mind—generosity, forgiveness, and love. These bring vigor to the body, clearness and wisdom to the mind, and patience, fortitude, and aspiration to the soul. Their rewards are the trust of friends, the respect of companions, harmony in the family, and a consciousness of the might of right. They bring prosperity of all kinds. They are more salutary to a sick body than medicine, more cheering to a gloomy and depressed mind than any movie or other will-o'-the-wisp entertainment, more ennobling to a narrow soul than a dozen sermons.

Do you think it an indication of strength to show anger? It is not. It shows you to

be not the captain of your soul, but a slave of your passions.

Those who resist others—as they who harbor envy, anger, and hate, are sure to do if occasion offers—fear others. They are perpetually in the bondage of fear, a bondage worse than stone walls and iron bars, for it enslaves not only body, but mind and spirit.

It avails nothing to envy, or resent, or hate another. These attitudes only imperil both oneself and others. There is no power but love. If a personal enemy is to be won as a friend it will be done by the power of love. If a merciless rival in school, in business, or among nations is to be made a friend, it must be through love. If a criminal is ever redeemed, it is because he is touched by love. Love conquers. It works good to both lover and loved, but envy, anger, and hate are perilous to all persons involved.

If, when envy, anger, or hate presents itself we could just put ourself in the other's place, we would forgive. To know all is to forgive all. Consider the other's training, his opportunities, and all other factors which obtain in his case, and then see how that envy, anger, and hate will vanish away like shadows before sunshine. After all, we ourselves may be mistaken. Perhaps the fault is ours. It would often be well for us to recall the words of Robert Burns:

"Oh would some power the giftie gie us
To see ourselves as ithers sae us."

Or, let us, like Sabre in the story "If Winter Comes," see the other person's viewpoint, and life will be better for all.

If our workshop of life is to be not one worse than idleness, but one of increasing unselfish industry, and if the master of the shop is to be, not the devil, but Christ, then let us keep the bellows of generosity blowing the fire of love, to heat the tools of service, and let them be fashioned on the anvil of goodwill.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

All people possess the passions of envy, anger, and hatred in some degree. Many are able to curb them, so they do not break forth in perilous ways. While others do not restrain them, and thus are caused to commit some very terrible crimes. Deeds

have been committed in a fit of anger which never would have been done had that anger been restrained. These passions caused bitter feelings between nations and brought on the World War.

First John 3:11 says, "For this is the message that ye heard from the beginning, that we should love one another." Christ said, "This is my commandment, that ye love one another." He loved everybody. We must first have his love in our hearts before we can love others. When we have this love, then envy, hatred, and anger will be driven out. What a splendid world this will be when this love fills the heart of every individual! Let us do our part in this great work for our Master, who said, "Love thy neighbor as thyself."

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

REV. PAUL S. BURDICK

1. His goodness.

"The heavens declare the glory of God, and the firmament showeth his handiwork," sings the Psalmist; and truly whatever is grand or beautiful in the world makes us think, "How wise and thoughtful must be the heavenly Father, who made all these things."

I think that before I became a Christian and learned of God's love, that the grand things of creation held mostly fear for me. The stars at night, the lightning and thunder, the loneliness of mountains and woods. But some time after that change took place in my life, all these natural wonders began to speak to me of the power of a loving God, and I learned to trust him and glory in the things he had created. Even the thunder has a secret message to those who will listen for it, for the Psalmist again says, "Thou calledst in trouble and I delivered thee, I answered thee in the secret place of thunder." What do you think he meant by that? (Psalm 81:7.)

And how, when you think of it, do even the most common things we have and use, show the planning of an all-wise Father in foreseeing our needs. Take the matter of light. God once asked Job (38:19) if he knew the way to the dwelling of light, and

Job could not answer; and some of the greatest scientists since that time have tried to answer it and have not been able. Light, when broken up into the colors of the rainbow, is responsible for all the beautiful colors of earth and sky and sea. Light bears on its wings the warmth of the fiery ball we call our sun, saving us from death by cold. It even has healing properties, and causes babies' bones to grow straight and strong.

2. His laws.

A top spinning upon the sidewalk, holds itself erect and keeps going until the force that started it is spent. Some law of God is at work to make it do so. Moreover, this world of ours, spinning on its axis and wheeling around the sun, is governed by exactly the same law. How wonderful is our Father's wisdom, that guides all things from the greatest to the smallest by his power! And his laws are dependable, too. They always work, for God never tells a lie. Suppose you should wake up some morning and find that the law of gravitation refused to work. What a topsy-turvy world this would be! You couldn't even pour milk into a cup. Nature tells us then that God's laws govern everything and that they never fail.

We can say just as surely that God's laws are at work in our lives. Good actions bring happiness, while bad actions bring sorrow in their wake. God's *moral* laws never fail. Let us turn again to one of the Psalms—this time the nineteenth. "The law of the Lord is perfect, restoring the soul: the testimony of the Lord is sure, making wise the simple" (verse 7). Isn't that just what we have been trying to say, only expressed in much finer language than we are capable of expressing?

3. His purity.

Why is it we like to get out into the fresh air of the country? Is it not because there we get closer to God and farther away from the smoke and dust of the city, and the filth and wickedness for which man is responsible? It does seem as though the farther we get from the haunts of men, the cleaner is the air and water, and the more beautiful is the world. God loves beauty or he would not have created so much of it; and he loves purity in our lives, too, or he would not have given us these longings for beauty and goodness, that we feel stirring within us. Let us, also, strive to be pure.

Topic for Sabbath Day, August 22, 1925

MY GREATEST HELP IN TIME OF TEMPTATION.

1 COR. 10:12, 13; MATT. 4:1-11

REV. PAUL S. BURDICK

A few weeks ago some of us took the boat at New London for New York on our way to the association at Plainfield. Upon arriving at New York, the big boat had to be turned around and backed into a slip between two wharves. This is a task requiring careful management, and especially so, it seemed, this morning, perhaps because of a strong incoming tide. It was interesting to watch the sailors as they made ready the ropes to dock the boat. First they would throw a small rope to those on the dock. When this little rope was seized and hauled in, it was followed by a great rope or hawser, which seemed capable of withstanding any strain. The little rope had to be used to pull the big rope. Then the big rope was made fast to a great post. The steamer was backed and the hawser grew taut till it swung the big boat around safely into the slip. More hawsers were speedily made fast to other posts, the gang-plank was lowered, and we were on our way into the city.

In thinking about this topic, it seemed to me that there was a good illustration of how habits, either good or bad, are formed. The little rope pulls the big one. When the big rope is made fast it will hold against almost every strain. When we yield to temptation, it is like throwing the first little rope, the beginning of a bad habit. But it is also true that when we resist a temptation, we are throwing out a little rope that will help to draw after it the great hawsers of good habits, to tie us firmly to the great pier of character.

The Bible anchorage.

There is one defense against temptation that never fails. It was the one used by Jesus. So in mooring our ship to the pier of character, let us use the Bible for our anchorage. The strands that go to make up this cable are the Bible verses that we know. Especially dependable are the strands which represent the verses we know by heart. Then there are other portions of the Bible that we know less intimately. We know in general what they are about, and perhaps where to find them. Then, for most people at least, there is a portion of God's Word that is unfamiliar. In order to be of the most use to us, we should try to increase the portions of Scripture that are familiar

to us, and especially the verses we have learned by heart. For when temptation comes, it usually comes so swiftly that there is no time to search out some verse for our guidance. But if we are thoroughly familiar with great passages, they will surely come to us in time of need.

Two such passages are included in our lesson today. I hope every one of you will study them carefully. The one in Corinthians is not too long to learn in a few minutes. The account of Jesus' temptations, also, should be so familiar to us that whenever we are tempted to do something wrong we can immediately say, "This temptation resembles one (first, second, or third) that my Master had." Then we can give the answer that he gave. Another good passage for study is found in James 1:12-15.

Good companions.

There is another thing which always impresses me as being strange, and that is to see some large boat, an ocean liner maybe, being towed about by one or two little tug-boats. If it weren't that I hate to be taken for a "land-lubber" I should have asked some one the reason for it. But I suppose the answer would be that the liner, although capable of great speed in the open water is out of her natural element here, while the little tug-boats, which would have difficulty in crossing the ocean, are right at home in the harbor, where they twist and turn, taking the big boat just where it ought to go. I, too, felt the need of a guide when I got into the city, and was glad to have Pastor Harold Crandall one day to lead me. As long as we are in familiar paths, we feel safe, but upon entering unfamiliar or dangerous waters we, like the ocean liner, may need the help that others can give us. Our safety lies in choosing the right kind of guides. Many a young man who was a pretty good member of the Christian Endeavor society at home, when he went away to work or to college, ran upon the rocks because he trusted his life in the hands of bad companions.

Prayer.

Still another lesson we learned that day was the value of power. We could feel the throb of a mighty engine in the heart of our boat, and every other boat was driven by quiet, unseen forces of power. Behind the expenditure of this energy, too, was the care that men had taken that our boat should be carried safely and surely. Every moving

part must be oiled, every broken part replaced, while the corroding work of rust must be stopped as far as possible. Now prayer is valuable, not only to supply the vital force that drives us to our goal, but also for repairing,—overhauling, as we say about a "flivver" or an ocean liner,—here a broken Christian Endeavor pledge, there a worn out habit that might interfere with proper steering, and still farther along a spot rusted by corroding sin, that must be polished out by the abrasive, prayer. For we know not on what trip we may encounter a storm that will test to the limit every beam and plate and rivet of the structure. So we must be made ready by prayer.

"Wherefore, let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." 1 Corinthians 10: 12, 13.

Rockville, R. I.

FRIENDSHIP A MEANS OF EVANGELISM

FRANCES WITTER

(Western Association Paper)

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

"I was a stranger and ye took me in; I was sick and ye visited me; I was in prison and ye came unto me."

A friend, it is said, is one who knows all about you and is loyal to you just the same. So, though you be a stranger or sick, or in prison, it is always a friend who is willing to help you, to give you a lift and a cheery greeting. Is not that evangelism?

As Christian endeavorers we do not have to go out of our own towns and communities to do evangelistic work. Along our daily paths of life there are countless opportunities to do a good turn, and if we are alert to them we may realize that another mile-stone has been gained for ourselves as well as for the friends to whom we give aid.

Neither do we as Christian endeavorers have to preach to obtain results. Our acts speak louder than words many times, and in a humble manner we can do our bit for God and the world. It isn't always the big things that count.

May I quote from S. Walter Foss?

Let me live in a house by the side of the road,
Where the race of men go by,—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat;
Or hurl the cynic's ban;
Let me live in a house by the side of the road
And be a friend to man.

So, dear friends and fellow Christian endeavorers, evangelism through friendship may be accomplished by this, our challenge: to be always loyal—loyal to Christ, loyal to the Church, loyal to our Christian Endeavor ideals, loyal to our Christian Endeavor pledge, and last but indeed not least, loyal in service, one of the biggest tasks but after all one out of which we gain untold satisfaction.

Come on! Let's go!

DO YOU KNOW?

That 21,000,000 letters went to the dead letter office last year?

That 803,000 parcels did likewise?

That 100,000 letters go into the mail yearly in perfectly blank envelopes?

That \$55,000 in cash is removed annually from misdirected envelopes?

That \$12,000 in postage stamps is found in similar fashion?

That \$3,000,000 in checks, drafts and money orders never reach intended owners?

That Uncle Sam collects \$92,000 a year in postage for the return of mail sent to the dead letter office?

That it costs Uncle Sam \$1,740,000 yearly to look up addresses on misdirected mail?

That 200,000,000 letters are given this service, and—

That it costs in one city alone \$500 daily?

AND DO YOU KNOW?

That this vast sum could be saved and the dead letter office abolished if each piece of mail carried a return address, and if each parcel were wrapped in stout paper and tied with a strong cord?

Moral: Every man knows his own address if not that of his correspondent. Put it in the upper left hand corner!—*Postmaster General.*

"What's the matter?"

"I wrote an article on fresh milk and the editor condensed it."—*Pelican.*

CHILDREN'S PAGE

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

SUNSHINE-LIVES

ELISABETH KENYON

Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
August 15, 1925

DAILY READINGS

Sunday—Joy in work (Deut. 12: 18b)
Monday—Sunshine friendship (Luke 24: 15, 32)
Tuesday—Sunshine deeds (Matt. 10: 42)
Wednesday—Sunshine worship (Ps. 122: 1)
Thursday—Sunshine at midnight (Acts 16: 25)
Friday—Sunshine gifts (Phil. 4: 10-19)
Sabbath Day—Topic: Sunshine-lives (John 15: 11; 16: 24; Gal. 5: 22)

THE SUN IN THE SKY

MARGARET E. LA MONT
A Friend of the Juniors

I wonder if we can realize what it would be like to live without the sun, even for a short time. Think of the miners, who some times descend into the earth before sunrise and return to the surface after sunset. Think of the people living within the Arctic Circle, who gather their children about them in the springtime to watch for the rising of the sun after six months of darkness, brightened only by the moon, the stars, the northern lights, and the simplest of lamps. And then suppose we had no sun!

Let us think of some things that the sun gives the world.

1. Light—the best known.
2. Warmth.
3. Growth.

Haven't you heard your daddy say, "This is good growing weather"? Most plants contain a green coloring matter which acts like a machine, using the sun's rays for power to separate from the air and water the materials for the plant's growth.

4. A bright, cheerful atmosphere.
5. Rain. Rain is only sea water drawn up by the sun, to fall again in showers.
6. Moonlight. Wise men tell us that the moon has no light of its own, but merely reflects the sunlight to us.

THE SUN OF RIGHTEOUSNESS

So wonderful is the work of the sun that the Bible compares Christ to the sun. Read John 1: 9, and Malachi 4: 2.

Let us think how Christ is like the sun in his gifts to the world.

1. Light. John 9: 5. This light banishes the darkness of sin and ignorance.

2. Warmth, banishing the chill of doubt, and that lukewarmness of indifference which was the fault of the Laodicean Church. Revelation 3: 15.

3. Growth in the Christian life. 2 Peter 3: 18. Psalm 92: 12.

4. Cheer and joy. John 17: 13.

5. "Showers of blessing"—rich spiritual gifts. Ezekiel 34: 26.

6. The reflection of his glory in the Holy City that is to be. Revelation 21: 10, 11, 23.

SUNSHINE-LIVES

For us, the sunshine-life is also the Christ-life. Let us take Christ as our example, and try to bring into the lives of others light, warmth, growth, good cheer, and showers of blessing—confident that if we do so, we shall some time find other lives reflecting our radiance.

I am passing on to you a rule that has helped many to live sunshine-lives—just three things to do each day.

1. Learn something by heart every day—"something you would like to remember if you went blind." It may be a Bible verse, a bit of a hymn or other poetry, or a wise saying like those "My grandma used to say."

2. See something beautiful every day. I don't mean just look at it. We all do that. Look at it long enough to see it. Let its beauty sink into your heart. A Japanese sometimes spends hours studying the beauty of a single flower.

3. Do some kind act every day. Read to grandma, who can't see any more; carry some flowers to a sick playmate; shut the door quietly, for baby is asleep; put a dime in the mission box for Jamaica.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isaiah 60: 1.

Nortonville, Kan.

HOW JUNIORS MAY SERVE THE MASTER

[This was written by Alberta Simpson, age twelve years, a member of the Brookfield Junior society and given at the young people's hour during the Central Association meetings at DeRuyter, N. Y.—E. K.]

There are many ways that juniors may serve the Master, and the first of all by go-

ing to church. We should not only go to church, but we should pay attention to what is being said. After we go to church and know what it means to be baptized, we should be baptized and join the church. Being baptized is not all we should do; we should try to lead a better life than we had been leading.

We should also serve the Master by going to Sabbath school, Junior Christian Endeavor and prayer meeting. We should not go to these meetings just once a month or year, but every Sabbath that we are able.

There are other ways to serve the Master than by attending services. We can serve him in our every day work. There are small tasks that we as children can do that will please the Master.

If we see a boy or girl on the street that we do not like so well as we do some one else or that is not dressed as nicely as some one else, we should not say mean words to them, but treat them as well as some people we like better.

Then we should also help mother and father. But when we help mother or father we should not do it in a mad, grouchy way. But do it cheerfully. We may not think that doing the dishes, tending baby, and piling wood in the wood box will please the Master. But it does.

We have now an idea of a few things that juniors can do to please the Master. And we could go on naming things for a long time.

THE MESSENGER

It was the happiest place you can imagine! Yes, it was, though it was a hospital. For there were more than half a hundred little folks getting well and strong. Children who had been helpless and in pain were now going about the beautiful lawns under the shade of the great trees, and every single day made every single one of them stronger and straighter.

There were three of them who were special friends—yes, four, for we must not forget Prince! Prince was a police dog; and oh, but he was busy, for you see here he was not a policeman but a nurse. He waited on those children like five nurses rolled into one sleek tan and brown silky coat. He would carry the basket when two or three decided to eat lunch under the trees

like a picnic. He would jump for a crutch if one of the children dropped it. He'd spring for a handkerchief before you could say "Jack," must less "Robinson," and then he'd run around to every child but the right one and pretend to be very sad when they'd say, "No, Prince, thank you, it isn't mine."

Then with ears up and tail wagging he'd run off to the right one and go wild with joy at a hug and a "Thank you, old fellow!"

The other three of these special friends were Dan and Jimmie Dean and little Bob White.

Dan's foot was a bit crooked, but the brace was making it all right. Jimmie had had to have his leg operated on and it was done up in plaster, but my, he could hoppity-skip along on his one crutch! Little Bob was worse off than either of these, for both legs were weak, so he had to use two crutches—such tiny ones! But on the other hand he was getting stronger faster than any child in the hospital and was so happy he wanted to be on the go all the time.

Prince loved Bob best of all the children and followed his two crutches about wherever they went. One day Bob decided to go down to the woodsy little park behind the hospital. Jim and Dan's mother had come to see them, so Bob felt a little bit lonely. But who could be lonely long with Prince running on ahead barking at squirrels and chipmunks and running back like a brown streak to see if Bob was all right?

When Jim and Dan had said goodby to their mother and were alone again, they looked around for Bob.

"There comes Prince!" cried Dan. "Bob must be coming." But when Prince ran up and sniffed at Jim's hand they saw something very queer. A tiny crutch was tied to the dog's neck! Jimmie took hold of it.

"Why, it's all cracked!" he cried.

"It's Bob's," exclaimed Dan.

"Maybe he's hurt!" Jim went on in an excited tone. Then he saw a gentleman get out of a car that had just driven into the grounds.

"Oh, Mr. Adair!" he called. And when the kind jolly gentleman came smiling up, he pointed to Prince and the crutch and told what he feared about Bob.

"Scramble in, fellows!" Mr. Adair cried. He knew and loved every kiddie there. "We will be off and see. Bob couldn't very well hurt himself for he's not in plaster or a

brace. He just can't get back without another crutch so he has sent Prince to tell us."

Down under the overhanging trees dived the car, Prince running ahead barking wildly, and pretty soon Jimmie's "Hoo-hoo!" that he kept sending out got an answer.

"There! There!" cried Dan. "Down in the hollow!"

Sure enough, there sat Bob as cozy as could be, laughing and hugging Prince tight. "My crutch went into a gopher hole," he told them when Mr. Adair had picked him up and put him into the car. "No, I'm not hurt a bit. I felt it crack and just let go and sat down. Then I thought of taking my garter and tying it to Prince's neck. He didn't want to leave me a bit: I had to pretend to get real mad at him. But he brought help, didn't you old fellow?"

The dog answered by a kiss right where it ought to go and they all had to laugh.

"Got you that time," cried Jimmie. "Three cheers for our truant officer!"

And when they all cried "Rah, rah rah!" the splendid fellow barked like five happy dogs all in one.—*Storyland*.

A BIRD BATH

Did you ever notice the birds in the summer how they love to get under the lawn sprinkler if there are no persons around? The birds must have a place to get water for drinking and bathing each day. You can help them by placing a pan of water in the yard and see that it is kept filled with water. You will be paid for your trouble by having many pretty birds visit your home.—*The Children's Comrade*.

AT THE SEA-SIDE

When I was down beside the sea
A wooden spade they gave to me
To dig the sandy shore.

My holes were empty like a cup.
In every hole the sea came up,
Till it could come no more.

—*Robert Louis Stevenson, in Child's Garden of Verse*.

FORTUNE NUMBER EIGHTEEN

On a bright, sunny day
A gift shall come your way.
Be careful how you use it,
Or perchance you may lose it.

SOMETHING THAT WAS WORSE

A friend once wrote Mark Twain a letter saying that he was in very bad health, and concluded, "Is there anything worse than having toothache and earache at the same time?" Mark Twain wrote back, "Yes, rheumatism and Saint Vitus' dance."—*Selected*.

OBLIGING

A farmer's boy and his best girl were seated in a buggy one evening in town, watching the people pass. Near by was a pop-corn vender's stand. Presently the lady remarked, "My, that pop-corn smells good!" "That's right," said the gallant. "I'll drive up a little closer, so you can smell it better."—*Selected*.

HOME NEWS

FARINA, ILL.—Rev. C. L. Hill and family returned Tuesday from Stonefort, where he has been helping in a revival meeting the past two weeks. The Milton College quartet has been doing the singing there and came here with Mr. Hill. They are assisting him in a meeting here this week, which began Tuesday night.—*Farina News*.

BROOKFIELD, N. Y.—Brookfield Union Daily Vacation Bible School held closing exercises in the Methodist church Sunday evening, July 19, before a full house. This is the first such school held in Brookfield since the pastorate of Rev. Jesse E. Hutchins. There were forty-two regular scholars with an average attendance of thirty-three.
WILLIAM M. SIMPSON.

WATERFORD, CONN.—On Friday, the tenth of July, our new pastor, Mr. Duane Ogden, arrived in Waterford, and began his duties with the Sabbath morning service the following day. We are very glad to have him with us and believe his coming will be a real blessing and inspiration to us all.

The next Monday night a reception was held at the home of Mr. and Mrs. H. B. Maxson, where a social evening helped to make pastor and people a little better acquainted.
CORRESPONDENT.

BATTLE CREEK, MICH.—Battle Creek is always on the map. People from all over the United States stop off here to take in

the good things offered. However, a few readers of the SABBATH RECORDER are unable to be here, so it becomes us to write some Home News occasionally. Everybody reads Home News when they skip the better things offered by our good old denominational magazine. It is the belief of the Battle Creek portion of our Zion that the Sabbath keeper among "our people" east and west, that does not read the RECORDER may be set down as one who does not read his Bible. Now prove it not to be so if you can. There may be just a few exceptions but it is the rule. Battle Creek wants to know what the brethren are doing over at Garwin, down to Attalla, over to Detroit, and up to Dodge Center, and clear over to Adams Center. That we are interested in Dodge Center is proved by the fact that that little town sent a large number of its citizens here to locate for business. Recently fifty-seven people who came to Battle Creek with their descendents who were born elsewhere, held a picnic, a sort of annual reunion at the Villa, Goguac Lake. These were from the Dodge Center Seventh Day Baptist society. That made some hole in the ranks up there where they were needed to maintain the church. It is too bad that such splendid localities with a good church must suffer losses like this. Then too, among these are many from the New Auburn, Wis., society.

Battle Creek also is deeply interested in Milton and its college. One of its recent graduates has signed as teacher of chemistry in the Battle Creek College. A "Milton Club meet" was held at Goguac Lake near here recently. There were about sixty present. The young men, all Milton College favorites played a game of ball, but to make it interesting half of them called themselves Beloit College team. Never mind who won. There was a bountiful supper served. Then they divided up into classes—freshmen, sophomores, juniors, and seniors. Each class put on some stunts. The freshmen made their way up through each year to seniors. Some had difficulty in passing. Commencement exercises were held. A large class graduated and received diplomas. Mr. Elvan H. Clarke, of the sanitarium force, impersonated President Whitford, and they really are much alike in size and looks. With becoming dignity he addressed the class. Chaplain H. N. Jordan, of the sanitarium, gave the commencement address,

which was "cheered to the echo." Miss Verna Foster, of the class of '20, had charge of the program. It was an enthusiastic assembly and boosts Milton College to the limit. More students for the college will be the results of such "meets."

There will be a reasonable delegation to Conference from here. We feel much disappointed that our pastor is unable to attend, or so announced at the late business meeting. His sermons, as all know who have ever heard him, are scholarly and up-to-date, "building us up in the most holy faith."

The matter of building a church house is being agitated very much. The sanitarium has most generously afforded us a place for services these many years, but somehow we seem to need a building of our own.

The church has greatly been blessed with two most able leaders in song, Dr. Johanson and Clarke Seidhoff; and we have had a choir to be proud of. Their recent resignations are regretted. There is much musical talent in the church.

The Sabbath school recently elected new officers, Mr. Skaggs, superintendent. The annual picnic will be held in a few days. The school's weekly offerings for this first half year were about \$77.

The church misses its elders, Threlkeld, Kelly, and Mills, who are all in the South now. The faithful labors of ex-Pastor Kelly are remembered and appreciated. Ex-Pastor Coon is held in grateful remembrance as are all who have labored in the Lord here.

So many of the membership are connected with the sanitarium that its interests are those of the church as well. This is the season of rush here; all the buildings are full to overflowing and patients and guests are turned away unless they can find private families to house them. It is estimated that the receipts are over \$80,000 a week. Constant improvements are being made and everything is up-to-date, leading the world in health giving and health teaching.

Concerning the many churches of this city it might interest such as watch the discussions of the day in religious matters, that in the main the good old doctrines are still taught and believed. Sermons and discussions seem to be without bitterness and men can not be said to be "knifing each other."

D.

Lone Sabbath Keeper's Page

GOOD CHEER FOR LONE SABBATH KEEPERS

In keeping with Brother Clifford Beebe's report of his visit to the remnants of the old Blystone church, a brief note from Mrs. Lucia M. Waldo, Venango, Pa., tells RECORDER readers how much the little group there enjoyed Brother Beebe's visit. Mrs. Waldo says: "Brother Clifford A. Beebe was here over the Sabbath and we had a service celebrating the Lord's Supper. Marian Sherlock united with us by testimony.

"Brother L. D. Seager came on Monday and preached in the evening in the church of God. We all feel strengthened by having the meetings. We ask you all to remember us to the throne of Grace that we may all prove faithful.

"Please send all our mail to Venango, Pa.
"LUCIA M. WALDO."

A TRIP TO CRAWFORD COUNTY, PENNSYLVANIA

CLIFFORD A. BEEBE

There are many staunch and true lone Sabbath keepers scattered throughout the United States; and among the staunchest of them are the few families living in and near Venango, Pa., whom it was my privilege to visit in June. As corresponding secretary of the association I had made an effort to get in touch with the old Blystone Church, which resulted in an interesting and helpful correspondence. The Missionary Committee of the association agreed to send me there to investigate conditions; and so, on June 19, I left for Venango, arriving at Cambridge Springs in the afternoon. A short trolley ride brought me to the little village of Venango, where Miss Lucia Waldo was waiting for me; and I spent the night and the Sabbath day with her and her aged mother, Mrs. Lucinda Waldo, in their little home which they have recently purchased in the village. The old Waldo farm is four miles to the northwest.

The Waldos spend their Sabbaths reading through the RECORDER and the lesson notes in the *Helping Hand*; and we had be-

gun to study them through this, when another of Mrs. Waldo's daughters, Mrs. Maybelle Sherlock, of Cambridge Springs, and her two daughters, arrived; and the six of us had a little meeting together. I had hoped that they would disband their church organization and unite with some other church as nonresident members; but they have no connection with any other church, and are far away from any, and so did not see any advantage in such action. Then one of Mrs. Sherlock's daughters, who had been baptized in the Baptist Church, expressed a desire to unite with the church; and so they, the three remaining resident members, voted her in, and we all gave her the right hand of fellowship. It was a very touching scene as mother, grandmother, and aunt welcomed her into their church. It takes courage and conviction for a girl raised in a Sunday-keeping community, whose father is a first day man, and who attends a first day church, and had never before, I think, been in a Seventh Day Baptist meeting, to take such a step and cast in her lot with a church which is, for practical purposes, extinct. Marian Sherlock needs the prayers of all loyal lone Sabbath keepers, that she, too, may be faithful. Shall we not thus pray; and also for all the little group in Crawford County, who have been loyal so many years?

We celebrated the Lord's Supper, using the old communion set of the old Cussewago Church, which Miss Waldo had kept carefully packed away; and we all felt that it had been good for us to be there and partake of his body and blood together.

We afterward got out the old record book of the Blystone-Hickernell Church and copied Marian's name into the record. I spent the night with the Sherlocks at Cambridge Springs, and came on home Sunday morning, feeling thankful to God that he had given me that opportunity; but I regretted that time had been too short to visit Mrs. Wiard and daughters at Crossingville, ten miles from Venango; and also my own relatives who are in that section. Many will remember the two Wiard girls who were baptized in Clear Lake early Sabbath morning at Conference last year.

Marian Sherlock is the fourth in direct line of the Waldo family to belong to a Seventh Day Baptist Church in Crawford County. The Wiard girls (who, however, have their membership elsewhere) are also

of this fourth generation. The first Seventh Day Baptists in that county came from New Jersey about 1802, and founded the Shiloh, Pa., Church, which struggled along for a few years and disbanded, and was soon after (about 1829) re-organized as the Hayfield Church; and it was here in 1836, at the invitation of this church, that the Western Association was organized. All of this record may be read in *Seventh Day Baptists in Europe and America*, also concerning the great revival which led to the organization of the Cussewago Church, and the decay of both churches, due partly to the work of Adventists and largely to lack of pastoral oversight. The Cussewago Church finally became extinct in 1882.

Calvin Waldo, a convert to the Sabbath from the Baptist Church, was a faithful member of the Cussewago Church to the end of his life, and for many years its clerk. His son, Daniel C. Waldo, and family have also been faithful members, first of the Cussewago, and later of the Blystone-Hickernell Church, suffering hardships and at times persecution for their faith, Mr. Waldo being at one time imprisoned for working on the first day of the week. He died a little over two years ago, true to the faith to the end of his days; and three of his daughters and three granddaughters are now members of Seventh Day Baptist churches.

The Waldos took a leading part in the organization of the Blystone-Hickernell Church, which was done through the efforts of student quartets from Alfred in the summers of 1901 and 1902, and one of its meeting places was in the schoolhouse on the Waldo farm, the other being at Hickernell's Corners, several miles west. All our denominational literature referring to this church states that it was organized in 1902 with a membership of eighteen; but the church records and the memory of living members go to show that it was organized in the summer of 1901, and that it never had more than 15 members. W. L. Davis, and later John Wolfe, served it as pastors; but, like its predecessors, it was soon neglected and went down, no meetings having been held now for ten years. Its history has never yet been fully written.

The present Blystone Church is a church of lone Sabbath keepers. Its seven members are scattered over four points in Crawford County, and one in Missouri, so that they hold no meetings, and most or all of its

members are regular attendants of first day churches; but they are none the less loyal to the Sabbath, and among the truest members our denomination has.

Alfred, N. Y.,
July 6, 1925.

WILL THE UNITED STATES TRY STATE RELIGION?

The *Christian Statesman* invites its readers to sign and return a coupon declaring that this is a Protestant Christian nation, and that they favor a union of Protestants "for the maintenance of the Protestant character of this nation." In line with this proposal others have some popular support to amend the National Constitution by putting into it a formal recognition of God, to proclaim Christ the lawful King, to permit none but Protestants to teach in the public schools, to compel the reading of the Bible in the schools, to elect none but Protestants to public office, and to make the Bible the law of the land and the standard of scientific teaching in the schools. These proposals mark a large and perhaps growing tendency toward a state religion, a system which is false in principle, a failure in history, and alien to the spirit and Constitution of the United States. It is both reactionary and revolutionary. In the past Baptists, Quakers and other liberals have suffered from it in ample measure. Have they forgotten their history? Do they now consent to victimize others as they were formerly victimized? Must Christianity, which rose in spite of Cæsar and has swept over the world with beneficent power without the help of State, now confess impotence by leaning upon the arm of civil government? If this nation can not be Christianized by the persuasion of a free evangelism and the teaching of the churches the thing can not be done by law. And no church whose faith retains its primitive vigor ever appeals for aid to the State.—*The Baptist*.

"Happy is the people whose God is the Lord"—because the destinies of nations are determined not in militarist's tent or politician's poolroom but in the palace of the King of kings and Lord of lords.

For a nation to be great nowadays is for that nation to enjoy the beatitude based on God and on love in the world.—*The Continent*.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

SOME SABBATH SCHOOL REPORTS

I am greatly interested in the following report of the Riverside Sabbath school for 1924-25. It was sent by the efficient secretary, P. B. Hurley, to Dr. A. L. Burdick, secretary of the Sabbath School Board. I think it may be of interest to others, so am passing it on:

"The enrollment at the beginning of the year, July, 1924, was sixty-two. Up to the following January it was increased to seventy-five, and from then until July, 1925, it has dropped to seventy. This has left a net increase of eight during the year.

"The average attendance for the year has been seventy-six, with an average of seven visitors every Sabbath. This average is high because of a ruling some time ago that only those in regular attendance should be enrolled. The average attendance of the twelve officers has been nine, and of the seven teachers six. The average attendance at church for the past six months has been ninety, as against seventy-six in the school. For the year it has been seventy-nine at church and seventy in the school."

On the fifteenth of November, 1924, there was no session in Riverside, about fifty-five members going to Los Angeles to the Pacific Coast Association Semi-annual meeting. June 20, 1925, another company went to Los Angeles to discuss the advisability of bringing to the coast two evangelistic workers; but thirty-five remained in attendance at home. Yet for all this high average the secretary has not been able to find one perfect attendance record.

"The total money receipts during the year have been good—\$310.89, \$133 of which was sent to China to help the missionaries there rebuild after the fighting in and around Shanghai. The average collection for the last six months has been \$2.80—not so good as the first half, when it was \$2.93. The average birthday offering has not been so good the last half of the year as during the first, notwithstanding a contribution of \$26 by Dr. B. R. Crandall, of San Luis Obispo. If it were brought to the attention of our

people that the contributions to this fund go to help care for the ministers we have 'laid on the shelf' after poor pay during their active service, we might, perhaps, have more birthdays.

"As a last activity of the year we had a picnic at Fairmount Park Sunday evening, June 28, with a large attendance. More than eighty sat down to a table well laden with good things to eat. After all were filled we had a good social time playing games and boating on the lake."

This Riverside story seems to indicate a cheerful attitude on the part of Secretary Hurley—as if he is glad to tell it, and well he may be, for it indicates a good degree of activity. I am sure that our people at Farina and Shiloh will be glad to read it, for gladness begets gladness. I'll warrant the Riverside school has a good secretary—a cheerful worker.

DODGE CENTER

And now here is an item of interest from Dodge Center, sent by Secretary Edith Langworthy:

"It may be of interest to some to hear about our Scripture contest, which we have been carrying on this past year in our Sabbath school. The class that wins in finding Bible passages is rewarded with a banner for a month. This plan has been found very successful in promoting the use of the Bible in the Sabbath school."

And now has not some one else a useful feature to suggest?

LESSON VIII.—AUGUST 22, 1925

THE MACEDONIAN CALL, Acts 16: 6-15.

Golden Text.—"Come over into Macedonia, and help us." Acts 16: 9.

DAILY READINGS

Aug. 16—The Macedonian Call. Acts 16: 6-15.

Aug. 17—An Open Door. 1 Cor. 16: 1-8.

Aug. 18—Abram's Call. Gen. 12: 1-9.

Aug. 19—Jonah's Call. Jonah 3: 1-4.

Aug. 20—Philip's Call. John 1: 43-51.

Aug. 21—The Great Commission. Matt. 28: 16-20.

Aug. 22—Isaiah's Call. Isaiah 6: 1-8.

(For Lesson Notes, see *Helping Hand*)

I have just learned of an editor who started poor twenty years ago and retired with a comfortable fortune of \$50,000. This was acquired through industry, economy, conscientious effort, indomitable perseverance, and the death of an uncle who left him \$49,990.—*Santa Fe Magazine*.

MARRIAGES

WELLS-KILBURY.—At the home of the bride's parents, Mr. and Mrs. A. H. Kilbury, of Fremont, N. Y., June 30, 1925, by Rev. W. M. Simpson, of Brookfield, N. Y., Miss Marion Kilbury to Mr. Geo. D. Wells of Friendship, N. Y. They will make their home at Cleveland, Ohio.

DEATHS

MURPHY.—Sarah Taylor Murphy was the daughter of Peter and Margaret Sheean Taylor. She was born in Bridgeport, Conn., October 28, 1853, and died at her home in Ashaway, R. I., July 16, 1925.

On April 30, 1874, she was married to James W. Murphy, who for twenty-seven years was superintendent of the woolen mills of Ashaway, where a greater part of their life was spent. Mr. Murphy died a little better than two years ago.

Mrs. Murphy was a woman who really gave herself in caring for other people, a service which was rendered willingly and uncomplainingly. She was a respected member of the First Seventh Day Baptist Church of Hopkinton. She leaves one daughter, Mae Murphy, and a cousin, Harry O. Williams of Westerly.

Funeral services were held from her late home, Sabbath afternoon, July 18, 1925, conducted by her pastor, Rev. A. L. Davis. Burial was made in River Bend Cemetery.

A. L. D.

SMITH.—Edmund T. Smith, Jr., was the only child of Mr. and Mrs. Edmund T. Smith. He was born in Ashaway, R. I., January 8, 1919, and died at the home of his parents in Ashaway, July 1, 1925.

Edmund was a bright, cheerful, and lovable boy. While he had been complaining for a few days, he was not thought to be seriously ill. He slipped away from us so suddenly that he was gone before many of us even knew he was sick. He was a member of our Sabbath school.

The funeral was held from the home of his parents in Ashaway, July 3, 1925, conducted by Pastor Davis. The floral offerings were generous and beautiful, given by young and old alike as an expression of love for the boy and sympathy for the parents. The body was laid to rest in Oak Grove Cemetery.

A. L. D.

CLARKE.—Finnette Crumb, daughter of Ephraim and Angeline Crumb Clarke, was born at Brookfield, N. Y., December 22, 1838, and died at Mercy Hospital, Janesville, Wis., July 14, 1925.

In early life she moved with the family to Walworth, Wis. She was first married at Walworth, December 17, 1858, to George Edwin McPherson. The next year her husband died, prior to the birth of a son. The son was given his father's name, and he lived until 1922, and in that year he died in the city of Janesville, Wis.

December 12, 1861, she was married to Welling-

ton Clarke. To this union were born three children: Lenora Stella, who died at the age of thirteen years; Martin Ephraim, who died at the age of fifty-two; and Herman D., who survives and lives on a farm near Milton, Wis. The husband and father also survives, and for some months past has lived on the farm with their son.

Mr. and Mrs. Clarke having established their home in Milton, Mrs. Clarke became a member of the Milton Seventh Day Baptist Church in 1882, and she continued in that relationship until her death.

Mrs. Clarke fell in their home on Madison Avenue, Milton, last October, breaking her hip, and since that time she has been a patient in Mercy Hospital, Janesville.

The farewell service was held from the Milton Seventh Day Baptist church on Thursday afternoon, July 16, 1925, and was conducted by Pastor James L. Skaggs. Interment was made in the Milton cemetery.

J. L. S.

CRANDALL.—Rebecca J. Foster was born April 14, 1860, at Covington, Ind., and died at her home in Farina, Ill., July 13, 1925, aged 65 years, 2 months, and 29 days.

At the early age of ten years she was bereft of a mother's care, leaving the father to care for four little girls. In 1872 her father with his family of girls moved to Kansas, locating at Osage City, where they grew to womanhood.

On September 15, 1886, she was united in marriage to Wm. J. Crandall of Emporia, where they lived until 1893, when she, with her husband and adopted daughter, came to Farina, where she has made her home.

During a tent revival in the summer of 1912 she was converted and was baptized by Rev. W. D. Burdick, joining the Seventh Day Baptist Church.

She was an efficient, loving helpmeet to her husband, a good mother, kind neighbor, and was always interested in the affairs of the home.

She was denied in early life the advantages of education and found expression of her finer nature in the study of flowers and birds, being able to imitate many bird calls. She was also a lover of good music and possessed some natural ability.

Besides her husband she leaves an adopted daughter, Dollie Turner, and her family, a niece, Mrs. Delia Becker of Mountain View, Mo., and many other relatives and friends. Funeral services were conducted at the church of her faith, conducted by her pastor, Rev. C. L. Hill, and she was laid to rest in the Farina cemetery.

This appropriate poem by Rev. W. L. Stidger, was read at the funeral.

God wakened me at dawn today
To see a golden glory play
Across the eastern skies,
And said, "I want your eyes to see
My miracle and mystery
Of dawn in splendor rise."

I would have missed this wondrous thing;
Nor hear the lark at daylight sing,
Had he not thought of me—
So drowsy were my sleepy eyes.

Then came his gentle voice:
"Arouse, my child! Arise!
Behold the dawn! Awake and see!"

He called my weary limbs from sleep
To watch this gentle glory leap
In 'one great crimson symphony
Through purple, opal, azure, green
Horizons to a sudden sheen
Of pearl, and dewy alchemy.

So may it be some dawning day;
This be the prayer I pray, always;
His gentle voice may waken me;
His love, his touch, his call, his light,
From out earth's slumber of the night
To dawn's eternal destiny!

C. L. H.

"THE BIBLE OF THE STREET"

Lastly, I think of those who take him as they see him in the lives of others. Some one has very truly said that a Christian is the Bible of the street. There are multitudes who judge of Christ by what they see in his professing followers. And very often that is a noble witness, fraught with an influence incalculable, and rich in commendation of the Master. A godly and consecrated father is a noble argument for Christ. A Christlike mother, in a worrying home, is more convincing than any book of evidences. But the pity is that you and I who trust him are often so very different from that. And to all who are watching us, and judging him by us, and scorning him perhaps for what they see in us, I say, "Friend, you are not dealing fairly with the Master. You must take him even as he was." You would never dream of judging Chopin by the schoolgirl's rendering on her poor piano. Is it perfectly fair to judge of Christ by the imperfect rendering of his learners? What a difference it would make for multitudes if only, like the disciples on the lake, they would take him even as he was.

The Boston and Maine railroad is reported to be organizing its service so as to be able to pick up freight anywhere and deliver it anywhere. That is, it will perform the whole service of transportation from the door of the shipper to that of the consignee. This is another step in the direction of a competent community life. Gradually the era of petty private business is passing out and that of business organized for full community service is coming in.—
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The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen Java. Send remittances to the treasurer, S. H. DAVIS, Westerly, R. I.

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

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

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

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

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

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

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 3446 Mack Avenue, phone, Melrose 0414. A cordial welcome to all.

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

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

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

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor

L. H. North, Business Manager

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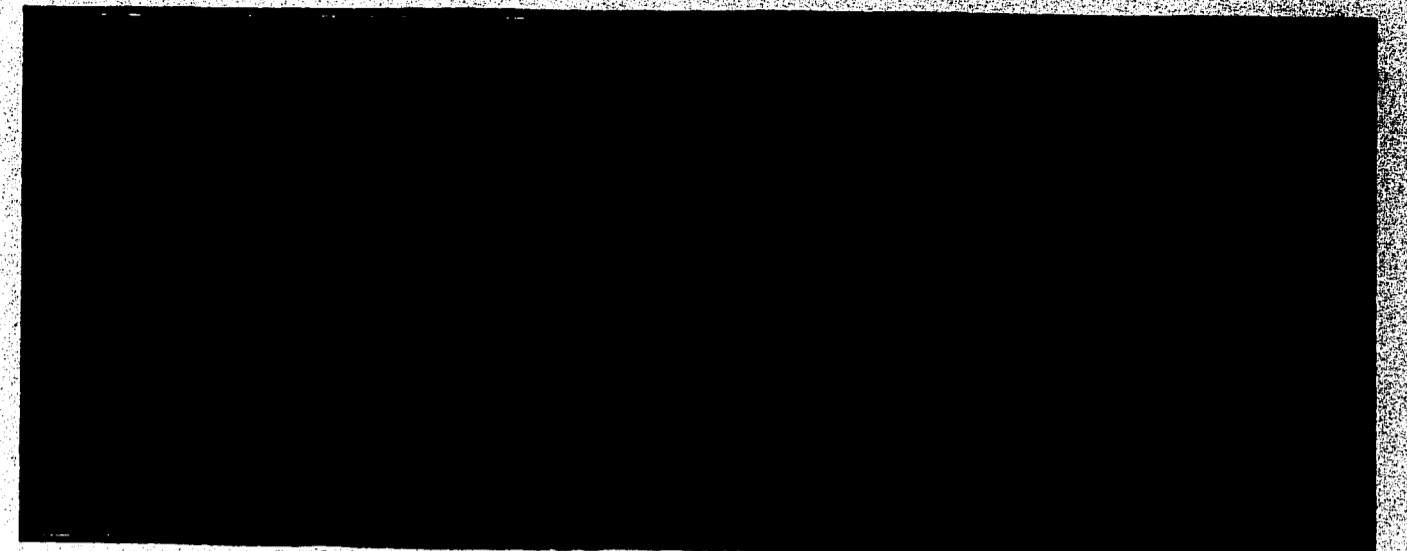
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Remember the sabbath day, to keep it holy. Six days shalt thou labor and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle nor thy stranger that is within thy gates. Exodus 20: 8-10.

And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath day. Nehemiah 10: 31.

This is the day which the Lord hath made; we will rejoice and be glad in it. Psalm 118: 24.

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it. Isaiah 58: 13-14.

And he came to Nazareth, where he had been brought up; and, as his custom was he went into the synagogue on the sabbath day and stood up for to read. Luke 4: 16.

And he reasoned in the synagogue every sabbath. Acts 18: 4.

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