"Do not keep the alabaster box of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier. The kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffin, send to brighten and sweeten their homes before they leave them.

"Let us learn to anoint our friends while they are yet among the living. Post-mortem kindness does not cheer the burdened heart; flowers on the coffin cast no fragrance backward over the weary way."

—George W. Childs.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next Session will be held with the Seventh Day Baptist Church at Salem, W. Va., August 15-19, 1930.
President—William S. Stillman, Plainfield, N. J.; Corresponding Secretary—James L. Skaggs, Milton, W. Va.
Editor of General Conference—Harold R. Crandall, Oak Hill, W. Va.
ASSOCIATION SECRETARIES
Northwestern—Mrs. L. E. Keeler, Detroit, Mich.; Corresponding Secretary—Mrs. A. E. Keeler, Detroit, Mich.
Western—Mrs. A. E. Keeler, Detroit, Mich.

THE SEVENTH DAY BAPTIST MEMORIAL FUND
President—William S. Stillman, Plainfield, N. J.; Corresponding Secretary—James L. Skaggs, Milton, W. Va.
Treasurer—A. F. Randolph, 240 West Front Street, Plainfield, N. J.; Corresponding Secretary—Miss E. K. Tilton, Plainfield, N. J.
ASSOCIATION SECRETARIES
Northwestern—Mrs. E. K. Tilton, Plainfield, N. J.; Corresponding Secretary—Miss E. K. Tilton, Plainfield, N. J.

THE SEVENTH DAY BAPTIST HISTORICAL SOCIETY
(INCORPORATED, 1851)
President—Carolis F. Randolph, Maplewood, N. J.; Secretary—Miss Alice G. Mays, Battle Creek, Mich.; Treasurer—A. Russell Mansen, Level Park, Battle Creek, Mich.; Recording Secretary—Mrs. Gladys Coen Hemminger, 102 Greenview Street, White Plains, N. Y.; Corresponding Secretary—Miss Glee L. Ellis, 127 Richmond St., Batavia, N. Y.; Secretary—Miss Altamont L. Titus, Plainfield, N. J.; Executive Committee—William L. Burdick, Chairman, Ashaway, R. I.

SABBATH SCHOOL BOARD
President—Edgar D. Yeo, St. Louis, Mo.; Corresponding Secretary—Miss Alice G. Mays, Battle Creek, Mich.; Secretary—A. Lovella Burdick, Janesville, Wis.; Treasurer—Miss Ethel E. Titus, Plainfield, N. J.; Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

AMERICAN SABBATH TRACT SOCIETY
President—Carolis F. Randolph, Maplewood, N. J.; Recording Secretary—A. F. Randolph, Plainfield, N. J.; Corresponding Secretary—Miss Bertha A. Brewer, Plainfield, N. J.; Treasurer—Alfred F. Randolph, Plainfield, N. J.; recording Secretary—Mrs. Alice G. Mays, Battle Creek, Mich.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY
President—William S. Stillman, Plainfield, N. J.; Secretary—Miss Lotta Hard, Last Creek, W. Va.; Treasurer—Mrs. Orla Stuter, Salem, W. Va.
ASSOCIATION SECRETARIES
Eastern—Mrs. Mary E. Warren, Coldwater, Mich.; Corresponding Secretary—Mrs. A. E. Keeler, Detroit, Mich.
Central—Mrs. Ethel E. Titus, Plainfield, N. J.; Corresponding Secretary—Miss Alice L. Hemminger, Battle Creek, Mich.
Western—Mrs. Orna K. Clarke, Alfred, N. Y.; Corresponding Secretary—Mrs. City H. Rogers, N. Y.
Southeastern—Mrs. Louis A. Ryan, Atlanta, Ga.; Corresponding Secretary—Miss Alice G. Mays, Battle Creek, Mich.

SEVENTH DAY BAPTIST EXECUTIVE BOARD
President—Herbert C. Freedman, Beverly, Mass.; Corresponding Secretary—Mrs. L. E. Keeler, Detroit, Mich.

SEVENTH DAY BAPTIST EDUCATION SOCIETY
President—Edgar D. Yeo, St. Louis, Mo.; Secretary and Treasurer—Earl P. Sanders, Alfred, N. Y.; Corresponding Secretary—Miss Doris C. Degen, Alfred, N. Y.

WOMEN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE
President—Mrs. P. C. Russell, Tyron, N. C.; Corresponding Secretary—Miss Lotta Hard, Last Creek, W. Va.

EDITOR'S WOMAN'S PAGE, SABBATH RECORDER—Miss Alberta C. Neely, Salem, W. Va.

ASSOCIATIONAL SECRETARIES
Eastern—Mrs. A. L. Loring, Franklin, Conn.; Corresponding Secretary—Mrs. Alice Fife, Battle Creek, Mich.
Central—Mrs. A. E. Keeler, Detroit, Mich.; Corresponding Secretary—Mrs. A. E. Keeler, Detroit, Mich.
Western—Mrs. A. E. Keeler, Detroit, Mich.
Southeastern—Miss Mary H. Bowers, Pittsburgh, Pa.; Corresponding Secretary—Miss Mary H. Bowers, Pittsburgh, Pa.

EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AUXILIARY

EXECUTIVE COMMITTEE OF SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

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

Always Welcome
Our readers will find a message from our aged friend, Brother Hosa W. Rood, in this Recorder, whose pen has been active for many years in the interests of the cause we all love. His practical commonsense writings have always been welcome.

Brother Rood and his good wife have lived together sixty-four years, and both are enjoying fair health for persons of their age. He is eighty-five and she is in her eighty-third year.

Read carefully his message on the theme, "Let Us Make Man."

Saying That Disturb Me
In a strong plea for the entire Bible as the Word of God to men, a world-renowned evangelist said: "The Bible must be accepted in its entirety or it must be brought down from its exalted position and put on a level with other man-made books and century worn volumes."

Why should such words disturb me? Simply because the prominent public teacher and preacher who utters them openly violates every week of the month the plainest teachings of the Bible regarding God's holy Sabbath; and he teaches men to disobey the command of Jehovah!

In place of this holy Sabbath of God he accepts the first day of the week—the Rosaicubite substitute—and works on the Sabbath. He is a world-renowned evangelist whose name is a gift of God. No matter how well entrenched his beliefs are in the minds of the people or how strong his position seems to be, he has a duty to stand up and speak out bravely in God's name. It is a shame to shirk and to fold our hands in idleness when the days are evil and sin seems to have a majority.

Let every young man show his colors for truth and righteousness, and there can be no doubt about there being a better day said: "In this busy world where years have made the spiritual atmosphere—the real molding, character-making influences that have shaped the character and fixed the tendency of the young man who must go out and meet the temptations of the world."

Boys, Be Strong.
In this busy world where there is so much hard work to be done, and it is a heavy task to carry, there is no place for men who shun responsibility or who try to avoid taking an active part in the conflict between good and evil.

The world is made better and the good advanced only by struggle. Indeed, struggle is a gift of God. No matter how well we are trained, it is our duty to stand up and speak out bravely in God's name. It is a shame to shirk and to fold our hands in idleness when the days are evil and sin seems to have a majority.

Therefore I plead with you, "Be strong, brave, and true."

Please Do Not Say
All the Blame to Others
People who have made so common a thing to hear severe criticisms against young people who leave the Sabbath for business. They are blamed for having so little reverence for the Sabbath as a holy day.

In such cases, the real blame may, after all, belong to the parents themselves, who for years have made the spiritual atmosphere—the real molding, character-making influences that have shaped the character and fixed the tendency of the young man who must go out and meet the temptations of the world.

Have you ever seen a home where the parents themselves seemed to forget the sacredness of God's holy Sabbath, and who
came to be very careless about its observ­ 
ance? The father takes the Sabbath as a 
convenient time in which to study busi­ 
ness prospects, roam over his fields, put up 
fallen fence rails, count his sheep, salt his 
cattle, and study the outlook for crops. He 
is more particular about his chores on Sab­ 
bath day, does more cleaning up around 
his than on any other day. He stays 
away from home in the middle of the week, 
hours reading political papers, or takes 
rides in the country for a change; and all 
day long Sabbath after Sabbath, makes the 
impression that for him the Sabbath means 
no more than a change of work for rest, 
until this same spirit is bred into the make­ 
up of his boys and girls, to whom the Sab­ 
bath means only recreation.

In such a case the boys' who go out from 
that home can not be expected to have any 
spiritual regard for the Sabbath day. And 
the parents are quite as much to blame for 
the Sabbathless spirit of their young people 
as are the boys and girls themselves.

It seems to me that nothing would do our 
future more good than would a real 
Sabbath reform of our homes—a reform 
that would result in a more devout, 
spiritual, and conscientious regard for God's 
Sabbath in the home life of Seventh 
Day Baptist families.

Be of Good Cheer There is nothing like a 
happy-hearted man or woman in this world of 
toil and conflict. A sunny spirit is worth 
more than all the gold and silver; and nothing is 
more detrimental to human welfare than is 
that person who is always grumbling and 
finding fault with things.

Discontented people are sure to bring 
shadows and darkness where sunshine is 
most needed. If we can not make some­ ody a happier man or woman, we might 
leave him more miserable than he was before.

"Do you know of some friend who is so 
unhappy that he often asks, 'What is the 
use of this world?' I thought that he needed 
company. I called on him, and he prayed 
for his family and the church people. He 
tried to discount it. This is a common 
habit of being discontented.

There are many persons who can not be 
made happy, but who can be made good.
renewed interest the first chapter of Genesis with its simple, direct story of creation up to the beginning of the sixth day. He connected with its wonderful beauty as shown in land, sea, in hill and dale, in mountains and plains, in forest and field, in flowers and fruit—all nature flowed with bright sunlight coming down through heaven's own canopy. And he can see how the Creator of all it was so pleased with what He pronounced it good. May we not, however, imagine that as he looked he was not fully satisfied with what he saw?

Though the waters were alive with fishes, the air vibrant with songs of birds, the forest abounding in animal life—all nature thronged with power and energy, much of which was wasted, was it not misused—none of God's creatures thus far had been able to utilize it. The most intelligent of them, say the horse, the dog, could not design machines to do work for them driven by the hidden forces of nature as our mills are now run by water power, our trains driven by steam, and our automobiles driven by electricity.

There was no spiritual being on the morning of that sixth day of creation to whom the being of all things could communicate thought, or with whom he could exchange ideas. In consideration of these conditions at the beginning of that sixth day, is it anything out of the way for us to think that the source of the beauty and the forces of his newly created world became truly useless for the want of intelligent and congenial companionship? So he said, from the consciousness, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it because in it He had rested from all his work which God created and made. Thus causing him to do his bidding, work for him. Though he can not create matter or force, he is able to create means by which both matter and force unite to do great things for him.

Then came the seventh day with its finished creation. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it because in it He had rested from all his work which God created and made. And so this, the first Sabbath, was kept alike by both God and man—God satisfied and man happy in the thought upon which "God is love," and man made like him was ready to respond to the love of the Father. And on this sanctified—made holy—seventh day, the hearts in this first family went out in loving devotion to the Father so that they worshiped him in spirit and in truth. It is good for us from time to time to dwell in this thought upon this first Sabbath day in Eden with its blessed associations, and, so far as we are able, make every present Sabbath a sacred memorial of that first sanctified Sabbath day in Eden.

The regular meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church in Westerly, R. I., Sunday, July 20, 1930.

The members present were:

The visitors present were: Mrs. W. D. Burdick, Miss Marjorie Burdick, Mrs. John Austin, Mrs. Allan Whitford, Mrs. Nellie Grant.

The meeting opened at 2:05 o'clock with prayer by Rev. A. J. C. Bond.

The annual report of the treasurer was read, received, and approved, and recorded, and becoming a part of the annual report of the Board of Managers of the Missionary Society to the society.

The corresponding secretary presented his quarterly report, which was voted received and recorded. It follows:

**QUARTERLY REPORT OF THE CORRESPONDING SECRETARY**

As corresponding secretary I would report that the week following the last board meeting I made a trip to Verona, N. Y., for the purpose of having an interview with Rev. Lester G. Osborn before he went to the Pacific coast to missionary-evangelistic campaign planned by the Pacific Coast Missionary Association and fostered by this board. Returning home from Verona the Sabbath was spent with our church in Berlin, N. Y. The last week in April I started on a trip in the Southeastern, Southwestern, and Northwestern associations. While on this trip, besides holding numerous conferences, I visited

our churches in Berea and Middle Island, W. Va., Foust, Georgia, South Dakota, Backus, Idaho, Boulder and Denver, Colo. The greatest part of my time was spent in an association at Berlin, N. Y., the Central Association at New York City, N. Y., the Western Association at Alfred Station, N. Y., and the Wisconsin Association at Milwaukee, Wis., while in Boulder I was in the ordination to the gospel ministry of Professor Karl G. Stillman. In the last few months has become pastor of our churches in Boulder, Colorado, Ira B. Chick, and R. H. Crandall as pastor of the Pawcatuck Seventh Day Baptist Church. In addition to the trips made, I have endeavored to furnish material for the Missions Department of the Sabbath Recorder, conduct the correspondence of this office, and look after such executive matters as have come to hand. During the last two weeks much time has been spent in preparing the annual report of our Managers.

Respectfully submitted,

WILLIAM L. BURDICK,
Corresponding Secretary.

Frank Hill, chairman of the Tropics Committee, made a verbal report. He recommended that Royal R. Thorngate of the Georgetown field be given three months' abroad to secure Foreign furlough pay. No action was recommended in regard to Jamaica.

Voted that Royal R. Thorngate be allowed regular furlough pay until October 1, when the services will cease, and that Mr. Willis A. Berry be allowed $10 a month for expenses.

Voted that the question of securing a successor for Mr. John Austin be left with the Tropics Committee to consider.

The Evangelistic Committee reported that no meeting of the committee had been held during the quarter, but the corresponding secretary gave an interesting and enthusiastic description of the work which is getting under way in California.

Voted that until a stable government is established in China this board is not favorable to registration of our schools in Shanghai under present regulations.

It was reported that a conference of the board and Dr. Rosa W. Palmberg was held June 5, and that she will be here in August to again meet the board.

Voted that the corresponding secretary be instructed to send copies of the letter from China, asking the members of the society to donate for the furnishing of a room of the Boys' School.

A report was made that the Alice Fisher
**THE SABBATH RECORDER**

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THE SABBATH RECORDER

Fund had a balance of about $4,000 for needy ministers.

The committee on Conference Program made its report. It was adopted.

The report of the annual treasurer of the Seventh Day Baptist Missionary Society.

Voted that three hundred copies of the annual report be printed.

Voted that the following tentative budget for 1931 be adopted. It follows:

**TENTATIVE BUDGET FOR 1931**

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>China</td>
<td></td>
</tr>
<tr>
<td>J. W. Crockfoot</td>
<td>$1,600.00</td>
</tr>
<tr>
<td>H. Eugene Davis</td>
<td>$1,600.00</td>
</tr>
<tr>
<td>H. Eugene Davis, Children’s allowance</td>
<td>800.00</td>
</tr>
<tr>
<td>George Thomange</td>
<td>$1,600.00</td>
</tr>
<tr>
<td>Geo. Thomange, Children’s allowance</td>
<td>800.00</td>
</tr>
<tr>
<td>Susie M. Hildreth</td>
<td>800.00</td>
</tr>
<tr>
<td>Rosa W. Palmbo</td>
<td>800.00</td>
</tr>
<tr>
<td>Grace I. Crandall</td>
<td>800.00</td>
</tr>
<tr>
<td>Ann M. West</td>
<td>500.00</td>
</tr>
<tr>
<td>Incidents</td>
<td>500.00</td>
</tr>
<tr>
<td>Traveling expenses</td>
<td>1,200.00</td>
</tr>
<tr>
<td>Girls’ School</td>
<td>300.00</td>
</tr>
<tr>
<td>Boy’s School</td>
<td>300.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$11,700.00</td>
</tr>
</tbody>
</table>

**American Tropics**

Missionary in Georgetown | $1,500.00 |
Children’s allowance     | 100.00    |
William A. Berry         | 240.00    |
Wm. A. Berry (traveling expenses, help, rent place of worship) | 120.00 |
D. Burdett Coon          | 1,500.00  |
Traveling expense         | 540.00    |
**Total**                 | 4,000.00  |

**Home Field**

Jackson Center, Ohio     | $500.00   |
Colorado field            | 500.00    |
Southwestern field        | 2,000.00  |
Detroit Church            | 500.00    |
Middle Island, W. Va.    | 400.00    |
Fosie, Ark                | 500.00    |
Stonefort, Ill            | 500.00    |
Syracuse, N. Y.           | 100.00    |
West Edmeston, N. Y.      | 100.00    |
Western Association       | 500.00    |
Laura Misson              | 500.00    |
Selahville, Pa.           | 300.00    |
Kitchie, W. Va.           | 300.00    |
Daytonia, Fl.             | 100.00    |
**Total**                 |         |

**Edinburg, Tex.**

Athens and Atalla, Ala. | 200.00   |
Brookfield, N. Y. (if needed) | 300.00 |
Pacific Coast Association | 1,500.00 |
Foreign Mission          | 800.00   |
Traveling expenses       | 800.00   |
Emergency Fund           | 100.00   |
Contingency Fund         | 1,000.00 |
**Total**                 | 11,320.00 |

**Disbursements**

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>To corresponding secretary and general missionaries</td>
<td>$835.71</td>
</tr>
<tr>
<td>To church headquarters, and office supplies</td>
<td>$230.73</td>
</tr>
<tr>
<td>To China field</td>
<td>2,711.78</td>
</tr>
<tr>
<td>To Georgetown field</td>
<td>985.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$7,431.58</td>
</tr>
</tbody>
</table>

**Balance on hand July 1, 1930**

14,949.23

**Special Funds**

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Boy’s School Fund</td>
<td></td>
</tr>
<tr>
<td>Account on hand April 1, 1930</td>
<td>$1,101.67</td>
</tr>
<tr>
<td>Received one year’s interest</td>
<td>44.71</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$1,146.38</td>
</tr>
<tr>
<td>2. Girls’ School Fund</td>
<td></td>
</tr>
<tr>
<td>Account on hand April 1, 1930</td>
<td>$11,105.79</td>
</tr>
<tr>
<td>Received one year’s interest</td>
<td>448.67</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$11,554.46</td>
</tr>
</tbody>
</table>

**Total amount of special funds**

12,205.84

**Net balance above special funds**

July 1, 1930

2,243.39

**E. O. E.**

S. H. Davis,

The minutes were read and approved.

The meeting adjourned at 7:55 p.m.

**GEORGE B. UTTEN,**

Recording Secretary.

**MONTHLY STATEMENT**

July 1—August 1930

S. H. Davis

In account with the Seventh Day Baptist Missionary Society

**Balance on hand July 1, 1930**

11,949.23

**Georgetown Seventh Day Baptist Church**

George L. Seager, Sunday school superintendent...

**Bills payable in August (including $10,000) Girls’ School, Chatsworth, about**

11,949.23

Special funds referred to in last month’s report not used to date, balance on hand August 1, 1930, $13,388.61; net balance above special funds $620.77. Indebtedness to loans, $12,500. Net indebtedness $11,817.23.

E. O. E. 167

S. H. Davis,

Treasurer.

**SALEM COLLEGE COMMENCEMENT**

**PRESIDENT S. ORESTES BOND**

Salem College graduated its largest degree class on June 5, 1930. There were forty-seven different individuals in the senior class. Some of them received both the Bachelor of Arts and the Bachelor of Science degrees. This is a little more than nine hundred per cent increase in eleven years.

There were also fifty-eight graduates in the standard normal department. There were three diplomas and four certificates awarded by the music department.

In addition to these regular graduates, honorary degrees were given to Rev. Charles G. Stater, of Huntington, W. Va., and Rev. Alva V. Stearns, of Geneseo, N. Y. The former received the degree of Doctor of Laws, the latter the degree of Doctor of Divinity. Both of these men are West Virginians by birth and men who have made unusual use of their opportunities. Rev. Mr. Stater is rapidly becoming nationalized as a leader in the Methodist Episcopal Church. He has been for many years an exceptionally strong friend of Salem College. His address on commencement morning had a depth of philosophy
and an eloquence of expression seldom equaled. Rev. Mr. Davis is well known to all Seventh Day Baptists in this country. His sermon before the graduates on Sunday evening, June 1, left a deep impression of the abiding values in true religion, though constantly expressed in varied and new forms.

"ALL GOOD SEVENTH DAY BAPTISTS"

The Salem College Ladies' Quartet was acclaimed by many critics as the most finished musical group yet produced by Salem College. They were given prominent places on the commencement program and were called upon repeatedly for extemporaneous numbers. These young ladies will assist in the music of the coming Conference program. Their friends may identify them in the accompanying picture as Virginia Bond Spicer, Eleanor Davis, Anita Davis, Dorothy Davis. It is interesting to know that they are all Seventh Day Baptists.

PRESIDENT'S ANNUAL STATEMENT
June 5, 1930

It is not merely the repetition of a customary phrase to say that we are grateful for the continued maintenance of this Christian institution. We believe that the founders and those who have followed them, have built upon the right foundation. There is no occasion for turning aside from these principles. The last year has witnessed a great revival of interest in the smaller Christian colleges. Two of the most important educational gatherings of the year have given themselves, almost exclusively, to a discussion of the problems of the Christian college.

A TRIBUTE

Through the first forty years of the history of Salem College the annual statements have been remarkably free from reference to the loss, by death, of official workers. In the nature of things, however, it can only be expected that those who have borne the burden and the heat of the day in the early life of this college should begin to lay down their burdens at the feet of him whose cause our school is meant to serve. We mourn the passing of Thomas Marsdon Bond, whose service on the Board of Directors for a quarter of a century has been marked by faithful devotion, wise counsel, and generous support. He was but little past the prime of life, but he served during a very important period of development.

FACULTY

During the past year the faculty has been unusually faithful and satisfactory. There was a brief tremor in the organization at the middle of the year when Miss Mary M. Wallace, head of the English department, found it necessary to resign. Her place, however, has been well filled by Mrs. Mildred Gibson Small. Miss Wallace had established the department on a wise and firm basis. Mrs. Small has carried on in a most acceptable manner.

The work of Dr. N. L. T. Nelson has been very satisfactory. He was new to the situation, but his scholarly attainments made it possible for him to bridge the gap between the resignation of Professor Harly D. Bond and the coming of Professor Harly D. Bond. Mr. Bond's year in graduate study gives him thorough preparation for this important department. We only wish our financial situation would permit us to retain Doctor Nelson also.

The unfortunate illness of Professor Arthur R. Spaid has made it necessary for him to be away from the college since November. His work has been carried on very successfully by Professor W. R. H. Patterson. Professor Spaid's many friends will be glad to know of his complete recovery and his return to the college at the opening of the summer term.

Professor Patterson's large preparation and genial personality have endeared him to a large group taking work in education. He will remain at least for the summer term.

Miss Ford, of the home economics department, and Miss Bond, of the music department, have proved their right to a permanent place in the work of the college.

The young ladies of the college and others planning to attend will be interested to know that a full time physical education director has been authorized for the coming year.

ATTENDANCE

Owing to the pressure of hard times the summer term of this school year was not quite so large as in some previous years. The attendance in extension classes was also reduced because the teachers were overcrowded in their residence work. But in spite of these slight decreases in attendance, the college served during the year eight hundred two different people. A larger number of these than ever before were resident students. Thus the institution continues to grow in the service it gives to an ever enlarging community.

The night school has proved very popular and very helpful. It will be continued in the coming year. Each Wednesday night from six to ten o'clock all regular teachers offer in their respective departments courses which may be counted as resident credit.

ADULT EDUCATION AND EXTENSION

For many years groups of people representing almost every occupation and profession have asked for extension classes. These classes will still be offered in a limited way. Salem College has also agreed to co-operate with certain other colleges and state agencies in providing practical class work, organized especially for the adult population within reach of the college. These courses will be organized with chief reference to their contribution to the life of the general public. Classes will be
taught when possible by members of the faculty, and at other times by certain persons designated for the specific work and accepted as such by the college. It is hoped that the organization of this program for adult education may progress far enough to justify the college in issuing a diploma of accomplishment without reference to entrance requirements. It has been thoroughly demonstrated that people everywhere are hungering for knowledge. The college hopes in this way to be of service to a large group who would not otherwise be permitted to enroll for systematic study.

SUMMER SCHOOL

This year’s summer school opens Monday, June 9. A wider choice of subjects than ever before is scheduled. Besides all the regular departments of the usual summer school we have made two distinct additions. Miss Mary Titus, of Huntington, has been employed to give her entire time to physical education with special reference to the needs of the women students. Miss Virginia C. Van Orsdel, of New York City, will offer a course in metal working and jewelry, and in weaving. These two additions should add much to the attractiveness of the summer program.

EXTRA-CURRICULAR ACTIVITY

Probably the college music department has had the greatest year in its history. The youthful people themselves have shown unusual enthusiasm, and Professor Orla A. Davis, much new equipment has been purchased and storage room has been added.

The president’s frequent and sometimes long absences from the colleges during the year have put heavy burdens upon Dean Van Horn and on the college senior class. The president has had the greatest year in its history. The youthful people themselves have shown unusual enthusiasm, and Professor Orla A. Davis, much new equipment has been purchased and storage room has been added.

According to custom, born out of the love of those who have received much at the hands of the college, the college senior class continued the beautification program of the campus. The beautiful campus just completed will doubtless stand for hundreds of years a monument to their loyalty and an inspiration to the passer-by, of these buildings and grounds.

The teacher will offer a course in metal working and jewelry, and in weaving. These two additions should add much to the attractiveness of the summer program.

THE SABBATH RECORDER

WOMAN’S WORK

MISS ALBERTA DAVIS, SALEM, W. VA.
Contributing Editor

THE REVELATIONS OF RESERVE POWER

Every individual is a marvel of unknown and possible possibilities. Nineteen-tenths of the world’s icebergs are always below water. Nineteenth of the possibilities of good and evil of the individual is ever hidden from his sight.

Burns’ prayer—that we might “see ourselves as others see us”—was weak. The answer could minister only to man’s vanity. “You can deceive him only what others think him to be, not what he is. We should pray to see ourselves as we are.”

The answer could minister only to man’s vanity. “You can deceive him only what others think him to be, not what he is. We should pray to see ourselves as we are.”

The Untold Revelations of Nature are in her reserve power. Reserve power is Nature’s method of meeting emergencies. Nature saves energy and efficiency. Nature is able to solve what is absolutely necessary for life and development under any given condition, and when new needs arise Nature always meets them by her reserve power.

In animal life Nature reveals this in a million phases. Animals placed in the darkness of the Mammoth Cave gradually have the sense of sight weakened and the senses of smell, touch, and hearing intensified. Nature watches over all animals, making their color harmonize with the general tone of their surroundings to protect them from their enemies. Those arctic animals which in the summer inhabit regions free from snow, turn white when winter comes. In the desert, the lion, the camel, and all the desert antelopes have more or less the color of the sand and rocks among which they live. In tropical forests parrots are usually green; turacous, barbets, and bee-eaters have a preponderance of green in their plumage. The colors change as the habits of the animals change from generation to generation. Reserve power, always meets the new needs of animals with new strength—new harmony with natural surroundings.

About forty-five years ago three pairs of enterprising rabbits were introduced into Australia. Today, the increase of these six animals is measured by millions. They became a pest to the country. For many years they have been exterminated. They wire fences many feet high and thousands of miles long have been built to keep out the invaders. The rabbits had to fight for life, but they have now outwitted the fanners and have developed a new nail—a long nail by which they can retain their hold on the fence while climbing. With this same nail they can burrow six or eight inches under the netting, and thus enter the fields that mean food and life to them. They are now laughing at man. Reserve power has helped, in no small way, to win new friends for Nature. These rabbits latent possibilities because the mechanical man did not accept their condition, but in their struggle to live learned the art of living.

In plant life, Nature is constantly revealing reserve power. The possibilities of almost infinite color are present in every green plant, even in roots and stems. Proper conditions were introduced into Australia. Today, the increase of these six animals is measured by millions. They became a pest to the country. For many years they have been exterminated. They wire fences many feet high and thousands of miles long have been built to keep out the invaders. The rabbits had to fight for life, but they have now outwitted the fanners and have developed a new nail—a long nail by which they can retain their hold on the fence while climbing. With this same nail they can burrow six or eight inches under the netting, and thus enter the fields that mean food and life to them. They are now laughing at man. Reserve power has helped, in no small way, to win new friends for Nature. These rabbits latent possibilities because the mechanical man did not accept their condition, but in their struggle to live learned the art of living.

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has for every part of the body an under­

study in training, to be ready in a crisis—as the sense of touch for the blind.

Birds when frightened ruffle their feather­

dog that has been in the water shakes its coat so that each hair stands out of it­

St. John in training, and over which in ordinary conditions he has the control. But in a moment of terrible fear reserve power quickens their action in a sec­

dent in storing for him a mental and a moral reserve power. Man may fail in a dozen different lines of activity and then succeed handsomely in a path wherein he was uncon­

is usefulness and the moral reserve power. The man who has said: "There is no use for me to try. I can never be

There is no use for me to try. I can never be great. I am not even clever. I can never bear all that and live." But he can do the things which I say: "Another with equal truth has said:

True work is in being, not seeming.

In doing each day that goes by

Some little thing in doing.

Of great things to do by and by.

Again we find this same truth contained in these words:

"He serves his country best

Who lives pure life and doeth righteous deed,

And walks straight paths however others stray,

As steady in the service of God,

Reserve power is like manna given to the children of Israel in the wilderness — only enough was given them to keep them one day. Each successive day had its new sup­

The Church and school, so goes the na­

tion. We cannot afford to neglect either, for religion and education are the founda­

tion of national being, purity of life, and intelligent approach to all our problems. These institutions are responsible for our citizens of tomorrow and, just so long as fifty-one per cent of the population are God­

fearing, honest, virtuous, industrious, sym­

pathetic, believers in God and the principle of democracy, our nation is safe. To desert them means ruin and decay. Our indepen­

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ing of those who sought to uphold a high ideal; it will be kept by us only as that same type of sacrificial living continues.—Rev. C. L. Hill in Farina "News.

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LOST CREEK, W. VA. — At the annual meeting of the Lost Creek Seventh-Day Bapt­

ist Church, June 15, Rev. H. C. Van Horn tendered his resignation as pastor of the church, the same to become effective August 30, 1930. After passing resolutions of app­

reciation of the pastor and family's work and regrets at their going, the church ac­

cepted the resignations publically. It is not easy after seven years of life in a community and years of toil and service to pull up roots and leave one's work again elsewhere. Mr. Van Horn has accepted a call to become the corre­

sponding secretary of the American Sab­

bath Tract Society with headquarters at Plainfield, N. J. In connection with this work, which will be a combination of office and field work, he will serve as pastor the Piscataway Church of a suburban city with his residential address at Dunellen, N. J.

At the Daily Vacation Bible School of the Seventh Day Baptist Church there were forty-nine enrolled. Of these at least twelve were enrolled for the first time, because of lack of facilities of room and teachers. The supervisor was compelled to say, "We cannot enroll any more." At the close of the three weeks' term, a special demonstration program was rendered. More than two hundred patrons and interested people were present to enjoy the event. Mrs. Abbie B. Van Horn as supervisor, with her faith­

less corps of teachers, to be, congratulated on the fine work done. The parents who so­

called, and glazy-looking children and co­

operated so fully are worthy of com­

mendation. This is the eighth consecutive year School has been held. Those re­

ceiving diplomas on completion of the pre­

scribed course are Helen Kennedy, Glen Kennedy, and Jess Kennedy. The teachers in connection with this event were: Mrs. Alice Craft, Mrs. Della Bond, Elizabeth Kennedy, Emma Farnsworth, Mrs. Mary Van Horn, and Pastor H. C. Van Horn. The work in such a school, however, can no be satisfactorily done without more room and added facilities.—The Booster.

THE SABBATH RECORDER

BUILDERS' CLUB SOCIAL

July twentieth, the Builder's Club of the Lost Creek Church held its monthly meeting at the home of Mr. O. B. Bond. However, it was a special affair in which all the church people were invited to attend.

It was a beautiful summer night and the program and entertainment were held on the lawn.

The president, Mr. W. B. Van Horn, pres­

sided and the usual business was transacted, after which a program consisting of music and readings was given.

The meeting was then turned over to the entertainment committee. The most inter­

esting feature was a pantomime, "Meller­

drammer," which caused a great deal of merriment.

Very enjoyable light refreshments were served, and people returned to their homes, having spent a very pleasant evening.

Stella Bailey.
IS EDUCATION WORTH IT? COSTS? WHY?

Christian Endeavor for Sabbath Day, August 23, 1930

DAILY READINGS

Sunday—It costs sacrifice (Luke 9: 57-62)
Monday—Its costs to parents (Deut. 6: 9-10)
Tuesday—It calls for attention (Prov. 3: 1-4)
Wednesday—Educational opportunities (Prov. 8: 11-12)
Friday—Dare of danger (Matt. 23: 1-12)

CLAIRA L. BEEBE

Advertise this meeting as a “Progress Meeting.” Make a poster with a big golden sun, labeled “Progress,” in the background, just rising over a low line of hills, and a winding road marked “Education,” leading up to the sun. Beside the road make a signboard, announcing the topic, time, and place of meeting, and the leader, who displays this poster where the most young people will see it (at least a week ahead of time).

Plan the meeting with “the Progress of Education.” Give a few of your well-read members topics for discussion, such as: “The Education of a Hebrew Boy in Christ’s Time,” “The Mission of the Arabs to Education,” “The Effect of Christianity Upon Education,” “The Growth of the Educational System in America,” and “The Obligations That Come to the Who Has Had a Chance for Higher Education.” Give topics out a week in advance.

If you want a debate, you might use this subject: “This is an Education Which Deprives Us Of Our Belief in God is Worse Than No Education.”

A few questions:

1. Does Christianity have anything to fear from education, as long as education deals with good rather than evil?

2. When can a man (or woman) be spoken of as truly educated?

3. When is the cost of a college education too high? Why?

4. What are some of the dangers of ignorance?

5. What should be the aim of education?

Suggested songs: More Like the Master; The Founder of Christianity; The Word of God Shall Stand; America the Beautiful. Solo for closing: Someone is Watching Your Light.

In case some may not know “Some One Is Watching Your Light,” I copy here two stanzas, which may be read as an alternative closing:

"Down in the valley of sorrow and sin,
Someone is watching your light.
Oh, does it shine with a radiance bright?
Someone is watching, is watching your light!
Chorus:
"Watching your light! Watching your light!
Someone is watching, is watching your light!
Oh, does it shine with a radiance bright?
Someone is watching, is watching your light!"

Berea, W. Va.

NEW ENGLAND UNION NEWS

On July 13, all active members of the Seventh Day Baptist Christian Endeavor societies of the New England Union were invited to meet at Camp Lewis, for a leaders’ conference. A goodly number attended. The watchword was “Forward!” All sessions were held out of doors.

The morning session was opened with devotions, led by Mrs. Blanche Burdick; Scripture was found in Jeremiah 7: 24, and Philippians 13: 13-14. Following the morning devotions, Miss Marjorie Burdick gave a very interesting talk on the work of the National Conference which was held at the Young Peoples’ convention July 1-11. We were asked to do or can find to do if we are on the lookout.

I wish to add one or two “good turns” that you might overlook. Did you ever think how many good turns you can do by just keeping a smile on your face? A good word helps some one, and a cheerful word and a happy face often do more good than we know. Did you ever feel all tired out and discouraged? Passing a friendly word of cheer was just what was wanted.

Berea, W. Va.

BEREA CHRISTIAN ENDEAVOR SOCIETY NEWS

Our society, and its branch society at the Upper Otterslide schoolhouse, too, are neither dead nor asleep though the pages of recent RECORDERS would warrant one’s thinking that.

In May the Otterslide young people entertained the Berea society at a standard social, the first they had ever given. The evening was rounded out with a program of songs (duets, quartets, and solos), recitations, two short one-act plays, and a talk on “How Can We Improve Our Christian Endeavor Meetings?” We were filled, at the close of the program, with generous samples of Otterslide food.

In June, nine of our members attended the State Christian Endeavor Convention at Morgantown. Every day, in addition to the regular program at the auditorium, leaders in Christian Endeavor held workers’ conferences, and school of methods. We divided ourselves among these different conferences, so that some one of our group attended each conference. At the Young Peoples’ national conference, led by our pastor, we discussed the Middle Island Camp for Seventh Day Baptist boys and girls. (In passing, you may be glad to know that the camp is now in progress and the girls’ camp just closed.)

Besides the nine who attended all sessions, six others came up especially for Doctor Pollock’s address on “Real Mastery of Success.” The address was worth a trip twice as long. As an outgrowth of the Junior workers’ conference at Morgantown, our young people’s society organized a Junior society with Mrs. Beula Sutton as superintendent. The juniors are enthusiastically taking up their work. Some children come from nearly three miles away, and they come to tend.

On June 19, the Christian Endeavor society gave a play, “Home Ties,” to raise money for our state pledge. The play was well received, and netted enough to pay our pledge, to send a check to the Onward way, and to leave a balance, out of which we have purchased Junior supplies. The evening of the play the ladies’ Aid gave an ice cream supper for the benefit of our Vacation Religious Day School.

Berea, W. Va.

INTERMEDIATE CORNER

REV. JOHN F. RANDOLPH
Intermediate Superintendent
Milton Junction, Wis.

DAILY READINGS

Sunday—A big good turn (Gen. 14: 13-16)
Monday—Jesus tells of good turns (Luke 6: 32-33)
Tuesday—Helping evangelists (Phil. 4: 10-13)
Wednesday—Why do good? (Jas. 4: 17)
Thursday—God will be happy when (1 Peter 3: 15)
Friday—Doers of good (Rom. 16: 1-5)
Saturday—Topic: What “good turns” may we daily do? (Mark 11: 1-12)

Topic for Sabbath Day, August 23, 1930

GOOD TURNS

It is easy for Intermediate boys and girls to name good turns that they might do. There is a good turn that always comes to our mind, and that is weeding the garden, washing the dishes, carrying an old lady’s basket, helping children across the street, and a thousand other little things we are asked to do or can find to do if we are on the lookout.

I wish to add one or two “good turns” that you might overlook. Did you ever think how many good turns you can do by just keeping a smile on your face? A good word helps some one, and a cheerful word and a happy face often do more good than we know. Did you ever feel all tired out and nervous? Then you met a cheerful person. A few words, while you were listening, and you felt at once that you had a chance to rest. You have received a “good turn.”
Did mother ever ask you to do an errand? Maybe you put it off till she was obliged to do it herself—a bad turn. Maybe you put it off till the last minute and then did it grudgingly. Does that not almost spoil the good turn? Then maybe you did it promptly and cheerfully—a good turn indeed—two good turns; for not only was the errand done, but mother's work was done with a lighter heart. Cheerfulness doubles a "good turn."

REV. H. C. VAN HORN BECOMES NEW CORRESPONDING SECRETARY OF THE TRACT SOCIETY

[Early in the year the Tract Board appointed a special committee to consider the advisability of employing a full time corresponding secretary. After considerable deliberation it was decided to call Rev. Herbert C. Van Horn, pastor of the Lost Creek Church. He brings to the position a wealth of experience and a thorough acquaintance with the needs of the denomination. Following is the letter of the board with the letter of acceptance from Mr. Van Horn.]

W. R.]

LETTER FROM THE TRACT SOCIETY

Rev. H. C. Van Horn
Lost Creek, W. Va.

Dear Mr. Van Horn:

The Tract Society and the Piscataway Church, having come to an understanding with regard to your joint employment as corresponding secretary of the Tract Society and pastor of the Piscataway Church, I am writing to extend to you a formal call to that work. The church has voted to join with the Tract Society in your employment and is willing to extend to you a formal call as pastor.

The terms of our agreement are as follows:

1. Your salary will be $2,000 per year, payable in monthly installments, of which amount the Piscataway Church will pay at the rate of $8 per week for fifty-two weeks, and the Tract Society will make the balance.

2. You will have the free use of the Piscataway parsonage.

3. You will have one month's vacation annually with pay. This will be exclusive of your attendance at the General Conference.

4. You will be absent from the Piscataway Church thirteen Sabbaths in the year exclusive of Conference and Eastern Association Sabbaths.

5. The balance of your time will be divided between the work of the Tract Society and the church as shall hereafter be agreed upon.

6. Your expenses to the Conference will be shared pro rata by the Tract Society and the church. Other traveling and incidental expenses will be paid by the Tract Society.

7. Your moving expenses from Lost Creek to New Market will be paid by the Tract Society.

8. You will be allowed the operating expense of your automobile as traveling expenses.

9. Your services will begin September 1, 1930, and continue, on the same terms, to September 1, 1931, subject to continuation year by year thereafter, if mutually satisfactory.

The Tract Board.

If the above terms are in accordance with your understanding, please write me signing your acceptance of the same. Such acceptance will constitute a consummation of our agreement.

Very truly yours,

A. W. Vars.

June 8, 1930.

Mr. Van Horn's Reply

Mr. A. W. Vars,
Plainfield, N. J.

My Dear Brother Vars:

I am informing you, formally, that I am accepting the call recently extended to me to become the corresponding secretary of the Tract Board and pastor of the Piscataway Church, on the terms stated in your letter, term of service to begin September 1, 1930.

My resignation was reluctantly accepted by the Lost Creek Church, but with the expressed willingness to surrender their pastor to the larger denominational service.

(Continued on page 178)
too, for quite a number of days. Every one is hoping for rain for gardens are beginning to dry up and the water supply is getting low. We are using the hose on our gardens in Andover, but in some places people are requested not to water their gardens and lawns as the water supply is getting low. I am glad you are soon to live where you can have such nice pets. I do not think boys and girls can be perfectly happy without pets, do you?

I found all your letter very interesting and I hope you will write soon and often.

Sincerely your friend,

Mizpah S. Greene

THINGS OF TODAY

MRS. JOSEPH B. KELLER

This life is not all a dream. When trying to find what is right; where and how to find it, is the question of a man's salvation is made to turn upon their fulfillment or their non-fulfillment. The conduct of the Prodigal shows exceedingly partial, or limited gift made by them a savor of life unto death, or, to use some suitable effort to obtain it. The very idea of offering any gift to a man implies necessarily the idea that he may accept the gift and rejoice in its possession, or may refuse to accept it, and suffer the consequences of its non-possession. So God has offered freely to all men the gift of salvation in Jesus Christ. He offers it to men without doing violence to the nature and freedom of men in the great pre-rogative of choice—"Choose ye this day whom ye will serve." The conditions upon which the offer is made grow out of the necessities of the case, are exceedingly simple and easy to be complied with, and yet are of so much importance that practically the question of a man's salvation is made to turn upon their fulfillment or their non-fulfillment. It is as important that the require-ments of God should be recognized and obeyed as though the whole question of salvation were one of faith and not of grace.

These requirements, variously expressed in the Scriptures, are that a man shall turn from himself and his own ways, and with penitent, contrite heart on account of his sins, turn to God. In this turning from self to God, he confesses his sins, his guilt, and his consequent helplessness, and is entire dependence upon, his implicit faith in God. "If any man will come after me, let him deny himself, and take up his cross and follow me." This will find a ready acceptance with men, or be distasteful to them, just in proportion as they estimate the enormity of sin and its fatal effects upon the soul.

And the course which a man pursues—death to self, to endless perdition or everlasting felicity—depends upon the decision which he makes with reference to these requirements. And so the offer of the gospel to men is made by them a savor of life unto life, or, of death unto death. It is at once a blessing and a solemn thing to have made to one the offer of salvation.

From this it will be observed that there are two courses which men may pursue in relation to this great subject—two and only two. The conduct of the Prodigal his life from a field the first day of September; my farewill sermon will be preached August 30, but will arrive on earliest day consistent with safe driving.

Rev. H. C. Van Horn becomes new corresponding secretary of the Tract society.

We shall probably not be able to arrive on the field the first day of September; my farewell sermon will be preached August 30, but will arrive on earliest day consistent with safe driving.

Thus we are all being led aitch in this move, and that under the blessing of God the work may be largely built up, I am sincerely yours in the Master's service,

H. C. Van Horn.

June 16, 1930.

Statement onward movement treasurer, July 1, 1930

Receipts

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118 Main Street, Westerly, R. I., August 1, 1930

REV. H. C. VAN HORN BECOMES NEW CORRESPONDING SECRETARY OF THE TRACT SOCIETY

(Omitted from page 176)

We shall probably not be able to arrive on the field the first day of September; my farewell sermon will be preached August 30, but will arrive on earliest day consistent with safe driving.

Trusting we are all being led aitch in this move, and that under the blessing of God the work may be largely built up, I am sincerely yours in the Master's service.

H. C. VAN HORN.

June 16, 1930.
country and make some kind of shift for himself. He does not hesitate long. At once he dismisses the thought of going home as both unprofitable and unworthy of him—while the other course seems at once to be both reasonable and manly. And he went and joined himself to a citizen of that country, saying to himself no doubt as he did so, I have been some what improvident, and times do seem a little close; but I am going to reform. I've sowed my wild oats, now I'll steady down. I'm going to do something; I shall come out right yet.

And so men talk of sin as though it were nothing more than an immorality, a little irregularity of outward conduct; and of its consequences as a misfortune to be remedied by a more strict and careful attention to the business of life in the future. Out of this conception comes the multitude of schemes which have been proposed for the reformation of the human race. One has a system of philosophy, which he is sure will save the world of men could they only be induced to accept it. Another, philosophy is dry, lifeless stuff, but he recommends a certain system of practical morality; while a third panacea in fraternities with their mutual pledges, solemn vows, and mysterious ceremonies which these schemes may assume, in the forms which are under the domination of the world—the lusts of the flesh and the pride of life—and instead of returning to God, they propose to remedy their evils by remaining in the world and making it their god.

2. In joining himself to a citizen of that country, he surrendered the freedom which he sought in going to that country. The order and restraints of home and father, all made in love and meant for his highest good, were irksome to him; but now he beheld and accepted an abject slave to a citizen of that country. He had become a system of practical morality; while a third party invokes the arm of the law with its penal codes, thus proposing to legislate men out of the bad place by means of prison bars and chains. While still others find the great panacea in fraternities with their mutual pledges, solemn vows, and mysterious ceremonies; and so on to the end of the chapter.

Now whatever may be the variety of the forms which these schemes may assume, in substance, they are all of a piece with that adoption of the kingdom of heaven, or keep them out of the bad place by means of prison bars and chains. While still others find the great panacea in fraternities with their mutual pledges, solemn vows, and mysterious ceremonies; and so on to the end of the chapter.

...
The man who has just risen from a hearty meal can say, "No, thank you," with a cool decorous grace, while the shivering, half-starved beggar at his feet案子 upon the food you offer him, in such encounters as these, to satisfy the gnawings of hunger that he quite forgets to say thank you at all.

The Saviour spoke to the Pharisees, "They that be whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance."

(c) Repentance for sin is required—sorrow for sin is only half of its evil consequences but sorrow because of its sinfulness. Such penitence is always accompanied by a disposition to forsake the sin; this disposition is the evidence of the pledge of true penitence.

When John came preaching the baptism of repentance for the remission of sins and multitudes of hypocritical Pharisees and Sadducees came in answer to his call, with terrible earnestness he exhorted them to "bring forth fruits meet for repentance."

When the Prodigal found himself with squandered fortunes, in a strange land, and the family name comes on his heart, he was not sorry there was in that predicament; it was not pleasant. But when, at a later period, he looked over his conduct in the light of conscience and the judgment of God, and said with contrite heart, "I'll come to the father. He must have him back, because he himself first had gone away from the father. Humanity or judicial speaking, he had no right to expect to find him in any other way than by retracing the steps by which he had gone away. In another mental or spiritual state he had sought relief by joining himself to a stranger, but now there is no other being in the universe who can answer the want that is crushing the soul but his father. Not long ago likely he was heard to speak of himself he had ever made mention of him, as "the old man," "the old gent," or possibly "the governor." But now in his humbled, penitent mood the long forgotten father's name comes back, "father." "I'll arise and go to my father."

But how shall he meet his father? With what fair words smooth the matter over and extenuate the case? Shall he say: Father, I've been very unfortunate; the country and the times were exceedingly unfavorable to a good investment of my little fortune. I've lost everything. I was inexperienced and misled sometimes indulged in过度, but not more so than other young men of my circumstances, and you know one has to keep appearances, and even in those things my losses were exceeding unfavorable. I didn't mean to be extravagant. And with this apologizing confession will it not make matters all right if he propose to try again, and out of the success which more favorable circumstances and in larger experience will bring, make up for past delinquencies? No, not a thought of the kind ever enters his mind. Such plans are not born of subdued wills, of souls penitent in account of sin. No, he simply proposes to say to the father, "I am a sinner (without apology or attempt at extenuation) and am not worthy to be called thy son. Make me as one of thy hired servants—anything to get away from this cursed life of sin, this bondage to self."

If my father will not help me who will?—And yet will he receive him? Looking at the disreputable frame of the dissipated youth, and then taking counsel of human fears, the answer is inevitable—"No, never. Looking upon the loving, tender, compassionate, forgiving face of Father, and taking counsel from his precious Word, faith says, "Yes, he will." For he hath not said, "Seek ye my face, in vain."

Home News
(Continued from page 173)

Nortowville, Kan. — The Nortonville Review, for July 11, speaks of the pleasant surprise that church gave their pastor, Rev. S. Duane Ogden, on the evening of his twenty-ninth birthday. After a pleasant social time, the good people left a purse of money and a lot of good wishes for their pastor who was greatly cheered by the demonstration of affection shown by the party and gifts.

Some extracts from the pastor's report are given below:

A six months' program in commemoration of the nineteenth biennial anniversary of Pentecost was carried out during the first six months of 1930. It included a go-to church campaign during January and February, a series of evangelistic sermons on "The Christian Life," a series of Friday evening studies on personal evangelism, a series of prayer meeting topics, and Sabbath morning services following "The Fellowship of Prayer," a pastor's class in church membership, an adult discussion group on "The Essential Christian Beliefs," a baptismal service on April 19 at which thirteen received the sacrament and were welcomed into membership in the church, a course of sermons on "Pentecost," and a home-coming and roll call service.

The major improvements in the church property during the year have been the re-shingling of the north wing of the church, the repairing of porch roofs on the parsonage and of the mending of the buildings that has been begun. I wish to make especial grateful mention of the large contribution of labor on the painting work made by A. B. Crouch, who has done as much or so far as all the rest combined. The money for buying the paint was raised by the personal solicitation of Mrs. Emma Jeff-rey and Evelyn West, whose energetic and faithful efforts secured more than a fair share to pay for the materials needed.

The average attendance at the Friday evening prayer meetings during the year has been about thirty, which is two more than the average which those in regular attendance has been young people, some of whom attended with faithful regularity.

We have suffered the loss by death during the past year of two members: Mrs. T. E. McClure and Perry Stillman. Two members have been granted letters: Mrs. Bess Benedict and Henry Crosby. One member has been received by letter, and thirteen have been received into membership by baptism. There has been a net gain of ten members.

The pastor has made four hundred six pastoral calls, and has held conferences with two hundred four persons who have called at his home for personal interviews.

The pastor has preached thirty-nine sermons on Sabbath morning, thirty-three on Friday evenings, twenty-nine sermons to the boys and girls, besides thirty-three sermons and addresses elsewhere than in his own pulpit. He has been called upon to conduct three funeral services, has officiated at two weddings, participated in one ordination service. The pastor has administered the sacrament of the Lord's Supper six times, and has been privileged to administer the sacrament of baptism to thirteen people.

Other activities of the pastor have been: attending a young people's class in the Sabbath school, editing the Review, serving as Scoutmaster of Troop 151 Boy Scouts, leader of a Pioneer club, teacher of two pastor's classes, dean of the Oskaloosa County Leadership Training School, Lifework Superintendent for the Young People's Board, member of the Commission of the General Assembly, member of the General Assembly's Committee on Religious Education and newly elected secretary of that body, chairman of
God's Whispered Secret

I am told that engineers on the railway dislike moonlight nights because they are all the time fighting shadows. There is a shadow across the track just ahead; it looks like a man, or a horse, or a tree; but it is really only the shadow of something extending across the railway, or a cloud in front of our energy—all of us do—just fighting shadows. We are prone to mistrust God and to see great troubles rising up before us. Time after time we have no need to be in a place, and either like the women at Christ’s tomb, found the trouble removed, or have found that God has given us grace to overcome it. One trouble is scarcely passed until we are looking into the future for new ones. Forgetfulness that we have a promise good for all the day to come. “My grace is sufficient for thee.”—Selected.

Working with Our Coworkers

We sometimes have an idea that we can not work with certain men who may be serving with great efficiency. Sometimes a man may be determinedly opposing you. The problem is up to you, “What shall I do?”

A fine example of one man’s solution of a similar problem was that of President Lincoln with his secretary of war, Stanton. With all his grief and pain which the Civil War brought to the President, there was opposition and enmity from members of his cabinet, of which Stanton was one. President Lincoln did not dismiss Stanton because he violently opposed him, for he recognized his honesty and worth to the cause and wanted him as a friend. That he was so proved by the remarks of Stanton at the President’s tomb, after Lincoln’s assassination: “There lies one of the trusted of friends and the greatest leaders of men.”—Selected.

Brothers and sisters, we have much at stake; listen to the Christ of God when he says, “To him that knoweth to do right and doth it not, to him it is sin.” The wages of sin is death.” Sin is the transgression of the law. The Sabbath commandment is the heart of the moral law of God.

—Foster Scammell, Dodge Center.

Fundamentalists’ Page

The Work of missions is pre-eminent God’s enterprise. The seal of his authority rests upon it. He calls it his own visiting of the nations “to take out of them a people for his name” (Acts 15:14).

The New Testament does not mention the word “missions,” but its whole message is indissolubly connected with missionary undertakings in Christ’s time were his disciples who were impelled by Christ’s command, “Go ye into all the world and preach the gospel to every creature.” The task of the church is not changed.

The Mission of the Church—every Christian church—is the mission of Christ and the apostles. Repentance toward God, faith in our Lord Jesus Christ as Redeemer and Savior, and an open confession of Christ before the world are the message of evangelism, and that is missions. It was so in the beginning, and it must be so today if we are to evangelize.

The whole course of missions is God’s march through the ages. The progress has been slow. God’s preparation has been through millenniums. Like the Christ, the missionary movement came “in the fullness of time.” But we can not study the great missionary movement of the nineteenth century without being profoundly convinced that the movement was of God.

Furthermore, mission history shows clearly that God’s hand was in the preparation. Hindrances arose as a part; and their request was cheerfully granted. Two years later, Constantinople was taken by the Turks, the Greek Empire came to an end, and the union failed. They next resolved to establish a community among themselves. This was the beginning of the modern imperial union between Poland and Moravia. Here, in 1847, they formed themselves into a denomination, or brotherhood, the Unias Fratrum, in which they bound themselves to suffer all
Three principles underlay the whole life and admiration of the church today that a body is debtor to opens and the greatest hath purchased salvation for all.

They had a world-view of salvation. Here, under God, was revived the Apostolic Church. Their only rule of faith and practice. No stake, whose enthusiasm had been augmented by Zinzendorf’s zealous zeal, and whose devotions were fed by Spener’s piety, became chosen vessels for God’s great undertaking. Thus, the obscure Moravians, the altars of whose hearts had caught fire at Huss’ stake, whose names were written down in the book of life, whose members had been cut off by Spener’s piety, became chosen vessels for God’s great undertaking.

Mr. Frank Hill, cashier of the Ashaway National Bank, and Mr. Frank M. Hill, and Miss Helen L. Hill; Mrs. Mary E. Coon of Alfred University. As they had a world-view of salvation. Here was their central message which they carried everywhere, “Jesus died for all, and all people of all men.”

Three principles underlay the whole life of the United Brethren (Moravians). These were: (1) Each disciple was first to find his own home in Christ. (2) His home was to be where the door opens and the greatest need calls; (3) His cross was to be found in self-denial for Christ. Count Zinzendorf said, “The whole earth is the Lord’s; men’s souls are all his.” I am debtor to all.”

The Moravians were fired with a great zeal for the spread of the gospel. They extended their influence to Greenland, the West Indies, America, and Africa. “There is no other foundation but Jesus Christ.”

John Wesley was the son of an Episcopal rector. At Oxford he became the leader of a group of students of their obedience to the rules of the university were nicknamed “Methodists.” They spent much time reading devotional books as Thomas à Kempis’ Immerz Christi, and Taylor’s Holy Living and Dying. They took the name of the Holy Club, and “Holiness to the Lord” became their motto.

Providentially, the Moravians were destined to mold the life of John Wesley. In 1735 the two Wesleys went as missionaries to Georgia. On the way John Wesley met a number of Moravian missionaries, among whom was Spangenberg. This resulted in Wesley’s conversion to the Moravians, which became the turning point in Wesley’s life.

The two leading characteristics of Wesley’s theology were: (1) piety, which Hurst declares was “precisely that of Spener and Zinzendorf”; and (2) Armenianship, which was destined to become the doctrine of the great Methodist movement.

Thus holiness became wedded to service, and evangelism became the watchword of Methodism.

Mrs. Mary Elizabeth Coon

After a serious illness of about three months Mrs. Mary Elizabeth Coon passed away at her late home in Ashaway, R. I., Monday evening, July 21, 1930. She was born in Independence, N. Y., July 24, 1838, and was the daughter of Thomas and Eliza Coon, who was an elder in the First Seventh Day Baptist Church of Hopkinton, R. I., the pastor of this church, the last of his life, and for fifty years one of the most influential ministers in Rhode Island.

She was the grand-daughter of Thomas Hiscock, who was born in 1740. He was an elder in the First Seventh Day Baptist Church of Hopkinton, R. I., the pastor of this church, the last of his life, and for fifty years one of the most influential ministers in Rhode Island.

She availed herself of such educational advantages as were at hand and for many years taught school in her native town. June 9, 1858, she was married to Franklin Hill of Ashaway. Their first child was born in 1859, Frank M. Hill. Her husband died April 25, 1861, and later she married Professor Henry C. Coon of Alfred University. As the wife of one of the leading men in the college and church, she moved with queenly dignity and had that rare gift of winning the respect of both the high and the low. Professor Coon died May 9, 1898. About ten years before Mr. Coon’s death Miss Cecelia F. Randolph came to live in their home.

Mrs. Coon was a member of the Seventh Day Baptist Church of Hopkinton, R. I., the church of which was Spangenberg. This resulted in Wesley’s conversion to the Moravians, which became the turning point in Wesley’s life.

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Religious education is made Christian when it leads to the commitment of the pupil's life to the Christian faith, and to loyal enlistment in his service.

The theme of one of Doctor Pohlg's addresses at the convention was, "I can do all things through Christ which strengtheneth me." Do you believe it?

I believe that we, as young people, are ready to put the strength of our faith in the promotion of Sabbath promotion, always keeping in mind that we cannot accomplish our best unless we each have a close, personal relationship with God. Then if the opportunity comes for us to present the Sabbath truth to the Christian world, we will be ready to do so. If not, we have the obligation of witnessing and making our faith known on the beautiful heritage of the Sabbath to the next generation.

What can young people do now in the causes of the Sabbath? We can live consistent Christian lives, in accordance with Sabbath truths and religious principles, always keeping in close communion with God. If we do, the Sabbath cause shall not fail.

"No obstacle can keep you out of God's kingdom if your heart is really set upon entering it."

IV. Religious education is made Christian when it leads to the commitment of the pupil's life to the Christian faith, and to loyal enlistment in his service.

The first thing necessary for us, as young people, before we take our places in Sabbath promotion, is a personal conviction that the seventh day is the Sabbath of God, and the belief that that Sabbath is worth keeping. It is well also, that we realize the responsibility that is faced by the young in preserving and edifying the wonderful heritage of Seventh Day Baptists.

It is very probable that, in years to come, some members of this group will be leaders in our denomination. It is necessary for us to live the right kind of lives now if we would take our proper places in church and denominational work.

Religious education is made Christian when it shares the gospel of Jesus Christ, when it is undergirded by his revelation of the character and disposition of God. Jesus' way of Life was grounded in God. Jesus' characteristic and constant emphasis was the character and disposition of God as Father, of the Son who became God as loving men, caring for individuals as well as for nations, seeking men to be his children, helping men to become what God intended them to be, forgiving their folly and wrong, redeeming them from sin, and empowering them by his grace and truth. The good news, that Christ came to set men free, was his message. This was the gospel, the good news, that Christ came to bring. Christ not only taught this gospel, this good news about the character and disposition of God, but he was himself the gospel. He lived it. In him the character and disposition of God "dwelt among us, full of grace and truth." In Christ we stand face to face with the ultimate reality and we catch a vision of the heart of God.

It is a great mistake to separate evangelism and religious education. They belong together. Evangel means gospel. Schemes of evangelism that are not educative or are not followed by further steps in religious education are transient and barren. Schemes of religious education that are not evangelistic are not Christian, and fall far short of the power of the gospel. Better evangelism through better religious education, is the urgent need of our time.
BACCALAUREATE SERMON

( Delivered at Walworth, Wis., June 1, 1930, to the graduating class of Walworth High School)

REV. E. ADELBERT WITTER

Text, 2 Cor. 5: 17.

Young friends, members of the graduating class of the Walworth High School for 1930, it is becoming that I should con­ gratulate you on your success in making this point in your intellec­tual career. Some of the severest struggles you will ever experience in solving the problems that come in the course of physical and intellectual de­velopment, are in the past. Their severity will drive on in your career at more than un tutored minds, and untrained physical elements so that you will drive on in your career at more than an ordinary pace, to the goal you would have inattained by the garden flowers of springing thought, and enlarged, you have culled some beautiful attainments, bathed in the beauty of the garden of your mind.

While your hearts cheer you because of your attainment, old things pass away and all things become new. The intensity of this world of ours was lessened, the year that Edison got his first electric lights upon the market. It was the year he made his first commercial dynamo. This was five years before Hertz discovered the invisible waves which DeForest used to broadcast music all over the world. Now we have the telephone, now so common and so necessary to our everyday life, was in its swaddling clothes. Our homes were lighted by the tallow candle and the oil lamp. We traveled the roads in utter darkness; except in the cities, where gas lamps gave their shimmering light. The summering heat was relieved by affairs compared with the palace cars of today. It took time to travel short distances. The immensity of this world of ours was staggering to the common mind. The distance covered in a single hour by usual methods of transportation was from six to ten miles. It took from three to four weeks to pass between New York and London, now it takes as many days. How changed are all these things. The darkness of night has been changed to day by means of electrical energy. Distance has been annihilated by means of the same power in the radio. In less than a month the news of an event or of a disaster can be communicated to every part of the civilized world. We sit in our homes at the evening hour and read the doings of the morning on all parts of the globe. A new world, with ever increasing possibilities of development, has been opened up. In those days the railroad trains were from six to ten miles an hour. Now the speed of the snug steamboat, and the rapid transit by land, by air, and through the water. The wildest fancies of the day of my graduation would not enable one to believe that these circumstances have had a part in as great, or greater, achieve­ments. The world is moving and will continue to move, perhaps with increasing rapidity of development and discoveries, while time shall last.

(To be continued)

What we do upon a great occasion will probably depend upon what we already are; what we are will be the result of previous years of self-discipline, under the grace of Christ or the absence of it

H. P. Liddon

DEATHS

COON.—At her home in Ashway, R. I., Mrs. Mary Elizabeth Coon, wife of the late Pro­fessor Henry C. Coon, aged 91 years. 11 months, 27 days. A sketch of her life will be found on another page. W. L. R.

EMERSON.—Madelia H. Ormsby Emerson was born in the town of Ward, October 11, 1845, and died at Alfred Station July 21, 1932.

She was the fourth child of Daniel O. and Sarah Satterlee Ormsby. In early life she was baptized and united with the First Alfred Seventh Day Baptist Church. Later when she settled with her husband at Alfred Station, she trans­ferred her membership to the Second Alfred Church, of which church she was a faithful member. She was united with the church at the age of 19 years.

On April 1, 1871, she was united in marriage, by Rev. D. K. Davis to George F. Wescott, who died in 1892. She was again married on January 14, 1914, to George Emerson, who died May 9, 1922.

She is survived by one brother, Walter Ormsby of Alfred Station, and several nephews and nieces.

Funeral services were conducted by her pastor, Rev. Edgar P. V. Horn, from the church Thursday afternoon, July 24, and the body was laid to rest in the Alfred Rural Cemetery.

R. V. H.
GREEN.—Mrs. Edith Mabel Mix Green was the daughter of Mr. and Mrs. George Mix. She was born in the township of Bolivar, N. Y., January 20, 1878, and died July 22, 1930.

In early life she was baptized and united with the Seventh Day Baptist Church at Nile, N. Y., later transferring her membership to the Richburg Seventh Day Baptist Church where she remained a member till her death.

On August 13, 1892, she was married to Melvin S. Green. Two sons were born to this union, Luther and Maynard, the latter being killed several years ago.

Mrs. Green was a hard-working woman, yet she found time for her church and many other places in which to serve. She was a faithful member of the Ladies' Aid society. For more than a year she had been a great sufferer, yet she bore her suffering with patience and courage.

She is survived by her husband, Melvin S. Green, her son Luther, both of Richburg; by two grandchildren, Mr. and Mrs. Melvin Green of Knapps Creek; and by a large number of relatives and friends.

Prayer was made at the home in Richburg at one thirty, and the funeral service was held in the Seventh Day Baptist church at two o'clock, Friday, July 25, 1930, conducted by Pastor Rev. A. L. Davis. Burial was made in the Richburg cemetery.

A. L. D.

Hazard.—Alvin Millard, twin son of Mr. and Mrs. Alvin Hazard of Elbridge, N. Y., was born in the Olean General Hospital July 11, 1929, and died seven hours later in General Hospital, Wells, N. Y., July 12, 1929.

Brief prayer service was held at the home Sabbath afternoon before the burial service was made in Wells Cemetery, Little Genesee.

The sympathy of the entire community goes out to Mr. and Mrs. Hazard in their great sorrow and loss.

A. L. D.

SABBATH SCHOOL LESSON VIII.—August 23, 1930

BETHEL—A school with a history

JONATHAN AND DAVID (A Noble Friendship) —

Golden Text: “He that maketh many friends doeth it to his own destruction; But there is a friend that sticketh closer than a brother.”

Proverbs 18: 24.

DAILY READINGS
August 17—Jonathan’s Love. 1 Samuel 18: 1-5.
August 18—Jonathan’s Fia. 1 Samuel 18: 9-14.
August 19—Jonathan’s Covenant. 1 Samuel 20: 1-17.
August 20—David’s Lament. 2 Samuel 1: 19-27.
August 23—Long-suffering Love. 1 Corinthians 13.

(For Lesson Notes, see Helping Hand)
I HEAR CHRIST SAY, "PEACE"

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts.

The warrior’s name would be a name abhorred
And every nation that should lift again
Its hand against a brother, on its forehead
Would wear forevermore the curse of Cain.

Down the dark future, through long generations,
The echoing sounds grow fainter, and then cease;
And, like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say “Peace.”

—Henry W. Longfellow