

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.

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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SEVENTH DAY BAPTIST DIRECTORY

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

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

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(INCORPORATED, 1916)

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

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WHOLE No. 4,197

"Father, we thank thee for the privilege of intercession; that we can share the burden of our brother's need. Help us to pray as those who know thee. Increase our faith, we beseech thee, that so our brother may not languish through our failure to bring him to thee. Teach thy children to stir themselves to lay hold on thee on behalf of their fellows. For Christ's sake. Amen."

Alarming Conditions Outlaws Running Rampant Justice Seems Helpless Is There a Remedy?

No one can read the daily papers in these days without misgivings regarding the future of this country. In our large cities crime runs rampant. High-handed robbery, cold-blooded murder, abduction—every sort of criminal law-defying action—has come to be the common story of everyday life as told under great headlines in every issue of the daily publications.

Thugs in open day, with hundreds crowding the streets, raid and plunder the great stores, flee with their booty through crowded thoroughfares, almost sure to escape. If some of them are caught, courts seem helpless; police let them slip away; and the administration of criminal justice seems utterly helpless, while outlaws laugh it to scorn! Law seems helpless and criminals seem to run things. Really, the case becomes more and more alarming every week.

What are the causes? Is there any remedy? These are questions for the answer of which many anxious souls are anxiously looking.

Let me suggest two things worthy of careful note. The prevalence of crime is a pretty true index of the moral and spiritual state of the country. America has never known such a flood tide of outlawism as we see today. It alarms the country from the menacing rum fleet hanging off our shores to the sneaking bootlegger prowling the streets of small towns, and being encouraged by so-called respectable citizens in many a country home.

The sad part of it all is the utter indifference with which the crime wave is being regarded by the churches. One would think that every church in the land would

cry out with unmistakable voice against the flood-tides of evil that threaten to ruin our republic. No mere outward restraint can reach the case. This goes without saying in view of the record being made in trying it.

The one great need in all our land is a deep seated religious upheaval that will stir the hearts of men to their depths. The baser nature of sinful men must be supplanted by the spiritual nature from above. The inward restraint of religious conviction, rather than the outward restraint of law, is the only remedy. When this spirit of righteous action takes possession of the people composing our cities and our country communities, the spirit of crime will disappear as darkness does before the morning sun.

As it now is, neither life nor property is safe; and multitudes are being swept along by the tides of worldliness and pleasure to certain ruin, while indifference in the homes and the churches is all too prevalent.

The *Christian Herald* recently published certain facts that should arouse America to seek the only remedy available. In the so-called Christian homes, less than one in five have family worship. Years ago almost three out of every four homes were homes of prayer. The Bible is not only driven from public schools, but it is also discounted and lost in thousands of homes. So children grow up in a godless atmosphere, both in the home and in the school. They have no religious training; never hear father or mother pray, and never go to church. No devout Christian example has ever influenced them. They have been taught to live for worldly things alone, and in thousands of cases no emphasis has ever been placed upon the sacredness of marriage relations and home life.

THESE CONDITIONS TELL THE STORY

When you think of it, do you wonder that crime increases? The harvest is inevitable, and according to the seed sown. Is it strange that with such a background every seventh marriage in the country ends in divorce; that social diseases kill three hundred thousand every year in the United

States; that petty thieving has multiplied five times in fifteen years; and that the criminal record has increased four hundred per cent since 1910?

Oh! if I could get the ears of all Christian peoples throughout this great land, I would say: "In view of all these things the tendencies of which are constantly toward ruin, do you not think it would be best for Christians to stop quarreling with one another over theories and differing shades of belief, and all unite heart and hand for practical religious education, and for the genuine spiritual revival that comes only by prayer and communion with the Holy Spirit?"

A glorious revival in Herrin, Ill., after the crime wave had made the community a hell upon earth, checked the reign of murder and transformed the town. How much better such a revival brought about by united Christian effort in Christ's own way, would have been in Dayton, Tenn., than was that disgraceful quarrel in which all the gain for spiritual uplift was sacrificed in the bitter spirit of contention.

When will Christians learn to forgo their quarreling and unite heart and hand in prayer and in good works to save a lost world?

Please Be Patient We Will Do Our Best Some of our good friends must be wondering why their articles do not appear in the RECORDER. Some copy given the editor at the associations, and some sent from the commencements still remain in the editor's hands, waiting for a chance to appear. It is very difficult to decide, some times, which is most important and most timely; so it happens that we send in too much and have to decide after the type is set up which articles must wait for another issue. For instance, two weeks ago, I was requested to go to the shop room and decide on nine galleys to be left over. That meant twelve or thirteen pages of RECORDER! What could we do? All we had sent in seemed good and important; but the forms are cast iron. They hold just so much and there is no stretching them! So I just have to decide what can best be put off for another issue.

Then my decision leaves more than a dozen pages of type standing for the next paper. Meanwhile copy for the next issue comes in plentifully and before the week is half gone

there is already in hand more than enough to fill the RECORDER without counting the dozen pages of standing type. So when Thursday comes, I am again invited into the composing room to decide upon which articles can wait. Of course, matters pertaining to the General Conference and the work of the boards having a current interest must have the preference; and there is no alternative regarding that sent in by the associate department editors—their copy, too, must be divided and a part of that must wait.

With this explanation I feel sure RECORDER friends will comply with the words that head this editorial, "Please be patient; we will do our best."

A Restful Place With Mountain Air To those who go to Conference using Mountain Lake round-trip tickets, the following will be of interest:

DEAR DR. GARDINER:

I see by the RECORDER that the people are advised to buy tickets to Mt. Lake Park, and I am enclosing my card as published in the Pittsburgh *Christian Advocate*, and wish our people might know I am here.

I would be delighted to have them come to me even between trains. Some of them might like to stay for a day or two. This is a very restful place.

Yours very sincerely,
CORA R. OGDEN.

Mrs. Ogden used to be known to our people as Cora Randolph. She is the wife of C. G. Ogden, and mother of S. Duane Ogden, summer pastor at Waterford, Conn. Mrs. Ogden's home is in Salem, W. Va. We give her card here for the benefit of any who may wish to stay a little while for rest after Conference.

Thoburn Inn—Mountain Lake Park, Md., \$3.50 per day, American Plan; \$30 to \$40 per week, for two persons. A restful place with wholesome home-cooked food, pure water and healthful air. Mrs. C. G. Ogden, Manager.

According to a statement made at a recent national gathering of medical men at Atlantic City only some sixty per cent of the meat eaten in this country is inspected. We all know that the most of the local city and state inspection is worse than a farce. The government insists only upon the inspection of such meat as passes from one state to another.—*Our Dumb Animals.*

GOD'S OPEN

REV. A. J. C. BOND

Leader in Sabbath Promotion

(Sermon preached at Plainfield, August 1, apropos to vacation time.)

"And he saith unto them, Come ye yourselves apart into a desert place, and rest a while." Mark 6:31.

When Jesus was born in Bethlehem of Judea, a stable provided a doubtful shelter from the elements, his baby life was companioned by cattle, and his bed was on the fragrant hay. When he went away from the earth, having accomplished his work, he took his departure from a mountain top. While yet a little babe he was taken with his parents on a long pilgrimage under the sky to save his life from Herod's cruelty; and his early years were spent in a little village, always in the presence of the hills, and with no glaring city lights to dim the glory of the stars. When Jesus would begin his public ministry, he received baptism at the hands of the wilderness hermit in a flowing stream, out in God's open; and he planned his program in a lonely spot far removed from human habitation and seldom frequented by humankind. He called his first disciples, not in a synagogue service, but from their fishing in open boats on the silvery sea. When they asked him, "Master, where dwellest thou?" his answer was, "Come and see." And we can but wonder whether he did not take them to some sequestered spot overlooking the lake, or to some secluded nook in the woods or among the hills under a sheltering rock, for he had no home. These same disciples, together with those whom he later gathered with them, were dedicated to their preaching and teaching task on a hillside; and when his hour had come and they had eaten the Last Supper together, they went out into an olive orchard, where in the hour of his agony and his vain appeal for human sympathy:

"... the olives they were not blind to him,
The little gray leaves were kind to him:
The thorn tree had a mind for him
When into the woods he came."

Jesus, the Son of man, and the Savior of men, spent much of his life in the open spaces of the earth, and close to Nature's heart. But circumstances of birth, and not our own deliberate choice, often determine for us the character of our surroundings and the conditions that environ our lives.

Was it because Jesus was lowly born and his early life was cast in a rural community, and, therefore, of necessity, that Jesus lived much of his life in the open? If it was not deliberately designed that he should be born in a cattle stall and that throughout life Nature should be his companion and teacher, why was not his birthplace in Jerusalem and his boyhood home in Capernaum? Surely it might have been so decreed by his Father, who created and sustains the universe!

The facts are that on many occasions, and especially at such times as the problems of life were most perplexing and its burdens were heaviest, Jesus deliberately sought quiet seclusion, not in the house of a friend, though many such were now open to him, but out in the open and under the stars. Half of his parables take us into the fields of fallow land, or of ripening grain, or among the wayside flowers. Many of his miracles were performed on the hillside and by the lake.

While it must be true, therefore, that Jesus was a lover of Nature and the out-of-doors, this passion for the wild was not an acquired sentiment growing out of early experiences and rooted in the accidents of birth or of boyhood associations. There was something inherent in Nature herself which answered to his needs and strengthened his life. If not through Nature then certainly in the presence of Nature, he was able to come into fellowship with his Father in a peculiarly helpful and sustaining manner.

Not only did Jesus find communion with his Father in the open, but it was to men and women of the open that his message made its appeal. It was a star that led the wise men to his lowly bed on the night of his birth. And the angels announced his advent to shepherds watching their sheep on the hills surrounding Bethlehem. As the fishermen were sitting in their boats mending their nets, they saw no inspiring prospect ahead. No doubt they were bent upon being successful fishermen, and devoted themselves to the development of the trade; but they saw nothing beyond business success and a comfortable competence in material things. If it is true, as Browning says, that "earth's crammed with heaven, and every bush aflame with God," it is also true, as the poet adds, that "only those who see take off their shoes." But these men of the out-of-doors had eyes to see. There passed

by this fellow Galilean with a spring in his step and a gleam in his eye, and with a tone in his voice that never was before on land or sea; and they left their father in the boat with the hired servants and followed Jesus. Morning after morning they had come out to the lake and their work, and every evening they had returned, by way of the market, to their comfortable homes and the bed on the roof. But now they left all behind to follow him who had not where to lay his head. They walked out into a new world and a new life, a world of service and sacrifice, a life of blessing and of joy.

If I were to choose my patron saint from among those canonized by the Catholic Church, like the poet Longfellow, I should choose Francis of Assisi. It was at night, out of doors, and under the stars that Francis got his vision which impelled him to forsake a life of revelry in the companionship of the gay and frivolous and to become a brother to the birds and to live a pure life in God's open.

I doubt not everyone who hears me this morning has had some experience of a vision of God as he has looked upon the wonders of his creation. This fellowship with Nature is often like taking a spiritual bath when the soul is heavy with the cares of life. As I look back over my own past I catch even now glimpses of the upland road where I have walked alone or in the companionship of friends. The lonely rambles of my boyhood may be better described as a climb than as a walk, for they usually led in devious ways, and rugged, from the foot of the hill to the summit. There comes vividly to my mind the repeated experience of climbing the hill back of my boyhood home, in the evening after supper, to mount the big rock with my sister and count the stars as they came out. Our own home, nestled in the valley below, was the only house visible; although, because we lived at the forks of the run (if you understand that language), there were three houses in as many directions, not a half a mile away. They were hidden behind the hills down upon which seemed to rest the canopy of heaven, leaving us to our own little world. No wide vision was possible there, except that of the imagination; and to that there are no limits under the stars. I recall with pleasure early spring days when sister and I together waded the leaves piled in the

gullies and climbed the steep sides of the "hog-backs" to gather the red "ground ivy" berries, or gathered moss to carpet our play-house under the beech tree. Many a summer Sabbath afternoon was made blessed in a quiet walk about the farm and over the hills and through the fields, with father and mother and children together enjoying sweet companionship.

The hills and the woods and the fields all had their delights, and their lessons. The brook provided a multitude of pleasures, varying with the seasons. Some of these I have imperfectly set down in the following lines:

THE BROOK

Just in front of father's dwelling
Runs the quiet brook along,
Sharing moods, or moods dispelling
By its sigh or gentle song.
For the brook, as well as childhood,
Has its moods which man may share—
Running swift in leafy wildwood,
Ling'ring long in meadows fair.

When the day is rosy dawning,
Scarce from pools the darkness fled,
Breathes the brook a glad good morning
From its grass-fringed, dewey bed.
Blow whatever morning breezes,
All alike are sweet and cool;
Each its fragrant incense seizes
From wet flowers by rill and pool.

When at noon the sun is shining
Scarce aslant on shock and sheaf,
Flows the brook as if designing
For the farmer's boy relief.
Soon with cows its coolness sharing,
In the brook they stand or wade;
He defies sunbeams unsparing;
They knee-deep enjoy the shade.

Yet her song is most entrancing
At the mystic twilight hour,
Night's seductive charms enhancing,
Touching chords of love and power—
Ripple rare with ripple vying,
Running swiftly toward the sea,
Softly over pebbles sighing,
Breathing songs of hope to me.

Whether or not all of us can carry out into our adulthood and into the advancing years these pastoral pictures painted on memory's walls during a childhood spent in the open country, I believe that everyone possessing the normal instincts of the human soul is a lover of Nature. God who made the world made it beautiful as well as serviceful; and he who gave us appetites for food to insure the maintenance of our bodies, gave us likewise an appreciation of

Nature upon which our souls may feast and be refreshed and refined. There is no cordial better calculated to relieve the strain of the care-heaped years or to prevent the threatened break, than the deep-breathed exhilaration of Nature in summer's charming mood, or the experiences of life reviewed through the hazy blue of the fading year's mellow atmosphere. Such experiences make us, not only healthier and happier, but better and fitter for the compelling and worthy tasks that call for our best. While God is worshiped in churches today, let us remember when away from that opportunity while seeking the rebuilding of our bodies, that the woods were God's first temples.

In the early morning one day just two years ago now the pastor and his family, together with a number of other happy and congenial friends, set off in a large truck for a day's outing among the hills and through the woods of Connecticut. Our driver, the moving spirit of the party, announced our destination as "The Devil's Hop Yard." We ate our lunch by the banks of a stream, surrounded by lofty hills completely covered by virgin forest. After lunch and a period of play, we went on up the road, though some followed with feigned fright the stony stream, to the Devil's Hop Yard. There we found trees and rocks, a deep gulch and waterfalls. And let me breathe to you a secret this morning: The devil was not there, unless wrapped in human hide. (There were others there besides our own party.) How it got this name I do not know. It has another, an official name given it by the state, for this is a state park. It has not been commercialized, and its beauty and majesty capitalized by selfish interests; but it is preserved in all its primitive and pristine glory, a beauty spot of God's own making. To reach that spot one drives through a deep forest where the sun never shines, and where the cool breath of earth-mold and of fern and fragrant moss makes the heart leap and sets the blood a-tingle. If the woods are temples, this particular wood is a cathedral whose vastness and whose majestic beauty inspire a sacred awe and fill one with a sense of the presence of God. Amid such surroundings one is led to feel that God still in flaming bush would call us aside for holy converse and, as of old in quaking tree-top, give us marching orders.

Fortunately for the most of us, one does

not really have to hie away to the hills or penetrate the forest primeval to behold the handiwork of God in his creation. Just this week, in this city, the parsonage folk enjoyed a garden party, where prevailed the beauteous works of Nature, shaped and trained by the hand of man. Everything was exclaimed about and remarked upon and thoroughly enjoyed, from the wood-thrush on the fence to the tad-pole in the pool; and doubtless all will bear fruit in a more abounding life.

Our wheel-chair neighbor on Sixth Street says this church in which we worship makes a rare picture of a morning when, with the sun at her back, she looks out upon this beautiful building silhouetted against the mild-toned morning sky. The charm of the picture is in the background of the sky. This literal fact may become a helpful figure. It is a parable. All life is glorified as it is projected against the glory world. It is the atmosphere of heaven that modifies the glare and brightens up the sad and somber tints of earth. Nature is heaven's reflection, and may become a revelation of the character of the Author of the universe, our loving Father. Let us see *him* in the majesty of the mountain and in the swelling sea, in every sparkling dewdrop and every blade of grass.

"This is my Father's world;
And to my listening ears,
All Nature sings, and round me rings
The music of the spheres.
This is my Father's world;
I rest me in the thought
Of rocks and trees, of skies and seas—
His hands the wonders wrought.

"This is my Father's world;
The birds their carol raise;
The morning light, the lily white
Declare their Maker's praise.
This is my Father's world;
He shines in all that's fair;
In the rustling grass I hear him pass;
He speaks to me everywhere.

"This is my Father's world;
Oh, let me ne'er forget
That though the wrong seems oft so strong,
God is the Ruler yet.
This is my Father's world;
The battle is not done;
Jesus who died shall be satisfied,
And heaven and earth be one."

And let us not be weary in well doing:
for in due season we shall reap, if we faint
not.—Galatians 6:9.

**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.

The Young People's Board is to have a new book at Conference—*A Study of Seventh Day Baptist Missions in China*. The book is to be illustrated with pictures of all our missionaries to China, groups of Chinese students, and of some of the mission buildings.

Twenty-four churches sent contributions amounting to \$1,350.58 to William C. Whitford, treasurer, in July.

BETTER PEOPLE

The fact that God created man in his image and likeness is assurance that he had a great plan for man, and that the resources of heaven would be available to man to realize his possibilities.

Immediately God placed before man the aids that were necessary for him to live as God desired that he should, the first of which was the Sabbath.

People some times think of the Sabbath as a non-essential or as a liability; but God speaks differently about it, declaring it to be an asset, and Sabbath keeping as essential to our highest interests.

We should have no hesitancy in thinking and in teaching that the Sabbath is of inestimable value in helping us to be a better people, for the Bible clearly teaches this.

God made the Sabbath and gave it to us for this very purpose. Genesis 2:3; Exodus 20:8-11; Mark 2:27.

The spirit of obedience to the will of God and the act of obedience are necessary to our becoming a better people, and to the realization of the companionship of Jesus. Matthew 7:21; Isaiah 58:13, 14; John 14:23.

In studying the Bible teachings about the day of the Sabbath and Sabbath keeping, we see how perfectly these teachings accord with our needs.

Some one has said that the Sabbath

"gives God a chance," that is, gives man the leisure to attend to God."

There are three things that I wish you to consider right here that will help us to see clearer the wisdom of God's plan in giving us the Sabbath.

1. The day stands out from all other days of the week in that God blessed and sanctified it. The seventh day of the week is the only one of the seven that is called "the holy of the Lord," and the only one mentioned in the Bible by the name "Sabbath."

2. This *chance* of God with us comes with regularity to us, and to all who keep his commandments. Every *seventh day* of the week we are to keep Sabbath. And what possibilities there are for us in this in the way of worship, Bible study, listening to the voices of others in helpful literature, and in conversation!

3. The wisdom of God's Sabbath plan is further seen in that he made the day to begin with the going down of the sun. With a careful regard for this provision in Sabbath requirements we are better fitted physically, mentally, and spiritually to realize the greatest possible blessing in the daylight hours of the Sabbath.

I was asked one Sunday morning to preach for a neighboring Methodist pastor; and after the morning service I called to see him in his sick room. In our conversation he remarked about the advantages that we have in observing the Sabbath from the going down of the sun, instead of from midnight to midnight; and both he and his wife told me that often the people of their congregations were out so late on Sabbath night that when the Sunday morning services came they were either too tired to attend or were too worn out to realize the most possible in the services.

Yes, if we are anxious to become a *better people* we shall welcome Sabbath worship, Sabbath associations, and Sabbath rest.

"In holy duties let the day,
In holy pleasures pass away:
How sweet a Sabbath thus to spend,
In hope of one that ne'er shall end."
—J. Stennett, 1711.

GENERAL CONFERENCE

Receipts for July, 1925

| | |
|--------------------------|----------|
| <i>Onward Movement</i> — | |
| First Alfred | \$ 67.24 |
| Second Alfred | 50.00 |
| Andover | 17.00 |

| | |
|-----------------------------------|--------|
| Battle Creek Sabbath school | 50.00 |
| Farina | 107.53 |
| Friendship | 11.00 |
| First Genesee | 11.00 |
| Gentry | 17.50 |
| Hammond | 50.00 |
| Second Hopkinton | 17.81 |
| Milton | 173.42 |
| Milton Junction | 26.10 |
| Milton Junction Ladies' Aid | 50.00 |
| New York | 10.00 |
| Nortonville | 100.00 |
| Plainfield | 161.45 |
| Richburg | 20.00 |
| Ritchie | 30.00 |
| Roanoke | 8.00 |
| Piscataway | 259.25 |
| Interest | 38.82 |

\$1,276.12

| | |
|---|---------|
| <i>Young People's Board</i> — | |
| Nile Christian Endeavor | \$ 5.00 |
| <i>Denominational Building</i> — | |
| Milton Junior Christian Endeavor | 6.00 |
| First Alfred | 6.00 |
| <i>Missionary Society</i> — | |
| Detroit | 14.00 |
| Milton Junior Christian Endeavor, China | 7.94 |
| First Hopkinton Junior Christian En- deavor for China Mission | 3.00 |
| Hartsville for China Mission | 3.00 |
| Battle Creek Senior and Junior Chris- tian Endeavor, Liuho Mission | 43.24 |
| Salemville Junior Christian Endeavor, Jamaica Mission | 6.10 |
| <i>Woman's Board</i> — | |
| Salemville Ladies' Aid | 15.00 |
| <i>Tract Society</i> — | |
| Detroit | 4.00 |

\$ 113.28

Total\$1,389.40

WILLIAM C. WHITFORD,
Treasurer.

Alfred, N. Y.
July 31, 1925.

THE IOWA ANNUAL MEETING

The fiftieth Annual Meeting of the Iowa Seventh Day Baptist Churches will convene with the Carlton Church at Garwin, Iowa, August 28 to 30. All are cordially invited to attend and we are extending a special invitation to those who may be on the road home from Conference to meet with us.

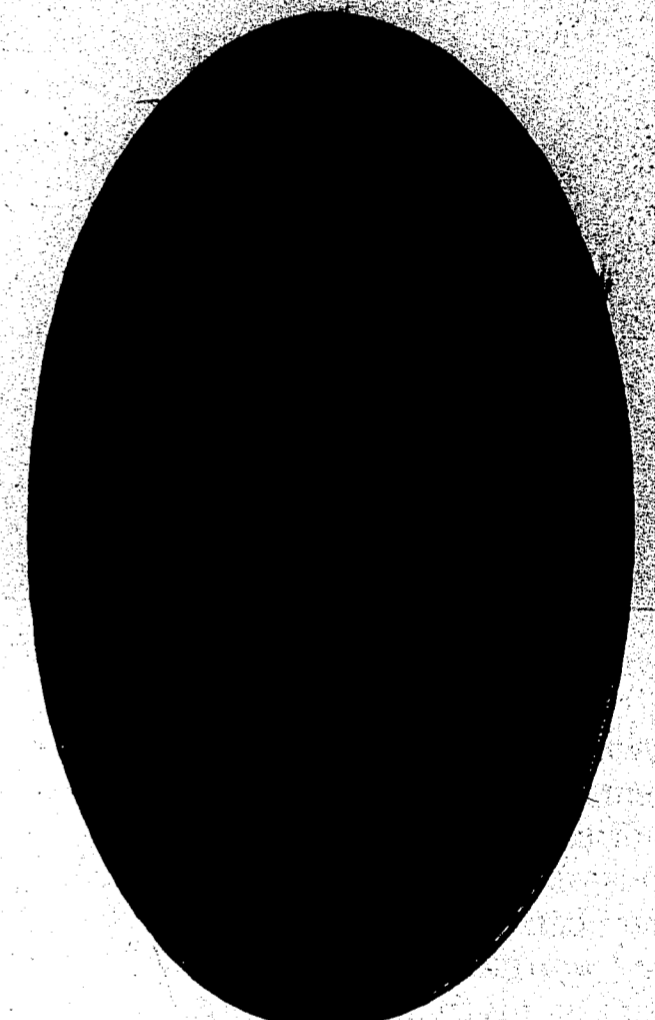
Though we are few in numbers we ask for your prayers and earnest co-operation that our fiftieth anniversary meeting may be a success.

ECHO G. VAN HORN.

**ONE HUNDRED ELEVENTH ANNIVERSARY
SHILOH, N. J., FEMALE MITE SOCIETY**

[One of the interesting features of the work in Shiloh during my pastorate of eleven years there was the yearly meeting of the Female Mite Society, when the aged mothers of the present officers and members met to tell the story of their work and to pay their dues of fifty-two cents a year.

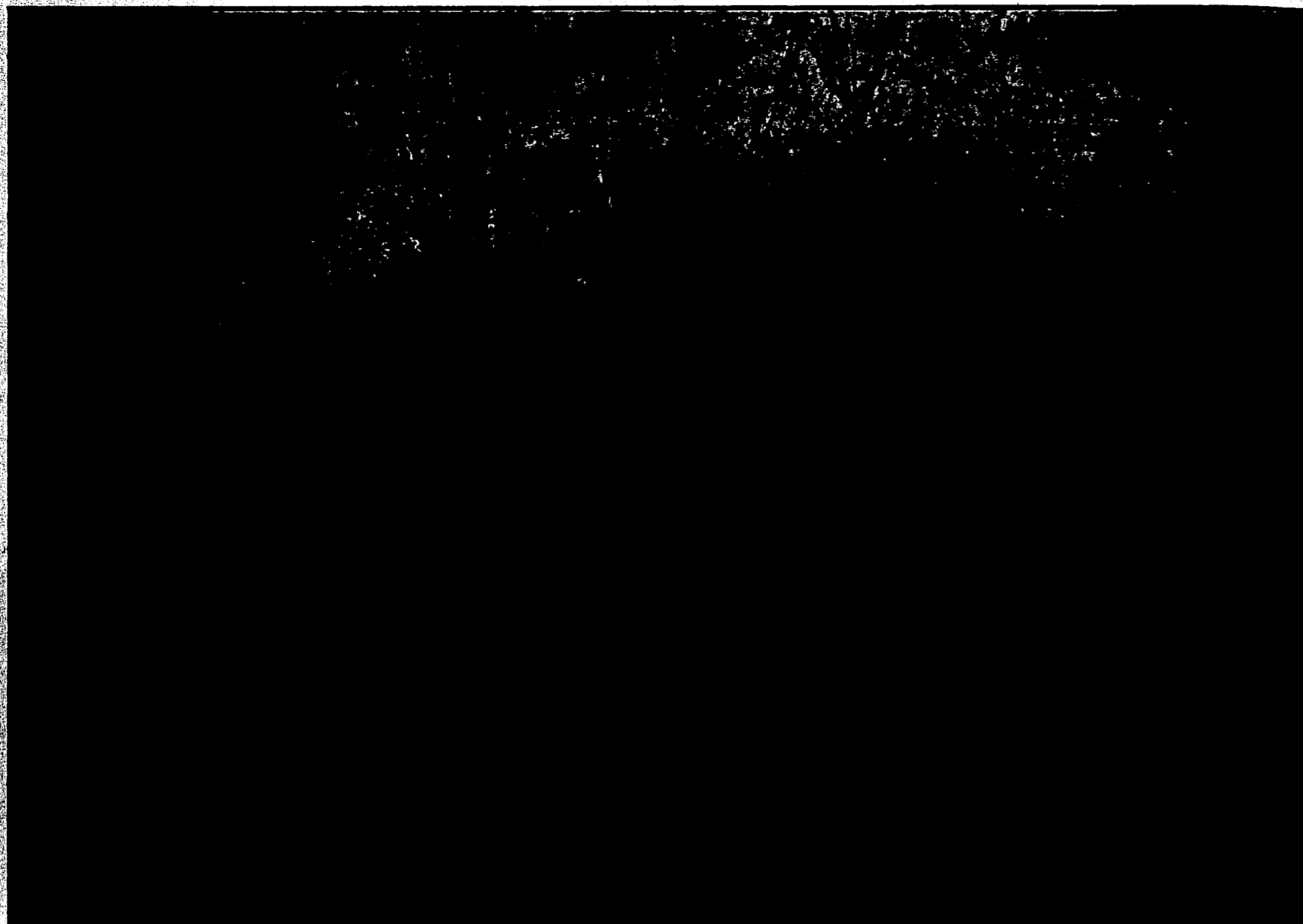
Among the dear old mothers was the wife of Rev. George R. Wheeler, of Salem, N. J., who seldom ever missed an appointment of the society or a communion service of



MISS MARY H. DAVIS
President

her church, though she lived more than a dozen miles away in Salem. She was born in old England and was an expert at making hand made lace, which she sold to get money for the Lord's work. Mrs. Wheeler kept a lace maker's cushion at the parsonage with which she improved her time when with us, as she came to spend week ends in Shiloh. It was most interesting to see her make the bobbins fly—and what beautiful lace she did turn out!

It is indeed pleasant to think of the fine company of old ladies who composed that mite society of forty years ago. And when I received a copy of the *Salem Standard and Jerseyman*, a few days ago, with the



SHILOH SEVENTH DAY BAPTIST CHURCH

following historical sketch and cuts of the present officers, I was glad. A flood of memories crowded in, and I know that friends of Shiloh scattered all over the land, if they can see it, will be glad too. So the *Jerseyman* gladly loaned me the cuts of the officers as given here. A cut of the memorial mentioned is in the RECORDER of January 19, page 66.—T. L. G.]

The one hundred eleventh annual meeting of the Shiloh Female Mite Society was held in the Seventh Day Baptist church at Shiloh Sunday afternoon, July 12. This is said to be the oldest society in the denomination and has "carried on" since November 21, 1814.

The grandmother of the present treasurer was a baby in arms at the first meeting, and the house where it was organized is long since a thing of the past. Little did the forefathers know what would be accomplished when they made the dues one cent a week, or fifty-two cents a year. The initiation fee is only one penny as it was originally.

As the constant dropping of water will

wear away a stone; so the yearly collection of pennies, or fifty-two cents a year, through the life time of three hundred or more members has made amounts with which to do various kinds of missionary work, such as helping missionaries in foreign fields, as well as the homeland, assisting young men in the ministry, helping the Tract Society. One year the funds were used toward the new monument in the cemetery with the following inscription:

Memorial of
SEVENTH DAY BAPTIST BRICK MEETING HOUSE
1771-1850
UNION ACADEMY
1849-1868

This site was consecrated
by
Our Forefathers
to
Religion and Education
Erected 1923

November 22, 1914, the centennial of the society was held with the late beloved Dr. Sophronia A. Tomlinson, the president, presiding, and a report of the thousands of

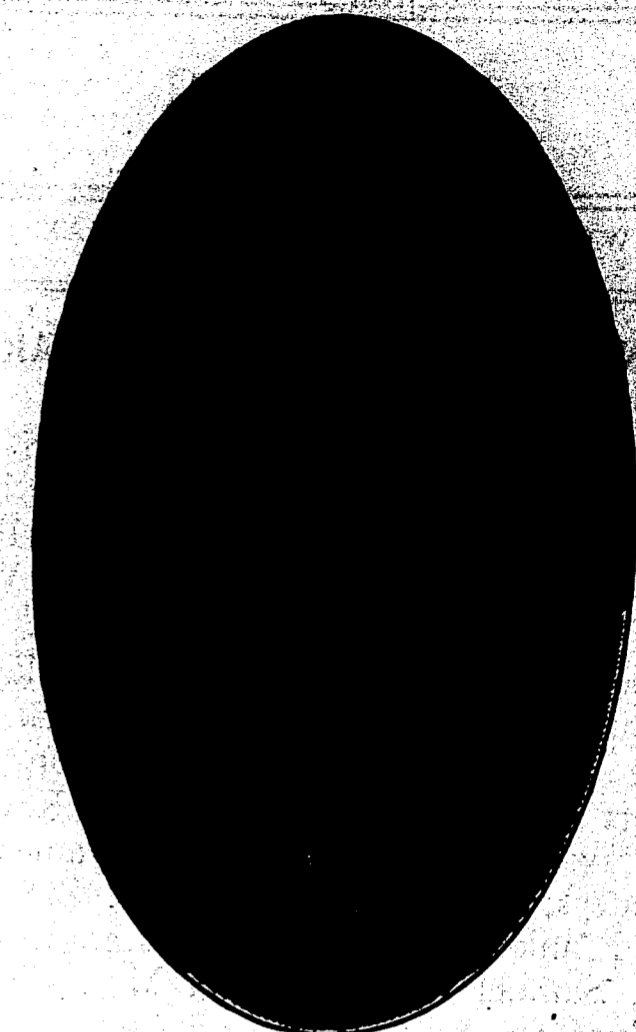
dollars collected in dues and the good use made thereof was given.

In the earlier days Mrs. Hannah Wheeler, of Salem, would walk from Salem to Shiloh to attend the meetings, and frequently made donations of \$5 from her work of making lace on a pillow. In memory of her generosity, each year since there has been a Wheeler memorial collection taken.

The Wheelers would walk in the middle of the road, because in the homeland, England, it is said there was a tax on using the sidewalks.

A sketch of Shiloh as it was in 1814, written by Mrs. Loisanna Stanton, of Alfred, N. Y., was read at the one hundredth anniversary.

Six generations have been members in some of the old families of this section.

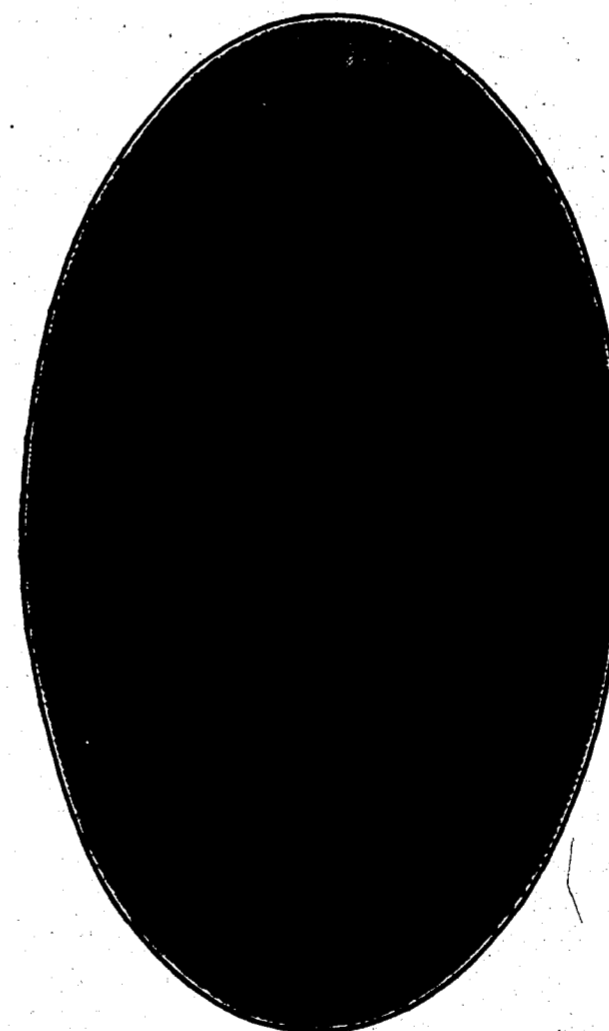
MRS. CORA SHEPPARD LUPTON
Treasurer

ber. The grandmother of the treasurer also acted as treasurer in her day and generation. The present treasurer has served twenty-five years.

The officers are: president, Miss Mary H. Davis; vice-president, Mrs. Eva Saunders Bonham; secretary, Miss Julia M. Davis; treasurer, Cora Sheppard Lupton.—*C. S. L., in Salem Standard and Jerseyman.*

But no one of our ancestors went out into the unconquered forest with a dull ax. A further study and reflection upon God's ways with men have brought home to us the fact that God does nothing for us which we can do for ourselves. When we have done our best to improve the equipment, mental and physical, which he has given us, have carefully sharpened our axes, then we have to depend upon him to make up the tremendous deficit between what we can do and the great work which is to be accomplished.—*The Baptist.*

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.—*Galatians 6:7, 8.*

MISS JULIA M. DAVIS
Secretary

There has never been a regular meeting omitted in the one hundred eleven years, and the one cent a week for religious and benevolent purposes has been rigidly adhered to. Another rule is, a name can not be removed until the dues are paid to date.

Mrs. Wheeler on her fiftieth wedding anniversary made a donation of ten dollars. There is no age limit, one year olds are some times joiners. The grandmother of the present secretary was a constituent mem-

MISSIONS

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

MINUTES OF THE MISSIONARY BOARD MEETING

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church at Westerly, R. I., Wednesday, July 15, 1925.

The members present were: Rev. Clayton A. Burdick, Rev. William L. Burdick, Dr. Anne L. Waite, Rev. Paul S. Burdick, Robert L. Coon, Harlan P. Hakes, Rev. A. L. Davis, Albert S. Babcock, James A. Saunders, Charles H. Stanton, I. B. Crandall, Frank Hill, Mrs. A. H. Langworthy, Hon. Samuel H. Davis, and Mrs. Clayton A. Burdick.

The guests present were: Mrs. A. L. Davis, Mr. Duane Ogden, Mrs. Charles H. Stanton, Mrs. Dell Burdick, Mrs. Ruth R. Nash, Mrs. Allen Whitford, and Mrs. Harold R. Crandall.

The meeting was called to order at 9.30 a. m., by President Clayton A. Burdick, and prayer was offered by Rev. A. L. Davis.

The minutes of the last meeting were read.

Corresponding Secretary William L. Burdick read his quarterly report which was voted approved and ordered recorded. The report follows:

SECRETARY'S QUARTERLY REPORT

As soon after the April meeting as office work would allow, and in compliance with your instruction given at the January meeting, I made a trip to Iowa and the Middle West. The object of visiting Iowa was to consult with the Welton and Garwin churches regarding missionary work in that state. The first Sabbath of the trip was spent with the Welton Church and the second Sabbath with the Garwin Church. Between the visits to Welton and Garwin I went, by request of Treasurer Davis, to South Dakota for the purpose of arranging the sale of land which had been deeded to the board by the late Christen Swendsen. The third week of this trip was spent at Farina, Ill., where in addition to other work during a four days' stay, I secured a thousand dollar annuity for the board. After the trip to Farina I returned home to look after the correspondence and get ready for the three associations occurring in June.

Between June 11 and 30 I attended the Eastern Association held in Plainfield, N. J., the Central held in DeRuyter, N. Y., and the Western held in Alfred, N. Y. At all these associations missionary interests were given a prominent place, and a very good interest was shown regarding all our missionary enterprises. Since returning from the associations I have given myself to the correspondence and the preparation of the annual report of the Board of Managers.

In addition to the items mentioned above and the usual work connected with the correspondence and the Missionary Department of the SABBATH RECORDER, I conducted the Sabbath service and communion for the church at Waterford, Conn., May 2, and between the Eastern and Central Associations I attended a Conference on Evangelism at Northfield, Mass. This conference was under the auspices of the Commission on Evangelism and Life Service of the Federal Council, and to it were invited the missionary secretaries of the various mission boards and a few others especially interested in evangelism.

Respectfully submitted,
WILLIAM L. BURDICK.

Ashaway, R. I.
June 15, 1925

Rev. A. L. Davis, chairman of the Missionary-Evangelistic Committee, gave a verbal report of progress.

Secretary Burdick read correspondence from George W. Hills, corresponding secretary of the Pacific Coast Association, and the matter was laid upon the table.

Chairman Robert L. Coon, of the China Committee, gave a verbal report. The matter of the time of the furloughs for our missionaries was voted to be left in the hands of the corresponding secretary and Rev. J. W. Crofoot. The committee recommended that because of the lack of funds and general conditions in China, we take no steps to rent a building and employ a teacher to establish a Boys' School in Liuho at the present time. This report was accepted and the recommendation adopted.

The corresponding secretary read an interesting letter from Dr. Rosa W. Palmborg in which she gratefully acknowledged the gift of \$500 from the board to Dr. Crandall and herself and the hospitals. All of this money was put into the medical fund as Dr. Crandall and Dr. Palmborg felt that the hospital needed it more than they.

A letter was also read from Mabel L. West stating that she and her mother, who is badly broken in health, were sailing for home on the *Empress of Canada* on July 13, expecting to arrive at Vancouver, July 27.

Treasurer Samuel H. Davis read his

yearly report which was voted approved and ordered recorded and to become a part of the annual report of the Board of Managers to the Seventh Day Baptist Missionary Society.

The Georgetown Committee reported that the governor of British Guiana has granted the petition of the board for an ordinance permitting them to hold property in British Guiana, and that a copy of the proposed ordinance has been received and is entirely satisfactory, and that this assures the passage of the ordinance when the Court of Policy meets.

The committees for the Alice Fisher Fund and the Ministerial Education Fund had no reports.

Secretary Burdick read the report of the Committee on the Tentative Budget for 1926. At this time, previously read correspondence from the corresponding secretary of the Pacific Coast Association was brought up and the board voted to approve and record the report of the committee with the addition of \$2,000 for work on the Pacific Coast and \$1,000 each for the building of the Boys' and Girls' School in China. The corrected report follows:

Your Budget Committee would report that it has held one meeting and would recommend the following as a tentative budget for 1926:

| | |
|--|-------------------|
| China: | |
| J. W. Crofoot | \$1,600 00 |
| H. Eugene Davis | 1,600 00 |
| H. Eugene Davis (children's allowances) | 300 00 |
| George Thorngate | 1,600 00 |
| Susie M. Burdick | 800 00 |
| Rosa W. Palmborg | 800 00 |
| Grace I. Crandall | 800 00 |
| Anna M. West | 800 00 |
| Mabel West | 800 00 |
| Incidentals | 500 00 |
| Girls' School | 300 00 |
| Traveling expenses | 1,900 00 |
| | <hr/> \$11,800 00 |
| British Guiana: | |
| T. L. M. Spencer | \$1,000 00 |
| Interest on mortgage | 100 00 |
| | <hr/> 1,100 00 |
| Australia | 1,000 00 |
| Jamaica | 420 00 |
| Holland | 700 00 |
| Home Field: | |
| Colorado Field | \$ 500 00 |
| Southwestern Field | 1,000 00 |
| Robert B. St. Clair (general missionary) | 1,500 00 |
| Northern Michigan Field | 300 00 |
| Little Prairie (C. C. Van Horn) | 500 00 |
| California Field (G. W. Hills) | 600 00 |

| | |
|--|-------------------|
| Middle Island | 400 00 |
| Hammond | 300 00 |
| Fouke | 300 00 |
| Stonefort (Ellis R. Lewis) | 600 00 |
| Exeland (Charles W. Thorngate) | 200 00 |
| Syracuse (William Clayton) | 100 00 |
| West Edmeston (Mrs. Lena G. Crofoot) | 100 00 |
| Western Association | 500 00 |
| Evangelistic work on the Pacific Coast | 2,000 00 |
| Iowa Field | 400 00 |
| Daytona, Fla. | 100 00 |
| Traveling expenses | 1,200 00 |
| Emergency Fund | 2,180 00 |
| | <hr/> 12,780 00 |
| Administration: | |
| Corresponding secretary | \$1,600 00 |
| Clerical (for treasurer) | 400 00 |
| Clerical (for corresponding secretary) | 200 00 |
| | <hr/> 2,200 00 |
| China Schools Building Fund | \$30,000 00 |
| | <hr/> 2,000 00 |
| Total | <hr/> \$32,000 00 |

Adjournment for the noon recess was made at 12.12.

Prayer was offered by Rev. Clayton A. Burdick.

The afternoon session was called to order at 12.55 and prayer was offered by Mr. Ira B. Crandall.

The following resolution as prepared by Albert S. Babcock was adopted by the board:

Provided the missionary program as prepared by the Pacific Coast Association shall be carried out, the board will appropriate at the rate of \$2,000 per year during such part of the year 1925 as shall be worked by our missionaries employed on the Pacific Coast Field, with the understanding that all contributions collected by said missionaries for the work on the field shall be divided equally between the Pacific Coast Association and the Seventh Day Baptist Missionary Society.

The board welcomed Brother Duane Ogden to the meeting and invited him to take part in the various discussions.

President Burdick, chairman of the committee to prepare a program for the Missionary Society to be given at General Conference presented the following report, which was accepted:

Your Committee on Conference Program would respectfully report that it has planned the following program:

- Morning Session—
 Rev. A. L. Davis will preside.
 Address by Secretary William L. Burdick.
 Address by Treasurer Samuel H. Davis.

Afternoon Session—
Address by Rev. Gerald Hargis.
Other speakers not definite.
Open parliament.

CLAYTON A. BURDICK, *Chairman*,
GEORGE B. UTTER,
WILLIAM L. BURDICK,
Committee.

Correspondence was read from Rev. C. A. Hansen, pastor of the Riverside, Cal., Church; Pauline Groves, secretary and treasurer of the Seventh Day Baptist Church at Jackson Center, Ohio; A. J. Hetherington, Glenville, Minn.; E. S. Ballenger, Riverside, Cal.; Mrs. Rocelia Babcock, clerk of the Gentry Church in Arkansas; and H. Louie Mignott, Kingston, Jamaica, but no action was taken.

The board voted that the corresponding secretary write a letter of appreciation and sympathy to Mrs. Nettie West, who has given five years of her life in China helping in the missionary work of her two daughters.

The treasurer's quarterly report was read and voted approved and ordered recorded.

QUARTERLY REPORT

April 1, 1925-July 1, 1925

S. H. DAVIS
in account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Cash Received

On hand April 1, 1925\$15,348.83

For—
General Fund 5,098.51
China Field 1,083.32
Boys' School 9.68
Girls' School 9.72
Java 17.00
Georgetown Mission 238.35
Life Membership 25.00
Debt Fund 1.22
Special 5.00

From—
Income Permanent Funds 1,700.00
Interest on checking account 1.11
Interest, savings account 300.00
Temporary loan 150.00

\$23,987.74

Disbursements

To—
Corresponding secretary and general missionaries\$ 1,129.21
Churches and pastors 1,274.76
China Field 2,350.91
South American Field 250.00
Other fields 105.00
Special 205.00
Holland 175.00
Java 19.00

Treasurer's expenses 91.00
Temporary loan 150.00
Total disbursements\$ 5,749.88
Balance in Bank July 1, 1925 18,237.86
\$23,987.74

SPECIAL FUNDS

1. *Boys' School Fund*
Amount on hand April 1, 1925\$ 8,863.44
Received during quarter 9.68
Total\$ 8,873.12
2. *Girls' School Fund*
Amount on hand April 1, 1925\$ 8,943.35
Received during quarter 9.72
Total\$ 8,953.07
3. *Georgetown Chapel Fund*
Amount on hand April 1, 1925\$ 668.77
Received during quarter 238.35
Total\$ 907.12
Total\$18,733.31
Balance in Bank July 1, 1925 18,237.86

Net indebtedness to special funds
July 1\$ 495.45

TREASURER'S EXPENSES

Clerk Hire: May 25..... 7 00
April 6.....\$ 7 00 June 1..... 7 00
13..... 7 00 8..... 7 00
20..... 7 00 15..... 7 00
27..... 7 00 22..... 7 00
May 4..... 7 00 29..... 7 00
11..... 7 00
18..... 7 00 \$91 00

Secretary Burdick read parts of the annual report of the Board of Managers to the society and General Conference. This was voted approved and adopted as the annual report of the board.

The usual number of copies of the annual report of the Missionary Board to the Missionary Society were ordered printed and distributed.

The minutes of the meeting were read and approved.

Prayer was offered by Rev. William L. Burdick.

The meeting adjourned at 3.10 p. m.

Respectfully submitted,

GEORGE B. UTTER,
Recording Secretary.

I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service.—Romans 12: 1.

THE TIME ELEMENT IN RELIGIOUS EDUCATION

REV. WILLIAM M. SIMPSON

(Address at the Central Association)

A child attends public school about four hours a day five days a week,—or twenty hours a week in secular education. If he goes to Sabbath school, the superintendent is likely to say after the "opening exercises," "You will now have twenty minutes for the classes." Twenty hours for secular education; twenty minutes for religious education!

But the situation is more to the disadvantage of religious education than that; for a greater proportion of the time in religious education is wasted than in secular education. Time is wasted in many Sabbath schools by lack of discipline. This is not necessarily so, but it often is so. Have you never known of a large part of the twenty minutes being taken up with futile attempts to keep order, so that very little of the twenty minutes was given to actual teaching?

Again time is often wasted in the Sabbath school by poor management. If you were an on-looker, you would find it hard to tell what was the aim, and what was the program. If you should ask the teacher what her aim is in those few minutes allotted to her, she could hardly tell you. Thus wandering aimlessly she might talk much, but teach little.

Some times time is wasted in the Sabbath school by poor teaching. If one desires to teach in the public school, he must study teaching method until he has shown a degree of fitness; but, while many Sabbath school teachers are excellent teachers, many others are utterly untrained. And some do not realize that this most important service is worthy the very best preparation.

Thou must be true thyself
If thou the truth wouldst teach;
Thy soul must over-flow
If thou another's soul wouldst reach;
The over-flow of heart it needs
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

—E. Josephine Troup.

Another way in which some Sabbath schools waste time is by failing to have the necessary equipment. Every farmer knows

how easy it is to lose a good crop simply by failing to have the proper tools to harvest it just at the time when it is ready for harvesting. Our boys and girls are the most precious crop we have, and we can not afford to let them go to waste for the lack of proper equipment for training them in the deepest truths of life.

Again, time is wasted in Sabbath school by irregular attendance. If there are good discipline, a good school program, a good teacher, and adequate equipment, still the efficiency of the school may be diminished by irregular attendance. It takes as much time for the teacher to prepare for two as for ten. It takes more time to prepare for an uncertain two out of ten; but the good accomplished is far less.

If sixty times as much time is spent in public school as in Sabbath school and much of the Sabbath school time is wasted, do we desire our boys and girls to conclude that we think that arithmetic, geography, and history are about one hundred times as important as the gospel?

For the past few years two ways of solving the "time" problem in religious education have been receiving increasing attention: (1) week-day religious education on public school time, and (2) the Daily Vacation Bible School. These two ways are not rivals, but may be worked together to advantage.

The week-day religious education movement is comparatively new. For about fifteen years there have been isolated schools; but the most rapid advance in the movement has been made in the last five years. The movement is too much in the experimental stage to have become standardized to any great extent. There are four out-standing types of week-day schools of religion—(1) the denominational or individual church, (2) the denominational co-operating schools, (3) the community schools under church control, and (4) the purely community schools. In practically every large community several types of schools operate side by side. The week-day school of religion is usually held in the churches; the length of this school is coming to equal the public school term. Most classes meet once a week, but there are now many that meet twice a week, and the class period approximates a fifty-minute period. The third, fourth, fifth, and sixth grades of the public school are the ones most often chosen for week-day religious instruction; however,

many schools include pupils of other grades. The present tendency is toward a paid, trained teaching force. Continual experimentation endeavors to bring about improvement. Of course, there have been some failures. These have resulted largely from one or more of four causes: (1) a failure to consider the cost in time and money, (2) beginning on too large a scale, (3) a lack of educational consciousness within the system, and (4) that the demand for the school was superimposed, rather than coming from within the community itself.

A very interesting case of week-day religious education is that of the Calumet district at the southern end of Lake Michigan. It includes (besides the city of Gary, Ind., which has its own separate program of religious education) the towns of Whiting, Hammond, Indiana Harbor, Michigan City, Chesterton, and Porter. Under the Calumet District Council of Religious Education there are at the present time 5,100 children attending one hundred seventy-eight week-day classes of religious education, twice each week from October first to May first. The work is under one general director, two full-time teachers, and one hundred sixty-three part-time teachers. The budget for the year 1924-1925 was \$18,000. While these towns have men and women of large culture, the great preponderance of the boys and girls comes from the homes of industrial workers, and many are foreign-born. And yet, the movement is so well liked that practically all of the Protestant churches are back of it in the promotion and with financial support, and also Catholics, Jews, and other cults cooperate.

Seventh Day Baptist churches have not been as much connected with week-day schools of religion as with the Daily Vacation Bible School. A few of our boys and girls of the Andover and Independence churches have attended week-day classes in religion in the Andover schools, and a few of our boys and girls of the Alfred Station Church living towards Almond have attended classes there. And perhaps there are others in the larger towns and cities. But it is more difficult to administer week-day classes in widely scattered rural schools, and many of our churches are rural churches. So the Daily Vacation Bible School is more popular among our people.

In years gone by, when the school year was shorter and when more people farmed, it was thought essential that there should be

a long summer vacation for the boys and girls. But under present conditions the summer vacation is a period of idleness and a letting down in morals. Wise churches seize the opportunity and use the period for gaining time for religious education of the boys and girls.

One distinct advantage which the Daily Vacation Bible School has over week-day religious instruction during the school year and also over the Sabbath school is the intensity of the work. For three, four, or even six weeks, the pupils work at nothing else. There is school in religious subjects five days a week through this period, and so there is opportunity to make an impression upon the child's mind and heart.

When the movement began there had not been developed courses of study adapted to the need of a three-weeks, four-weeks, or six-weeks term. It is not good pedagogy to leave a course unfinished, or to dabble in several courses in one term. Various denominational and undenominational boards of religious education have been at work in recent years to develop usable courses of study. For the most part these courses are the results of actual teaching experience. At the beginning of the movement some churches were seeking too much to merely occupy the time of the children in a social way, and so keep them out of mischief during the summer months. Consequently their courses lacked positive religious value. Other churches have been developing constructive Bible studies and scientific training in worship and missions. Of the courses which I have examined that put out by the Baptist Publication Society I like the best. It is constructive, religious, and co-ordinated with the grade Sabbath school lessons. Lessons are planned for a six-weeks' Vacation School, which can easily be shortened to five weeks, four weeks, or even three weeks to advantage.

Thus we have two ways of helping to solve the problem of greater time for religious education of our children. These two ways are not rivals, but together are supplementary to the Sabbath school, which has done much good, but is far inadequate. They are still in the formative period. What shall follow, it is difficult to foretell. But we must continue our efforts to develop a religious training of boys and girls, which will help them to known Christian life and conduct are worth more than arithmetic, grammar, and spelling.

EDUCATION SOCIETY'S PAGE

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THE NEW CRUSADE

In every crusade there are three permanent elements. There is, first of all, a definite and clear-cut goal, rising lustrous and alluring before the eye of the mind. Then, there is a mighty enthusiasm which burns up in its white flames all lesser ambitions, and which counts no sacrifice too great if only the desired goal can be attained. Finally, there is a loyalty to one supreme commander so intense as to melt all the soldiers into a solid phalanx and send them with irresistible momentum against the foe.

Those were the three fundamental features of the dazzling and unparalleled phenomena of eight centuries ago. There was a goal—the rescue of the tomb of Christ from the Saracens; there was an enthusiasm which burned up the lethargy and indifference of nations and which, eating into men's vitals, scorched even reason itself. Then, there was loyalty to Jesus as the supreme Commander, every crusader being baptized into the Name which is above every other name, and marching under the banner of the Cross.

I believe the time has come for a new crusade. If you ask what shall be the goal, my reply is, the rescue of America. America—the Republic of the West, the mightiest experiment in free government known in history, land of the Pilgrims' pride, land where our fathers died, Washington's land and Lincoln's land, our Holy Land—to rescue it from the hands of the Saracens, that is the ambition of the new crusade.

The Saracen of the twelfth century has gone, the Saracen of the twentieth century is here. Who is he? He is the lawless citizen who disregards constituted authority. To break the power of his mailed fist,—that is the object of the new crusade.

That lawlessness is increasing throughout

our country today must be apparent to every intelligent American. The man who will put his ear to the ground and listen with a little care shall hear the roar of the subterranean fires which seethe and hiss under the thin crust of our civilization.

Consider the fact that in the United States in the past thirty years three thousand people have been lynched. Some people would like to fall back upon the lame excuse that lynching is swift vengeance for one unspeakable crime, but the fact is that scores of people are being lynched who are not even suspected of that special iniquity. We would like to plead the difficulty of dealing with a color line in this country, but the fact is in the last thirty years over a thousand white people have been lynched. There is no excuse. Lynching is cruel, uncivilized lawlessness.

We see the prevalent disregard of constituted authority in our criminal record. The statistics of our Federal Court for the past nine years show an increase in crime of over four hundred per cent. The losses from burglaries which have been repaid by casualty companies have grown in amount from \$886,000 in 1914 to over \$10,000,000 in 1924; and in that period embezzlements have increased fivefold. These vast sums of money were stolen chiefly by young men under twenty-five.

Life is almost as insecure as property. In 1923, Chicago with its population of two and a half millions, had twenty more murders than the whole of Great Britain and Wales with their thirty-eight million people; and in the same year the city of New York with its five million inhabitants had three hundred sixty murders, while London, with its eight million people had but nine.

In the United States last year there were ten thousand murders, or one murder for every hour of the day and night throughout the year. There is no civilized country in the world where the proportion of murders to population is so great as in this republic.

When we consider these facts, it is not strange that such a judicial and cautious statesman as ex-President Taft should say that "the administration of criminal law in this country is a disgrace to our civilization, and that the prevalence of crime, which here is greatly in excess of that in European countries, is due largely to the failure of the law and its administration to bring criminals to justice."

The most obvious lawlessness in this country today is the breaking of the Eighteenth Amendment and its enacting laws. I am not concerned with your opinion as to the wisdom of prohibition. That is not the question. But I am concerned with the question of loyalty to the Constitution of the United States. That is the big issue today.

We have the eternal principle of the divided house right before our eyes again. This nation can not exist half slave and half free, half drunk and half sober, half wet and half dry, half obedient to law and half defiant. Your respect for law, therefore, is the measure of your patriotism. Every individual who persists in breaking the law of the nation by selling or buying illicitly, is a traitor as vicious as Benedict Arnold.

In this country, where law is the crystallization of public opinion, this truth needs to be emphasized again and again. Laws are not fetters—laws are doors to liberty. Obey the law of steam, it will run upon your errand and lift your burden; disobey that law, it will scald you to death. Obey the law of fire, it will warm your house; disobey that law, it will leave you homeless. Obey the law of color, and you will be an artist; obey the law of writing and thinking, and you will be an author; obey the laws of your nation, and you will follow the only path that leads to personal happiness and growth and national prosperity.

I have dwelt at length upon the need of this crusade for law enforcement because I realize that I am talking to educated young men and women who will have a far-reaching influence in creating public sentiment in favor of respect for constituted authority. And this sentiment, which made possible the enactment of the Prohibition Law, must be continued in order to insure enforcement of that law. To carry on successfully this educational work, it is necessary that you familiarize yourself with the reasons for the existence of this law.

The American saloon was an economic, social, and moral burden to the republic. Commerce did not follow its flag, but poverty, disease, misery, and death did. It was the arch traitor of the home, the incarnation of commercial meanness, the social pirate which destroyed thousands of frail human barks on the tempestuous waters of our modern life.

For these reasons, I believe that there is

no chance whatever of repealing the Eighteenth Amendment. And those who desire its repeal know it. The American saloon has been abolished forever.

Almost rivaling the drink issue in lawlessness, though not without legal sanction, is the abuse of the marriage bond. Trained observers contend that divorce, as practiced in the United States, is a far worse evil than drunkenness could be. There were 165,139 divorces granted in our country last year.

There is much in our modern literature that ministers to the breaking down of our ideals on marriage. You know that in our time there is no influence that is greater in molding public opinion than the influence of literature. "Uncle Tom's Cabin" freed the slaves; "Nicholas Nickleby" reformed the schools of England; and "Little Dorrit" cleaned up the prisons. The glory of England and the English-speaking people is their high morality, and that high morality from the days of Chaucer to the days of Tennyson has been preached and pictured and wrought into the thought of the people by the great writers of English literature.

Today, the American people are reading a great deal of literature which is not English, but which is vile. To my mind the most ominous sins of our times are the teachings of current literature on the subject of marriage.

Take Tolstoi—in many ways a great man; but we ought to remember that Tolstoi was an unknown quantity until he had written "Kreutzer Sonata," which is an indictment of marriage. We have heard much about Ibsen. His books are in our libraries. Papers like *The Outlook* have published a great many articles about his dramas. His fundamental proposition is that marriage destroys love; and, therefore, since love is the *summum bonum*, there should be no such thing as marriage.

Then Bernard Shaw comes with his plays. His proposition is that what the world needs is great men, and that great men can never be born of parents who are mated for life. In his *Superman* he advocates the marriage of a cheerful British squire, who is intellectual and refined, with some peasant Jewess, with whom he would not care to live, and ought not to be expected to live, in the hope that their son would be better than either of them.

Max Nordeau denounces marriage, and tells us that married people who have grown

wear of one another should abandon husband or wife and follow their fancy.

Then, here is the *New Republic*, a journal that finds its way into thousands of American homes, publishing an article by Clement Wood, in which he advocates free love.

And that is the kind of literature which, from the shelves of our libraries and through our magazines, is percolating human society and is the backbone and source of the overworked divorce court where one out of every twelve family histories in this country ends.

May I speak a word regarding the manner in which many of our present day amusements are directly undermining the purity of the home? One can scarcely sit through an evening at the theater without hearing some jest hurled at the integrity of the moral home, or the idea of marital virtue pooh-poohed. Four out of five of the moving picture reels exhibited today contain filth where indecency and unfaithfulness are flattered, and where virtue and high ideals are made a bitter jest.

When I think of the man who is so low down as to earn his bread and buy his fine clothes out of such a traffic in children's souls, I tell you it is time to strike at such things. I protest I am no lean, sour-faced Puritan. I believe in clean, wholesome amusements. My attitude toward the theater is not wholesale condemnation but careful discrimination. If every respectable citizen would boycott all theaters that appeal to sensual passion and darken spiritual faith; and if by their presence they would encourage all plays that strengthen virtue and develop faith and hope in humanity, we would enter upon a renaissance when the theater would become a moral guide and spiritual force in the nation.

What is needed today in our land is a holy crusade against these vile influences in literature and in the movies, and for the reinforcement of the family and of the principles upon which a true family life is built. The criminal question today is largely a question of the home. Lawlessness in the home breeds lawlessness in the state. Ninety per cent of all the children in our reform schools are the children of parents who are not living together.

The longer I live, the more I visit from house to house, the more I see the sorrows and cares, the successes and failures of this life, the more I am convinced that the home

problem is the greatest problem of our civilization. The home is the nursery of virtue, the spring from whence must come the life-blood of true Americanism. A noble nation of ignoble households is impossible. Rome went to pieces because its home life was internally rotten.

I plead tonight for the single moral standard in the American home. I affirm that the best interests of the home, the Church, the school, and this nation demand that, when a young man leads a young woman to the marriage altar, he shall place on the marriage altar a purity as white and as bright and as spotless as the white, bright, and spotless purity which he demands from the one who shall be the chosen companion of all his joys and sorrows. On the other hand, should the American home cease to be moral, then the Church would disappear, the school would disappear, the state would disappear—everything structural would disappear; and the pallbearers that have carried out other dead civilizations would be waiting at our door.

The third crusade I shall mention is the crusade against Ignorance. What a terrible Saracen Ignorance is, with its handmaidens—superstition, prejudice, and irreligion!

No nation can hope to enjoy continued prosperity unless it gives itself enthusiastically to the task of training and developing the minds of its youth.

For our national wealth does not consist so much in our minerals as in our intelligent miners; not so much in our great manufacturing plants as in the mighty army of trained mechanics who issue from the swinging doors of factory and warehouse; not so much in our dairy products and enormous wheat acreage as in those honest and intelligent farmers who till the soil and reap the golden harvests; not so much in our splendid colleges as in the regiment of students who crowd these halls of learning with bright, eager faces, and will go forth with trained faculties to build up a great nation's greater life.

Education is the door to success. The young man with no schooling has one chance in one hundred fifty thousand of performing distinguished service; with elementary education, he has four times the chance; with high school education eighty-seven times the chance; with technical training, eight hundred times the chance.

But do we Americans today recognize the

importance of education? Do we realize that only one in ten of the boys and girls in our grade schools ever enters high school, and that only one in fifty goes to college or university? The army test at the time of the great World War showed that twenty-five per cent of our young men could neither read nor write. This illiteracy is not only a menace to good citizenship but also an obstacle to industrial and agricultural advancement of our nation.

Furthermore, we will never be successful in our crusade against ignorance until we recognize that character is essential to a good education. Daniel Webster laid down the legal proposition that "the right which the state possesses to punish criminals involves the duty to teach morals." And when we are told that sixty-five per cent of the crime of today is committed by boys and girls between sixteen and twenty-one years of age, we must realize that something more must be done along the line of moral and religious instruction in our elementary and high schools. To make a youth smart without making him honest is a poor kind of education. To educate his intellect and neglect his conscience is to make him an enemy to himself and a menace to society.

I believe that the time has come when the patriotic citizens of the United States should unite in an active campaign to legally place an open Bible in every schoolhouse throughout the nation. We should insist that the whole Bible, fountain of classic English, the Book that has given us our national ideals and our moral standards, the Book that taught us the equality of man and the need for his moral betterment, shall come back to the public schools of the United States as it was before certain hyphenated citizens who owe their first allegiance to a foreign potentate, crowded it out of the back door of the little red schoolhouse from four-fifths of our American cities, and would thus deprive our American youth of the strongest foundation of Christian morality. The Bible that Washington kissed, that Lincoln loved, that Theodore Roosevelt lived, should return as the heritage of American boys and girls, that they may have a true knowledge of the Book that has made our type of civilization possible.

There is one more crusade to which I summon you today: it is the crusade to banish war from this world.

Do you know how many men gave their

lives in the great World War? Suppose we could gather them all again from the graveyards of a thousand battlefields of Europe. Suppose they could begin tomorrow morning to march by the door of this school—twenty abreast, marching all day long without a break in the line! First the dead of Great Britain—there they go, twenty in a line, from dawn to sunset—it would require ten days for the British dead to pass in review. Then, the dead of France—twenty abreast, from dawn to sunset, not a break in the line—eleven days for them to pass that door. Then, the dead of Russia—great strapping fellows from the plains of Siberia and Eastern Europe—it would require thirty-five days for the Russian dead to pass. And then, the dead of Germany—forty-two days for the German dead to pass. If the thirteen million soldiers who fell in the great World War could begin tomorrow morning to march twenty abreast past this school, it would take more than four months for them to pass. That is the war's cost in life. Surely there is a vital need for a new crusade to banish war from this war-cursed world.

War today is exactly what General Sherman said it was—"War is hell." And if mankind does not end war, war will end mankind. This has not been true in the past. But it is true in the present.

We think of the War of the Revolution, and we know that in that war we attained our independence. We think of the Civil War, and remember that the shackles of the slave melted in the heat of that fiery struggle. It is one thing to go out to fight with cannons and muskets, but to go out with the paraphernalia of modern science is another thing. That makes war what a British soldier called it, "a malign middle term between a lunatic asylum and a butcher's stall."

The instruments of destruction made use of in the great World War were only playthings compared with the instruments which we now possess. In that war the aeroplane was only in its infancy: It could not lift much. It can now lift one hundred twenty thousand pounds. In the last war aviators could drop bombs four hundred pounds each; they can now drop bombs weighing four thousand pounds each.

Mr. D. B. Bradner, chief of the Research and Development Section of the United States Chemical Warfare Service, says that we now possess a liquid, two tons of which

can be carried in one of our aeroplanes; and that two tons of this liquid are sufficient to blot out the life of every man, woman, and child in a strip of territory one hundred feet wide and seven miles long.

Listen to Thomas Edison: "There exists no means of preventing a flotilla of aeroplanes from flying over London tomorrow and spreading a gas that would poison its millions in three hours. One day science will invent a machine so terrible in its possibilities, so absolutely terrifying that man himself will be appalled and renounce war forever."

Moreover, a new science is being hitched to the war chariot—the science of bacteriology. The next way of fighting will be by disease germs. General Swinton, of the British Army, says, "We have developed germs which can be dropped upon armies and cities, so that it is now possible to blot out a nation in a day." These germs will be dropped into the water supply, so that the whole population will become infected.

What are we going to do about it? Is there any way to world peace? Is it possible to abolish war? I am sure it is.

There is only one way to permanent world peace, and that is for the nations of the world to acknowledge and obey the laws of Almighty God. Every civilized nation today desires peace, but the one thing our generation refuses to do is to recognize the *sovereign will* of God. It is trying to work it out by trusting to treaties and leagues. It is going to endeavor to bring in the era of perpetual peace by parchment.

I would not underestimate the importance of organizing our international life. I believe that we should have a world legislature and a world court. There must be a parliament of man, a federation of the world. And yet, the world will never be delivered from war until one thing happens, and that is that the world shall adopt one ethical standard. Humanity is not going to be saved by reorganization but only by regeneration—by receiving the spirit of God, and by surrendering to his will.

The biggest issue before the world today is not international lawlessness, or Bolshevism. It is not the red peril. It is the red hope—the scarlet, blood-dyed hope of Calvary.

Members of the graduating class of 1925, on this commencement day, when all around

you tells of bright hope and glorious promise, I know of no greater service that you can render your country and the world than to highly resolve that you will be a faithful soldier in this "New Crusade" to uphold constituted authority, the moral home, Christian ideals in education, and to fight for a warless world. Your friends will watch you carefully as you enter upon this great crusade. They will listen intently, eagerly, for your footsteps resounding clearly in the halls of duty, of justice, and of truth. These are the corridors that lead to the halls of fame.

Put away all ease, self-indulgence, and selfishness. Imitate the Captain, Christ. So live that others may find in you an inspiration to goodness. Then will come immortal remembrance, and the shadow of your influence will pervade every zone in which you have lived and moved and had your being.

"Ring in the valiant man and free
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

THE BACKBONE OF HIGHER EDUCATION

It should never be forgotten that the small college rather than the great university is the backbone of higher education in the United States. The work done in the two types of institutions overlaps broadly but neither entirely covers the field of the other. In graduate, professional, and highly specialized studies, the little freshwater college can not compete with the great university. But in laying the foundations of a liberal education, in forming character by benign human contacts, in fitting a student for life itself rather than for the job which is part of life, the small college still stands without a rival. The very limitations of the small institution preserve it from the danger of becoming unwieldy, top-heavy, or over-extended. What it lacks in plant, it makes up for in personality. Its very smallness encourages individuality rather than standardization. The human contacts are closer. Men play a freer and larger part. There is as much to be said for the simple life in education as in the world at large.—*The Saturday Evening Post*.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.—*John 7:17*.

WOMAN'S WORK

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

THE HEART OF HOME

Oh, Home is a wonderful thing!
In all the world so wide
There's never a place
With half the grace
Of the spot where our own abide!
And always we see it clear,
Wherever we may roam,
For Home is the Heart
Of the world's great mart—
And Love is the Heart of Home!

Oh, hard may the struggle be,
Against the wind and tide;
The waves may dash,
And the thunders crash,
As the world's rough sea we ride:
But ever we gain toward shore,
Where a light shines over the foam,
And Love's own strength
Shall win at length,
For Love is the Heart of Home!
—Minnie Leona Upton.

Those of you who read Mrs. Whitford's statement some weeks ago will have been wondering how the finances of the Woman's Board came out at the end of the year. You will have her report to Conference before long, but I can not resist letting you in on the secret before Conference. Funds came in better toward the last of the year and she was able to meet all the pledges of the Woman's Board called for under the Onward Movement budget. Two pledges of the Woman's Board are not taken care of by the Onward Movement. We have for years carried an appropriation for the "Retired Ministers' Fund" and for the "Twentieth Century Endowment Fund," and not enough money came in to entirely meet these pledges. So, although we are sorry that we did not meet our budget entirely, we are very thankful for the generous response that came at the last minute of the year, and are glad that we could do all that we had promised for the Onward Movement. Probably we feel more pleased than if we had not feared we would fall short. However, we might be better off if our pleasure could have been extended over the entire year rather than coming in such full measure at

the very last. But at any rate we are happy now, and we hope that next year we can spread our gifts out earlier in the year and not wait for the extra call at the last.

During the last week Mrs. West and I have received packages from Dr. Palmberg containing embroidered articles for sale. These articles were made by the women in the industrial mission at Liuho, and are beautifully done. Dr. Palmberg has also sent packages to Salem and Battle Creek and possibly other places. In these packages were luncheon sets and handkerchief cases embroidered on beautiful linen. Dr. Palmberg wishes to receive orders for other articles. Just now we are not able to state the prices, only to say that they will always be reasonable. On these goods we had to pay seventy-five per cent of the value set on the packages by the customs officers, and in addition a revenue tax of twenty-five cents on each package. If any of our readers wish to find out prices on some special articles and will write to Mrs. West or to me, we will try to find out for you; or you might prefer to write directly to Dr. Palmberg, Luiho, Ku, China. I am sure she will be glad to answer any inquiries. She is hoping to make a profit from this work, that she may turn the money in to the hospital.

This morning we took an old chair, whose lines are too good to let the chair be wasted, to a repair shop. The proprietor, a blind man, was very anxious that we select the best type of repairs for that particular chair, and asked us out to his work room to watch him weave the various kinds of weaving that he puts in old chairs. He said he thought it was interesting to watch the process, that he found it interesting to watch them do it when he first went down to "the school." We would not have guessed from his conversation that, while he once was able to see as we see, when he went to "the school" he could see nothing with his eyes. His cheerfulness seemed so natural that I found myself thinking of the dreary days that he must have spent practicing cheerfulness when it was the hardest thing in the world to do. Then I began to wonder what this old world would be like if the rest of us practiced cheerfulness as much and as faithfully as this blind man does.

We have a small neighbor who knows how to practice cheerfulness too. But he can

see. In his back yard he has a fine flower garden that he works pretty well. It really is a good flower garden, and he is hoping for a prize in the garden contest; but some days have been warm, and everyone knows that it is hard to work in a garden—before the flowers appear—when there is a ball game on, or when the other boys in the block are doing something especially interesting. The other day a member of our family was in our garden and this small neighbor was in his, working hard with his hoe. He was talking, she said, to his little pet hen whose coop is close up to the garden. It seemed that the hen was making more noise than he thought was necessary, and finally she heard him say to the hen, "Oh, shut up, I don't want to be here any more than you want me to be." Now I submit that to you as an example of cheerfulness under trial. It seems to me he is also something of a philosopher, this small neighbor of mine.

GETTING READY FOR CONFERENCE

GEORGE W. HILLS

RECORDER editorials, referring to the spirit and work of the associations that have so recently been in session, have been very gratifying and hopeful. The theme, "Evangelism and Sabbath Reform," is very vital to us as a people. Really, it is the key-note and germinal force of Seventh Day Baptist life and activities.

Brother Gardiner's reports of these meetings find a ready response among his readers. From them we gain much inspiration, courage, and hope. For these conditions we are truly thankful. The trend and spirit that reaches out toward a revival of our Master's work among us as a people seems nearing a realization. For this, many have long been praying.

But the Conference at Salem is almost at hand. We are beginning to get ready for it. We are turning our eyes and our thoughts from the past to the fore. We are beginning to talk about "Salem," "Conference," "August," "I wonder if it will be hot in West Virginia," with the emphasis upon the "hot."

Time-tables are being consulted. Maps of railroads, steamship lines and auto roads are being studied. Autos are being carefully overhauled and put in good order. Probably there will be new ones in the pro-

cession, as it will soon wend its way along the beautiful valleys, among the much-sung "West Virginia Hills," toward Salem, as the terminal of the trip; for all roads will then lead to Salem.

Some are already anxious that nothing be overlooked, neglected, or forgotten in the final "start-off" for Salem. But there is one item above all others that should be included in every one's preparation for Conference. It is very vital indeed. It is the most necessary of any on the list. It is hoped that it may not be overlooked, neglected, or forgotten by any. It is this: a full and thorough prayer-preparation of heart and life, individually and collectively. Conference work is God's work. We will need his instructions and preparations to be prepared for performing Conference tasks.

Earnest, heart-gripping, faith-filled, love-prompted prayer "availeth much," with him who hears and answers prayer. With the entire denomination in prayer, for one special object, with one heart-moving entreaty, we will surely be drawn to Jesus, and be cemented together as one, in him. The closer we stand to him, the closer we will stand together. In this closeness of relations with him and with one another, we will find a greatly needed preparation to "go to Conference." But much more: with that preparation to "go to Conference" we will have a much needed preparation to work together as one, under our great Leader, while in Conference.

Such a preparation is necessary, if we would secure our best and highest possibilities, as a people. Can we afford less?

There are many things we need to ask our Lord for. We need the revival and the revival-spirit, and holy spirit-moving influences, direct from above, in the heart of every Seventh Day Baptist. Then all the tasks that may come before us may be faithfully performed.

What a mighty, onward-moving force in our Master's service this denomination would be if its entire membership would, as one heart, pray the one prayer: "Thy will, not mine be done," as he prayed in the garden when suffering for a lost world.

As the old statesman of Israel prayed when taking the leadership of his people, so let us pray: "I pray thee, if I have found favor in thy sight, show me now thy ways." (Exodus 33:13.) We need instruction from our great heavenly Teacher. But un-

less we are willing to be shown and taught, we will fail to receive the instruction. We need to be given a willingness of heart and mind. Paul said, "First, a willing mind." Under the divine Instructor, we would unitedly become prepared to view and consider the divine Will from the same angle.

Let us pray in "faith believing" his promises: "Lo, I am with you always." "I will never leave thee, nor forsake thee." "My strength is made perfect in (your) weakness." The fact would then come into our experiences of which Paul spoke: "My God shall supply every need of yours according to his riches in glory in Christ Jesus."

Let us ask him for a full Pentecostal outpouring of the Holy Spirit upon the Conference gathering of his children, and for a complete infilling of their hearts. May his presence come upon them with such mighty power, that the meeting shall be swayed, controlled, uplifted, and so indelibly stamped by his mark of acceptance, that we, as a people, shall be forever changed more into his likeness. We can then view life, duty, service, responsibility from a more lofty height and with a clearer and stronger vision.

And when the Conference shall have passed into history, may these divine influences and impressions be carried to our homes, that they may run from heart to heart and life to life among those who can not attend. May they reach out and on, to every worker on all the various fields of service, at home and in other lands, that every Seventh Day Baptist may be a true witness for the Jesus we love, by faithfully living and teaching "The Commandments of God and the faith of Jesus."

May the changes that will come, if we thus meet with God and with one another at the Conference, express themselves in all our future denominational life, home life, church life, and individual life, and in every department and activity of life.

Does it not seem that we need the closest possible walk and fellowship with God and one another? That need can be secured only by humble, loving, faith-filled prayer.

Does it not seem that the great "Lord of the harvest," has opened more and wider doors of opportunity to us, within the last two or three years than in the one hundred preceding years? Have not his beckonings for us to enter those doors been more heart-touching than ever before? Shall we enter?

Those open doors add many problems and responsibilities to our already long list. Is it not true that, "The harvest is plenteous but the laborers are few"? The "laborers are few" and the money for their support is scarce. The way seems difficult.

Shall we not take note of our Savior's instruction? "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." If he sends them they will be led by him to success. Our part is, "pray ye."

Then may we not well adopt prayer as a necessary part of our "getting ready" to attend Conference, and to carry a prayerful heart and a praying spirit on the way, and to hold ourselves in that attitude of prayer during the sessions of Conference, and all along during the future, as the years come and go, as long as we are permitted to live and serve in the cause of "him whom not having seen we love"?

May we pray "with all supplication, praying at all seasons in the Spirit." And, "In every thing by prayer and supplication, with thanksgiving, let our requests be made known unto God."

Would we not be a much stronger people if we adopted this more thoroughly consecrated, Spirit-baptized, prayer-filled manner of living and serving our blessed Lord? Do we not need to be stronger, in order to better and more fully meet the claims of God and his truth, as they rest upon us?

Our divine Lord is just as willing, just as ready, just as able to hear and answer the prayers of his children now, as he has ever been. Let us pray that this coming Conference may be the greatest uplifting, soul-uniting, heart-filling, divinely-directed, heaven-blessed Conference of all Seventh Day Baptist history.

A man who had been converted from a sinful life gave this experience of his acceptance with Jesus: "I just crept to the feet of Jesus, and, greatly to my astonishment, he did not scold me—he knew that I had been scolded enough; and he didn't pity me; and he didn't give me any advice, either. He knew that I had had plenty of that. He just put his arms around my neck and loved me. And I was a new man."—*Exchange*.

Cast thy bread upon the waters: for thou shalt find it after many days.—*Ecclesiastes 11:1.*

YOUNG PEOPLE'S WORK

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

WHAT IS THE GOSPEL?

Christian Endeavor Topic for Sabbath Day,
August 29, 1925

DAILY READINGS

Sunday—Good news about God (John 3: 14-21)
Monday—Good news of the kingdom (Acts 8: 5-12)
Tuesday—Good news about heaven (1 Pet. 1: 1-9)
Wednesday—Preach to a lost world (1 John 5: 19)
Thursday—Preach to save men (Luke 4: 16-21)
Friday—Preach because commanded (Matt. 28: 16-20)
Sabbath Day—Topic: What is the gospel? Why preach it? (1 Cor. 15: 1-11; 9: 16-23. Missionary meeting)

OMA PIERCE

"For God sent not his Son into the world to condemn the world, but that the world through him might be saved." Why is the gospel "good news"? This question has already been answered in the verse which I have quoted. But, if we really think that the gospel is good news, why is it that we are not more eager to tell others about it? Religion may be an attitude of mind, but we should make it more than that. The social attitude toward the gospel and toward Christ, which each one of us helps to establish, fixes or destroys Jesus' destiny. Few of us ever wonder why Jesus preached the gospel. We feel that his life was one of greatest service to humanity, but we don't think about the fact that he had his life work to choose. No matter what our vocation in life may be, there is a real need on our part to find a better way of serving Christ. Is it not true that the best way we could do this, is to re-live his life, and to re-tell the story that he told?

Jesus is real to us in the proportion that we have lived with him, and this we can do best by studying his Word and experiencing fellowship with him. Jesus said, "Go ye therefore and teach all nations," so let us tell the "good news" to our neighbor, "lest being silent when we should not have been, an accusing finger might point at us at the close of day, and say, 'You have stolen from your neighbor.'"

INTERMEDIATE CHRISTIAN ENDEAVOR

S. DUANE OGDEN
Intermediate Christian Endeavor Superintendent
Topic for Sabbath Day, August 29, 1925

WHAT IS OUR RESPONSIBILITY TO FOREIGNERS
IN AMERICA? ACTS 10: 34, 35;
HEB. 13: 1, 2

JUNIOR WORK

ELISABETH KENYON
Junior Christian Endeavor Superintendent

SUGGESTIONS FOR AUGUST 22

Everybody admires a diamond. If possible have one at the meeting for the boys and girls to admire. Let them compare it with a glass stone such as you find in ten-cent rings.—What a difference between the real thing and the imitation!

On the blackboard draw several diamonds. Point out that the suggestion in the topic, "Diamonds in our Yards," simply refers to the scripture lesson, which tells us to use what we have and not simply sit back in our chairs, and, because we haven't the talents or the chances some one else has, not even try to use the ones we do have. Many times a very small diamond is far more expensive than a large one.

Name the first diamond, "unselfishness." If boys and girls begin in their own yards or homes to live unselfish lives while they are still small, it will become a habit and they will some time win a reward from God which all the diamonds in the world can not buy.

Call the second diamond "faithfulness." Point out the value of being faithful in the small tasks of everyday life, so that whatever they do when they grow older every one will know that they are faithful and will depend on them to do the big things of life. Money can not buy the reward for faithfulness as expressed in Christ's words, "Well done, good and faithful servant."

The other diamonds may be called "truthfulness," "willingness," "goodness," etc. Be sure to emphasize the fact that such virtues are diamonds in the lives of the juniors, and are worth far more in the sight of God than the most costly diamond in the world. These diamonds they can all have in their own yards or lives, and the only thief who can take them away from them is Satan, and the only bank that can keep them safe is Jesus.

Ashaway, R. I.

SUGGESTIONS FOR AUGUST 29

Get the book *Livingstone, the Pathfinder* from the library and read it through. Then go to the Junior meeting prepared to tell the story to your juniors; for it can be said of Livingstone that he truly did explore the dark continent. Every boy and girl will listen to Livingstone's adventures with eyes and ears open. But don't cover up the real value of his work in Africa with his daring adventures.

Ashaway, R. I.

PUBLICITY A MEANS OF EVANGELISM

(Western Association Paper)

DIGHTEN G. BURDICK

We are living in a great age of advertising. Almost everything for which there is a wide demand is nationally advertised. I heard a dentist say a few days ago that he would not be surprised if the makers of false teeth should begin to advertise their product direct to the public through our leading magazines.

But there is a slight difference between advertising and publicity. If I have the correct distinction, advertising is paid for while publicity is usually free. Nevertheless the words are synonymous and I may use them interchangeably. Now going back to the distinction which I first made, publicity is what the Church needs rather than advertising. Everyone knows that there is a Church, but what the Church wants them to know is what is going on in the Church.

Why do we need publicity?

More publicity is now necessary than was necessary several years ago, because people are living under different circumstances. Their time is crowded more with various activities and pastimes which did not exist a few years ago. Doubtless you have heard many say that the automobile takes people away from church but it seems to me that it has been a greater aid in bringing them to church than it has been a detriment. However, I can not render a reliable judgment because my memory does not carry me back of this auto epoch. It is not necessary to list the many things which hinder people from taking a more active part in church work. But while these obstacles remain we must strive with all of our might to overcome them, for who knows but that they may be a part of the great testing policy of God? Publicity will do much for those

who might forget or neglect their duty to their church and to Jesus. It is a sad fact to state that there are some who are indifferent to the Church. No matter how few of these there may be there are always too many. Publicity is about the only means of reaching them. We heard last evening how great is the joy in heaven over the return of one prodigal.

How may we obtain publicity?

The first way is by word of mouth. Whenever there is something special going on in your church tell your friends and neighbors. They in turn will tell others and you will be surprised how many people the news will reach. Another method is through the organizations that co-operate with the church such as the Bible school and Christian Endeavor. Often contests are held in these departments and some times church attendance is one of the points scored upon. Once a person becomes interested in the church he will continue to attend at least a part of the time. I have heard it said that church attendance is a habit. You know that habits are not easily broken after they are formed, also people form their habits before they reach the age of twenty-five. Therefore the Christian Endeavor is a splendid organ of the Church to reach out and grasp young people.

Christian Endeavor conventions are held locally, in the counties, in the state, and in the nation. These receive wide publicity. Bible school conventions are also widely held and equally well advertised. This publicity is Church publicity. The delegates who go to these conventions are invariable church members as well as members of a Christian Endeavor society. They represent their church as well as their Bible school or Christian Endeavor. Inasmuch as this is a part of the young people's program, I would like to enlarge upon the possibilities open to Christian Endeavor to help the Church carry on its evangelistic work but this is not necessary. Any society can make plans which will be helpful to the Church as well as to themselves. If they do not do this they are failing to grasp an opportunity and failing to do their duty.

Last, but not least, comes the work of our Tract Society. Their work is probably the most important and brings the greatest results of any publicity organ we have. Let us give them our most loyal support so that they may not be hampered.

Does publicity bring results? Yes.

I know of no better way of demonstrating this than by telling you how it has worked in the First Alfred Church. To many of you it is not a new story but it illustrates my topic very well. For two winters February has been "go to church month." Special services were held and all kinds of publicity employed. Ask any one in Alfred if the church wasn't filled. There is little danger that you will ask some one who was not present because nearly every one was present.

Also special services have been held on the first Sabbath in each month. These also received good attendance. A young lady who was a stranger in Alfred decided to go to church, it happened to be on one of these occasions. She came from a small community where the usual church attendance varied from a dozen to twenty, so she reasoned that in a place the size of Alfred that the average attendance would not be large. She said that she received one of the surprises of her lifetime when she saw so many people in the church.

This was due to the publicity. What can be done in one church can also be done in another. Publicity is a very effective means of evangelism.

REVIVAL AT HARTSVILLE—AN INTERESTING LETTER

*Rev. Theodore L. Gardiner, Editor,
Sabbath Recorder, Plainfield, N. J.*

DEAR DR. GARDINER:

It has been some time since the readers of the SABBATH RECORDER had any news from Hartsville. I have not seen any account of the recent ingathering there, so I am going to report it for those interested, even though I am no longer at Hartsville, as pastor, but, as many know, have recently taken up the pastorate at Waterford, Conn.

Sabbath day, July 4, 1925, will be long remembered at Hartsville, and I shall never forget that blessed occasion as long as I live. For some time we had planned to have a baptismal service at that time and six had indicated their intention to enter upon the Christian life and unite with the church. Three of these had first made known their decision in the special meetings last November, and one other had been led to take the step as a result of the pastor's training class this spring (looking forward to taking these

young people into the church). One joined the group at the invitation of the pastor early in June and another who had been away from home during the school year offered herself for baptism as soon as she learned of the class which was preparing to join the church. No one, I believe, had dared to hope for so many as this to come into the church at this time, and of course four or five would have been a good number. But our blessing exceeded our faith, and our prayers were wonderfully answered, for not only did we have six (more than any had expected); but the week before the baptizing, two more were added to the group, increasing the number to eight.

At ten o'clock on Sabbath morning a good crowd assembled by the creek below Alfred Station, and it was my joyous privilege to administer the sacrament of baptism to that group of eight young people there on that Sabbath morning. It was to me the most impressive baptismal service I ever attended. From the service at the creek we went to the church on the hill for the usual Sabbath morning worship at eleven; and at the close of this meeting the new members were received into the church and were given the right hand of fellowship by the pastor in a brief consecration service with a few words of welcome and covenant. The pastor and the little church were overjoyed, and this last Sabbath that I spent at Hartsville, instead of being clouded by the parting and farewell for pastor and people, was an occasion of rejoicing; when in our joy in the way the Lord had blessed us, we forgot our pain in parting from one another.

The church at Hartsville and its recent pastor (during thirteen brief months) are glad and very grateful to our heavenly Father for this rich blessing sent upon this small church, and we believe that many SABBATH RECORDER readers will be glad to learn of it and rejoice with us.

Faithfully yours,

S. DUANE OGDEN.

*Waterford, Conn.,
July 30, 1925.*

Trust in the Lord with all thine heart; and lean not unto thine own understanding.

In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord and depart from evil.—*Proverbs 3: 5-7.*

CHILDREN'S PAGE

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

DIAMONDS

ELISABETH KENYON

Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
August 22, 1925

DAILY READINGS

Sunday—A teacher (John 3: 2)
Monday—A friend (Rev. 3: 20)
Tuesday—Beauty (Song of Sol. 2: 12)
Wednesday—Love (1 Cor. 13: 4, 5)
Thursday—Kindness (Lev. 19: 34)
Friday—Labor (Eccl. 5: 12)
Sabbath Day—Topic: Diamonds in our yards
(Heb. 13: 5)

THE LEGEND OF THE DIAMOND DIPPER

The story is told that in a certain country the people believed that there was a dipper covered with diamonds, which would be a great blessing to the one who found it. But no one could find this diamond dipper unless he was good and pure and unselfish. Many persons had sought for this wonderful dipper, but had not found it. Often times they made presents to those about them, hoping that by being generous they should be able to find the treasure.

When a new child came into the world, the legend tells us, he was told of the diamond dipper; and many children looked for it. One day a little child had been told the story by his mother, who gave him a tin dipper that he might understand what to look for. The child was so interested in the story and so anxious to find the beautiful treasure that he started at once, carrying with him the tin dipper. He ran here and there, searching under trees and behind rocks and wherever he thought it might be found. At length he grew tired and lay down to rest. When he awoke, he again looked for the wonderful dipper, but he had been searching so long that he had become hungry and faint; he was also very thirsty.

He wandered about trying to find some water to quench his thirst; but he had gone so far from his own home that he had come to a place where there was none, and every one suffering for the want of it. As the

child walked on, he thought, "If I could but have my dipper filled with cool water, how glad I would be, even if I could not find the diamond dipper!" Then he prayed; and, as he looked at his dipper, he saw that it was full of clear water. The child also saw a little harebell with hanging head and wilted stalk, bending down to the ground for want of water. Then the child knelt and carefully sprinkled the water over the thirsty plant. He was so much interested in having the water go where it would most help the flower that he did not see that his dipper still held as much water as before, or that it was no longer a tin dipper, but that it had been changed to silver.

The child arose and was about to drink some of the precious water himself when a dog fell panting at his side. The child could not bear to see the suffering of the dog and quickly poured some of the water into the palm of his hand and stooped for the dog to drink. Near by was the harebell, which now stood up straight and strong because of the child's unselfish act. As the child gave some of the water to the thirsty dog, the happy harebell rung some of its silver notes and softly sang, for it knew that the dipper had been changed from silver to gold.

Again the child arose to drink from the dipper some of the refreshing water, for he was very thirsty, when he saw a poor man standing at his side, who begged for a little water to quench his thirst. The child lifted the dipper to the man and gave to him before he had so much as tasted the precious water himself. As the man drank, there came a wonderful light and a voice which said, "Inasmuch as ye did it unto one of the least of these my brethren, even these least, ye did it unto me." As the child looked into the shining eyes of the man, he seemed to see the beautiful Christ standing before him, and then he was gone. The child stood looking at the spot where the lovely form had been and then turned away with a happy feeling in his own heart. As he wandered on, having forgotten his own thirst because of the joy of having helped another, he lifted the dipper and saw that it was covered with flashing diamonds. His own unselfish acts had changed the common tin dipper into one of diamonds.—*Taken from the Bible in Lesson and Story, by Ruth Moury Brown.*

THE DARK CONTINENT

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
August 29, 1925

DAILY READINGS

Sunday—Wandering and lost (Prov. 27: 8)
Monday—Land of superstition (1 Kings 20: 23)
Tuesday—Land of idols (Jer. 50: 2)
Wednesday—Land of cruelty (Exod. 5: 6-18)
Thursday—Rays of light (John 3: 16-21)
Friday—The hope of Africa (1 John 1: 5-7)
Sabbath Day—Topic: Exploring the dark continent (John 8: 12; Matt. 5: 14-16)

INTO THE FACE OF DEATH

In a certain village in Africa a boy fifteen years old was very ill. His whole body was badly swollen; and the witch doctors, with all their fetishes and outlandish performances, couldn't help him at all. His mother lived not many miles away, but he couldn't see her and she couldn't come to him on account of a superstition that was firmly held by the people in that region. The father of the boy (we'll call him John) had died; and his mother, instead of marrying her husband's younger brother as the custom was in such cases, had married another man! On account of this, everybody believed that if John and his mother should ever meet face to face—John would drop dead. So there was John very, very sick; and his mother couldn't come to see him, because he would certainly die if she did.

Near that place were some people who had accepted the gospel and were trying to live the Christian life. The leader of these Christians was named Buta. When it was thought that John was going to die, Buta said, "Bring him to me for a few days. Perhaps we can help him."

So they brought John to Buta. Instead of fetishes and poison brews, Buta used some simple remedies and methods that he had learned from the missionaries. While he worked as best he could, the company of Christians prayed. In a few days John was well and a firm believer in the Jesus way.

"Now, John," said Buta, "go and tell your mother about it."

Think of that! Bound by the belief that he would die the moment he saw his mother, put to such a test in the first days of his faith in God! But he said, "I'll go!" Esther going into the presence of Ahasuerus wasn't braver than that boy.

He went, and on the way he knelt down and asked God to strengthen his faith.

Finally he came in sight of the house where his mother lived. He knelt and prayed again, and yet again, before he reached it.

His mother saw him coming while he was yet afar off; and she was almost struck dumb with terror; for she, too, believed that John was coming to his death.

"Don't be afraid, mother," John called to her. "I'm not going to die."

She could not understand it, but of course John did not die. He told the story of his healing and his faith, and it seemed so wonderful that she went back with John to hear the new message, and lived in the Christian village with him, true to the faith.—*Taken from Everyland.*

SUMMER

When hazy hot is every day,
And crickets chirp within the hay,
And sunset skies are streaked with red—
Oh, how I hate to go to bed!

I like to watch the sky—so far,
Perhaps I'll live upon a star
Some day. That's what I'd love to do—
I think it would be nice, don't you?

TOM AND ROSE HAVE A TALK

LOIS R. FAY

Tom and Rose sat on the broad door step of their home one fair Sabbath morning in May, each munching a russet apple. The air was clear and balmy; birds flitted hither and thither among the trees; the apples tasted "amazing good," Tom said.

Rose ate hers in dainty, half playful chosen morsels, shaping each bite with an artistic eye, while Tom's generous bites soon left nothing but the core, and he stood up saying, as he did so:

"I'm going to have another."

He was just in the act of throwing the fragments left to the hens, scratching busily behind a fence a few yards away, when two boys about his own age, dressed in scout suits, passing along the highway, came into sight from behind nearby shrubbery.

These two boys did not look up at our friends on the door step, but strode along rapidly. When opposite where Tom stood, one of them said to the other in a clear tone:

"It's Sunday at this house today."

Tom and Rose both heard the remark.

Tom's cheeks flushed, but turning quickly he darted down through the open cellar door after his second apple, while Rose sat as before on her corner of the door step. Tom soon returned and sat down, and after a few bites taken in silence, he said discontentedly:

"Anyway, I think it's a shame!"

"What's a shame?" asked Rose, "that second apple?"

"That I can't ever go with the boys. They're going on a hike to Cat Rock today. Last week they went to the Cascade, and next week they are going to follow the stream all the way up the side of the mountain—and I can't ever go with them," Tom ended gloomily.

"I shouldn't care," briefly commented Rose.

"That's because you're a girl," replied Tom, his gloom deepening.

"Well, if I am a girl, I know they aren't nice boys—like you; and if you went with 'em you might be just like 'em."

"But that's what they're scouts for, to learn to be nice and polite," returned Tom, pouting a little, but not so gloomy because of sister's compliment.

"Yes, but they don't do it. It wasn't real polite for them to say that to us because we keep the Sabbath. And then Eddie Jones, if he is a scout, is as mean as anything to his mother when she asks him to do things for her, like bringing wood. He talks back so that she rather bring wood herself than ask him, and she's so thin! I wouldn't want you to do as Eddie does."

"I wouldn't be like that," said Tom bravely, "I could make a true-blue scout if I could only go, for I like to fill the wood box and help mother about the house."

"I know you do," said Rose, "You're better now than those boys can learn to be, by being scouts. Besides, we do lots nicer things than they do. I think it will be ever so much better to go to that old, old church with father and mother, than with the scouts on their hikes."

"Oh, is father really going to take us this summer?" asked Tom, much interested at the prospect, and pleased that his sister praised him. "You mean the old church that the soldiers wouldn't burn when they saw the commandments inside?"

"Yes. Mother says father is going to take us some day, if we get our Sabbath lessons good. We'll go past the big reser-

voir where water is stored to send in pipes to Boston, and we'll see the hills where the brooks come from that fill the reservoir. And we'll see parts of an old canal that boats used to sail on, before there was a railroad there, or autos."

"Perhaps that's the canal father told me about. Horses were hitched to the boats and drew them up stream, by walking along the bank. The tow-path, they used to call it. And some places now the bank shows where the horses used to walk when mother and father were small as you and I. I would like to see that! Is father going pretty soon?"

"I guess so," said Rose, "But I had rather see the church. I hope I can look in the same door the soldiers did. Oh, I'd love to march up the steps and look in just as they did," and Rose stepped proudly and eagerly up to the porch door and looked within just as if she imagined she could see how the commandments looked hanging within.

"How do you suppose the commandments are fixed there—on two tablets, as Moses had?" asked Tom.

"Perhaps so," mused Rose with a hopeful look in her face.

"The soldiers did burn churches in Europe in the last war," continued Tom; "I guess there weren't any commandments in those churches. I am going to learn to write just the best I can, so when I'm grown up I can make nice even letters in stone, and put them in every church that people will let me. You know those nice letters on the courthouse which say, 'Obedience to the law is liberty.'"

"Yes, and then if there's a war again, the soldiers won't waste the churches, the way they did in Europe. But then—perhaps there won't be any more war, if people when they're young see the commandments in their churches and learn, 'Thou shalt not kill.'"

By this time both apples were finished. With a strong aim, Tom threw his fragments over into the middle of the yard for the hens; but Rose ran to the fence and, holding hers by the stem, invited the most fearless of the flock to a little treat; which they took from her fingers as long as the stem held. Then both ran into the house to wash their hands and make sure they had not forgotten even one thing about the Sab-

bath lesson they were soon to recite to father.

Perhaps some day you will hear whether they went to see the old church.

Princeton, Mass.

FORTUNE NUMBER NINETEEN

Clippity, clippity, clip
With the finger tip—
Words, dots, and dashes—
That's the way the message flashes.

CHURCHES PLAN FOR UNITED PROGRAMS OF RELIEF

[It will be of interest to our readers to know that Professor E. E. Whitford of our New York City Church is our representative on this committee.—Ed.]

A significant step has been taken by the Federal Council of the Churches in planning in advance in behalf of the Protestant bodies for unitedly meeting their responsibilities when great disasters involving extensive human suffering arise.

A Committee on Mercy and Relief has been established as a Standing Committee of the council, and includes members designated by the authority of the various communions comprising the council.

The Committee on Mercy and Relief has been organized primarily for the purpose of enabling the churches to act promptly and unitedly, in their own name, in securing funds for the relief of suffering when great emergencies arise. Such occurrences as the famine in China four years ago, the suffering in Germany two years ago, and the Japanese earthquake illustrate the kind of occasions with which the Mercy and Relief Committee of the council expects especially to deal.

The development of the committee has proceeded on the basis of an official resolution adopted by the Quadrennial Meeting of the Federal Council of the Churches of Christ in America, held in Atlanta, Georgia, last December, which declared:

There should be provision for more immediate, more adequate and better equipped effort by the churches to meet the great human emergencies, which arise from time to time and which the churches should meet in their own name or rather in Christ's name, with such works of mercy and relief as will express to the world the love of Christ going out to men through his Church. The right and obligation of the churches to do such work have always been recognized by them. There has been a tendency, however, to transfer many

activities into the hands of temporary agencies created when disasters occur or of permanent organizations existing apart from any direct association with the churches. This tendency, often quite satisfactory in results, has developed to a point where the question must be raised as to whether the churches will practically relinquish such services altogether. The impossibility of this relinquishment is realized when one recognizes that thereby the churches would largely lose the invaluable power of Christian testimony which deeds of serving love possess.

Although the various special agencies which have been created are richly supported, and should continue to be supported, by the members of the churches, and although they freely acknowledge that support, some of these agencies can not by their very nature convey to the recipients of relief nor to mankind at large any open and direct testimony as to the Christian love which prompted the support. It would seem that the Federal Council might well be the common servant of the churches for the accomplishment of their purpose to enlarge their direct and collective activity in mercy and relief.

In accordance with this general principle, the following statement of policies has been formulated by the Committee on Mercy and Relief and approved by the Administrative Committee of the council:

1. In the establishment of this committee, the Federal Council of the Churches aims to provide an instrumentality through which the Protestant churches can unitedly determine and discharge their responsibility amid any conditions which appeal for Christian mercy and relief. It seeks to be the common servant and agency of the churches in prosecuting such activities.

2. According to the committee's title, its work is to be so guided that it will constantly be a testimony of Christian mercy. This motive must never be clouded, if the true desire of the churches is to be served. The generous response which Christian charity makes to the call of great emergencies ought to be of such a character as to make it clear that the response is prompted by distinctly Christian impulses, and springs out of the very heart of our Christian faith. The Church of Christ can not surrender the duty and the joy of testifying, by its deeds, to the Christian love which prompts it to help the suffering.

3. The committee's title further indicates that its work is to be purely one of relief. Special interest will center around the duty of the churches in connection with great emergencies and disasters. These will generally require the awakening of the churches to the need and the raising of substantial sums of money without a moment's delay.

4. The great work done by such organizations as the American Red Cross and the American Relief Administration is heartily recognized, while it is also recognized that they can not at all times meet, because of their very character, the need

(Continued on page 191)

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

THE MILTON SABBATH SCHOOL

I am getting from the annual report of the secretary, Mrs. Byron Rood, some facts of general interest, which I will pass along. The report is for the year ending June 30, 1925.

There are in the school three departments—adult, intermediate, and primary; also a home department and a cradle roll. The general superintendent has been Dr. L. M. Babcock; for the intermediate classes, George R. Boss; primary classes, Miss Hattie Stewart; of the home department, Mrs. J. H. Babcock; and the cradle roll, Mrs. Alice Davis. The number of officers has been ten, teachers twenty-one, classes twenty-two. In February, last, a new class was organized in the adult department, with Mrs. Carrie Davis as teacher. Regular sessions have been held every Sabbath, except at the time of the quarterly meetings in July, October, January and April, and when the Conference was held in Milton, in August. During the year ten workers' meetings were held for mutual helpfulness and plans for the good of the school.

The enrollment during the college year was two hundred forty-six. At present it is one hundred ninety-four. During the year there has been an average attendance of one hundred sixty-five; and the average collection about \$6 a Sabbath. A Christmas program was given in the church, when a special offering was given for the hospital at Liuho, China, and the Near East Relief, amounting to \$108.39.

On the fourth of October very interesting promotion day exercises were held. In the home department there have been fifteen local members and thirteen in correspondence. During the year five were added, two were lost by death, and one by removal to Battle Creek. There are on the cradle roll seventeen names, five of whom are for the coming year to enter the primary department.

An ample supply of Sabbath school hymn books has been purchased, which has increased the interest in the music. Professor

D. N. Inglis has been the efficient chorister of the adult department, and George Sayre of the intermediate.

The Religious Vacation Day School was in session last year from June 23 to July 12. It was held in the Milton church, and was open to children of all the churches in Milton and the Junction. Professor J. Fred Whitford was the supervisor. He was assisted in his work by eleven helpers. There was an enrollment of sixty-nine boys and girls. It was a successful school in every way. It closed Sabbath day, July 12, with a most interesting demonstration of the work done.

The school of 1925, now in session, has an enrollment of ninety-three, and is under the supervision of Professor J. Fred Whitford, with the same number of teachers as last year.

The annual business meeting of the Sabbath school was held Sunday evening, July 5, when reports of work done were received and officers elected for the coming year as follows: superintendent, Dr. L. M. Babcock; assistant superintendent, Professor Carroll F. Oakley; secretary and treasurer, Mrs. D. N. Inglis; intermediate superintendent, George R. Boss; assistant superintendent, Miss Rachel Coon; primary superintendent, Mrs. L. A. Babcock; chorister adult department, Miss Ruby Van Horn; chorister intermediate department, George Sayre; home department, Mrs. J. H. Babcock; cradle roll, Mrs. Allen Davis.

I am glad to receive such a report as this, for it introduces the Milton school and its activities to all who are interested in it. I'd be very glad thus to be introduced to some of our eastern schools, if there are those who will be so kind as to make me acquainted with them.

MINUTES OF MEETING OF THE SABBATH SCHOOL BOARD

An adjourned meeting of the Sabbath School Board was held in the Davis room of Milton College, Sunday night, July 19, 1925, at seven-thirty o'clock.

President A. E. Whitford presided and the following trustees were present: A. E. Whitford, J. F. Whitford, H. W. Rood, Edwin Shaw, D. N. Inglis, J. N. Daland, E. E. Sutton, G. M. Ellis, J. L. Skaggs, M. G. Stillman, and A. L. Burdick.

Visitor, Mrs. M. G. Stillman.

Prayer was offered by Rev. E. E. Sutton.

The minutes of the last meeting were read. The Committee on Finance presented a report containing the budget for next year, and also recommending that the secretary, Dr. A. L. Burdick, be asked to attend the coming session of the General Conference at the expense of the board. On motion the report was adopted.

The treasurer's annual report was presented and by vote of the board, was adopted and made a part of the annual report of the Sabbath School Board to the Seventh Day Baptist General Conference.

The committee appointed to prepare a program for the Sabbath School Board's hour at the coming General Conference presented a report which was adopted.

The secretary presented an outline of the annual report of the board, including the reports of the Budget Committee and the treasurer, and, by vote of the board, it was adopted as the report of the Sabbath School Board to the Seventh Day Baptist General Conference.

It was voted that the usual number of copies of the *Annual Report*, but not including the "Certificate of Incorporation," the "Constitution" and the "By-Laws of the Trustees," and without covers, be printed for distribution at the General Conference.

Bills from the Davis Printing Company for \$5.90, for printing, and from Constance Shaw for \$7.50, for typing and supplies, were presented, allowed, and ordered paid.

Correspondence was read from Rev. Edwin Shaw, secretary of the Commission of the General Conference; Mrs. C. C. Van Horn, and Miss Ruth Marion Carpenter.

It was voted that a Nominating Committee consisting of Professor J. N. Daland, George M. Ellis, and Mrs. L. A. Babcock be appointed to suggest a list of names of persons to act as trustees and officers of the board, to be presented to the Committee on Nominations of the General Conference.

The minutes were read, corrected, and approved.

Adjourned.

A. L. BURDICK, *Secretary*.

LESSON IX.—AUGUST 29, 1925

PAUL AND THE PHILIPPIAN JAILER. Acts 16: 16-40.

Golden Text.—"Believe on the Lord Jesus, and thou shalt be saved." Acts 16: 31.

DAILY READINGS

Aug. 23—Personal Gain versus Public Good. Acts 16: 16-24.

Aug. 24—The Jailer Converted. Acts 16: 25-34.
Aug. 25—The Officers Troubled. Acts 16: 35-40.
Aug. 26—Following Christ. Mark 1: 16-20.
Aug. 27—The Prodigal Son. Luke 15: 11-21.
Aug. 28—Confessing Christ. Rom. 10: 1-10.
Aug. 29—A New Standing and a New Song. Psalm 40: 1-5.

(For Lesson Notes, see *Helping Hand*)

HOME NEWS

LEONARDSVILLE, N. Y.—Beginning August 7, week end evangelistic services are to be conducted by four pastors of the Central Association. Pastor Hurley, of Adams Center; Pastor Randolph, of DeRuyter, and Pastor Simpson, of Brookfield, will assist Pastor Peterson. The meetings will begin on Friday night and hold through until Sunday night. The four pastors form a male quartet and will furnish special music.

It is expected that Pastor Hurley will do the preaching throughout the series of meetings, and Pastor Simpson will lead the song services, while the after meetings will be conducted by Pastor Randolph. It is a rare thing to have three of our most talented young ministers come to us for such a series of week end meetings, and a great spiritual blessing awaits us if we can lay aside some of our duties and pleasures and make it a special point to attend every one of the seven meetings that we possibly can.

These meetings are intended for all who will attend without respect to church affiliations. Everyone in Leonardsville and community is invited. It is your meeting if you will come and get the blessing.—*Brookfield Courier*.

PROGRAMS OF RELIEF

(Continued from page 189)

of the churches described in No. 2 above. No interference with such organizations is contemplated. Much rather will co-operation with them be sought, in so far as will conserve the principles in No. 2 and No. 3 above. Full co-operation will also be sought with organizations that arise upon a stricken field.

5. The committee will also serve as a central clearing-house through which the churches may consider, if desired, their relationship to general agencies of relief.

6. In the distribution of funds, it will be the established policy of the committee to proceed without regard to denominational considerations, the sole purpose being to provide relief in the name of Christ. The privilege of denominational designation and distribution may, however, be ar-

raigned if the denomination possesses adequate channels of distribution, and will carry on the distribution regardless of denominational affiliations or denominational extension.

7. Whenever an emergency or disaster occurs, for which it appears that satisfactory provision does not exist, the committee will be convened immediately, in order to consider without delay whether the case is one on which the committee should act.

The chairman of the Committee on Mercy and Relief is Rev. F. H. Knubel, president of the United Lutheran Church.

DEATHS

CLARK.—Lucy Marie Clark, eldest child of Dr. Silas Spencer Clark and Mary Jane Champ- lin, was born January 16, 1850, and died at her home in DeRuyter, N. Y., July 10, 1925. Miss Clark's parents came from Hopkinton, R. I. Her entire life was spent in DeRuyter, and she was a faithful member of the DeRuyter Seventh Day Baptist Church, which she joined by bap- tism on May 1, 1869, by Elder Fisher.

Her brother, Frank Champlin Clark, died May 30, 1916, and her sister, Jane Lillian, on Novem- ber 19, 1922. She leaves a niece, Mrs. Frederick Hill, and a nephew, Champlin Clark, both of Cats- kill, N. Y.

Miss Clark was of a quiet and unassuming na- ture; yet she had many good friends, who sym- pathized with her in her poor health for a num- ber of years. She passed away after a paralytic stroke which left her helpless for about a week.

Farewell services were held at her late home July 12, 1925, being conducted by Pastor John F. Randolph. Interment was made in Hillcrest Cem- etery, DeRuyter.

J. F. R.

HOPKINS.—Palmer Hopkins, son of Lewis Hop- kins and Mary Ann Northup, was born September 14, 1839, and died in Hopkinton, R. I., July 22, 1925.

He was the fourth child born to his parents out of a family of seven. The others were Mary A., Elizabeth, Maria, Mary E., Diantha W., and Am- brose T.

Mr. Hopkins was married November 25, 1860, to Rebecca Young; and to this union were born Nettie A., William L., and Claude. On May 30, 1888, his wife died, leaving these children to his care.

On August 16, 1862, he enlisted in the First Regiment of Rhode Island Light Artillery, and served in Battery G till April 27, 1863, when he was discharged on surgeon's certificate at Fal- mouth, Va.

He was baptized by Elder Charles M. Lewis, and united with the Rockville Church, October, 1851.

The funeral was held at the old home at Rock- ville, July 25, by Rev. Paul S. Burdick, and bur- ial took place in the Rockville Rural Cemetery.

P. S. B.

THE SABBATH RECORDER

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L. H. North, Business Manager

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To be a Christian means a great deal more than believing in certain doctrines, going to church, or even talking about religion. It means living it. It means having Christ in every deed. We can not leave him out of the most trivial thing. It means we must show the world that we love the Lord, and are serving him. We must show them so plainly that there can be no mistake. As you know the well-tried soldier by his tread, his habits and endurance the moment you see him, so the world must know you to be a Christian—a real live Christian—the moment it comes in contact with you. You must meet with sinners, as well as half-awake, careless Christians, and you must live so that your light will shine clear and above reproach, fearing only, but always, to bring shame upon the Master's name. By your example you must strengthen the weak, and by your unflinching step and firm hand, help the weak-hearted. Let the whole world see the quiet, steady light of your devoted life. Let the perfume of the "white flower of a blameless life" which you wear, scent the air about you till that very perfume will entice those who breathe it to strive likewise to wear one. Let there be no vain glory or striving after praise for any particular gift; but aspire for no other praise than that it may be said that your silent example has won many a heart to Christ. Let an assembly be better for your presence. Where you are let it be known it is safe to be.

—Irene W. Hartt.

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