THY WILL, NOT MINE

"To be my Lord's, just His to be and live for Him alone;
To have just what He gives to me, and nothing else to own.
To turn away from evil things, and bad companions shun;
To revel in the joy he brings, my race with patience run.
To live as He would have me live, to do my very best;
My talents all, and strength to give, nor seek for idle rest.
To trust in him when clouds grow dark, and dangers throng the way;
To let him guide my tossing barque, and watch, and work, and pray.

To sow good seed through sun and rain, all waters still beside;
That I may have some sheaves of grain, to bring at eventide.
This is the craving of my heart. O may I learn to be,
Submissive to his blessed will, in true humility."
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next Session will be held with the Seventh Day Baptist Church at Salem, W. Va., August 18-22, 1925.

President—H. M. Maxson, Plainfield, N. J.
First Vice President—Rev. William D. Burkard, Plainfield, N. J.
Second Vice President—Rev. C. A. Burkard, Burlington, N. J.
Secretary—Frank J. Hubbard, Plainfield, N. J.
Treasurer—William H. Allard, Plainfield, N. J.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY
(Corporated, 1916)
President—Cortus F. Randall, Newark, N. J.
Recording Secretary—Anna F. Randall, Plainfield, N. J.
Corresponding Secretary—Rev. William L. Burkard, Dunellen, N. J.
Treasurer—J. H. Hubbard, Plainfield, N. J.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY
President—Rev. C. A. Burkard, Wetlcy, R. I.
Corresponding Secretary—Rev. John R. J., Bovard, N. Y.
Treasurer—S. H. Davis, Watertown, R. I.

THE SEVENTH DAY BAPTIST EDUCATION SOCIETY
President—Rev. W. C. White, Alfred, N. Y.
Recording Secretary—Rev. Wm. L. Burkard, Plainfield, N. J.
Corresponding Secretary—J. Nelson Norwood, Alfred, N. Y.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE
President—Mrs. A. B. West, Milton Towsen, W. Va.
Recording Secretary—Mrs. W. M. Welsh, Marietta, Cali.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, W. Va.
Treasurer—Mrs. A. E. Whitford, Milton, W. Va.

AMERICAN SABBATH TRACT SOCIETY
President—E. Willis, New York, N. Y.
Recording Secretary—A. Reed, Philadelphia, Pa.
Corresponding Secretary—Rev. Wm. L. Burkard, Dunellen, N. J.
Treasurer—L. J. Hubbard, Plainfield, N. J.

SABBATH SCHOOL BOARD
President—Prof. Albert E. Whitford, Milton, N. J.
Recording Secretary—Rev. L. E. Burkard, Jamestown, W. Va.

AMERICAN SABBATH SURVEY SOCIETY
President—Dr. M. H. Strong, Utica, N. Y.
Recording Secretary—Rev. Wm. L. Burkard, Dunellen, N. J.

FOR ENTERTAINMENT
The DeRuyter people planned to relive the home keepers of work that would necessarily keep the women at home getting meals for their guests, when they would like to attend and enjoy the meetings. They arranged with the Stillman restaurant people to furnish dinners and suppers at a certain price, the guests to pay part and the church to pay the balance. This proved to be an excellent plan and quite convenient for us all. Two picnics a day gave good opportunity for visiting and made the occasion memorable and enjoyable. On Sabbath day there were more than sixty automobiles around the church, and two hundred meals were served at mid-day. The church room, including the gallery, was crowded full with chairs in the aisles and vacant places near the pulpit.

THE CENTRAL ASSOCIATION HELD IN DERUYTER, N. Y.

The Central Association was held with the historic church in DeRuyter, N. Y., June 18-21, 1925. One hundred nineteen years ago the fathers organized the Seventh Day Baptist Church in this place and this church bore well the burdens that came upon the pioneers who settled in Central New York State when our country was new.

One who knows about our early history can not travel through this land without realizing that he is on historic ground. It is worth while now and then to consider the country through which we have passed. There are many names of places, the very sounds of which stir up memories of early Sabbath Day Baptist history.

To this warm welcome, and generous hospitality, and the splendid arrangement of this vacation meeting, the many visitors were made welcome. What few there were of the visitors, the church and church workers did not fail to engage in useful and beloved work, that at the closing service, Brother Randall spoke of the annual gathering, in which so many of our strong men of half a century ago were prepared for their life work. Near by the church stands today a fine public school building on a large lot surrounded by twenty-five or thirty hard maple trees. I was told that the fathers who built the institute, brought those trees on their shoulders and planted them around DeRuyter Institute which stood in the center of this public school lot.

DeRuyter is more than a century old; it is the midst of a beautiful valley of farm lands, surrounded by wooded hills and blessed by running brooks — an ideal dairy country — and I could not help feeling of regret that so many Seventh Day Baptists had abandoned this fair land to other peoples.

Nevertheless, I was made happy to see the signs of a loyal people still here, caring for the church, and the interests we hold dear. One may see many churches before one finds a more attractive, well-kept and beautiful audience room than this one in old DeRuyter.

The DeRuyter Institute is the church and home of the people who have come to this place to serve the Lord. It is the home of an old but still young church, where the early settlers had to build their own church, they had to support it, and they had to keep the meetings going.

Seventh Day Baptists have been few and far between, but they have been loyal and noble people, and their gifts have been given to the Lord. The people of DeRuyter have been blessed with a wonderful climate, a beautiful country, and an ideal place to live in.
and invited to participate in the work of the association.

Our readers will understand that the messages brought from other associations were practically the same as those given in the Eastern Association and reported in the Recorder last week—tenderly to do and to teach not to be reported again this week. Brother Duane Ogden was delegate from the Western Association, and represented the Education Society. He was the only delegate in this meeting who did not appear in the Eastern. He returned harmony among the churches, and that eighty-one had been baptized as the result of evangelical work in the Western Association.

THEME OF THE ASSOCIATION

One might well understand that the Executive Committee of the Central Association had planned for a spiritual meeting, and that, too, before he had even so much as opened the neat folder containing the four days' program. The theme on the outside of the folder was "Serving the Master Through Song." Two suggestive texts followed the theme, and the spirit of both theme and texts was carried out in all the activities of the sessions.

The two texts, "The Son of man came to seek and to save that which was lost," and "Go ye into all the world and preach the gospel of Christ," were familiar to everything that was done, from the opening prayer by Brother Peterson and the warm Christian welcome by Pastor John Randolph in the first hour, to the closing scene of the last evening, when all the people in the blessed spirit of Christian unity stood together in subdued mood and tenderly sang, "God be with you till we meet again."

THE OFFICERS OF THE ASSOCIATION

The moderator was O. H. Perry, of Verona, N. Y. But it was impossible for him to be present in the early evening, when Pastor John Randolph, of Brookfield, took his place by request of Deacon George W. Burdick who was the regular assistant moderator.

Mrs. Lena Crofoot, pastor at West Edmeston, was corresponding secretary; Mrs. Jay Brown, of Brookfield, was recording secretary; and Brother E. A. Felton, West Edmeston, N. Y., was treasurer.

The first sermon was preached by Rev. G. H. F. Randolph, of Middle Island Church, W. Va. He called to mind the significant subject, words of the Master, found in the topic texts of the program; and by a practical talk and application of scripture teachings may have gotten a good beginning for an evangelistic association.

In the afternoon session Rev. William Clayton, of Syracuse, led the devotional service. He sounded over and over again the commission, "Go, go!" in Christ's last commission, after which Pastors Hurley, Simpson, and Seager led in prayer.

Then came a live sermon by Rev. James H. Hurley. His text was, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost," Romans 15: 13. Subject, A Filled Life. You do not need to be told that this was a hope-filled sermon—especially if you are familiar with Brother Hurley's style of preaching. He felt that the need of this rushing, busy age, in which men long for something to satisfy yet do not find it; in which even the church people live in an unsatisfied condition, that the great need is "a filled life," such as Paul refers to in the text, "The God of hope fill you.

The gospel of Christ fills with hope as do the teachings of no other religion. It ever beckons the soul onward. Hope inspired Abraham to believe all nations should be blessed in his seed. Hope led to the Promised Land. Belief in better things to come fills the soul with hope.

When the time of hope fills your soul, you have no time for despondency. When the prophets talked with God and told their fellow men about it, they were filled with hope, and so encouraged to serve God.

The greatest need of Seventh Day Baptists today is to commune with this God of hope until they are "filled." When the God of hope fills you, there will be no room for doubt or worry. This in-filling brings the joy ever known to man. It broadens your vision, helps you see the real need of the world, makes you good, loving, and helpful. When thus filled you are ready for true evangelism. A filled life will help to win men to Christ.

The evening of this day was given to the ordination of deacons reported in another editorial.

THE TRACT SOCIETY'S HOUR

The main feature of Friday forenoon at DeKuyter was the work of the American Tract Society. The meeting was led by Rev. Willard D. Burdick, most of whose stirring address will appear in the Outward Movement Department of the Recorder. He spoke of the Tract Board as a sign of the movement needing the support of the churches, and without which it would be unable to carry on the important work assigned to it. He also referred to the new movement with the young people to inspire loyalty to, and the effort to promote the cause of securing business openings for Tract keepers.

We were helped in this session, and in several others that came later, by a quartet composed of Rev. F. E. Peterson, Rev. Loyal Hurley, Rev. William Simpson, and Rev. John F. Randolph.

The editor gave a talk about the Sabbath Recorder and the publishing house matters—especially the New Building Fund and the family and other subscriptions. He told that the subscription list for a denominational building, published in the Recorder of seventy-two years ago. In this matter the people were much interested, and several new subscriptions to the family news and to family members in that old list of one hundred fifty-eight subscribers for the building. How could a Seventh Day Baptist congregation from churches situated on historic ground help being interested in this matter? They found that the movement of so long ago showed a list of fifteen Maxsons; twelve Babcock, nine Stillmans; seven Potters; seven Langworthys; six Coons; six Greenes; six Rodgers; six Saunders; six Greenmans; four Whiftords; three Tithworths; four Chandalls; three Lamphere, and more than a hundred other familiar family names that occurred but once or twice each. And I can not avoid the feeling that many of the children and grandchildren of those worthy fathers will respond liberally toward completing the undertaking upon which their forefathers set their hearts two generations ago, rather than leave the newly begun job undone to tell its story to generation to come.

A STRONG MISSIONARY APPEAL

Those who heard Rev. William L. Burdick's strong appeal for missions under the auspices of the Missionary Board, during the association at Plainfield, will not soon forget it. His address in the Central Association was better, if possible, than in the Eastern, and every one was deeply moved by it.

It is too bad that our people appear so indifferent to the pressing demands made into their missionary Board. Mr. Burdick showed that with the black, yellow, and brown races increasing so much faster than the white race, unless they can be Christianized the time will come when Christianity will be doomed. Everything in this line depends upon the white race, and we must do our part as a people. The whites have furnished the others with all the fearful equipment for destruction in war, and the other races are learning well how to use them. Mohammed, Buddha, Confucius are organized and wide-awake—and that too even in America! What else can save the world if Christ be not enthroned soon in the hearts of men?

With an outspread arms of millions calling for help, how can good men and women be so indifferent?

We do not half realize the importance of the Sabbath in all this matter. The world without the Sabbath is the true Sabbath. And if the world is ever to have a genuine Sabbath it must be the Sabbath of Christ.

THE SABBATH EVE MEETING

As the sunlit was fading and shades of evening were gathering, I sat in the darkening church room working on my notes. Suddenly the sound of human voices singing, "O Jesus Lover of My Soul," seemed to be floating in. The singing seemed far away, somewhere outside the church; for I was the only one within. Soon the song swelled into a full chorus. When this hymn was ended some one outside struck up:

"Holy, holy, holy! Lord God Almighty, Heaven and earth are praising thee,"

and the effect was most uplifting. The songs outside ended with, "Jesus lover of my soul," the lights were turned on within, and the large company that had been gathering outside filed in ready for the evening service.

After Mr. Simpson had read the Scripture all arose to sing, "Abide with me, fast falls the evening tide." Then followed, "My faith looks up to thee," and everybody
was ready for Elder Seager's sermon on
"Unto you therefore who believe he is
precious." This, too, was a fine con-
tribution to the general theme of evan-
gelism. A visit to the Bowery in New
York with its signs of degradation and
misery, and thoughts of the wealthy
Fifth Avenue people not far removed from
the poverty stricken in the Bowery furnish-
Brother Seager with an illustration of which he
made good use, showing that both rich and poor
are hopeless without the religion of Jesus
Christ, and that the gospel is sufficient for
both.

He pleaded for the gospel in the homes
and spoke of the power of the songs of
Christian mothers over their children, to
hold them from evil in after years. After a
song by Mrs. Drake, "Happy Day," a
Christian medley, Loyal Hurley led the con-
ference meeting in which fifty-seven testi-
monies were given, and one lone Sabbath
keeper expressed a desire to join our church.

He desired baptism, and pastor Randolph
baptized him on Sunday afternoon in the
presence of a large company of witnesses.
His name is Lars Peter Jensen, St. John's,
N. Y.

SABBATH DAY—A GREAT DAY

Sabbath morning was bright and beauti-
ful and a crowded house, gallery and all,
greeted the speakers. The editor of the
SABBATH RECORDER preached the sermon.
It was a memorable day for him. Fifty-
one years ago at General Conference he was
ordained to the gospel ministry in this very
church. Only a few were present who were
there to the ordination in 1874, and all the
ministers who took any part in the council
and ordination remembered, had passed to their reward. When re-
quested to preach at this association, I felt
a strong desire to do so, and determined to
use the first text I used in my first pastor-
ate at Greenenville, Conn., after my ordi-
nation, "It was Paul's determination to
know nothing among them save Jesus Christ
and him crucified." 1 Corinthians 2:1-3.

There is no room for this sermon in this
report of the meetings; but I may comply
with requests to give it in the Recorder
some time.

SABBATH AFTERNOON

The afternoon of Sabbath day was full of
good things. There was a children's serv-
ance by Rev. William Simpson, at two
o'clock in another church of the village.

The Sabbath School Board had a very
good meeting at two-fifteen in our church.
It was led by Pastor Loyal Hurley, and
some of the good things said will be given
elsewhere.

The session of women's work under the
name "Woman's Board" was led by Mrs.
Adelaide Brown, of Brookfield. Reports
were given from the societies in this asso-
ciation, and an address was given by Fucia
F. Randolph, of Fouke, Ark.

The theme, "Elements of true worship,
was developed very nicely at the beginning
of this afternoon's work. Brother Simpson
led the service, and showed how a surren-
dered will, a sincere heart, the spirit of
prayer, are essential to true worship. At
the close of this service Brother Seager sang
the song, "They Crucified Him," as no one
but Seager can sing it. Years ago I have
seen audiences moved to tears by this song
sung by Brother Seager.

In the Sabbath school hour, the great
need of religious education was the main
theme. The difference between time de-
ved to religious instruction and the time
given to secular education was brought out
in a most impressive manner.

The great address of this hour was given
by Mrs. S. F. Bates, superintendent of the
Jefferson County Sunday School Associa-
tion. Mrs. Bates is a loyal, enthusiastic
Seventh Day Baptist, who lets her light
shine as such wherever she is. She was
sent as delegate to the great Glasgow Con-
vention in Scotland last year. I can not
report her excellent address here but our
readers may look for it in a separate article
soon.

In the woman's hour reports were given
from the various societies in the association.
The substance of these will appear in the
Woman's Department in due time. These
reports show that the women are interested
in our Onward Movement.

Miss Fucia Randolph gave an interesting
address regarding the Fouke School, its his-
tory and its work, its need of teachers, and
of financial help.

A song by three ladies, Mrs. G. H. Davis,
Miss Ruby Davis and Miss Sylvia Babcock,
etitiled "It Is His Will," was greatly en-
joyed. We give the words here:

I ask not why some days are fair,
Why some are filled with grief and care;
I ask not why, but trusting still,
I only know it is his will.

By paths unknown to me he leads,
Through desert wilds or flowery meads;
Where'er I go, he leads me still,
I only know it is his will.

It is his will and I am blest,
With him my God, I leave the rest;
By troubled seas, by waters still,
I only know it is his will.

Chorus
It is his will and I am satisfied;
It is his will, nor want I aught besides;
I ask not why, but trusting still,
I only know it is his will.

Mr. Simpson's address in the Sabbath
school hour entitled, "The Time Limit in
Religious Education," will also be given our
readers a little later.

YOUNG PEOPLE'S PAGEANT

In the evening after Sabbath the young
people had a fine pageant, "The consecra-
tion of Sir Galahad," from the Holy Grail
by Tennyson. It was really an excellent ex-
hibit, and showed that part of the poem begin-
ing with "The triumphant march." "The voice"
announced the parts as each representative figure entered. The
virtues were represented by young ladies
clad in white. Out in the entry with the
doors closed they chanted the Lord's Prayer,
while inside Sir Galahad who had entered,
was kneeling at the altar.

While the "voice" sang the consecration
hymn, the golden key was given by a page;
the knight was hallowed, and then came the
mother's blessing. Group after group of
white-robed maidens, came marching in with
lighted candles; and when the Holy Grail
was found, the pageant closed with the
words, "If any man will come after me, let
him deny himself and take up his cross and
follow me."

But this beautiful and suggestive thing
must be seen in order to be appreciated.
No pen can describe it, and I need not try to
do so. The beautiful poetry used in it
would fill pages in the SABBATH RECORDER.
The young people of the Central Associa-
tion certainly gave us an excellent and im-
pressive entertainment.

EDUCATION SOCIETY'S HOUR

Duane Ogden had charge of this hour,
and the addresses were largely in the line
of religious education similar to those in the
Sabbath school hour. Spiritual illiteracy
was shown to be a great menace to our
country. Evangelism was spoken of as the
work of promoting the gospel of Christ in
what ever way it was given. A strong
plea was made for saving souls while young,
before they have wandered away into sin.

The main thing is to start the children
right, and the first place for doing this is
in the home.

Then comes the need to develop educa-
tional ideals in the church. Mr. Simpson
made good use of pictures to enforce his
remarks. Teachers have to play on very
responsive instruments when dealing with
young hearts, and they must know boys and

THE LAYMEN'S HOUR

On Sunday afternoon, after the strong
appeal on the Onward Movement question
by William D. Burdick, which had stirred
the hearts of men and women in the Eastern
Association, and which held the DeRuyster
audience spellbound, and which Mr. Bur-
dick will give you in the RECORDER, the next
item in the program was the laymen's hour
conducted by Raymond Burdick of Syra-
cuse. His theme was "Practical Evangelism
from the Viewpoint of the Christian Farmer,
the Christian Merchant, and the
Christian Teacher."

Mr. Burdick spoke of the value of a prac-
tical Christian life which preaches the gos-
pel by every day work. A message was
sent by Mr. John Langworthy, of Adams
Center, N. Y., in which he referred to the
various ways of doing good missionary
work—by prayer, by money, by loyalty to
the truth, and by personal efforts to win
men. We give money, but not enough of it.

Our gifts are too small. If we would say,
"Here am I take me," our gifts would not
be so small. We would abound in the grace
of liberality.

He wrote of some knew who had been
loyal to the Sabbath, and that too by losing
at first, but who gained in the end.

We can not talk or preach, but our
every day life of loyalty will help to evan-
gelize the world. There was one I knew
who became a loyal Sabbath keeper because
the people in our church were so friendly
and treated her as a child, making her feel
at home. This was done by silent evangel-
ism.

When my boy, said he, started for the
war I prayed that he might be spared to return; but if he were shot that he be not in the back; for I wanted him to be a true and loyal American, obeying orders like a good soldier. He was spared to come home. Then I prayed: "Father in heaven, we thank thee for the return of our boy. Wilt thou keep him true to the family and to the cause? Grant that he may become a power for good in the place where he may live, and we will be satisfied."

Another good paper for the laymen's hour was read by Professor G. Arthur Whitford, which Brother Whitford promises to send to the Recorder.

At the close of the laymen's hour, Robert Wing sang a solo, in which this thought was implied: "Ruyter doors, the association completed its business."

The following resolutions were adopted:

**Resolved**, that we express our feelings of gratitude and thankfulness for a wide-spread awakening of evangelism among our people, and that we are moved to urge a very deep and general consecration of our time, talents, and means to the ministry and of the laity to universal evangelism.

L. D. Seager,
E. A. Felton, treasurer.
William L. Burbick,
G. H. Fitz Randolph, Committee.

The next association goes to Brookfield, with G. Arthur Whitford for moderator; Clifton Curtis, assistant moderator; Mrs. Lena Crofoot, corresponding secretary; and E. A. Felton, treasurer.

Delegates to the Western Association in 1926, J. H. Hurley, with W. M. Simpson, alternate. To the Northwestern, Mrs. Lena Crofoot, with William Clayton alternate. For the Eastern Association in 1926, Robert Wing, with F. E. Peterson as alternate. For the Northwestern and Southwestern associations, we endorse the appointee of the Western Association.

**LITTLE ITEMS OF INTEREST**

During all these sessions for four days, faithful hands were busy keeping a beautiful display of flowers in every available place for them to stand, which added much to the enjoyment of the people in attendance.

The offerings for the various boards were as follows: Sabbath morning, $60; Sabbath evening, $17.50; and on Sunday, $19.27, making $86.77 in all.

The editor received ten subscriptions for the **SABBATH RECORDER**, five of which were pew ones. One ladySubscribe to the Recorder after it had been stopped while to the house of Zaccheus. It was a practical lesson against the selfishness of materialism as a philosophy of life. The more we trust in riches the less we trust God. One goes away sorrowful and the other finds salvation.

Another pleasant service of that evening was the vespers service by Loyal Hurley. He said that back of several hymns there is some story that gives them a deeper meaning. After telling how the hymn by P. P. Bliss, "Let the lower lights be burning," came to be written, and the story of his death at Ashatubla, all joined in singing that hymn. P. P. Bliss died singing "Hold the fort for I am coming."

The story of "Jesus I my cross have taken" was intensely interesting, and after hearing it, we sang the song with a deeper understanding of its precious meaning. This was indeed a most impressive service.

**THE FAREWELL MEETING**

The last meeting of the Central Association was a precious season—a real consecration of meeting. The sermon was by Rev. G. H. F. Randolph, from the text, "Prepare to meet thy God." It was an appeal for all to take one another's hands and help each other to be ready to meet God.

After the sermon Brother Simpson led a consecration meeting in which many took part. He distributed cards with the following words:

**MY CONFESSION**

"Whosoever therefore shall confess me before men, him will I confess before my Father which is in heaven."—Words of the Master. Matthew 10:32.

"Now confess Jesus Christ and accept him as your personal Savior. I desire at earliest convenience to confess him before men in baptism and fellowship of his Church. Blank places for signatures followed. One young person expressed a desire to enter some Christian work for the Master."

The song, "God be with you till we meet again," closed the services.

**A Good Slogan**

In this **RECORDER** appears an article from Brother G. W. Hills, pastor at Los Angeles, Calif., entitled, "A Bright Day." The article describes a meeting in which the people of the church were asked to give of their means and spend a Sabbath with the Los Angeles Church. Read it. You will find it helpful.

I like it because I have just attended three associations in the East, in every one of which the spirit of evangelism ran like a thread of gold through every program; and Brother Hills' description of the blessed unity in that meeting at his church would just as accurately describe the spirit of all three associations.

"Come" and "Go, go, go!" were the slogans in DeRuyter, and in Alfred. And beginning at Plainfield, with the slogan, "Let us take up and hold! We opened their hands for this good work," with the idea of evangelism made prominent; and
extending through the De Ruyter meetings, with the slogan, “Serving the Master through evangelism,” ending with the Alfred meetings in which the keynote was “evangelism,” which was made prominent in every session, everybody “hoped, prayed, talked, planned, and sang in full agreement. No one opposed; no one objected; no one refused; but all were of one mind.”

Indeed, I have attended associations for sixty years, and I cannot remember three such excellent, sweet spirited meetings, entirely loyal to the faith of our fathers, as were the three associations just held.

And now comes the report of this blessed meeting at Los Angeles, filled with the spirit of evangelism and Sabbath reform, for which we are all thankful. This spirit gives us hope for our future and bespeaks the dawning of a better day.

**BROTHER HILLS’ BULLETIN**

In this connection I am reminded of Brother Hills’ church bulletin received by mail a few days ago, which breathes the very spirit of evangelism, inviting everyone to attend his church and find a warm welcome. He explains as follows: “We accept the Bible, the whole Bible, and nothing but the Bible, as the all-sufficient and only authority on all questions of religious faith and Christian living. We teach the complete gospel of salvation in Jesus, the mighty to save. There are two points in the church “slogan” as given in the bulletin—1. The upward view: “Nearer my God to thee”; 2. The horizontal view: “Say kind words; lend a helping hand; wear a smile.”

These principles ought to win if anything can. A people united heart and hand to work along these practical lines should be a strong and growing people.

**MESSAGE FROM CONFERENCE TRANSPORTATION COMMITTEE**

The attention of interested members of the denomination is called to the fact that the meeting place of the next General Conference, Salem, is now easily accessible by means of hard surfaced roads from any part of the country. This situation has not long existed, but it is now true and motorists considering the possibility of attending the next Conference need no hesitation in planning the trip by automobile. Full directions for reaching Salem from the various denominational centers will be published in the Recorder at an early date by the local Transportation Committee. It will be well for motorists to look for these directions and follow them rather closely as it is advisable to stay far from the paved roads unless one is thoroughly familiar with local conditions. On the paved roads one is perfectly safe in any weather. All curves, turns, and unusual road conditions of every sort are marked in plain warnings by the State Highway Commission. Road directions are posted at every necessary place. The motorist will find motoring on the state highways of West Virginia comfortable, safe, picturesque, and interesting.

**M. WARDNER DAVIS**

Transportation Committee, Seventh Day Baptist General Conference.

Folks who live on the sunny side of the street should cross over occasionally and make the other side sunny.—Marion Lawrence.
The budget should be printed or written on paper 22 x 28 inches; the other charts should be 14 x 22 inches.

CHART IV.

WEEKLY GIVING
IN THE
EASIEST AND BEST WAY OF GIVING

Day       Week       Year
1c        21/7c      Rs 85
15c       7/8c       7.80

Easier for the Giver
Brings in the Money
As it is needed by
Boards and Workers

SUGGESTIONS

The budget should be printed or written on paper 22 x 28 inches; the other charts should be 14 x 22 inches.

The general summary of the budget was for the year closing June 30, 1925. The budget for the year beginning July 1, 1925, will be decided upon at the General Conference in August. Ought it to be smaller than the budget adopted last year?

Evidently many in the churches are not giving fifteen cents a week for the denomination, as we did not raise the budget last year, and as several churches had not given anything in the first eleven months of the year (Recorder, June 18), and as we know a good number in our churches are giving more than fifteen cents a week.

In presenting these charts, care should be taken not to make it easy for those to give less who are now giving more, or are able to give more than fifteen cents a week. We ought to raise more than $58,264.

Develop the thought of the value to children of giving regularly, systematically, and sacrificially for our work, and that giving for the various lines of work increases interest in the work.

I am placing these charts in the Recorder in this first week of the new Conference year because of the request of Pastor Ehret that he might have them for his Christian Endeavor societies. I hope that many Christian Endeavor societies, as well as pastors, will make use of the charts in order that we may see how general and regular giving will enable us to raise money for our work.

Call attention to pledge cards and envelopes mentioned in the Sabbath Recorder of June 15, and that are kept in stock at our publishing house.

The reason why men who mind their own business succeed is because they have so little competition.—Selected.

COMMENCEMENT WEEK AT MILTON COLLEGE

O. T. BARCOCK

Milton College held its Fifty-eighth Annual Commencement from June 5 to June 10, at which thirty-one students, the largest class ever graduated, received the Bachelor of Arts degree, and one received the certificate in Music. The weather was extremely warm the fore part of the week, but commencement day found much cooler weather. A large number of alumni, former students, and friends were present. Dr. E. H. Lewis, of Chicago, delivered the commencement address.

Commencement week was shortened one day this year, putting commencement day on Wednesday instead of Thursday. The joint program of the four lyceums and the senior class exercises were combined and held on the evening after the Sabbath.

The following account of the exercises of the week is in part condensed from the reports published in the Milton College Review.

ANNUAL SERMON

The Young Men's and Young Women's Christian Associations completed their year's work with the joint meeting Friday night, June 5, at the Seventh Day Baptist church, where Rev. Dr. Norman H. Henderson, pastor of the First Baptist Church of Madison, Wis., preached the annual sermon to the Christian associations on the subject, "The Art of Knowing." Dr. Henderson is a very profound thinker and one of the finest pulpit speakers.

Dr. Henderson used for a text the words of Jesus, "He that will hearken shall come to know." He named four requirements in the art of knowing. The first being "purposive direction" in the plan of one's life. People need the purposiveness of Jesus as "he set his face to go to Jerusalem." The second requirement was the perceiving mind which is able to grasp and interpret the situations in the changing world conditions, socially, industrially, and spiritually and emphasized the need of an accurate perception of the needs of the hour. The third requirement he mentioned was the open mind which can see the needs of the world, and can be ready to give up pet ideas for real facts as they come. Lastly he said that people need faith, the essential of every successful life. Faith he said is not peculiar to religion but comes with every great spiritual and material fact of life.

JOINT LYCEUM AND SENIOR CLASS NIGHT

The evening after Sabbath, June 6, was given over to the joint program of the four lyceums, and the senior class exercises. A very large crowd was present to enjoy the program when the members of the four lyceums mingled in, singing their lyceum songs and yelling the lyceum yells. The spirit displayed was fine, each lyceum vying with the others in giving yells for the other lyceum. The program commenced with lyceum singing led by Bertrice Baxter. The songs sung were "The College that I Call My Own," the new song so popular with the students, the words of which were written by Miss Mabel Arbuthnot, and the college song, "Our Colors." Sylvia Lynch pleased the crowd with a reading, "The Slow Man," David Davis, playing the flute, was greeted with enthusiasm called upon for an encore.

Several girls then gave a puppet show, "Jaromar, the Robber Chief," which was so tragic as to cause the greatest amusement, Virginia Whittlesey, with her violin, and Lawrence Hatleslad, with his "cello, accompanying on "O. Henry's Lyceum," played two numbers, "Serenade" and "My Heart Thy Sweet Voice," which were greatly enjoyed. H. R. Shepard, as usual, pleased his audience with his singing. He sang, "Pegging Along" and "The Bubble Song." Ralph P. Winch gave a speech, "The Best Lyceum," basing his statements on figures, "which don't lie." By comparing the programs for the year, he determined in what lines each lyceum excelled. The program of the lyceums was brought to a close by two 'cello solos by Lawrence Hatleslad.

The balance of the program was given by the members of the senior class in their class exercises, and was composed of several vaudeville stunts, which were in the nature of a prophecy of the activities of the seniors in 1940. A diminutive senior with a reputation ahead of his speeching appeared garments, and bearing a sign which read, "The Silent Sign Post," begged so that he could not take too much time in making explanations. The rest of the stunts were announced by cards.

One of the stunts was a meeting of the college trustees in 1940. The noisy radiator appeared very natural and brought a hearty laugh from the students in the audience, especially when it began to leak, throwing water over the trustees. Rules for the men's dormitory, and some means to curb the men's rolling their socks were discussed.

Four members of the class in stripes, breaking rocks, and under the guard of another member, soon made each other's acquaintance, and spent the rest of the time in renewing old times, and explaining why they were there. One mathematics student explained the theorem and all the laws of mathematics and explained the theory of limits. A glee club man said he was singing in sharps, scaled a wall and broke into a flat, and is now doing time measure by measure. A third, who had been taking a course in education, said he had failed to relate the known to the unknown.

The last was Circle No. 346, made up of men entirely. One member was entertaining the circle at a birthday tea in honor of an older classmate. It was agreed with utmost affection, even to kisses, which caused much amusement in the audience. Each member brought complaints about his wife, one for smoking, another for playing horses, and another for fighting and losing with over the water yellers. The quaintance, not rest of the class in stripes, singing their lyceum other member, soon made each other's acquaintance, and spent the rest of the time in renewing old times, and explaining why they were there. One mathematics student explained the theorem and all the laws of mathematics and explained the theory of limits. A glee club man said he was singing in sharps, scaled a wall and broke into a flat, and is now doing time measure by measure. A third, who had been taking a course in education, said he had failed to relate the known to the unknown.

The program closed with the singing of "The Song of the Bell," the words of which were written by the late Rev. Lester C. Randolph.

BACCALAUREATE SERMON

Dr. Edwin Shaw, professor of religious education in the college, gave the baccalaureate sermon on Sunday evening, using for a theme, "Adventures of Faith," and a text the words, "And Jesus went a little farther." Dr. Shaw counseled the members of the class to lift from the realms of faith in the following realms: Fraternity, Illumination, Devotion, Elimination, and Spirituality. Those who have heard Dr. Shaw before know that he has a knack of connecting his words in such a way: a popular phrase of one who read, "The Silent Sign Post," begged so that he could not take too much time in making explanations. The rest of the stunts were announced by cards.

The regular church choir sang an anthem, and Miss Esther Lake sang a solo.
IDUNA AND MILFONIAN REUNIONS
Monday noon of commencement week the annual Iduna reunion picnic to which members and alumni as all invited was held in Burdick’s Woods south of the campus. Owing to the strong wind no program was given.

At seven o’clock Tuesday morning the members of the Miltonian Lyceum held their annual reunion at Clear Lake. A large number was present. At the business meeting following the breakfast the officers for the next year were elected.

RECITAL OF THE SCHOOL OF MUSIC
The school of music gave its annual recital Monday evening, June 8, in the gymnasium. An unusually large audience assembled to hear the program of piano, voice and violin numbers. These were of a high grade and artistically rendered. They showed considerable hard work on the part of both teacher and pupil. The untiring efforts of Miss Crandall and the other teachers in the school to maintain a high standard of musical attainment in Milton College seem to have been very successful.

Miss Esther T. Lake, of Fort Atkinson, was graduated in the school of music. Her singing of Schubert’s “Ave Maria” was artistically rendered. They resembled to hear the program of piano, violin numbers. These were of an unusually high standard. E. E. Samuelson as Falstaff was the leading character, and too much praise can not be given him for his splendid work. And Anne Page, Dorothy Whifford, was so dainty and winning that no one could help but attach to her the eternal title, “Sweet Anne Page.” Space forbids the personal mention of all the actors, but each one did splendid work.

Sir Hugh Evans (a Welsh parson)—N. A. Bunting
Doctor Caius (a French physician)—A. A. Baker
Host of the Garter Inn—Anton Sturry
Bardolph—A. L. Lewis
Pistol—R. W. Corby
Nym—R. T. Fetherston
Robin (page to Falstaff)—Beulah Vincent
Simple (servant to Shylock)—E. E. Wells
Rugby (servant to Dr. Caius)—M. B. Tolstead
Mistress Ford—Elizabeth Johnson
Mistress Page—Arthuine Fall
Anne Page (her daughter)—Dorothy Whifford
Mistress Quickly (servant to Dr. Caius)—Bertrice Baxter
Fairies—Myrtle Jones, Mabel Guernsey, Doris Holston, Mildred Severance, Pauline Strassburg, Georgia Sutton, Beulah Vincent

COMMENCEMENT EXERCISES
The processional hymn was sung by a mixed choir of Treble Clef and Glee Club members. After the invocation by Rev. Claude L. Hill, the district and chorus, “If I Waited for the Lord,” was sung by Audree Babcock, Esther Lake, and the chorus.

Dr. E. H. Lewis then spoke using for his subject, “Thirty-eight Years After,” it being thirty-eight years since he was graduated from college. Dr. Lewis gave thirty-one things that the college graduate will find impossible to do. And he added, “I hope you will go out and try to do them.”

President Whitford read his annual statement which is found in full on the Education Page.

Professor G. H. Crandall, athletic coach, announced the award of the Rolland M. Saylor silver cup, the Franklin H. Bentz trophy, the Tom Hardy Memorial trophy, to the strong team of Milton, for maintaining during the year the highest qualities of good sportsmanship in athletics and consistent scholarship in his studies.

The degree of Bachelor of Arts was conferred at this time upon the graduates. Following is a list of their names and the subject of their theses:

OLIVE AMELIA ASHEW Thesis—European Penetration of China.
MARGARET LUCILE BARCOCK Thesis—History of European Turkey.

COLLINS ARCHIE BAKER Thesis—Destructive Distillation of Wood.
HARRIET EMELINE BELLARD Thesis—An Historical Account of the Belgian Congo.
ELMER MCKINLEY BINGHAM, magna cum laude Thesis—Dissolved Gases in Stotts Lake.
MEYER S. BRANCH Thesis—The Influence of Wordsworth and Coleridge on Each Other’s Poetry.
RUTH EVELYN BURGESS Thesis—Biological History of a Deciduous Wood (To be completed).
FRANCES MARY BUSH, cum laude Thesis—Virgil’s Pastoral Poems.

LILLIAN FRAZER COLLEY Thesis—A Translation of Racine’s “Iphigenia.”
ALEXANDER KENWORTHY DALAND Thesis—Germany Since 1918.
DENA LUELLA DAVIS, cum laude Thesis—The English Mediaeval Poets.
HYDE OLIVIA DILLMAN, cum laude Thesis—Mathematics of Insurance.
BERTRICE EUGENE DUNCAN Thesis—Carbohydrates Tolerance Tests.
CLAUDE SKAGGS GRANT Thesis—The Effect of Ultra-violet Light on Basil Metabolism.
FRANK CLAYTON GREEN Thesis—The Effects of Varying Temperatures on the Blood Constituents of Poikilothermic Vertebrates.
CARROLL LEIGH HILL Thesis—Contributions to Religious Education Made by the South School Board of the Seventh Day Baptist General Conference.
ESTHER VIVIAN HILL Thesis—Aspects of Nature in the Writings of Thomas Hardy.
HILDE HERTZ ORIGINAL JORDAN Thesis—Milton’s Use of the Bible in “Paradise Lost.”
Thesis—The Rise of the British Empire in India.

LLOYD DONALD SEAGER

Thesis—The Effects of Varying Temperatures on the Blood Constituents of Poliothermal Vertebrae.

MIAMIR SHAW, magna cum laude

Thesis—Browning's Dramatic Monologues.

AARNE BENRICK STOCKMAN


ANTON STURY


CHARLES FREDERICK SUTTON


Thesis—The Following Officers of the Thesiss-The Descriptive Poem of the. They are as follows:


The University of Wisconsin Scholarship, awarded to a member of the graduating class, was given this year to E. M. Bingham.

Four students were graduated magna cum laude. They are: Bertrice Baxter, Frances Buss, Dena L. Davis and O. O. Dillner.

Two students were graduated magna cum laude. They are: E. M. Bingham and Miriam Shaw.

ALUMNI BANQUET

Two hundred thirty-eight alumni and friends were present at the annual banquet Wednesday afternoon. Dr. Edwin Shaw acted as toastmaster and chairman. The following officers for next year were elected:


After the dinner and several numbers of music by the Glee Club, the regular program was given.

A short program of talks on the central theme, "The Merry Lies of Wisdom," produced the usual funny stories and more than the usual number of splendid thoughts. The following were called to speak: J. S. Nelson, '14; Mrs. A. L. Burdick, '17; J. N. Daland, '13; Miriam Shaw, '25; Mrs. C. S. Sayre, '00; R. V. Hurley, '09; J. H. Thorngate, '19; H. O. Burdick, '19; Claude Hill (father of Vivian Hill, '25, and C. L. Hill, '25); and President A. E. Whitford, '96.

Among President Whitford's remarks was the suggestion that a number of classes begin now to plan for reunions for next year. The class of '96 will celebrate the thirtieth anniversary of its graduation next June. They plan to be in Milton. Let other classes, the class of '01, the class of '06, etc., celebrate their twenty-fifth and twentieth anniversaries respectively. Let us come to think of commencement week as a time for coming home to Milton.

WILL SOMEBODY ANSWER UNCLE OLIVER'S LETTER?

DEAR DR. GARDINER:

Mrs. Rood and I wish we could find in some way the words of a song having for its first four lines, or its chorus, these words:

"Solemn music, grandly pealing, 
Wakes in the soul a feeling 
Earthly speech can ne'er declare."

We had them when we first went to housekeeping fifty-eight years ago, but they were in some way lost, and we have for years wished for them. Mrs. Rood has just suggested that perhaps you might be willing to ask them through the Recorder. Our Religious Day School will begin on Monday, June 22, and continue three weeks, with President J. Fred Whitford as supervisor. It will be for the community, and for Milton and the Junction.

Cordially yours,

HOSRA W. ROOD.

Milton, Wis.
of the clubs, leagues, and prayer groups. Mr. Thrower who came to the Northfield Conference to represent the movement in the western states is a real estate man. Mr. W. P. Fraser who came to represent the work in Pittsburgh is a wealthy man in the grocery business, as Dr. Goodell said, "He feeds all Pittsburgh. Mr. Fraser had opened the way for Mr. Fraser was doing it by surrendering his will to Christ he had been cleansed, forgiven, kept from yielding to temptation, and his life made useful and joyous. Another scheme he often worked to the supreme end of being a shot in the heart to his office. This favor, he said, made most men willing to listen to his testimony as to what Christ had done for him. In closing the discussion on this point, the methods of approach, Mr. Fraser said, "The psychology of approach is all good, but it is only intellec
tual; it is not power. Power can come from God alone and only through prayer." The joy of soul winning was brought out and the speaker in his remarks exclaimed, "There is no other thrill known to the soul of man like the thrill of winning some soul to Christ."

We will watch this movement with great interest, and devoutly hope and pray that Seventh Day Baptist laymen may become a part of it.

A LETTER FROM TROUBLED CHINA

My dear Dr. Burdick:

In the uncertainty of how much you know through the American newspapers of conditi
ons in Shanghai, it is difficult to know how much in detail I should write of the strikes and riots that are all the rage at the present time. The laymen who have tried to do Christian work knows, the first problem is to find some way of approach to the man you want to win, or in other words, to get the man interested and willing to listen to and consider what you have to say for your Master. Messrs. Fraser and Thrower told of the methods used by these eighteen thousand of laymen who have enlisted in the work of winning other men to Christ. An illustration or two must suffice. Mr. Fraser gave the following instance of winning men by telling them of his temptations; for instance, how he was trying to teach about what women’s ways of dressing had been a temptation to him. This, he said, would often bring the surprised reply, "Have you been tempted in that way? Have I." This or some other temptation common to both sexes, he said he had given up by surrendering his will to Christ he had been cleansed, forgiven, kept from yielding to temptation, and his life made useful and joyous. Another scheme he often worked to the supreme end of being a shot in the heart to his office. This favor, he said, made most men willing to listen to his testimony as to what Christ had done for him. In closing the discussion on this point, the methods of approach, Mr. Fraser said, "The psychology of approach is all good, but it is only intellec
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THE SABBATH RECORDER

MY THOUGHTS AT COMMENCEMENT, MILTON COLLEGE

M. G. STILLMAN

I had not seen the speaker for about fifteen years. I felt a sort of relationship, having been one of his father's "boys" in a course of study at Alford. The speaker used to look something like a priest, but now reminds me of pictures seen of Shakespeare. He seems to me the best movie, to use the word in a liberal sense. One of the things I found in his moves with his arms called to mind a cartoon in the papers in 1905 representing President Roosevelt up at Portland with a rope around DeVitak and Tahakara pulling him together. You know that when Thoricor pulled, something had to come. Yes, in that case the delegates agreed to peace between Russia and Japan.

How like his father the speaker talks with ease and force, making one like me want to talk also. His father had that effect. It was some special gift. How should I with such limited endowments of mind wish to express thoughts in public? How was it that his strong gift of mental ability would not the rather make me shy and inclined to silence?

It was the feeling that came from his kind words, finding some word of approval and encouragement. It was the draw of his mind made real to the teaching he was giving in public service. It was the encouragement of friendship, and the appreciation of our great cause of the church.

Again, as the speaker goes on at this commencement keeping the audience smiling, my mind goes back some eighteen years, more or less, when at a commencement here in a big tent the college granted him an honorary degree, and his father sat there failing to hide the emotion of love and gratitude for the victories of his gifted son. Parents are ever happy in the achievements of the family. It is but natural sympathy, and in all good things it is right.

Strong men I want ease and at home among men in a winning simplicity. It is one of the winning qualities of a real teacher. He wins by making the learner feel at ease in response.

"The sins of the past have little power over the activities of the future—if only they are forgiven."

June 5, 1925.

J. W. CROFOOT

June 5, 1925.
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class under the guidance of Dr. Hall will

indicate the valuable character of the re-

search promoted by the department of

biology. Dr. Hall's own studies conducted

here and at Wood's Mass., add greatly

to the prestige of Milton College and have

an indirect influence in promoting serious

study on the part of our students. Even

now the department is over crowded and is

engaged in erecting a small animal house

on the east side of Whitford Memorial

Hall. This will be essentially an extension of

the basement laboratory—a new. room

twenty feet square with an abundance of

light. The cost of the building will be about

$600, and a large part of this expense is

being borne by labor and subscriptions of

the present student body. Others are helpin-

too. The trustees will assume the ex-

pense of fixtures for heat, light, and water.

Not many changes are in place in the

faculty for next year. Miss Mabel P.

Arbuthnot, who has been for a year and a

half a valuable teacher in our Latin De-

partment, has accepted a similar position in

Butler College in Indianapolis for next

year. Our best wishes go with her as she

enters upon this larger work. In her place

the trustees have appointed Miss Oma I.

Pierce, a member of the present senior class.

Professor William D. Burdick will continue

his graduate studies in chemistry in the Uni-

versity of Wisconsin where he has a posi-

tion as assistant in his department. Profes-

sor Carroll F. Oakley has been advanced by

the trustees to a full professorship and head

of the department of physics.

An extensive program in intercollegiate

athletics has been carried on during the past

year by the department of physical educa-

tion headed by Professor George H. Cran-

dall. This program has included football in

the autumn, basketball in the winter, track

and baseball and tennis in the spring. The

results have been on the whole gratifying,

especially in basketball in which our team

won several signal victories. The two terraces

of tennis courts which were being built one

year ago have been completed and have

added much to the enjoyment of a large

number of students and to the development

of tennis as a sport in Milton College.

No statement of the growth of interest in

tennis in Milton College would be complete

without recognition of the important part

enthusiastically contributed by one of our

graduates this year, Mr. Alexander K.

Dallam, who has given himself tirelessly to

rousing an interest among the students in the game of

tennis, to hard manual labor to keep our courts

in good condition, and to constant training

to perfect his own playing technique. As a

result of his efforts during the past year

Professor Crandall, Milton College has

made a good record in intercollegiate tennis

this spring. We held here on our courts

a state tennis tournament in which six Wis-

consins colleges competed. It is a fitting

ending of Mr. Daland's college athletic car-

eer that he has won this spring the singles

championship cup in Milton College.

Other numerous activities of the college

have been of outstanding interest and admira-

tion during the year. Oratory has been strength-

ened by a system of prizes offered by the

faculty to those students who produce the

best orations judged on thought and com-

position. A heavy schedule of intercollegiate

debates has been carried on during the year,
in which our team won more than a fair

share of the victories. A new feature of

debates was the scheduling of a triangular

debate for girls with Oshkosh Normal and

Carroll. Our girls' affirmative team won from

Oshkosh and our negative team lost to

Carroll.

The Choral Union led by Professor

Stringer with the aid of the college orches-

tra rendered in December with great success the

oratorio Elijah by Mendelssohn. Under

the able and faithful leadership of Dr.

George W. Post the college orchestra has

done valuable work throughout the year, and

its music has been featured in April. The

Trebles Clef under Miss Crandall's direction

and the Glee Club conducted by Professor

Stringer have made their usual excellent

records. The Glee Club had a very exten-

sive trip in Michigan and central Wiscon-

sin that gained new laurels for itself and the

college.

I am glad to acknowledge here with deep

gratitude the gift of the class of 1925 to

Milton College. This gift consists of ex-

pensive improvements in the chapel. New

linoleum has been laid on the floor, a beau-

tiful carpet on the rostrum, the walls and

ceilings have been painted and decorated, new

draperies have been hung in the chandeliers, and two hundred opera seats will be pro-

vided for the seating. The total cost of

these improvements will amount to nearly

$1,200. The class has given toward these

needed improvements the sum of

$1,100.

I wish to make special mention of the

third volume of Fides published by the stu-

dents in May of this year. The students

have adopted the policy of issuing this book

of the same name as the University of Wis-

consin and yet our form and content are

studying in several other higher universities.

Within two years of our graduates have

received the Ph. D. degree at Wisconsin

and a larger number the Master's degree.

During the present year nine of our alumni

are pursuing advanced studies at the Uni-

versity of Wisconsin while ten other student.

are enrolled in classes at Wisconsin,—a total of nineteen Milton students at the

University of Wisconsin.

I come now to a brief consideration of

the financial condition of Milton College.

This is the fifth annual statement which it

has been my pleasure to present to you. A

note of confidence has dominated every one

of these reports. Growth, expansion, in-

creased confidence in Milton College on the

part of our patrons and those living in our

local territory have been the outstanding

features of our development in these years.

A steadily increasing enrollment has added

to our faculty to take care of the growing

work, and large additions to our equipment

are unmistakable evidences of growth and future permanence. The record of the year

just past is another confirmation of the

general rule; it is a striking proof of the

rule. The year has indeed been our greatest

year.
The future is most promising except in one single particular—financial support. It became evident several years ago that Milton would soon meet a definite crisis in her finances. The public has been told that a sum of money not less than $300,000, $350,000 for increased endowment to provide adequate income for natural expansion and much needed increases in salary, and $200,000 for new buildings will have to be raised if the college is to be continued. To make it possible for Milton to use the opportunities for service which have naturally come to her.

A small start on a campaign to raise this fund was made a few years ago, but it seemed wise to some of us to delay the intensive drive for funds for the college at least one year until the economic conditions of the country should be more favorable. In conformity with this policy the campaign was postponed and no active organized effort has been made to raise permanent funds during the past year. But now the trustees feel that the time has arrived when this matter must be pressed to its conclusion.

That much aid is vitally necessary becomes evident when one considers the balance on the wrong side of our income and expense account. For three consecutive years ending in 1923 we closed our books with a substantial balance, and during that time reduced our accumulated indebtedness from $10,000 to $4,000. Two years ago the tide began to turn. Our expenses increased rapidly due to necessary expansion and new needs in salaries. We closed last year with a shortage in income of some $2,000 on a total expense of $36,500. The present year will show a larger deficit. With an income equal to that of last year, our total expenses have increased fully $2,000, so that our deficit for the present year will be at least $4,000. This condition can not continue much longer.

It is evident that Milton is facing a definite financial crisis. We must secure permanent financial support commensurate with our natural expansion and reasonable needs or the institution is doomed. To retrain and to close some of our departments will be fatal because that act will destroy confidence in our college. There is only one successful way to win, and that is to meet every crisis courageously, confidently, and unselfishly.

A committee of the trustees with the full approval of the board are now working on a definite plan to build up an organization and to secure a competent leadership to meet this crisis within the next year. This means that all alumni, other former students, our many friends and supporters, and, I trust, many others will be asked to show their loyalty to Milton in a material way—to their ideals, to her aims to develop and train Christian personalities for leadership in the world's work. Let me ask the thoughtful people of these two villages, what would our community become if it should lose the refining and elevating influence of this institution of learning, to say nothing of its great financial benefit to all? There is only one answer—we can not afford to let Milton College slacken in its growth. Then let us all get behind the movement.

Milton's greatest opportunity lies in the future. Let us improve that opportunity.

PASTOR SHAW'S WORD ABOUT CONFERENCE
Rev. T. L. Gardiner, Editor of the Sabbath Recorder, Plainfield, N. J.

DEAR BROTHER: I suppose it is about time when it will be expected that the pastor of the Salem Church has something to say about Conference, this year.

But really, Dr. Gardiner, there is not much to be said. Everything is going along well at Salem. Committees are at work. The people will not consider any suggestions or plans that do not carry the idea of a large attendance at Conference here in August. We have all the usual committees and in addition the problem of parking hundreds of cars at the college. Salem is reached now by good roads. No one need fear the mud. Readers of the Recorder will hear from various committees soon.

Just at present Salem College is "up to its ears" in summer school. About four hundred fifty summer school students will be here in a few weeks. These will be gone in time to make room for you who come to Conference.

Fraternally,

GEORGE B. SHAW
Salem, W. Va.
June 15, 1925.

Make the best of it; forget the rest of it.

_A San Francisco motto._

A BRIGHT DAY
Rev. GEORGE W. HILLS

Last Sabbath, June 20, the services at the Los Angeles church were the brightest and most thoroughly enjoyable that we have attended in a long time. A large number of our good brothers and sisters from Riverside, sixty miles away, came over to spend the day with us. They brought much sunshine and real brightness with them, as well as great supplies of lunch.

Beginning at ten o'clock in the morning, we held an all-day meeting, with a suitable recess for noon-day lunch at the church. It was a special, premeditated, much prayed-over meeting, called for the purpose of thinking, praying, and consulting together regarding the Lord's work on this field.

The theme of the day was expressed in the sermon delivered by Pastor Hansen, of the Riverside Church; in the Scriptures used; in the talks, prayers, addresses, songs, and remarks; in the conversations during the day; and all were so earnest and hopeful that the very atmosphere appeared to be fully charged with the theme of the day—Evangelism and Sabbath Reform.

The silent language of conditions on the ground, over-ripe, whitened Pacific Coast field; the work and the workers; the difficulties, encouragements and hard work; the beckoning hands at the open doors of opportunity; the scattered faithful ones on the road; the dim presence of many who profess better things; and the watchword, 'Go forward.'

This was no ordinary meeting. Many, many months have passed since we have attended a meeting of this nature, in which there was such a oneness and depth of thought, purpose, desire, feeling of heart and expressions in words as that of last Sabbath, as we planned to undertake new aggressive work for our divine Master.

The Holy Spirit brooded over the assembled workers and inflamed their hearts. The divine influence and grace seemed to shine upon them, as they strove together in prayerful earnestness to devise plans and formulate methods for pushing forward the work of the Master on this very needy, over-ripe, promising field.

Those who were present seemed to catch the watchword, as with one heart, that came from God to Israel on the banks of the Red Sea—"Go forward."

All these elements and influences combined to make that a long-to-be-remembered meeting of kindred spirits, meeting with their God.

An expressive preamble and set of resolutions were drawn up to be forwarded to the Missionary Board.

This field consists of all the Pacific Coast states, plus Idaho. On that great expanse of territory we have but two organized churches. But, if we allow our heavenly Father and use us as he led us yesterday in planning the work, we have every reason to believe that there will be still others later on.

Yesterday's service was a real heart-searching meeting, the greatest we have enjoyed for a long time. We sincerely hope and pray that others may follow at no very distant time in the future.
Christian missions were first to accept the loudly lamented 'Negro problem' as an obligation and an opportunity.

"For more than half a century they have labored to raise the mental, moral, and spiritual status of the black man; to lead him along the path of Christian progress; to develop the abilities that lie waiting within him. In big institutions like Hampton, St. Augustine's, Spelman Seminary, and Tuskegee, as well as in many smaller schools, young men and women are being trained under the wise guidance. They are being taught not only to help themselves but to help others; they are learning to work with head and heart and hands. Trade schools and courses in agriculture will help the young men to fill a higher place in the community than was theirs before, as they pass from the ranks of the unskilled to skilled workers. The young women are being taught nursing, dietetics, sewing, and stenography in addition to the regular high school and college courses."

Dorothy Giles in Adventures in Brotherhood.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The greatest obligation of America to the Negro is training for Christian citizenship. Some of the topics for the daily readings suggest how this can be done.

1. Education. The Negro needs as good an education as a white person, for we can not expect an ignorant citizen to be a good one. An education enables one to perform his duties as a citizen intelligently. Thus schools have been founded where the Negro is given a training which will fit him for a useful citizen. Many of the schools have been founded by the Negroes themselves. Such men as Booker T. Washington and others will go down in history as great benefactors of the human race.

2. Besides a secular education we must also teach the Negro the religion of Jesus Christ if we want to make him a Christian citizen. We must show him that Christianity means more to him than anything else in the world. We must teach him that Jesus loves him and wants to help him. Christian endeavors, will you have a part in this work?

Battle Creek, Mich.
There are so many countless tasks in church life, so many needs of the denominations, that one has a chance for each one to share a part of the burden and not let it rest on the shoulders of a few.

To pour out into the world a multitude of people who have caught the sacrificial spirit of the Master, and who, in his faith and obedience, comes to render the service of mankind—that alone is the sustaining glory and hope of the Christian gospel.

As we look about us in life, every one seems to be busy and useful. Each has his own task. The burden seems much lighter if we undertake it in a whole-hearted, cheerful way, than if we deliberate and discuss the difficult things about it.

We must remember that uselessness and decay go hand in hand, and that even to offer opposition is better than mere uselessness, because at least we have done some thinking and made others think and act.

The great days of the church come when the scope of service is accepted as the Christian Church, and the salvation of the world, we need a new hatred of uselessness in institutions and persons and a new baptism of sacrificial and effective service.

Our Union adopted the suggestion with alacrity. Truth to tell, most of them thought it only as a "lark." Some liked the novelty of it, never having visited a Negro church. Maybe a few understood its actual significance. It was decided that our society should pay the first visit, going on an agreed Sunday afternoon to be the guests of the colored people.

Our churches are only a mile apart, but every city-dweller knows what a difference only a block or two can make in a place like Detroit. The church we were to visit stands in the heart of a thickly populated Negro district. A day saw the entire youth of our young people, ranging in years from fifteen to thirty-five, arrived at the colored church. No royal embassy was ever more graciously received, in spite of the evident nervousness on the part of our hosts. We were conducted to the auditorium on the second floor of the old, weather-beaten, frame building; and, after a simple address of welcome, our party gave an appropriate program of songs, readings, and instrumental music. Then all adjourned to the "parlor" on the lower floor, where light refreshments were served, and the colored people put on a delightful little impromptu program. The spirit of friendly good-fellowship was a revelation to everybody. Some of our young people realized for the first time that Negroes were really "folk." Yet every thing was in perfect decorum, without a suggestion of unbecoming familiarity.

The young people of our church are our friends in a new and enduring sense. They would defend us against any peril, danger, slander or vicious misrepresentation. All white people stand higher in their opinion because of us.

No sensible person, white or black, advocates the kind of social equality which insures the usual contemptuous fashion any more. And they want to do it again!

And the colored people of that other church are our friends in a new and enduring sense. They would defend us against any peril, danger, slander or vicious misrepresentation. All white people stand higher in their opinion because of us.

No sensible person, white or black, advocates the kind of social equality which insures the usual contemptuous fashion any more. And they want to do it again!

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DUKE INTO-THINGS and the DON'TS

It had been a very noisy, restless sort of day in the palace where Duke Into-Things lived. Everyone in the royal household kept saying, "Don't!" until the air rang with "Don'ts!" It was, "Don't do this Duke," and "Don't do that Duke," every minute of the day. But the Duke only grinned, as if it pleased him to make his family and the servants correct him so often. From one mischievous action he hopped away into another.

First he was in the great front hall, running his velocipede across the polished floor. Of course that caused an especially loud "Don't!" Next he bounded over the marble stairway and slid down the gilded banister. He was fond of this lively occupation and hoped that nobody would stop it, but that didn't happen.

Then he decided to try a different part of the house. In the kitchen entry he opened and shut the swinging doors, so that those coming through might be hit and drop the trays and dishes which they were carrying. "Don't! Don't! Don't!" sounded shrilly from each door.

On into the large kitchen he dodged, and went about on tip-toe, stirring spoons about and trying to take the sheets out of the washtubs and spread them on the marble dining table. The Duke finally made up his mind to speak to them, and what he cried at them was, "Don't!"

They formed in a ring and hopped forward, singing in cracking tones: "The Don'ts are we! The Don'ts are we! If you don't harm us, we'll set you free."

Duke Into-Things sprang up from the moss, rubbing his eyes. Where he had been, who knew? The housemaids were the only ones that were hoppmg around him. They had faded from sight.

He went back to the palace by way of the garden and past the lodge. But not once did anyone have to tell him "Don't." Everything seemed so peaceful that they wondered what was the matter.

Duke Into-Things thought and thought of those mischievous little Don'ts. If he would not harm them, they would set him free. Well, he had not harmed them, and nobody had said a single "Don't!" to him since. Probably he was free, and he was very glad. It was so tiresome, hearing "Don't," spoken at one every hour of the day. It was much pleasanter to hear "Do!" instead.—Selected.

Suddenly there came a rustling among the grasses. Duke Into-Things glanced up to see whether some one had found him and was going to exclaim, "Don't!" There before him, capering around in a circle and leaping into the air, were the queerest figures he had ever seen. He watched them and wondered what they would do after they had finished their frolic.

One picked up a handful of sand and tossed it overhead, so that it lit upon the others.

"Don't! Don't! Don't!" they all piped. Another went swiftly to each one, pinching and tickling, as he himself laughed in glee.

"Don't! Don't! Don't!" came the cross chorus. A third stretched a cobweb across from bush to bush while his mates were not looking. When they turned to step ahead, down they stumbled to the ground.

"Don't! Don't! Don't!" they set up a howl.

Duke Into-Things leaned forward in surprise. He wanted to stop the teasing pranks of these sprites, but he was afraid to move. They continued plying pranks for what seemed a hundred years. The Duke finally made up his mind to speak to them, and what he cried at them was, "Don't!"

BUYING BIBLES with ARROWROOT

(From "Everyland," July, 1922)

"Some interesting stories about Bibles sent to certain islands of the South Pacific are told in the magazine of the British Bible Society.

"Arrowroot, when you buy it at your grocer's, looks like a kind of white starch powder. It is made from the roots of arrowroot plants. These roots grow in the form of tubers, something like potatoes, yams, or dahlia roots, and they are very plentiful in many of the South Seas Islands. "Far away in the South Pacific lies the Cook Islands. The largest of these, Rarotonga, is only twenty miles round. It was discovered over a century ago by John Williams, the famous pioneer English missionary. He and his helpers translated the New Testament into Caroline, and just before Queen Victoria came to the throne, the British Bible Society printed five thousand copies of this book. The Cook islanders bought them all, and paid the whole expense of the edition by making arrowroot.

"Three hundred miles south of Samoa is Niue Savage Island, Captain Cook called it, because it was such a nest of savages. Yet sixty years ago the Gospels were translated into Niue, and their cost was paid by growing and selling arrowroot. So in Fate, a coral island of the New Hebrides, the natives gather in their huts at night, round a blazing fire of coconut shells, to read the "good words of Jesus Christ" from books which they have paid for by selling arrowroot. So when you have the mumps or measles, and they give you arrowroot when you begin to get better, remember that that very arrowroot may have helped to pay for some Pacific Islander's Bible."

ASKING MORE THAN ENOUGH

Cousin Lois had come to visit, and Flossie was showing her the dolls. Cousin Lois was almost grown up, and she could sew nicely. She had made a new dress while I was here," she told Flossie.

"Oh, will you?" cried Flossie. "I have a
The following were hurt, and she sulked.

"Why, maybe I can sometime," said her cousin.

The next morning, early after breakfast, Flossie put her arms around Cousin Lois' neck and whispered, "You will make the cloak today, won't you?"

Cousin Lois made the cloak that morning, for she was going shopping that afternoon.

"I think it is the prettiest doll cloak I ever saw," cried Flossie, when it was done. "You can make the prettiest things, Cousin Lois. Would you mind making my two little dolls a dress apiece?"

"Why, I can't promise," replied her cousin. "You know, I can only stay this week, and I want to go to the stores a good deal."

The next day was rainy, and Flossie said, "I am so glad it is raining today, Cousin Lois, for you can't go anywhere, and you will make the little dolls' dresses, won't you?"

When Cousin Lois said, "No, dear, I don't think I can think this time," the girl's feelings were hurt, and she sulked.

Cousin Lois could make funny pictures with pen and ink, and she would have liked for Flossie to think that rainy day. But she thought, "Dear me! What if Flossie shouldn't know when she had enough?"

It often happens that boys and girls who do not know when they have had enough sometimes miss good things altogether.—Selected.

MY GRANDMA USED TO SAY

"It's a poor rule that won't work both ways.

Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

FORTUNE NUMBER FOURTEEN

Sweet sounds, sweet chords, Flats, sharps, and discords But pleasures and joy you'll bring Whether you play or sing.

The principal reason why there are so many fools in office is that there are so many fools out of office.—Columbia Record.

HOME NEWS

NORTH LOUP, NEBR.—On Sabbath day, June 21, 1925, Pastor Polan led nine young people into the baptismal waters, to follow their Lord in baptism. It was an inspiring and helpful scene. The hand of fellowship was given on the following Sabbath.

A special offering for the Onward Movement was received on the twenty-first amounting to $500.

LITTLE GENESSEE, N. Y.—The following note from Little Genessee may be of interest to some readers of the Recorder.

Our Sunday night meetings have proved to be a great success as far as crowds and music are concerned. We have had great song services during the last two months—each meeting has been well supplied by special music in solo, duet, quartet, and chorus. Sunday night, June 21, marked our experiment with the largest crowd we have had—more than two hundred in audience, also a large choir and orchestra helping with the music. We close meetings for summer next Sunday night. A baptismal class will be under preparation. Pastor leaves on vacation June 29 for three weeks. Church awake and willing to work. Pray for our spiritual growth.

G. D. HARGIS

DETROIT, MICH.—The Detroit Seventh Day Baptist Church of Christ is very happy in that it has been able to send to the Onward Movement treasurer, Dr. W. C. Whitford, the total of $405.83, as against its quota of $180, giving it a percentage of 225.46.

This year Detroit has contributed to more denominational interests than heretofore.

The Local Budget Committee adopted a proportion which it deemed the most appealing to those with whom we had to deal, and the results appear to witness to the wisdom of its program.

All moneys have been sent to the Conference treasurer as Onward Movement money, but with a request that they be allocated as indicated.

In addition to the above Detroit has raised for "special" work—nearly $400 for Jamaica, $200 for the Near East, $60 for the Anti-Tobacco League, and $400 for the publication and forwarding of literature. In other words over $1,500 has been raised for those outside of the Detroit Church.

Our people here are interested in the maintenance of an aggressive campaign by the denomination to take care of all domestic and foreign calls, and our prayers go with our money.

PRAYERS REQUESTED

The prayers of the believers are requested in behalf of a minister who is seeking light on the Sabbath question.

I attended a service Sunday night, June 21, conducted by this minister; and, at the conclusion gave him a special Sabbath reform issue of The Voice. He thanked me, and I was gratified to receive from his Indiana home this letter:

"Please find enclosed one dollar. Please send me a full line of gospel and Sabbath tracts. Send me any tracts you may have on the Sabbath question, and advise me if you know of any good books on the Sabbath by Seventh Day Baptists."

I have sent him a pound and a half of tracts, a good letter, and Sabbath and Sunday School, Twenty Decade of Sunday: What Next? and the Seventh Day Baptist Hand Book. His interest is shown by his letter and contribution. Let us pray for him.

ELDER R. B. ST. CLAIR.

I know that if the religion of Jesus Christ is to be made strong in the world, it will work for little world; the circle which I can influence; and chiefest of all, my own home. I know that my children will have a better chance to live a worth while life, if they shall regularly spend a part of Sabbath morning with me, in the church, listening to its hymns, and its prayers, and its Bible, in which this same Apostle Paul teaches us: "Let all bitterness and wrath, and anger, and clamor, and evil-speaking be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." There is no doubt there. I know in my heart, whether I could do it or not, I am not doing the right thing by them, when I take them pic-nic hunting on Sabbath morning instead of giving with them to the quiet peace of God's house and joining with them in its character-making service. And finally, I know that if the religion of Jesus Christ is the best for the great world and the best for the little world, it is the best for me.—Rev. George Thomas Dolding.

Respect the mother

Mark the young man who is coarse and disrespectful to his mother. No roseate pathway can be hers who shall sustain to him the relations of wife. Not the happiest that shall come to be his wife. Not the happiest that shall come to be his children. Not to be envied is the neighborhood ever in which he must be reckoned as a citizen. It does not matter what the mental stature of that mother is, how old, how bent, how decrepit, the man to whom she is mother owes to her gentleness, kindness, tenderness and consideration. Did she fall back and did the children, by means of superior advantages, pass her in her race? But think of the toil and trial, her devotion and denial, her mind and her years that she gave that the children might derive benefit. Think of her sacrifice; no wonder if she fell behind. There is no rank, no station, no condition, that may exempt a man from a kind regard for his mother.—Selected.

He is well paid that is well satisfied—Shakespeare.

NOTICE TO CONFERENCE PEOPLE

The Salem Church is planning and hoping for a large attendance of delegates and visitors at the General Conference in August. The Committee on Entertainment is very anxious to have the conference attend the worship of those who plan to attend. A little careful attention in advance will save many misunderstandings and much extra work.

Sometimes a little extra information will be helpful; for example, in case of old people, families with children, etc.

Please tell us how you are coming, and about what time you expect. Do not assume that because you know where you are to be expected, they need not know. It will be better to plan to come and disappoint us than to come unannounced.

The attention of lone Sabbath keepers is especially called to this notice. Church clerks or pastors who report for congregations are urged to send their list of delegates at once. If necessary send in a supplementary report later. Prompt response will be appreciated.

With love to Earl W. Davis, Salem, W. Va., Chairman of Entertainment Committee.
MARRIAGES

GREENE-TRAGER—Mr. Ralph C. Greene of Newport, R. I., formerly of Adams Center, N. Y., and Miss Dorothy Alice Trager of Newport, were united in marriage at Pawtucket, R. I., on May 26, 1925.

THOMS-WORLDEN.—At the residence of Rev. Wm. M. Simpson, of Chicago, N. Y., Rev. Wm. Wm. M. Simpson, was married on the afternoon of May 30, conducted by her pastor, Clayton A. Burdick.

DEATHS

BRIGGS.—Sarah Ann Briggs, widow of the late Orville Briggs, died at her home, 100 West Broad St., Westerly, R. I., May 27, 1925, after an illness of eighty-four years and five months.

Mr. Briggs had lived an active life. She early confessed Christ, was baptized and united with the Pawtucket Seventh Day Baptist Church, of Westerly, in which she kept an interest as long as she lived.

SHE was prominent in W. C. T. U. circles and was Treasurer of the local organization for a number of years. Some months ago both body and mind began to show weakness and gradually failed, until she fell asleep, May 27, 1925.

She left, as nearest relative, one sister, Mrs. Charles Emmons of Moodus, Conn.

The funeral service was held at three o'clock on the afternoon of May 30, conducted by her pastor, Clayton A. Burdick.

Davis.—Matie W., daughter of the late Ellis A. and Martha J. Davis, was born in Shiloh, October 6, 1863.

In early years she attended the schools of the village, both public and private. Before she was twelve years of age she was baptized and united with the Seventh Day Baptist Church, and conscientiously attended its services and those of the Sabbath school. She spent a short time with her family in Florida, and later was in Alfred, N. Y., all of which tended to broaden her outlook on life.

In Shiloh with the help of a devoted and sympathetic mother and aunt, she was active in what was called the "Band of Hope."

She was never strong in body and her health gradually failed, though a sister in Shiloh and one in Little Genesee, N. Y., did all they could for her after the death of her parents. Eventually Gowanda Homeopathic Hospital, N. Y., became her home. There well trained doctors and nurses sympathetically cared for her until the heavenly messenger called her home, June 2, 1925. The body was laid to rest in the Shiloh cemetery, after short services in the church.

E. P. L.

RASMUSSEN.—In Garwin, Iowa, June 14, 1925, Mrs. Cora (Norbert) Rasmussen, aged 74 years, 3 months, 21 days.

The deceased was born in Holm Nørborg, Als, Denmark, where at the age of fourteen years she was confirmed in the Danish Lutheran Church, of which church she was a devoted member at the time of her death.

On November 30, 1882, she was united in marriage with R. Rasmussen, who still survives her. During the early part of their married life Mr. and Mrs. Rasmussen came to America and located at Garwin, Iowa, where the deceased spent the remainder of her life. Their marriage resulted in the birth of three sons, two of whom, John and George, are still living.

Mrs. Rasmussen was a very quiet and retiring woman who devoted her whole life to the welfare of her family.

Funeral services were conducted from her late home in Garwin, Iowa, on June 16 by Rev. E. H. Socwell, of Dodge Center, Minn., who is an old friend of the family.

E. H. S.

CLARK.—In Westerly, R. I., May 9, 1925, George F. Clark, in the seventy-third year of his age, and his life had been spent in Westerly.

In November, 1873, he was married to Mary O. Spicer, daughter of Charles and Sarah Spicer, and so for fifty-two years they had passed along the way together. Two children were born to them, a daughter Blanche, who died some years ago, and a son, Herbert P. Clark, of Westerly, who, with mother, wife, and daughter Betty, survive him.

Mr. Clark, for a time, carried on an extensive business as manufacturer of ice cream. He had been a pattern maker with the C. E. Coster & Sons Company for forty-two years. He was a member of the Pawtucket Seventh Day Baptist Church, a charter member of the Westerly Cycle Club, and a member of the Watch Hill Yacht Club. He was genial and friendly to all. He had been unwell for some time, but the end came suddenly May 9.

Funeral services were held at his home, 35 Grove Avenue, May 12, conducted by his pastor, Clayton A. Burdick.

C. A. B.

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The Denominational Building will stand to the world as an evidence of the Sabbath truth. Will you have part in it and so make known your faith?

F. J. HUBBARD, Treas.,
PLAINFIELD, N. J.