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, Trsn., PLAINFIELD, N. J.

LET US BE KIND

"Let us be kind;
The way is long and lonely,
And human hearts are asking for this blessing only—
That we be kind.
We can not know the grief that man may borrow,
We can not see the souls storm-swept by sorrow,
But love can shine upon the way today, tomorrow—
Let us be kind.

"Let us be kind.
The sunset tints will soon be in the west,
Too late the flowers are laid then on the quiet breast—
Let us be kind.
And when the angel guides have sought and found us,
Their hands shall link the broken ties of earth that bound us,
And heaven and home shall brighten all around us—
Let us be kind."

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Salem, V. A., August 18-23, 1925.
President—Rev. W. L. Epping, Milton, N. J.
First Vice-President—Rev. R. W. Bower, Plainfield, N. J.
Second Vice-President—Rev. F. E. Peterson, Newark, N. J.
Third Vice-President—Rev. S. M. McElvain, Lincoln, Nebr.
Recording Secretary—Rev. B. S. Babcock, Westerly, R. I.
Treasurer—Rev. W. A. Whiteford, Milton, N. J.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—Rev. M. E. Moore, Plainfield, N. J.
Vice-President—Rev. W. W. Stillman, Plainfield, N. J.
Secretary—Rev. F. E. Peterson, Newark, N. J.
Treasurer—Frank J. Babcock, Plainfield, N. J.

Gifts or bequests for purposes hereinafter specified are invited, and will be gladly administered and safeguarded for the best interest of the church with the wishes of the donors.
The Memorial Board, together with the Financial Agent of the organization, will be responsible for the wise disposal of the funds as directed by the donors.

The purpose of the Seventh Day Baptist Memorial Fund is to provide a permanent source of income and to aid the church in its work of education and missions.

THE SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(Incorporated, 1916)
President—Rev. C. L. Peterson, Newark, N. J.
Recording Secretary—Rev. W. A. Whiteford, Plainfield, N. J.
Treasurer—Rev. H. L. Babcock, Westerly, R. I.

A Distinguished Friend

A celebrated teacher once said, "I didn't want a man to be interested in my soul; I want him to be interested in me."

These words are most suggestive. They contain the key to real success in the gospel ministry. A care not well a man may preach can create. A friend who isolates himself from the members of his organization is the pastor he may be: if he isolates himself from the members of his community, living like a thing apart from the common people and performing public duties in a perfunctory way, he will inevitably lose the useful and helpfulness which the Master expects from his servants.
The common people must be enabled to see that the pastor is not only a spiritual, professional minister, but that he also has a human and personal interest in them in their varied interests and activities. The one question which persists is, "Does the minister care anything for me in my relation to life and its trials?"

The true minister, who is a friend of the friendless, teacher of the intellectually hungry, defender of the oppressed and the wronged ones of earth, and who offers the bread of life to the soul-hungry, has a chance to make something good out of the raw material of human life, which comes to him in the form of men and women. If the common people are to receive much help from a minister of the gospel, he must be able to see in them something more than one whose sole business is to preach, baptize, marry, and bury people. They must see in him one who really loves men and who is ready to help and befriend every one he finds in trouble.

When a pastor loves the lost sheep enough to endure privations and wearisome toil in efforts to befriend them, and to make lighter their burdens in daily life, there is no limit to the field of usefulness. The pastor who can hear him gladly, as did the common people of old when the Master went about doing good. When it can truly be said of a pastor, "His people love him," this fact will confer a multitude of the innumerable blessings in other respects, and the Lord can use him wonderfully in the work of saving men.

Such Letters Are Charming

Some good friend in Wisconsin wrote a letter which states that the gift is in memory of her grandfather, who was one of the strong Seventh Day Baptist ministers of other days.

The writer expresses the hope that success may crown the efforts for the completion of the new building.

It becomes more and more apparent every week that the interest is wide-spread in this movement started so long ago by our fathers. We shall not be surprised to receive a pledge for a large gift running into thousands from some well-to-do son or grandson of the grand old men who signed for such a building seventy-two years ago, and who had to die without ever seeing it. Some of our readers will be surprised to learn how many of their own fathers and grandfathers are on that list of one hundred fifty-eight men.

Ordination Service

On the first evening of the Central Association Conference, the Ordination service was held for the DeRuiter Seventh Day Baptist Church. Some weeks ago at a church meeting Brother E. D. Lidell and Brother L. A. Coon were chosen to serve the church as deacons. This fact was reported to the association by Rev. Frank E. Peterson, chairman of the Ordination Committee, and that Thursday evening, June 18, was set apart for the ordination services.

Brother Peterson had charge; and after an interesting song service the two men were called forward and requested to relate their Christian experience, which they did...
in a simple, sincere way which touched our hearts.

The council consisted of the association itself, which by unanimous vote authorized the ordination.

Rev. L. D. Seager gave the charge to the candidates, and Rev. W. D. Burdick the charge to the church.

Then the deacons set back and two chairs were placed on the pulpit platform before which knelt the two men; and all the brethren in the ministry and the deacons stood by with laying on of hands, while Rev. Theodore L. Gardiner offered the consecrating prayer. Deacon George W. Burdick then welcomed the new deacons to the work whereunto the church had called them, and to the fellowship of deacons.

After all had united in singing, "Be Ye Reconciled to God," Pastor John Randolph preached the ordination sermon. He spoke of the solemn feelings that had come as he contemplated this service and that the exercises thus far had served to deepen them. He spoke from Paul's words, "Walk worthy of the vocation wherein ye are called," and mentioned the "gifts" to which the apostle made reference in connection with this text. Those apostles, prophets, evangelists, pastors, and teachers. These words expressing Paul's idea of the gifts of God to his servants were explained, one by one, and the reasons why they were bestowed upon men were ably set forth—for the perfecting of saints, for the work of the ministry, and for the development and edifying of the body of Christ, which is the Church.

These admonitions are still applicable to us, and in whatever office we may be placed, we must use it for the glory of God. We must walk worthily and in meekness, keeping the unity of the spirit in the bonds of peace.

THEY JOIN A GOODLY COMPANY

The church in DeRuyter where these deacons are to serve has ten memorial windows which show that it still has those who love it and will be amply rewarded.

Who are the four most prominent Old Testament agencies through which God preserved the seventh-day Sabbath that it might continue as the perfect religion of His Son, the Christian religion?

(a) The Ten Commandments.
(b) The ceremonial laws.
(c) The prophets.
(d) The Pharisaic laws.

2. How does the presence of the Sabbath commandment in the Decalogue further establish its universality and permanence, and would the Sabbath have been any less universal or less permanent had it never existed prior to its being recorded at Sinai, and if it had then been given only to the Jews?

(a) The Decalogue is God's law, that is, God's will, which all Christians daily pray "shall be done on earth as it is in heaven."
(b) It is the law of which Christ said it was "made for man," that is for mankind, and of which he also said, "not one jot or one tittle" should ever pass away.
(c) These Ten Commandments are recorded by the world as the most perfect moral code ever written.
(d) They contain two forms of expression, only, affirmation and commands.
(e) Commands may be intended for only a limited number of people.
(f) Affirmations of general fact, however, are most clearly the Sabbath is the Lord's, if it is, are universel; at least, they are true; it being noteworthy that all the affirmations in the Decalogue pertain to either God or his Sabbath.
(g) One of the affirmations of the Decalogue is that the sacredness of the seventh-day of Creation week.
(h) An all-wise God would not have delayed the thousands of years from Creation to Sinai the establishment of his Sabbath, the reasons for which, as he himself said, existed in the beginning.
(i) Indeed, the Creation story itself records what we must see must have been true, that is the Sabbath was instituted then, at Creation.
(j) The other two affirmations of the Decalogue establish God as its author and the seventh-day as his Sabbath.
COIlDER, under the captiOB, "The association in moral, righteous, and everlasting and the Jewish ceremonial laws, and repeat­ messiah, the between the Ten highest conceptions of God, his law, and the writings were to be another tremendous fac­ of observing his seventh-day was considered. (b) Their temporary and (d) They were acceptable to God, who, although acknowledging that they were not brought to him and, therefore, useful until Christ's journey from home was limited to about one mile. (e) No Christian can, therefore, consist­ reject any of the lessons taught in the Prophets. (f) One of the striking characteristics of the books of the Prophets is their emphasis on the importance of proper observ­ ance of the seventh day, God's Sabbath. (g) In fact, the Prophets established the most wonderful truth—a truth as real today as it was then—that loyalty to God's Sab­ bath leads directly to morality, happiness, and prosperity, and that its dishonoring as surely brings sin, unhappiness, and disas­ ter. (h) The Babylonian captivity of the Hebrews illustrates this, that calamity being a direct result of dishonoring God's Sabbath as well as God, and was a punishment of which they had been previously warned by Jehovah himself, through his Prophets. (i) Thus God used Israel's Sabbath desecration to teach all future mankind the importance of observing his seventh-day Sabbath; their extreme punishment for Sab­ bath breaking giving rise to the man-made, unscriptural Sabbath legislation, the Phari­ saic laws. (j) It was permitted to extend a Sabbath's journey indefinitely, simply by saying, at the end of each "Sabbath-day's jour­ ney," "This is my home." (k) But God sometimes uses sinful and misguided men and their errors for his own ends. (l) Thus, by the Babylonian captivity, God used, is not a punishment. All roads in the Western Association. (m) It was permitted to extend a Sabbath's journey indefinitely, simply by say­ ing, at the end of each "Sabbath-day's jour­ ney," "This is my home." (n) Again, when we find the Pharisees, who were the molders of Jewish religious practice, teaching the other extreme of such exclusive attention to the Sabbath that all the blessings were lost, God used this error to show man, through Christ's teaching and example, how his Sabbath should be ob­ served. (o) Later, as we shall see, God used the Pharisees' disbelieve in Christ to draw from him a sign that he was the true Messiah; the one, and only sign being that he should be just three days and three nights in the tomb. (p) And, finally, God used the Phari­ see's criticism of Christ's perfect Sabbath observance, as one means of bringing about his crucifixion in accordance with God's plan. (To be continued)

John Bright said: "A nation rests on the cottage." The foundation of society is the home. The glory of any civilization is the home. The stability of that civilization de­ pends upon the home life of the nation. Rome fell to pieces because her home life became corrupt.—The Continent.

In a recent number of the Sabbath Recorder, under the caption, "The Challenge of Seventh Day Baptists," reference was made to our plans for a series of four one-day conferences of young people. This is something never before attempted among Seventh Day Baptists. Every indi­ cation is for a largely attended and enthusi­ astic series of group meetings. The first meeting will be held Thursday, June 25, and will therefore be some days in the past when this issue of the Recorder goes to press. Perhaps no situation is more favorable for a large attendance than the Second Alfred Church, at Alfred Station, N. Y. All roads in the Western Association, and they are good roads, will lead to Alfred Sta­ tion for this conference of young people.

The next meeting will be the one at Ver­ ona, N. Y., July 6, followed by the one at Marlboro, N. J., July 8.

At the Eastern Association recently held with the Plainfield Church the question of two group meetings for this association was discussed. Following the one held at New Market, July 8, a second one for the association will be held with the church at Ashaway, R. I., July 16. The latter group will include the New England churches and the church at Berlin, N. Y., which is near the Massachusetts line.

Last Sabbath we visited the churches of South Jersey in the interest of the meeting to be held at New Market. Sabbath Eve we met with the people of the Marlboro Church. Members of this church who had been at the association were enthusiastic for the conference, and we received a hearty re­ sponse to our suggestion that a "Booster Committee" be named to help with this committee consists of Luther F. Davis, chairman; Pastor Severance, William R. Lawrence, Mrs. Wilbur Davis, Thomas Davis, and Leslie Tomlinson. The committee will interest itself in the work of getting their twenty, or so, young people of the teen age to New Market, July 8. We expect an atten­ dance from Marlboro of one hundred per cent, plus.
At Shiloh we presented the matter to the church at the regular Sabbath morning service. The proposition seemed to be cordially received, and at the Sabbath school hour a "Booster Committee" was appointed. The Brotherhood class appointed seven members, and the class appointed two of their number on the committee. The committee of the Shiloh Church is constituted as follows: Joseph C. Bowden, chairman; Henry Bowen, A. C. Davis, Pastor Loofboro, Frank Harris, S. V. Davis, Joseph Fogg, Miss Eleanor Schaeible, and Miss Emily Dickinson.

While we were at Shiloh and Marlboro the Central Association was in session at DeRuyter, N. Y., and Mr. Duane Ogden and Rev. Willard D. Burdick were enlisting the co-operation of the pastors and others of this association in the meeting at Verona, July 6.

Let us all boost for these meetings. There are many ways in which it can be done. All can help by their prayers, and that is the best way.

REV. EUGENE SOCWELL HONORED

We see by the Toledo, Iowa, Chronicle-Democrat, that our friend, Rev. Eugene H. Socwell, of Dodge Center, Minn., had been called to preach the baccalaureate sermon, before the graduating class of the Garwin High School. Concerning Brother Socwell's message the Chronicle-Democrat has the following to say:

There was a large audience at the United Brethren church Sunday night to hear Rev. E. H. Socwell, of Dodge Center, Minn., deliver the baccalaureate sermon to the 1925 class of the Garwin High School.

Rev. Mr. Socwell's sermon was one full of inspiration for the graduates, and is recognized as one of the best given in Garwin on a baccalaureate occasion. The various essentials for a complete and thorough preparation were presented in a manner which attracted the closest attention of his auditors. Special tribute was paid by the speaker to the young men and young women of noble character growing up in America today. It was an address abundant with words of counsel and of a nature to inspire the graduating class members with lofty ideals and noble resolutions.

ESSENTIAL QUALITIES

Mental culture, a good name, manliness of character, moral integrity and greatest of all, Christian living, were the essentials named by Mr. Socwell.

Speaking of mental culture he emphasized the importance of all young men and women acquiring an education through books and supplementing this throughout life by drawing to them the many good things always available. Concentration, observation, and mental application are necessities in mental or intellectual culture.

Speaking under the second classification, Mr. Socwell told of the importance of possessing a good name. There are many things money can buy, but not a good name. "Will it pay?" is not the chief question in selecting a vocation. The living of an unselfish life was decried. The jewel of manliness is the regard and esteem is always charitable—it is always put­ting forth the very best interpretation of other people. It is never suspicious. Courtesy and politeness are many characteristics. A true index to manliness is the regard and affection for one's mother. Special tribute was paid in the sermon to the motherhood. Mather than an idea, the most important chapter in history, has never been written according to the speaker. There are few self-made men, but many mother-made men, he said.

Moral integrity is another important essential. When character is lost, everything is gone. It is possible to regain health. Most of the things lost can be replaced, but never moral integrity.

IMPORTANCE OF CHRISTIANITY

The last and greatest essential to be discussed by Rev. Mr. Socwell was Christianity, the importance of which to every life can not be overestimated.

"Anarchy is not born in great riots, outlawism is not born in street mobs. The question of obedience to law is settled in the home. And if there is any one thing more than another that the American home is failing in, it is in neglecting to teach the child respect for law: God's law, the nation's law, the home law."

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

July 1, Second year of Onward Movement begins.

July 6, Seventh Day Baptist Teen-age Conference, Verona, N. Y.

July 8, Seventh Day Baptist Teen-age Conference, New Market, N. J.

Let us begin the new Conference year with a firm faith in God, and a determination to do our part in carrying on his work in the world.

HOME NEWS

NEW YORK CITY: A goodly number of our congregation and friends gathered for a social time and a beef-stake dinner in the afternoon and evening of May 27, at the home of Mr. and Mrs. William Hillhouse, 425 Edgewood Place, Rutherford, N. J.

The weather was all that could be desired; the spacious back lawn was an ideal spot, with its magnificent ash, oak, and maple trees; and the dinner—well, here's the menu: delicious, juicy steaks and lamb chops, broiled on a grate over the coals in a fire and skillfully done by Mr. Maxson and Mr. Hillhouse; baked potatoes, peas, pepper relish, rolls, cookies, fried cakes, tea, coffee, cocoa, ice cream. After the dinner a good old-fashioned social time was enjoyed around the cheerful fireplace and some of the old songs that all of us love were sung.

Another enjoyable feature of the occasion was the presence of Dr. and Mrs. Sandra Carr Maxson, of Utica. Mr. and Mrs. Hillhouse as host and hostess are unsurpassed. Those present were happy in being there, and each of us was sorry for those who were unable to attend.

Another new feature of the New York Church in denominational matters is always keen. It is our desire to see the kingdom of God increase. This fact is substantially evidenced by the payment, so far, of more than one hundred per cent of its quota of the

Onward Movement budget, and June is usually a fruitful month with regard to this.

The pastor recently attended a Pastors' Conference on Religious Education at Drew Theological Seminary, Madison, N. J.

There were different phases of this important problem and full and free discussion at each session. The conference began Tuesday afternoon, May 12, and ended Friday afternoon, May 15. The discussions concerned week-day religious education during the school year rather than the vacation schools. The whole matter is in a process of experiment and evolution and is necessary to a settled policy and plan. Many textbooks have been written, but not many are wholly satisfactory. One speaker told of preparing a textbook, and some time afterward when he used the book himself he concluded that it needed to be entirely rewritten.

We are dealing with immortal souls. According to the teaching of Jesus each one is worth more than the whole world. The biggest joy, the most responsible, the most wonderful task in this connection is a fact, whether it be a gradual process or sudden. It is a result of education. The aim of the educational process is the same, whether it be in a school of religion or in evangelistic preaching. The aim is to lead boys and girls, men and women, to see their need and to bring them to conversion. Decision, gradual or sudden, is the first step; then comes growth. All great achievements come through growth. Education is the process. "God has arranged that we spend about half our life in immaturity."

Young people's activities must be founded on denominational loyalty. Their program of the future must be centered around the kingdom of God."

"The church program for young people must be more democratic. The program must relate religion to all of life and so make life all religious. The two layers of life, the fiber and the veneer. Religion has been made a veneer, unnatural, unsatisfying. Religion must be made the fiber of life."

H. R. C.

He is a Christian who is loyal to Jesus Christ, and the Christian does not merely conform to the teachings of Jesus, but he is transformed by his life."
DIRECTOR BINNS HONORED
THE TWENTY-FIFTH ANNIVERSARY OF HIS DIRECTORSHIP RECOGNIZED

The glorious sorrow and inspiration that marked the Eighty-ninth Annual Commencement yesterday was deepened and strengthened by the personality which Dr. Charles Fergus Binns brought to the hearts of everyone by his doctor's oration, "E Conscience Confirmation," and the sincere appreciation before the personality which Dr. Charles Fergus Binns brought to the hearts of everyone by his doctor's oration, "E Conscience Confirmation," and the sincere appreciation before the announcement of the inauguration of the presidency of the president. In the world today, it is the more grand because it was true, all the more grand because they were big tributes. To say that this man is the foremost authority on the condition of the world today, is something that makes the name of Alfred and Charles Fergus Binns universal, a name to call admiration from all, and love from many. A token of the latter was announced yesterday in the form of an album containing a letter of praise for the work of "Daddy" Binns in all these years, from people all over the world who have followed his untiring efforts with faithful interest. Another one was the announcement of the inauguration of the medal to be designed by him, to be designed by his daughter, Miss Elsie Binns, and awarded annually to some student, according to conditions yet to be worked out by the trustees, for excellence in some phase of academic work. This announcement was the crowning of the man's honors; and although he bore it bravely himself, the tears welled in many eyes around him at the sight of a grey head bowed in appreciation before them.

Two other men also received honorary degrees yesterday. Professor O. L. Warren, of the Mansfield State Normal School at Mansfield, Pa., was vested with the degree of Doctor of Pedagogy, and Dr. O'Conner of the Bellevue and Allied Hospitals, New York City, was honored with the degree of Doctor of Laws. Dr. O'Hanlon was a classmate of President Davis at Alfred, and he has ever been a life-long friend of Alfred's president. Altogether sixty-eight course degrees were given at this year's commencement, nine more than the number last year and sixteen more than the number two years ago.

The pleasures of the day were greatly enhanced by the attendance of E. Ward Tillotson, president of the American Ceramic Society, and Ross C. Purdy, general secretary of this society, as well as by a large number of ceramic alumni coming from all over the country to help pay honor to the beloved director.

Bachelor degrees were conferred upon sixty-six persons; and three master degrees were conferred. Magna cum laude honors were awarded to five persons, and cum laude honors upon seven.

The annual address of President Davis showed a total enrollment for the year of six hundred forty-eight.

In regard to changes for next year the president said:

T. C. Kasper, professor of physical education and coach of athletics, after two years of highly successful service, tendered his resignation early in May. Ernest R. Miller, director of athletics at Defiance College, Ohio, has been appointed to succeed him. Following the death of Mrs. Binns, who was appointed acting dean of women for this year, Miss Marion L. Fosdick consented to serve temporarily in that position for the remainder of the year.

During the past summer about $12,000 was expended in the installation of electric lights in six of the university buildings. This has greatly lessened the fire hazard in these buildings and increased their comfort and convenience.

THE DOCTOR'S ORATION—ALFRED UNIVERSITY

A well known preacher recently said that he has abandoned the use of a text because he found that when this was announced, the congregation usually composed themselves for sleep. I am not sure that it is fair to hold the text alone responsible for such a result, and I think that on an occasion such as this it is justifiable to take a chance. A suitable text is found in the book of the Prophet Jeremiah, chapter 18, verses 3 and 4: "I went down to the potter's house; and, behold he wrought a work upon the wheel. And the vessel that he made of clay was marred in the hand of the potter; and he made it again another vessel." The text can be divided into six heads, the potter, the clay, the wheel, the molding, the marring and the remaking. A brief survey...
of this material should convince anyone that sermons in stones may be less important and searching than would be sermons in clay.

The idea of a special training for the ceramic industries must be credited to Edward Orton, Jr., of Columbus, Ohio, who in 1895 had persuaded the clay workers of his state that trained men were needed in their business. The idea was novel because from the beginning of human industry in clay, the potter had worked by the method known as trial and error. The composition of his material was nothing to him nor did he understand the physics of fire. The thought of subduing the waywardness of clays to his own will was as far away as the fixed stars, and technical education had no place in his life.

The field of ceramics is very large and has been extended in recent years to include all the substances which are produced from earthly materials and made permanent by fire, but in order that this address may not exceed the proper limit the discussion will be confined to the origin and development of the clay wares commonly known as pottery as opposed to the artificial production of stoneware and porcelain, a consummation involving the attainment of the highest skill in ceramic art and engineering.

Clay is not an original constituent of the earth. It is the product of the breaking down of rocks and minerals by both chemical and mechanical means. Hence the variety in the composition and properties of clays is very great. There are, however, certain general characteristics in the clays belonging to well defined groups which cause them to be adapted to specific uses. For example, a variety of clay which accompanies deposits of coal is likely to include the fire clays which are able to resist very high temperatures; or another group, such as that which is found in the valley of the Hudson, will contain the clays from which common building brick is made.

It is not a matter for surprise that the primitive potter used clays which were easily obtained. In fact, it is certain that the clay itself suggested its own use. Tracks made by the feet of beasts and men must have revealed the impressionable quality of moist clay, and from the suggestion thus provided it is not a great distance to the shaping of a jar. The discovery that clay could be hardened by fire was another and equally important step. In the semi-tropical lands to which are traced the beginnings of civilization, sun dried clay may have achieved some practical importance; but with the exception of bricks no remnant of workmanship can be purely in connection with the building of the Tower of Babel suggests that sun dried bricks were known but were not esteemed, "They said one to another, go, let us make brick and burn them thoroughly."

Charles Lamb relates the legend of the discovery of the virtues of roast pork by the burning of a pig-pen or, perhaps, of the humble home of which the pig was an honored tenant because, as in Ireland, he paid the rent. Mud daubed walls have been known from remote antiquity and so has fire. We may visualize a hut on fire and a fire department arriving too late, with the result that the ashes of the wattle supports were found to be imbedded in red tiles. Here, literally, "Behold how great a matter a little fire kindleth."

There are three reasons for the supremacy of pottery as a document in the study of ancient records. First, pottery, being made of plastic clay, is easily impressed both as to form and decoration by the personality of the producer. Clay is unique in this regard. Two other arts are of primitive practice, basketry and stitched bark; but these have to be learned and involve to some extent the use of tools. For the shaping of clay nothing was needed but the human fingers. It, of course, is true that a high degree of skill was gradually developed and simple tools were used, but in the elemental condition clay was shaped by hand alone. Therefore, becomes evident that clay readily recorded the personality of the worker and through him, or probably her, the manners and customs of the tribe.

In the second place, pottery is fragile. Especially well illustrated is the nature of the ancient wares where the firing was carried on in the open, and therefore it was not possible to reach a very high temperature. A busy people needed large numbers of jars and utensils. Wares were thrown in the valley of fire when broken, and layer upon layer of fragments marks the sites of the encampments and villages of the distant past.

Third, pottery, even though fragile, is indestructible. It is truly said that burned clay is more lasting than marble. The great majority of the examples now installed in museums have pieces to be carefully restored and enshrined with the value of their record unimpaired. One is tempted to wonder what the city refuse of today will reveal to the investigating archeologist three thousand years hence.

With the knowledge of metal working, which characterized the age of iron, the potter's wheel was invented and a new type of clay ware appeared. This form was true and often beautiful, the surface of the clay was polished, and the decorations were produced upon the principle that a rotating jar could be decorated by lines and hands by simply holding against it a brush or tube charged with color. Incised lines were produced in a similar way by holding a sharp tool against the surface of the moving jar. The spaces between these lines were afterwards filled in by patterns of different forms.

The discovery that pottery could be glazed and thus be made impervious to water, marks an epoch in the development of the art. The peoples who never emerged from the stage of clay ware, and who to the ancient Britons, did not glaze their pottery. The use of glaze is found only in those nations which outgrew this stage very long ago. Notably the Egyptians, the Chinese, and the Greeks. The forerunners of the last named people were glazing their wares in great perfection fifteen hundred years before Christ, and though the art declined and was apparently lost, some fine examples remain. Doubtless the beginnings were similar to those of other lands and nations, but during centuries of progress these have been left behind. Documentary evidence in the Chinese empire is said to date back to 2,500 B. C., and many centuries before that there was a Chinese people. We find then a living nation which has a continuous history of at least 4,500 years, and as this nation has from the beginning been a producer of pottery, it affords an unexampled field for the study of the art. We may pass by the very early stages, such as those already illustrated and deal especially with the characteristic feature of Chinese work, which consists in the use of a high temperature in the firing of the wares.

At the risk of being somewhat technical, though I promise you that it will not be hard to understand, I must say a word about the significance of high temperature and second, about the difficulties which attend its use. The essential principle, or what may be called the philosophy of the fire, lies in the parallel facts that practicable clay vessels can be produced by natural or artificial means, as to be at once compliant and resistant. Compliant in that the effect of temperature must be strongly evident, resistant in that the pieces shall, notwithstanding the compliance, retain their individuality and form. If the former were lacking, the wares would acquire no quality; if the latter, the quality would be lost in an ultimate collapse.

The difficulties which attend the production of high temperatures lie not so much in the heating of the furnace as in building a furnace which will hold the heat. There is a limit to the resistant powers of all materials; and, of course, because of supply and cost, only certain materials are available. Manufacturers of refractory wares are always searching for suitable materials in this nature, and consequently they command a high price. But in addition to the material of construction, the control of the fire itself is a matter of training. A kiln which is filled with earthenware is a very tame creature, and will break down or become insensitive if the intensity of a kiln of porcelain; and the man who is acquainted only with the former is almost impotent in the presence of the latter. Careful experiments have shown that the firing of pottery in ancient times was at about the melting point of silver (960 degrees C). So uniformly is this found to be the case that it is even conjectured that a silver wire was used as a test. Now this temperature is not only a mild redness of the kiln, and while it prevents the clay from disintegration, it leaves it soft enough to be cut with steel; and until this condition could be changed there was no possibility of an improvement in quality. The composition of the clay itself was found in the case of the Chinese art as we have seen, closely related; and in the process of evolution which we are considering, it came to pass that certain clays were found to be almost unaffected by the degree of heat, and then, after a method of treatment more natural than trying to test the effect of an increase in temperature? The result must have been a revelation to the potter. It did not come all at once. Probably cen-
Chinese porcelain or, as it is sometimes called, hard porcelain, is the prototype and the standard of all white wares which are either porcelain or an imitation of it. The modern wares of the continent of Europe are technically the same as those of the Chinese, but England is different. Not porcelain is the term used to designate the ware made there. Here I must warn the audience that this distinction is of my own making, and is not in accordance with the opinions of some authorities. Nevertheless, I maintain that I can give a good reason for my judgment and if you will bear with me for a moment I will state it. The original Chinese porcelain in common with almost all ancient wares was fired in the kiln but once. The glaze was painted or poured on the piece while in the clay state and one fire vitiﬁed the body, fused the glaze, and united them into one complete work. All true porcelain is made thus to this day, except that the modern methods of manufacture demand a gentle heating of the clay ware before the glaze is applied, in order to avoid breakage. This is merely a concession to factory methods and has no effect whatever upon the ﬁnished piece. When the French potters evolved their translucent wares from the ﬁne earthenware of their region, they simply introduced the earthware methods which consisted in a double ﬁring, once for the clay ware and a second time for the glaze. These two ﬁres were rendered necessary by the fact that the glaze in use was exceedingly fusible and needed only a low temperature to produce a brilliant surface. If a one ﬁre process had been practiced, either the temperature must have been high enough to harden the clay, in which case the glaze would have been spoiled, or it must have been low enough to vitriﬁe the glaze, and the event the clay would not have been strong enough to endure. Possessing ready to hand a brilliant glaze, all that was necessary was to sufﬁciently improve the clay mixture so that it would not overheat and become vitriﬁed at the temperature which then served. This was accomplished by the introduction of artiﬁcial compounds, and the super-addition of the glaze completed the work and produced the ware which was called “pate tendre” or soft paste. The so-called soft porcelains of France, therefore, are porcelains only in appearance. The technique of their manufacture is quite different; and, therefore, I for one, prefer to withhold the name porcelain, reserving it exclusively for the once-fired ware.

Not until about the year 1885 was the characteristic American ware known as hotel china manufactured by the Greenwood Pottery Company. For a long time this held the market, but at the present time a ware even better is being made in several factories. This ware was especially designed to withstand the hard usage of hotel and restaurant service. The body is vitriﬁed and translucent, but the color is not as good as that of either Chinese or English china. Hard porcelain is not made here for table use. The same ware, of course in different form, serves for spark plugs and electrical insulators; and these we make in great perfection; but we have never learned the art of producing porcelain tableware. The reason is that American potters learned their art from the English, who make, as we have seen, not porcelain but china; and the technique of manufacture of these two wares is widely different.

In Alfred we are especially interested in the necessary training to be given to those who expect to engage in the production of ceramic wares; and perhaps enough has been said to convince you of the complicated nature of the processes employed, as well as the intricate constitution of the materials. Fairly recently the art has attained such an accurate knowledge of the science of chemistry can expect to comprehend the fundamental relations of substances to each other under conditions of high temperature, especially when these substances are themselves of complex composition. A ceramic engineer is not necessarily an analytical chemist, but he must be familiar with the nature of chemical reactions so that he can accurately articulate cause and effect and conﬁdently predict results. But chemistry at a time seems to be a science of equal and often of greater importance. For instance, the drying of clay wares rapidly and safely may seem to be a simple thing, but an error in this may cause disaster. At the present time there are probably more inventors trying to devise some other process. Fortunately this problem is not conﬁned to clay, and much has been learned from the industries devoted to lumber, tex-
tiles, and even candy making. The processes of firing are largely physical. Combustion is a chemical reaction but draft, pressure, and vacuum are in the field of physics. Nor must we ignore mechanics, the production and transmission of power, economical grinding and sifting, wheels for shaping and turning, and the application of heavy pressure to steel dies; all of these are part of the day's work in some phase of the industry.

We demand then, that one who enters a sphere of industrial work as complicated as this shall have not only a wide comprehension of, and a close acquaintance with, established facts but a certain initiative and adaptability which will enable new situations to be met with a reasonable prospect of success. The field is too large for anyone to be familiar with all its paths and by ways, and yet a general acquaintance with these is possible. Just as an experienced explorer entering an unknown land instinctly grasps the general topography, so the college trained man or woman can confidently follow a trail which would be invisible to those who are untrained.

The quality of clay wares is shown either by durability or by beauty. In almost every product both of these are evident, though one or the other may predominate in each case. Sometimes a piece is sold because its appearance is pleasing, sometimes because it is strong and useful. Even a brick should play its part in a beautiful structure, and an ornament should both of its sphere of influence, cementing with beauty in ceramic products are in every case. Sometimes a piece is sold because its disappearance would be invisible to those who are unacquainted with its sphere of influence, cementing with prosperity, which will enable a new procedure in which we can introduce no new or bizarre custom. We must follow dutifully in the steps that classes for the past eighty odd years have trod. In other words we must make our farewells to our Alfred friends, and graduate.

Graduation is not entirely a time of festivities and smiles. In spite of the penalties inflicted upon us in the dim past, of our conflicts with unappreciative pedagogy, our membership in a circle of paddles wielded by thoughtful and paternal-like superiors, we have come to love this place and to regret the necessity of our leaving, whatever our natures.

To some, perhaps, Alfred has the fascination of the South Sea, a sort of dreamy, soothing appeal to the troubled spirit, a place to escape the cares of life and sink into coma-like complacency, at peace with the remote world, but not all. Some few of us have found inspiration and ideals here; we have discovered qualities within ourselves, latent capacities that, without the stimulation of intellectual probing and professional proddings, might have forever lain dormant beneath an indifferent exterior.

Today, the placing of this sprig of ivy in the conscious affection of mother earth, the conscious affection of the class, for the clerks and treasurers to take this matter of making reports too lightly, and make but little effort to secure the information asked for in the reports. The answers to all the questions should be easily secured from the books of the clerk, the treasurer, and the pastor. The reports should not be made out till July 1, and should be returned to the corresponding secretary within the first half of the month. It will be greatly appreciated if the pastors, treasurers and clerks will take this matter seriously and earnestly, and give whatever time is needed to secure the information which is desired in these reports. This is especially important as to list of official delegates.

EDWIN SHAW.
Another interesting item regarding the efficiency of church members is that in a certain city it takes, on the average, twenty-eight church members to win one soul to Christ, while in the Christian Endeavor it takes only three. It may be this indicates the solution to the problem connected with the inefficiency of the church.

PARISH HOUSES

During the last twenty years many of us have sighed and longed for a parish house with all modern equipment to make it a community center for athletics and other amusements. Many of the churches in the country have built and equipped such establishments at no small cost, and great things have been expected of them; but it was the testimony of the pastors attending this conference that these parish houses have been a disappointment. They said that while the idea is good, in actual practice they proved very little help to the work the church has in hand. One pastor said that in a series of years only three people had been reached through the parish house connection with his church, and that these three cared very little for the church and its work. The conclusion of the men who have made the experiment is that they are good and wholesome in their place, but that they have shown no power to change men’s lives for Christ, his service, and the character that can alone come for Christ and his service.

CODDLING

Though I did not agree with it all, I was much interested in, and set to thinking by, what was said about coddling people, especially young people, to get them to accept Christ. The conclusion of the man who discussed this point was that it is ineffective and injurious to either young or old, and in the end does not increase respect for those who coddle. It was also pointed out that, according to the Sermon on the Mount, what both sinner and professor must be made to feel is their need of Christ’s cleansing, help, and guidance, rather than that they are already sufficient. As one speaker put it, “There is danger that they think they are hard boiled when they are only half-baked.”

WHERE SHOULD WE PUT THE EMPHASIS IN THE BIBLE SCHOOL?

The Bible school is an important factor in studying the problems of evangelism. We point to Robert Rakes’ “Sunday school” as the beginning of this great movement, and those who are familiar with that beginning know that the teaching in those first schools was largely secular and that the Bible had a very small place. Scientists point out that there is a tendency in nature toward degeneration. There is the same tendency in morals and religion. There has been an inclination on the part of those who do not know the riches of God’s Word to displace the Bible in the Bible school. This dangerous drift was recognized by the conference at Northfield, and may well be considered by many schools as well as by conferences on evangelism. Shall we study the Bible or about it in our Sabbath schools? Shall we turn our Bible classes into organizations for the study of the writings of some modern religious teacher or the teaching of the “Teaching of Teachers”? If we turn the Bible class into a class for the study of modern religious teachers hunting for a sensation, is it consistent to call it a Bible class? Shall we, in the study of the Bible, put the emphasis on the geography or upon the great life-giving principles of the Christ of God?

QUOTATIONS GLEANED FROM THE DISCUSSIONS

To invite a dead world to come into a dead church is to get nowhere. I know nothing that comes nearer being Christlike than to get a view of the other man’s needs. We must not write church with a big C and Christ with a small c.

One thing to work for God and another thing to work with him.

A Japanese said, “He set his face steadfastly to go to Jerusalem,” is the most impressive in the New Testament.

When a Chinese read the Sermon on the Mount for the first time he said, “Most beautiful but who can do it?”

No spirituality in many of the religious phrases we use.

A young man (Jesus) set himself to save a world by love.

The Cross is a way of life which he chose freely and followed consistently.

The Cross is no benefit to us unless we follow the way of the Cross.

Never saw minister or layman who got down on his knees before God for his fellow men but he succeeded.

Men do not stick unless there is a surrendered will.

World going to be saved through the personal efforts of saved souls.

Layman at the switch. We must get this great sleeping army awake.

The master passion must be to speak for Christ.

LETTER FROM THE COLORADO FIELD

Rev. W. L. Burdick, Corresponding Secretary, Ashaway, R. I.

DEAR BROTHER BURDICK:

Enclosed find statistical report of my work in the direction of the Missionary Society during the last quarter. Mrs. Coon and I spent the month of May in missionary work on this field. We traveled with our car 1,540 miles, visiting our scattered interests from near the northern part to near the southern part of Colorado, east of the Rocky Mountains. We also spent one week with our people in Elkhart, Kan. We had hoped to spend more time in Elkhart, but conditions did not seem to be right for a heavy stay.

We have been happy to see heartened mothers in this place because their children are getting into the world and away from God and his commandments. They need our sympathies and our prayers — and more. They need a rousing revival of real religion that will touch and warm up hearts and lives. But they are not unlike many of the rest of us in this respect. We all need it or we may all be lost.

We spent a Sabbath and a Sunday in Matheson, where we spent some time last September. The Methodist people there received us most cordially. I preached for them Sunday morning and evening. They wanted us to stay for further meetings, but other matters prevented. Learning this they urged that we save the first date possible for a series of meetings there. We may return there for more meetings later on.

We spent three Sabbaths with our people in Denver, preaching Sabbath afternoons in a private home to congregations of about thirty people. A number of these people frequently attend our Sabbath morning services in Boulder.

While on our travels we slept the most of the nights in our car. We learned of a man and his wife who have come in recent months to the observance of the Sab-
bath. We found another family that is seriously studying the Sabbath question. The wife and mother is the superintendent of a Sunday school in their neighborhood. Four families we visited are hoping they can make better arrangements so that they can move to Boulder. Some of these people are looking toward membership in our Boulder Church in the near future.

The long distance traveled made the expenses of the month unusually high. It did us good to find so many in the midst of adverse circumstances standing steady and true to the teachings of God's Word. We trust that the labors of the month were not a cause that was dear to her, and her anxiety for more and better work was realized by her immeasurable friends in Providence. Her quiet disposition, faithfulness, pleasant manner, and consecrated life lent a gentle influence that touched many a heart.

To her family, far and near, we extend this tribute. It is voted that this tribute be sent to her, Mrs. Emily Fenner Maxson Allyn, of Mystic, Conn., and the rest I dug out of genealogical libraries and original records while taking a vacation for my health. My idea in sending this material to you is that the readers to join patriotic societies. The people of Alfred and many of your readers elsewhere throughout the United States are descended largely from Rhode Islanders. The town of Cranston, close to the home in Cranston, has been made since that day. The deed in Seiute shows that Stephen received fifteen hundred pounds for this land inherited from his uncle, and the will of Stephen's father, William, shows that Stephen received the home farm in Cranston.

Now, Captain William and Captain Arthur fought in the old French and Indian War, and this Arthur and his son-in-law Stephen in the Revolution; and it becomes an interesting family question which of them saw Washington and Lafayette dance in the old Garrison house, their swords dancing by their sides; which Fenners were under Lafayette in the investment of Newport; which saw Washington's army march past on their way; which of the Fenners whom Lafayette considered his bosom friends in the Revolution, as testified by his kissing Polly Fenner in 1824, when he last visited America and was welcomed with the Rhode Island Statehouse by Governor Fenner.—Alfred Fenner Isham, in Alfred Sun.

"The greatest religious picture ever painted is 'The Angelus' by Millet. Three things stand out in that picture—the potato patch in the middle of the field, a country lad and lassie, the lad with his hat off and the girl with her hands clasped, and both with heads bowed; and on the horizon, the spire of the village church."

"The greatest blow the church ever sustained was the devil's being able to organize the home life of the church membership as to eliminate the family altar; for nothing can take its place in the economy of Christian training. The family altar has made missionaries and preachers and Christian workers."

Nile, N. Y.

EARLY FENNER FAMILY HISTORY

EDITOR ALFRED SUN:

Hoping lately in the house built in 1677 by Arthur Fenner, captain of the king's guard in Providence Plantations, for his son, Major Thomas Fenner, the oldest family home in Rhode Island, and having heard many traditions of Alfred families other than Fenners from our relatives away down east, I am transmitting to you some of the interesting details from the hundred pages of genealogical notes which I gathered.

Part of this material must be credited to Mrs. Emily Fenner Maxson Allyn, of Mystic, Conn., and the rest I dug out of genealogical libraries and original records while taking a vacation for my health. My idea in sending this material to you is that your readers may have an interest in this property remaining in the families of Fenners, Joys, and Hazzards, by a sort of English tradition of descent; and considerable technical difficulty was experienced by the new owner in getting a deed, recently, because none had been made since the day of the Indian fighters and Roger Williams. In "ye olden tyme," an Indian village stood between this home and Providence, but now that territory is cut up with streets, factories, and residences inhabited largely by Italians. This Fenner house stands with its huge chimney toward the Plainfield road, exhibiting its date 1677 (but not in the original stone) as it has always done, the first farm house on the outskirts. There the Revolutionary War, and Charles H. Stimpson, conducts a dairy, and has named the brook "the Fenner Brook," and the ice from his ice house and pond "Fenner Brook ice.

Half a mile back toward the city, surrounded by residences of Italians and near a woolen factory, is a small, young orchard with a small brook running on two sides of it, along two streets. The Italians could carry off and sell every timber and stone of the house has old fashioned garrison box and "castle," built by Captain Arthur after his home was burned, and could make firewood of the ancient trees that used to be described by writers in Providence newspapers; but they could not stop or carry away the brook, which always served in lieu of a well and which afforded excellent water to the soldiers who were invested there by Indians.

The second Arthur Fenner, brother of Thomas, lived there, and the Fenners of Alfred are descended from this Arthur, too; for a hundred years afterwards, at the time of the Revolution, another Captain Arthur lived there, who was married to his third cousin, Stephen Fenner, from the Thomas Fenner line. Stephen was the father of Isaac of Alfred, who was born in the town of Cranston, close to these original houses.

There were two governors Fenner in the first quarter of the nineteenth century, one of whom signed a commission as colonel for Nathaniel Potter, the other, original paper is in the possession of Albert Potter of Fishers Corners. There was a United States senator, James Fenner. And years before these, was Deputy Governor Abbott, a double uncle to Stephen Fenner just mentioned, who was very rich in lands but not in children, and his will left much property to Stephen and others. The deed in Seiute shows that Stephen received fifteen hundred pounds for this land inherited from his uncle, and the will of Stephen's father, William, shows that Stephen received the home farm in Cranston.

A TRIBUTE

Again the Ladies' Aid Society of the Nile Seventh Day Baptist Church has called to mourn the passing of a loved and loyal member, Sarah Calvernia Crandall.

Mrs. Crandall was a charter member of the society. She was ever ready to work where her service was needed, and this willingness to help has been realized by many outside, as well as within, her immediate circle of friends. Her quiet disposition, faithfulness, pleasant manner, and consecrated life lent a gentle influence that will be greatly missed.

She was with us on May twenty-first, to enjoy the social gathering. This was the last regular meeting before her illness. We shall greatly miss her presence at our meetings, her untiring zeal, her interest in the cause that was dear to her, and her anxiety for more and better work to be done.

As an organization let us strive for those qualities that made her respected and loved by all. Let us ask for strength to say, "They will be done," at all times and under all conditions.

To her family, far and near, we extend our heartfelt sympathy.

It is voted that this tribute be sent to her family, to the Sabbath Recorder, and placed on our minutes.

Ella A. Canfield,
Maud F. Turner,
Committee.
WO\M\AN'S WORK

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

A CALL TO PRAYER

Realizing that the success of our Ownsted Movement is impartially dependent upon the efficacy of prayer, we, the members of the Woman's Board, pledge ourselves to pray during the remainder of the Conference year to remember in prayer, at the noon hour, our denominational interests; and we call upon all who are minded to join us in this service.

BROTHERHOOD

The crest and crowning of all good, life's final star is brotherhood; for it will bring again to Earth her long lost Poesy and Mirth; Will send new light on every face, a Woman's Work.

And till it come, we men are slaves, and travel downward to dust of graves.

Come, clear the way, then, clear the way; blind creeds and kings have had their day.

Break the dead branches from the path; our hope is in the aftermath.

Our hope is in heroic men, star-led to build the world.

To this event the ages ran; make way for Brotherhood—make way for man.

—Edwin Markham.

PEWTER

THE SOFT SHINE OF IT IS BORROWED FROM A GRACIOUS YESTERDAY

Often when the hours seem long and there isn't anything of more importance to do, we go out through the city, searching for pewter. We go happily, for pewter-hunting is fun! There isn't very much of it to be had, you see, and when one searches for something rather rare, the romance of the hunt is intensified.

We don't go, boldly, into the smart shops along the avenue, nor into the quaint and expensive antique stores; even though on the avenue and in the antique stores there is plenty of pewter, nicely burnished and well cared for, pewter displayed against a background of dark velvet, or behind the glass of a show-case. There is plenty of it, but just buying it, somehow, isn't at all amusing or interesting. It's locating it, in an unexpected corner, that has charm. It's finding a bit of it, covered with dust upon a junk-shop shelf, that lends magic to a hunting expedition.

And so, when we go searching after pewter, we go along less traveled ways. We go down dark side streets and through dingy alleys. We peer into pawn shops and curiosity shops and shops where old metal is bought and sold. And sometimes we come swiftly upon the object of our search. A battered plate, perhaps, or a tea-pot, or a tray, a pair of twisted old candlesticks, or a porringer that has been scratched and dented by the busy spoon of some child of long ago. We find them blackened by age, scarcely recognizable, often. And we take them home and clean them and scour them and bring back the dull, gracious shine of them and place them among the other treasures in our homes.

There are days when we find no pewter. Many days there are of that sort. There are days when we don't even find any pewter. And never—even on the most successful of our hunting expeditions—have we located more than two pieces. But that just heightens the pleasure. It's like finding arbutus in the springtime, wondering where the sun has hidden away under leaves. Arbutus that cuddles down close to the brown earth and refuses to show its winsome face. Arbutus that is hard to find and that, because it is hard to find, is so thrilling—so much more thrilling than the daisies that may be picked from a meadow crowded with their whiteness.

There's a romance about pewter—some quality that is lacking from other metals. Gold and silver—they are the wealth of the world. Brass and copper are warmth and good cheer, within the reach of everyone. But pewter has a softness, a tenderness that is borrowed from a gracious yesterday, from an unharmed past. Pewter recalls lovely vanished things—the music of a harpsichord, the stately measures of a minuet, the ghostly glimmer of a sun-dial in a garden made gentle with moonlight, powdered hair and slim white hands in black face gloves, stiff petticoats that Degis and the puritan light slanting across the dull polish of mahogany and walnut furniture, old-time formality, and courtesy—lovely, vanished things!

There's a romance about pewter! I can hold an old cup fashioned of it in my two hands, and, holding it so, I can see visions of a dear past. And I find myself wondering whether the pewter is lonely for the years gone by—for other hands that have touched it. It isn't hard to imagine that pewter will bring the dead branches from the path; our hope is to clear the way, then, clear the way; blind creeds and kings have had their day.

Power upon the race.

And for anything that is enduring—even though it be but a plate or a tray or a battered porringer—has that gift of faithfulness.

One likes to build stories around the bits of pewter that drift through the turmoil of the city into the quiet of a home that loves and appreciates beauty. One likes to create an atmosphere of friendliness about them, to let them know, in subtle ways, that they are appreciated—even in this day of engine-turned silver, and machine-made, efficient tables when we drift through things that are bought, not inherited or made.

One likes to let the pewter feel, too, a spirit of comradeship, so that it does not shrink from the sound of traffic on the street. It is out of doors—into the quiet of a home that loves and appreciates beauty. One likes to create an atmosphere of friendliness about them, to let them know, in subtle ways, that they are appreciated—even in this day of engine-turned silver, and machine-made, efficient tables when we drift through things that are bought, not inherited or made.

One likes to put a cluster of pansies—for thoughts—in the embrace of a shallow pewter saucer. One likes to fill a glimmering bowl with the rosemary of remembrance. One likes to place candles—bayberry candles, irregular and hand-dipped—in the lonely pewter candlesticks, just so that they may know the contentment that comes with usefulness, just so that they may feel again the vanished importance of the place that they once created, and securely held, just so that they can fill again a pleasant niche in a place where he was standing, upon a hill. One likes to put a cluster of pansies—for thoughts—in the embrace of a shallow pewter saucer. One likes to fill a glimmering bowl with the rosemary of remembrance. One likes to place candles—bayberry candles, irregular and hand-dipped—in the lonely pewter candlesticks, just so that they may know the contentment that comes with usefulness, just so that they may feel again the vanished importance of the place that they once created, and securely held, just so that they can fill again a pleasant niche in a pleasant scheme of things.

For pewter, more than almost any other metal, has personality, and sensitivity, and imagination—the charm that clings close to every antique, the charm of age and honor and fineness—the gift of faithfulness to a trust. For anything that is enduring—just so that they may feel again the vanished importance of the place that they once created, and securely held, just so that they can fill again a pleasant niche in a pleasant scheme of things.

Out yonder on the mountaintop God told Moses to take off his shoes, for the place where he was standing was holy ground—God was there. I never stand before a young couple to marry them without feeling that I, too, am standing on holy ground. A minister is never called upon to perform a more important act than that of marrying a young couple. Oh, the far reaching possibilities of such an event, the start of a new life! The most far reaching work, in my opinion, that any two young hearts in this world can do is to create, to establish a real home.——The Christian Herald.
**THE SABBATH RECORDER**

**YOUNG PEOPLE'S WORK**

MRS. RUBY COON BABCOCK,
R. D. 1, Box 15, Battle Creek, Mich.
Contributing Editor

**GREAT WOMEN**

_**Christian Endeavor Topic for Sabbath Day, June 18, 1925**_

**DAILY READINGS**

**Sunday**—Sarah (I Pet. 3: 1-6)
**Monday**—Rebekah (Gen. 27: 1-17)
**Tuesday**—Mary of Nazareth (Luke 1: 46-56)
**Wednesday**—Dorcas (Acts 9: 32-43)
**Thursday**—Ruth (Ruth 1: 6-18)
**Friday**—Miriam (Exod. 2: 1-10)
**Sabbath Day—Topic: Great women of the Bible**

(Luke 19: 38-42; Esh. 4: 1-17)

**A THOUGHT FOR THE QUIET HOUR**

LYLE CRANDALL

One of my favorite women characters in the Bible is Dorcas, for she "was full of good works and alms-deeds which she did." What a wonderful statement that is, and how proud we may be if it can be said that we are "full of good works." No better testimony can be given of any one. We are told that Dorcas was a disciple, and we may infer that she was a true disciple of Christ in every way. Her life showed this to be true. She evidently loved her Master and tried to live close to him. She showed her Christianity in her daily life, by deeds of kindness. What a great sorrow must have come to the hearts of her friends when she became sick and died. But then sorrow became joy when she was raised by Peter. Let us try to imitate her and live lives "full of good works."

_Battle Creek, Mich._

**THE WOMEN OF THE BIBLE**

(Selections from an article by Winifred Kirkland in "The Country Gentleman.")

We are familiar with the deeds and the words of Bible men, but of the women who fashioned those men to be the instruments of inspiration, we know little. Yet they were mighty women, powerful enough to create out of the wildness of a desert tent an ideal of home life that still dominates the world; powerful enough to hold their sons and daughters pure from the glamorous temptations of heathendom all about them, so that the acknowledged gift of the Jewish race to civilization is the gift of spirituality. These women, though often making a book or making a future; perhaps they did not even clearly know they were making men. I do not suppose that the tree knows that the pulsing sap is releasing forces that create the endless procession of seeds. All that the tree does is to lift its head to the sun and run its roots into the earth, so that force flows through it.

I do not suppose that Ruth, gleaning scattered gold stalks from an abundant harvest; I do not suppose that Naomi, steadfastly performing the household ritual of a home that was ever thine, did not think of a little dreaming shepherd boy. But I think that young David thought of them so that the souls of the women of his lineage went into his songs.

I do not suppose that Hannah, spending a whole year on a small boy's coat, ever dreamed that boy would contribute two great books to the greatest Book; but I do think that Samuel the year round kept thinking of that mother, wondering what power made her, loving him with such passion, still love another enough to give him up.

I do not think that a bowed slave woman, ignorant of ever thinking of seeing the light, ever thought she was bearing the emancipator of her race; but I do think that Moses, the young deliverer, was bold because he had witnessed the indomitable hopes of a shackled mother.

None of these women knew what they were doing. So much went into the making of the Bible before it was made, for there could have been no inspired word if there had been no man's soul, fashioned through long generations of reverent women, to receive and to write that inspiration. A thousand women had sat at tent doors silently pondering the march of stars across the black before one of their sons could write:

"Where was thou when I laid the foundations of the earth? declare, if thou hast understanding."

"Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?"

"Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof?"

"When the morning stars sang together, and all the sons of God shouted for joy?"

A thousand women had watched the mysterious instincts that govern Danal, that lead flocks to hidden springs and upland pastures; a thousand women had tended little lambs with a sacred patience before one of their sons could write:

"The Lord is my shepherd, I shall not want."

A thousand women had sanctified home drudgery until it became a divine art; had dignified simple Nearliness until it became a holy privilege; had exalted their home, co,me ever thine, into the light of wisdom.

"She openeth her mouth with wisdom, and in her tongue is the law of kindness."

"Her children arise up and call her blessed; her husband also, and he praise her."

**INTERMEDIATE CHRISTIAN ENDEAVOR**

S. DUANE ODEN

Intermediate Christian Endeavor Superintendent

_Topic for Sabbath Day, July 15, 1925_

**WHAT ARE THE DANGERS OF JEALOUSY? GEN. 37: 1-11**

**JUNIOR WORK**

ELISABETH KENYON

Junior Christian Endeavor Superintendent

**SUGGESTIONS FOR JULY 18**

This is a good time to drive home the thoughts of temperance, for every boy thrills with the story of Daniel and will pay far more attention to a temperance lesson today than on a regular temperance topic. Stress not only the ideas on tobacco, liquor, etc., but bring out the lesson that no one should over-indulge in anything—eating, talking, playing, reading, etc. For Daniel not only abstained from liquor but from rich foods as well.

Borrow a toy train from some boy if possible (if not, the same idea can be carried out on the blackboard). Set the signal for danger, put something on the track just around a corner, and point out what would happen if the engineer of a real train neglected the danger signal. Speak of the lives that would probably be lost.

Then point out how we hurt and sometimes ruin our lives by over-work, over-eating, over-playing, over-reading, drinking hard liquors, and smoking harmful substances.

**LET'S GO TO CONFERENCE**

**DEAR ENDEAVORERS:**

We are nearing the end of another Conference year and then Conference will soon follow, August 18-23, at Salem, W. Va. It is the hope of the Young People's Board that many of you will be there. We are to have a pre-Conference meeting for young people, Monday, August 17. Good speakers have been procured for this meeting. The first one will be at three o'clock in the afternoon and the second at eight o'clock in the evening. Don't miss either meeting.

Daily meetings during Conference will be held again this year for the young people—tentative program as follows:

**Tuesday**—Get acquainted social.
**Wednesday**—Glimpses of Portland International C. E. Convention.
**Thursday**—Presentation of banners.
**Friday**—Fellowship breakfast.
**Sabbath**—Christian Endeavor and evening program.

**Sunday**—Clarence C. Hamilton. Mr. Hamilton is an officer of the United Society of Christian Endeavor and comes to us very highly recommended and will have a fine message for us.

Plans for the evening program are under way. Endeavorers, the Salem young people are planning for a large attendance; we must have a large delegation and not disappoint them. Spend your vacation at Conference. Come on, let's meet at Conference.

Yours in Christian Endeavor,

FRANCES FERRILL BABCOCK.

**YOUNG PEOPLE IN EASTERN ASSOCIATION**

[In this number we give the papers read in young people's hour of the Eastern Association, at Plainfield, N. J.—T. L. G.]

**GREETINGS**

MRS. BLANCHE BURDICK, ASSOCIATIONAL SECRETARY

I am glad to welcome the young people and all others who are present this afternoon. It is indeed a great pleasure to be with you, as this is my first experience at-
tending an association away from my own home section, also the first time serving as a member of the Young People’s Board; so in behalf of the work, I care for if it had not been for the work the board has placed upon me, no doubt I would not be here.

When I accepted the office of association secretary, I hoped when this association convened I would be able to report a Christian Endeavor society in each church. I have striven for that end, but as yet have not accomplished it, although there are but three churches in the Eastern Association without Christian Endeavor societies. But I trust before the association meets again, these churches will see the way open for them to have a society.

Perhaps the way may seem hard and discouraging because there are few to make the start, but I feel sure you would find it worth while. Ashaway started with only a few members and had many trials and discouragements and still has many problems and discouraging things to face, but I trust Ashaway society will stand firm and fast and yet prove a blessing to Christ and the Church.

Let each one strive to do his part to make his society the best society in the association; and those of you who haven’t yet started a society, won’t you try to help organize one, even if only a few start? Make your meeting interesting, also your socials, and by holding the meetings by the right, some churches are torn with dissensions and controversies which little become them as Christian organizations. We will become the future church, so let us profit by the mistakes of the churches today and eliminate them from the churches of tomorrow.

The big trouble with many of today is that the church comes first and Christ afterward. In other words, they forget that their mission primarily, is to save human souls. Too many have become so wrapped up in criticisms of the Word of God and denunciations of other denominations and creeds, that they have forgotten the more humble, yet glorious task of saving souls. Some persons are more interested in new and more liberal veins of religion that will all them more so-called freedom in their own lives, than they are about the real religion of Jesus Christ.

There is always a silver lining to every cloud, however; all churches are not this way and there are already signs of a reformation of churches which point toward a higher plane of Christian life.

So, trusting in the Lord for strength, let us strive “For Christ and the Church.”

OUR PLEDGE

HELEN KENYON

Trust in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sabbath and mid-week services, unless prevented by some reason which I can conscientiously give to my Savior; and that just as far as I know how, throughout my whole life, I will endeavor to lead a Christian life. As an active member, I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every Christian Endeavor prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. It obliged to be absent from the monthly consecration meeting of the society, I will, if possible, send at least a verse of scripture to be read in response to my name at the roll call.

In first taking this pledge we place our trust in God. This means that we are placing our faith in our heavenly Father for the guidance of our lives in our society and in upholding the pledge. All things may be accomplished through faith in Jesus Christ.

In accepting this pledge we are not only promising ourselves or our society that we are going to live a right life and act the part of an active member, but we are promising our Father that if we make a promise to a friend, do we not feel compelled to keep it? How much more, then, ought we to keep a promise to our heavenly Father. He has promised us, and we know that he will keep his promises.

How can we learn about Christ and his teachings if we do not study his Word? If we do not have a special time to study his Word we are apt to neglect it. But if we do make it the rule of our lives to turn to God in prayer, to read the Bible every day, to support our own church, and to live a life which we think that our Father would have us live, we will be living nearer to the standard set for us.

In testifying for Christ we help ourselves to become better followers of him. Also a testimony from one may encourage and strengthen another to testify for his Master.

At the monthly consecration meeting it is the purpose for every active member to take part. How often do consecration meetings take place where there is no response to the names of active members? We promise in our pledge to be present at each from the consecration meeting that we will, if possible, send at least a verse of Scripture to be read in response to our name. How many forget this promise! This is just as much a part of our pledge or promise as that we will read the Bible and pray every day.

How many of us try to keep this pledge in the very best way we know? May we not all try harder to accomplish the ends for which it was constituted.

CHRISTIAN ENDEAVOR AS A TRAINING SCHOOL

ELLA J. TOMLINSON

Is Christian Endeavor worth while? Have the Christian Endeavor meetings in your society been inspirational? Yes! by all means, Christian Endeavor is worth while.

In the past, different substitutes for the Christian Endeavor have been proposed, but none of these threw the young people on their own resources. All members should have and develop a feeling of responsibility for others and recognize their own obligations to serve Christ and the Church. When they have found the key to which the universe is attuned, they will have learned that the keynote is love. For God is Love! Love was the ancient law given by the Almighty to man—love of God first, and love of one's neighbor. The present Christian Endeavor members will be the officers for the Church in the future.

The training begins when in Junior. Committees make reports, the secretary and treasurer keep accurate accounts, and the meeting is conducted by a junior. They learn business management. Bible memory work is done. Christian Endeavor leads one to confess Christ, pledges one to strive. It is a training school for the learning of actual church work. It provides scope for talent, enlarges Christian fellowship, leads one to study God's Word, enlightens our ideas about missions and their need of God. Christian Endeavor teaches honesty, cheerfulness, courage, and it stands for purity, uprightness, faithfulness, and all other virtues that go to make life beautiful. Daily and faithful practice in sports, such as baseball, basketball, tennis, etc., trains one to be a skillful athlete for the final race. Let our goal for the great race be Christ, the great Athlete. We can win this great race only by our daily faithful living. Can't we through prayer cultivate higher ideals in Christian living, taking Jesus as our perfect example? Let each of us pray for more patience, more humbleness, and more loyalty in our daily lives. We each have a goal to make. Let us attend Christian Endeavor meetings and get
as much help from them as possible, because it establishes a relationship with Christ by "trusting in his strength." It develops initiative and gives us training in expression, and thus builds character. "Christian Endeavor money" offsets our many other expenditures. It exercises the endeavorer in the gift of testimony, of witness bearing for Christ. It aids in the financial support of the church by training in systematic giving. It makes the best friends for us, and we can always rely upon the quittance of our friendships. Results are seen in the churches and denominations which have consistently favored Christian Endeavor. They do not lack for leaders possessing wisdom, originality, and courage. These leaders will be found to have had Christian Endeavor training, for the Bible says, "Train up a child in the way he should go and when he is old he will blame that they didn't bring him up properly."

"It is not for us to fix the blame in such cases, Bob; the question has so many angles with which we are not familiar. Knowing Clay's parents as I do, I find it impossible to believe otherwise than they tried to bring him up properly, conscientiously, and prayerfully. Their failure is in the hands of God, who gave them their talents and fixed their limitations. They will be severely criticized, of course, by many who are their inferiors. Beyond question the chief responsibility for bringing up children is with the parents, but many things over which they have no control enter into the problem. "You and I, Bob, have been more or less intimate with young Clay Powers. I wonder whether it is possible that one of us have had our time or other have let fall some careless word—a cynical expression perhaps that we did not really mean—that helped to lower the boy's standard of ethics? There is more meaning in what we commonly suppose in the Biblical saying that for every idle word God will bring us to some parents are the finest people who were ever breathed, and Clay was one of the most promising young men I have now we learn almost oversight that he has been secretly leading an evil life for months and that he has committed a cold-blooded and cowardly murder in an attempt to hide the evidence of one of his many misdeeds. How could it have happened?"

"In the first place, Bob, it didn't happen," his uncle replied, "It grew just as the weeds overtake a garden. The boy wanted to smoke. He tried not to do it, but you know how it is. He gave in. He was just like a lion that is held still. He wouldn't take it any more. Then he got into trouble with the law and he is in jail now."

"Would you say that his parents are to blame that they didn't bring him up properly?"

"It grows just as the weeds overtake a garden. The boy wanted to smoke. He tried not to do it, but you know how it is. He gave in. He was just like a lion that is held still. He wouldn't take it any more. Then he got into trouble with the law and he is in jail now."

"Oh, my heart shall overflow if I may live. I'll teach my fellow men Thy will to do; I'll give my hope to them, I will be true. Amen.

A PRAYER
ELMER AERES

Great God, how good is life! Give me to live and love for aye. Among the creatures thou hast made Great joy I feel; From every nook and summit of the earth I feel thy goodness come. Oh, may I find love and serve Full many days, Thy hand on me was laid; My footsteps thou hast turned; I've learned thy way is best, Lead thou me on. Oh, grant me life, I pray. To carry I'll do thy will, 0 Lord, On my way home. I've heard thy loving call, I feel thy righteous hand; Lead me, O Lord, I pray, Far through this land. I know there's work for me, spring, summer, fall. Thy creatures here I see Like me have erred. The love, the joy I know, To them I'll give; My heart shall overflow if I may live. I'll teach my fellow men Thy will to do; I'll give my hope to them, I will be true. Amen.

"It's not for us to fix the blame in such cases, Bob; the question has so many angles with which we are not familiar. Knowing Clay's parents as I do, I find it impossible to believe otherwise than they tried to bring him up properly, conscientiously, and prayerfully. Their failure is in the hands of God, who gave them their talents and fixed their limitations. They will be severely criticized, of course, by many who are their inferiors. Beyond question the chief responsibility for bringing up children is with the parents, but many things over which they have no control enter into the problem. "You and I, Bob, have been more or less intimate with young Clay Powers. I wonder whether it is possible that one of us have had our time or other have let fall some careless word—a cynical expression perhaps that we did not really mean—that helped to lower the boy's standard of ethics? There is more meaning in what we commonly suppose in the Biblical saying that for every idle word God will bring us to judgment."

—Youth's Companion.

WEDNESDAY
Abstinence in drinking (Prov. 31: 13-26)

Thursday
Temperance in pleasure (Eccl. 7: 14)

Friday
Temperance in all things (1 Cor. 6: 11-20)

Sabbath

Daniel, the Young Prophet

Daniel spent several hours every day in his room talking and praying to God. When he heard part of the law which would inflict severe punishment for him, arranged with the king to make a testament giving three of his friends to refuse the meat and wine. Daniel was one of these boys, and he made up his mind that he would not be for him to eat the portion of the king's meat and wine. He believed that he should eat plainer and more healthful foods, so he influenced three of his friends to refuse the king's food. After ten days these four boys proved to be stronger, more healthy and robust than any of the others. Daniel believed he should be temperate in his eating and he lived up to his belief. What was his reward? God gave him much knowledge and wisdom; he gave him the power to interpret the king's dream, when none of the wisemen or prophets could understand it. Daniel spent several hours every day in his room talking and praying to God. When he became a great man, the king was jealous of him and wanted to make trouble for him, arranged with the king to make a law which would inflict severe punishment on anyone who should worship God. Daniel, however, did not refrain from doing what he thought was right and continued to commune with God every day. As a result he was cast into the lions' den. God was with him and quieted the lions. God was always with Daniel and blessed him, because he was temperate in all things and did what he believed to be right.

"The boy that refuses to smoke a cigarette when one offers him, or refuses an intoxicating drink, is a Daniel of the present time. We can all be Daniels in our every day lives by being careful about what and how much we eat and drink. We also must be careful about our speech and not let the careless, unwise words grow in us. Believe we are all Daniels in standing by the Sabbath and keeping it the best that we know how. If we believe it is right, let us stand by it as Daniel did when he prayed to God, and we'll be blessed.

"Dare to be a Daniel, Dare to stand alone, Dare to have a purpose firm, Dare to make it known.

Milton, Wiz.

ON THE TRAIL OF OLD GLORY

"Look again! Look everywhere! Alice Hardy, if you forgot to pack that flag—" "Say, got it!" echoed Alice with snapping eyes. "It's in my place bag, I'll pack it for you, Don Hardy. It was to go in the trunk with the games and camping things. And you had it for your drill the last thing; you know you did!"

"Well," rather sheepishly, "I'll help look." But a careful, anxious search made it perfectly plain that the Hardys had come to their summer cottage without the chief part of their Fourth of July celebration.

"What's a Fourth without the flag?" demanded Don gloomily, sitting down on the top step to think it over. "Here we are muscles, right, and we'll believe the flag. Don't you get here till tomorrow evening when there's nothing left but fireworks."

Hal, the quiet older brother came around the trail with his field glasses and flower "samples" as Alice called them. He had heard part of Don's complaint, for he said, "We're neighbors, all right. Just over two hills and a creek there's a camp. Silver mine, I guess—"

"Huh! Foreigners!!" sniffed Don. "They won't know the Fourth of July from April foolishly.

Hal looked queer. "Ever hear of making brand-new Americans out of foreigners?" he asked with interest. "Uncle Sam is a wizard, remember, and seems to me we
learned at school that it's our business as good citizens to help the good work along when we have a chance."

It was Don's turn to look queer. Hal went on humbly, "I was thinking of what the careles remark, "At least those folks know what the flag is."

I saw a beauty floating from a pole near a shack where some boys were having a real American game of baseball—"

"Baseball! Flag!" The words went off like firecrackers and Don was hitting the trail before you could say "caterpillar," and Alice after him as usual. Don didn't mind her tagging for she was a good playmate, and she had a way of making friends on sight.

Sure enough it was Alice who found the key to a celebration after Don had found the way to camp. He was half way up the last steep trail, his mind on that flag. Alice had stopped below to get her breath. An unhappy muffled sound came from some brier bushes near the path.

"Why, what's that?" wondered Alice, all eyes as she peered about. "Oh, it's a weeny puppy! You poor little lost baby! I'll help you out of that stickery place this minute," she comforted. Then gently she held aside the thorny bushes and rescued a tiny tan collie who thanked her with eager little licks at a wee tongue.

"I just know some boy or girl is hunting it this very minute," Alice told Don who waited when he saw her surprising armful. Topping the hill, the children saw rude scattered stacks of a camp. The fair folds of Old Glory floated over one cabin. The sight of it took away the feeling of shyness that seemed to tie Don's feet and tongue for a minute.

"Come ahead! I guess they're all right if they have a flag," he told Alice who was cuddling the puppy. "We have a good excuse now—to find the owner of this dog.

A dark-eyed boy came suddenly around a turn in the trail, and at first sight cried happily, "Oh, you got him! My Yankee Doodle dog!"

Don grinned as Alice restored the truant to its eager master.

"I'm John Paveni," the camp boy said timidly. "You came up for the summer maybe?"

That loosened Don's tongue at once and in five minutes the boys were chatting away like the bluejays in the pines. John's sister, Rosie, was making a playhouse near a brook. She and Alice found out that they were in the same grade, and after that it was easy to make friends.

"We're having a big time tomorrow," John was telling Don. "Speeches and singing and a baseball game. You'll come with us maybe?"

"No maybe about it!" shouted Don. "Thanks for the chance. Mind if I bring my dog?"

"There are some Italian boys and Mexicans and I don't know what else," Don told Hal at supper. "But they're regular Americans like us, I tell you! Dads all naturalized and everything. Come on up and celebrate with us tomorrow. And say, that Pavi­no fellow surely can pitch ball!"—Storyland.

HOW DONALD BECAME A HERO
A STORY FOR THE "FOURTH"

Donald was six years old when Fourth of July came, but he was delicate and timid and he did not care for firecrackers, in fact, he was a little afraid of them.

"Mama," he said to Cousin Bill says I can't be a hero unless I fire off crackers like the other boys. Can I, mama?"

"I am glad you don't like gunpowder," said mama, "and I never heard that it made a hero of anybody.

Still Donald could not help wishing, as he went down the street to Aunt Ann's a while later, that he could be a real hero.

He saw a boy come out of a yard and put a bunch of firecrackers close by the walk, where he must pass. "I hope he won't light them till I get by," thought Donald.

But he did, and then he ran into the house, leaving the door open. As he looked back he saw a tiny little girl come dancing out, and spying the bright-colored crackers in the gutter, she made a rush for them.

"Oh!" gasped Donald, expecting to see them go off in the little one's hand.

There was no time to think about it, and the next instant Donald was at the child's side, telling her that the crackers would burn and trying to take them from her. But she held them fast. Donald was stronger, and just as he forced them away of them exploded, some of the powder burning Donald's cheek. By this time the people in the house rushed out, and Donald was thanked and praised until he almost wanted to cry. As soon as he could get away he ran straight home.

His mother bathed the spot that the powder had hurt while she heard the story. She said, "If being burned with powder makes a hero, I think we must say you were one, after all."—Millie Bock-Jacobson.

MY GRANDMA USED TO SAY
"It's a poor foot that can't shape its own stocking.

Ask your grandma what she thinks your grandma meant.

MRS. T. J. VAN HORN.

MIXED SHOES

Pussycat, with velvet toes, 

See how quietly she goes; 

Till she sees you pull a string; 

Then she jumps like anything.

Two feet are as black as night, 

But her other ones are white. 

Would you think that she would choose 

Such a mixty kind of shoes?—Selected.

FORTUNE NUMBER THIRTEEN

You'll jingle, jingle, and rhyme 

But you'll never, never have the time 

To wash a dish 

Or clean a dish 

Or even earn a dime.

THE GIFT OF PEACE

"My peace I give unto you." But a soul may possess the peace of Christ, and yet know no end of trouble. Indeed, round about these words of our Lord there are other words which look like unfriendly presences, frowning in apparent contradiction. "Who delivered us from the power of darkness ... " and "He came on Calvary for us, the identity of a central and spiritual relation. It is union and communion with God.

If peace were only a matter of quieted circumstances we might win it for ourselves. We could seek and find it in social reconstructions, in more just laws, in more enlightened economy, in ampler comforts. But if vital peace is supposed to be a matter of spiritual relations, how is it to be found? And, especially, if it is the restoration of a broken relation, who can reset the disjointed limb and put it right again? This peace is not the work of the will. It is not an acquisition of human ingenuity. It is a gift, and it is the gift of the Lord Jesus Christ. "My peace I give unto you." He came to bring the wanderer home. He came to change our shifting, rickety tent for a settled abode. He came to put us right with God, and to transform a sinful and restless vacancy into a holy peace.

And if we receive the Savior's gift of peace, our life will have two distinctions. First, we shall see things tranquilly, see things as they are; they will not be out of proportion; nor shall we be deceived by any borrowed plumes. "This is the way that we see shall not be dim." And, for a second thing, if we have the peace of Jesus, we shall do things tranquilly. This central peace will affect our activities on the circumference. There will be no fuss, no feverishness, no panic. No energy will lead away in fretfulness and wasteful care. For God's peace, that surpasses all our dreams, shall keep guard over our hearts and minds in Jesus Christ.—J. H. Jouett.

THE THREEFOLD DELIVERANCE

Who delivered us—from so great a danger, and doth deliver, in whom we trust that he will yet deliver us.—2 Cor. 1:10.

God hath delivered me, 
His Son on Calvary 
Bore my iniquity, 
And I am free!

God doth deliver me, 
Giving me victory 
And blest security, 
Keeping me free!

God will deliver me, 
And through eternity 
Serving him perfectly, 
I shall be free!

Glory and praise shall be, 
Adorable Trinity, 
Now and continually, 
Offered to thee!—James M. Gray, D.D.
The minutes of the last meeting were read and the secretary reported that notices of the meetings had been given to all trustees.

The report of the Committee on Publications was presented by the chairman, Rev. J. L. Skaggs, and was adopted. The report recommended that the series of "Sabbath Lessons" be prepared by Rev. A. C. Bond to be published in the "Helping Hand" the first quarter of 1926, be bound in book form with paper covers and with pages five and one-half by seven inches, and that a few copies for filing and binding purposes, be printed with paper the size of the "Helping Hand".

Chairman Ellis of the Committee on Finance made an informal report which was accepted.

The Committee on Field Work reported not having found a field representative as yet, but that special work is being done this summer in the Southwestern Association by Rev. Leslie O. Greene, of North Loup, Neb., who has been secured to spend his vacation in that way.

The report was supplemented by a report of the secretary of the plans for Vacation Religion Day Schools to be held during the summer vacation.

It was voted that the board approve the action of the secretary in employing Rev. L. O. Greene to supervise vacation schools in Arkansas, and to do other field work in the Southwestern Association, for the Sabbath School Board during the months of June, July and August, 1925, and that his salary be placed at $100 per month and necessary expenses.

The treasurer's report was read and adopted as follows:

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THE SABBATH RECORDER
**THE SABBATH RECORDER**

**SPECIAL NOTICES**

Contributions to the work in Pangoongan, Java, will be gladly received and forwarded by the American Sabbath Tract Society.

**THE SABBATH RECORDER**

Theodore L. Gardiner, D. D., Editor
L. H. North, Business Manager

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