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.
**SEVENTH DAY BAPTIST DIRECTORY**

**THE SEVENTH DAY BAPTIST GENERAL CONFERENCE**

Next Session will be held with the Seventh Day Baptist Church at Battle Creek, Mich., August 4-7, 1925.

President—S. Orates Bond, Salem, W. Va.

First Vice President—Rev. Willard D. Burdick, Plainfield, N. Y.

Vice President—William C. Hubbard, Plainfield, N. J.; Dr. R. D. Martin, Shavertown, Pa.; Frederick H. Marris, Johnstown, Pa.; Herbert C. Van Horn, Lost Creek, Mich.; William W. Post, J. C., Royal Oak, Mich.; and Mr. C. Columbus Van Horn, Tipton, Ark.; Benjamin F. Cram, San Luis Obispo, Calif.; and Mr. J. Nelson Norwood, Alfred, N. Y.

Recording Secretary—J. Nelson Norwood, Alfred, N. Y.

Treasurer—William C. Whitford, Alfred, N. Y.

Treasurer of Osswald Movement—Rev. William C. Whitlock, Alfred, N. Y.

COMMISSION


**SEVENTH DAY BAPTIST MEMORIAL FUND**

President—H. M. Maxson, Plainfield, N. J.

Vice President—William C. Hubbard, Plainfield, N. J.

Secretary—W. C. Hubbard, Plainfield, N. J.

Treasurer—Frank J. Hubbard, Plainfield, N. J.

Dr. C. Columbus Van Horn, Tipton, Ark.; Benjamin F. Cram, San Luis Obispo, Calif.; and Mr. J. Nelson Norwood, Alfred, N. Y.

**SEVENTH DAY BAPTIST HISTORICAL SOCIETY**

(Founded, 1866)

President—Corliss F. Randolph, Newark, N. J.

Recording Secretary—L. J. Edmonds, Newark, N. J.

Secretary—Mr. A. A. Church, Battle Creek, Mich.

**SABBATH SCHOOL BOARD**


Recording Secretary—Dr. A. Loretta Burkard, Jamestown, N. Y.


**SEVENTH DAY BAPTIST MISSIONARY SOCIETY**

President—Rev. C. A. Burdick, Wayland, R. I.

Recording Secretary—Mr. H. M. Maxson, Plainfield, N. J.

Corresponding Secretary—Rev. W. L. Burkard, Ashaway, R. I.

Treasurer—S. H. Davis, Wayland, R. I.

**SEVENTH DAY BAPTIST EDUCATION SOCIETY**

President—Rev. W. C. Whitford, Alfred, N. Y.

Recording Secretary—Mr. J. Nelson Norwood, Alfred, N. Y.

Corresponding Secretary—Rev. J. Nelson Norwood, Alfred, N. Y.

**WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE**

President—Mrs. A. B. West, Milton Junction, W. Va.

Recording Secretary—Mrs. H. J. Babcock, Milton, W. Va.

Treasurer—Mrs. A. E. Whitford, Milton, W. Va.

Sec'y for Women's Sabbath Recorders—Mrs. George C. Croswell, Milton, W. Va.

**CONFERENCY AFFILIATE FOR LONE SABBATH-KEEPERS**

General Field Secretary—Mrs. Angeline Abbey Allen, Springfield, Ohio.

**THE SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE**


**THE TWENTIETH CENTURY ENDOWMENT FUND**

President—Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred, N. Y.

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

---

**The Sabbath Recorder**

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

Vol. 99, No. 4

Plainfield, N. J., July 27, 1925

Whole No. 4,195

"Oh God, who art Love, we know that he who dwells in love dwells in thee. We pray that thou wouldst help us to love one another with a pure heart and fervently. Thou didst command thy love toward us so that we would not be consumed. O Lord our God, let us love one another. Help us to treasure the most precious things of life in heaven. Teach us to love the unloved, to see our brother as a potential soul, and to serve him, watching over him until at last he yields himself to thee. For Christ's sake. Amen."

Do We Realize? If every Seventh Day Baptist understands the case and realizes the importance of completing the denominational building, I am sure we would not have to wait long to see it done. I was impressed in the last Tract Board meeting by a remark of President Randolph's to the effect that the erection of the new building is now the most significant and important work before our people.

I am sure that nothing in the visible world can bear more damaging testimony against us than to allow a building of such fine quality to remain unfinished. If every Seventh Day Baptist will go out and talk to our people about the importance of the building with a good and commendable work left half done, will bear to generations to come regarding our lack of loyalty to the faith of our fathers.

Not long ago an enthusiastic friend of our cause, from the west, visiting Plainfield, was so surprised at the unfinished work, that when asked if she would like to visit the publishing house, she said, at first, she did not care to until she could get over her disappointment. Of course when she understood that the present building with its little temporary porch was only the beginning—the shop part—of a fine memorial building for which the empty front lot is waiting, she felt different about it all. And after admiring the work so far completed in this up-to-date printing plant in this section, she, as all visitors do, expressed the hope that the front building can be erected.

Do we all realize how much a good denominational building means in the eyes of surrounding peoples? Other denominations are hastening to build large and permanent headquarters in important centers. Some of them are even placing their headquarters in the capital of the nation. Nothing in this entire land speaks so loudly for the loyalty and faith of the larger denominations than do the fine buildings they have erected in which the interests they represent are centered, and where any one can go to learn everything regarding their history and their faith.

We have been all too tardy in our movement for a headquarters worthy of the cause we claim to love, and worthy of the heroic fathers who toiled and sacrificed to give us our excellent heritage.

There is no discounting the value of memorials as the generations go by. What Samuel's Ephraim said was true to Israel regarding God's help in years gone by and the assurance of his help in years to come, that should be our memorial building to us as a people. To every Seventh Day Baptist it would say: "Hitherto hath the Lord helped the People of Israel," and our hope of future success should be the hope for the future; for it would say to us, "What God has done that he will do." He will continue to lead.

If we wish to inspire faith in our own future, let us leave a monumental building to which our children can point saying, "Hitherto hath Jehovah led us."

Again, what could be more disheartening to ourselves than to leave half done such a commendable work, after such a good beginning? Every year as our remaining time on earth wears away, this empty lot, and the unfinished front of a shop more than sixty feet from the sidewalk, will be an eyesore to ourselves, and a reproach in the eyes of all our neighbors. And with the fine city hall and park across the street, and a great Y. M. C. A. headquarters next door, this failure of ours will be no small reproach.

On general principles the completion of our building is indeed very important. But there are several special reasons why it is needed. We have quite an important historical library that should be carefully housed in the new building, where those interested can get at it when necessary. It
is now very difficult to find certain necessary data for our work. Quite a costly portion of it is stored for safe keeping in fire-proof vaults in Newark some twenty miles away, in care of the president of our Historical Society. Complete files of the Sabbath Recorder, Outlook, Light of Home, and practically all of our denominational literature are stored in different parts of our printing plant—some are in the editing room, some in the large store room in the basement, some in the temporary tract room down stairs; and, I presume, of our minutes of associations and Conferences, old record books full of history, Year Books,—indeed, samples of all publications ever published by our people—are waiting in heaps and piles for a place in the Historical Society's room and denominational library room in the new building, where they can be classified and safely kept.

Things that would help to make an interesting museum of Seventh Day Baptist antiquity are also waiting for a place in the new building.

Seventy-two years ago, when a strong appeal was made for a building in which our boards and committees could have a meeting room, the same urgent need was felt and the same reasons were given for their need of it. Our Memorial Board as yet has no home for its meetings, excepting the temporary room used by the editor and secretary. When the building is completed, it will contain offices for the editor and the business manager with their helpers, and the temporary rooms they now occupy will belong to the print shop.

LISTEN TO THE CALL OF SEVENTY-THREE YEARS AGO

It is worth while some times to "remember the land we have passed through," for "it is an exceeding good land." It was so with Israel of old and is no less true today. Memories of the fathers have ever been sources of strength and help when properly laid to heart. Sad will it be for Seventh Day Baptists when they cease to cherish the ideals of their worthy fathers who toiled and a long ten years later. Please let me quote once more, a portion of this excellent appeal:

The experience of every day deepens our conviction of the importance and feasibility of the proposition. . . . That such a building is needed, no one can question who considers the growing character of our missionary and publishing operations and the advantages which would accrue by having a permanent place in which those operations may be carried on. . . . If such a building were provided, there would always be a place in which to hold meetings of the executive boards, a place where our already established and growing Sabbath literature could be kept and consulted, a place where all missionary curiosities could be arranged and visited. In such a building, in which inquirers after truth in relation to the Sabbath could always find it—a place, in short, consecrated to benevolent operations and the dissemination of truth, where Sabbath keepers themselves might find pleasure in calling, or might direct their friends who wished to be enlightened in regard to our principles and movements.

In whatever light we view the thing—whether as a means of ensuring the permanence of the benevolent societies, or as increasing the facilities for the work for which they were organized, or as an investment from which steady aid to those societies may be derived—we come to the same conclusion, namely, that the building ought to be secured, must be secured. And we can not think of a nobler object to which money can be appropriated. . . . It is worth while to take advantage of the experience of every religious body that has tried the experiment; and, fifty years, or even five hundred years hence, we will probably be doing more for the dissemination of truth and the salvation of the world than it was done ten years after it was mature.

Did you read it carefully? I do not know why it failed unless it were the craze for something new, that came as near splitting the denomination as anything ever had at that time—that is the persistent drive for and towards which they were ready to sacrifice.

A subscription list was started and in the Sabbath Recorder of October 20, 1853, appeared the names of one hundred fifty-eight persons with the sum pledged by each for the said building. Two associations besides the General Conference had approved the measure, and the plea made by Rev. Thomas B. Brown could not have been worded better building proposition as a free-will memorial offering to the memory of their fathers?

There may be some who have drifted away from their fathers' faith, who do not recall themselves as belonging to us, who still out of respect for fathers and mothers will be glad to contribute toward such a memorial building. Why not do so? We have never made an intensive canvass for the building. All the funds for the shop part have come drifting in since the new movement began at Conference in 1916; so the work thus far has been purely a free-will offering. We like it so, and sincerely hope that when the building is done, it will stand as a free-will memorial gift from a loyal and grateful people.

JUST LOOK AT THESE NAMES

Now dear friends, the list is too long to print in full; but you can see something of the spirit of the fathers without that. The highest gift pledged was $250. There were four for $100 each; ten for $50 each; thirty-three for $25 each; and one hundred and nine pledges ranging from $1 to $5.

Look again: in this list there were 12 Babcock; 15 Maxson; 9 Stillman; 7 Potters; 7 Langworthys; 6 Coons; 6 Greesens; 6 Rogers; 6 Saunders; 5 Greenmans; 4 Corbin, etc.; 3 Lamphers; 3 Satterlees; 2 Randolphs; 2 Hulls; 3 Lewisies; and a long list of names that appear only once.

What a fine list of Seventh Day Baptist names! And their descendants are scattered far and wide. Many of them are prosperous and greatly blessed of God. How can they resist this call to help in a memorial building such as their fathers longed to see, and toward which they were ready to sacrifice?

Those subscribers belonged in Waterford, Hopkinson, New Market, Plainfield, Shiloh, Brookfield, Adams Center, DeRuyter, Alfred, Genesee, Friendship, and elsewhere; and there are names which we know do draw some hearts in all these places toward this good work. Oh! come on friends, let us rise up and build. Some of us who are old hope to live long enough to see the building completed. It can be done out interfering with our other work if we really want to do it.

One good friend informs us that he would like to be one of sixty persons to give $1,000 notes due in five years, upon which funds

Observing House—Front Lot Awaiting the New Building
could be realized now, and so give us the building completed within a year. We know that there is a deep and growing interest in the matter among our people. There are thousands who would be glad to see the good work all done. Who of us will strengthen his hands for its completion? I for one am ready to be one of sixty on the thousand dollar proposition. Let us hear from our friends.

The picture shows the front view of the shop, with the fine large lot in front waiting for the main building.

Yesterday and Today

Who can visit DeRuyter, N. Y., without recalling some of the stories heard in his boyhood concerning the first Seventh Day Baptist general movement toward higher education? Who can stand upon the spot where once stood DeRuyter Institute, which our preachers and teachers of other days received their education and from which the impulses toward our remarkable institutions of learning had their birth, without a feeling of thanksgiving for the good men who got their start there; and at the same time, a desire to review the self-sacrificing toil of yesterday which has brought fruit in the blessings we enjoy today?

Since the association I have been thinking much of the yesterday and the today in this historic Seventh Day Baptist Church. In the Autobiography of Alexander Campbell, I have been deeply interested in his story of the initial steps in the movement, and of his work among the churches to secure the funds for such a building. He made use also in several churches of his wonderful evangelistic powers while on those canvassing trips, resulting in great revivals in the churches of Rhode Island, Connecticut, New York, and New Jersey, as well as in DeRuyter, his home church.

This story of DeRuyter Institute as told by Elder Campbell makes very interesting reading. It would make a good study for classes in denominational history. It is also told in condensed form in Volume I of Seventh Day Baptists in Europe and America, page 567, by Mrs. Marie Stillman Williams, an old DeRuyter girl.

The building was completed and the school opened in 1837, with one hundred forty students. It was in the days of the stage coach as the only public conveyance for travelers, and we are impressed with the inducements held out by the trustees in their appeal for students as follows:

"Among the many advantages which DeRuyter affords may be reckoned the purity of its water, the agreeableness of its natural scenery, and its facility of communication with all parts of the country, there being three daily stages passing through it."

So far as the attractions of natural scenery are concerned, yesterday could not surpass that of today. Of course the scenes in that attractive valley must have been more primitive eighty or ninety years ago. Those majestic hills were more heavily wooded, and the village was smaller with its pioneer homes, and no railroad whistle awakened the echoes there. But what cared the primitive forefathers of the hamlet for a mere trifle like that. The bugle notes of the musical stage horn were all sufficient for them and they were as contented and happy in their yesterday as we are in our today.

Hard by the old institute campus the same rippling brook sings its pure water song to
students of today as cheerily as in the days when the boys and girls of yesterday wandered by its banks and formed friendships for life. But the old institute has given place to the modern high school building, and the old boys and girls of yesterday have passed on to make room for a larger company of today. I saw them playing some of the old games their fathers loved, and I could not help dreaming over the historic times in which that campus with its splendid growth of majestic sugar maples was being prepared for generations to come.

We are told that those trees were brought from the forest on the shoulders of men, and planted there at a cost of eighteen cents apiece. From the rear of the old campus I took snap-shots of the present school building, and of one row of the old trees.

I know there are readers of this paper whose hearts will be touched by these pictures and by seeing once again a picture of the old DeRuyter Institute. So we give them with this article.

Interesting Historic Sketch On another page of this RECORDER is given a historic sketch of the Woman's Aid Society of the First Baptist Church in Westerly, R. I. Many RECORDER readers will find that article intensely interesting. If you enjoy it as much as I have it will prove to be a great treat to you.

Since 1874, the dear old friends whose names appear in this sketch have had a warm place in my heart. They were so kind and helpful to me as a young man just from the seminary, beginning with fear and trembling in his work as a minister, that I shall cherish their memory while life shall last.

Scattered far and wide among the churches will be found RECORDER readers whose hearts will also be touched by this story of the past in Westerly.

"The British, Empire Seventh Day Baptist" This is the name of a new four-page paper, six inches by nine, published in Windsor, Canada, by Elder Robert B. St. Clair, with the address, "Lock box 58, Windsor." Its Advisory Board is given as follows:

J. A. Davidson, Kin­
dad, B. W. I.; W. E. S. Callender, The Bahamas; E. J. James Tul­wan and Alfred Hok­wana, Cape Province So. Africa; A. G. Sampson, Sydney, Australia.

The RECORDER has received copies of Volume I. No. 1, of this little paper; but we have no account of the steps leading to its inception. Our first acquaintance with Brother St. Clair began some years ago while he lived in Canada, and we suppose he is anxious to scatter Sabbath truth and the Protestant faith among the people of the British Empire of which Can­ada is a part. The RECORDER bids him God speed in his work. Indeed, if our people in America may secure an idea of the purpose and style of the paper we give its leading article on another page of this issue. If you enjoy it as much as I have it will prove to be of much worth while.

There were about thirty at the fellowship lunch which was one of the most delightful luncheon periods of the sessions. The presence of our Junior superintendent added much to the spirit and interest of this session. We found a good deal of interest at Ashaway in the Conference soon to convene in Salem, W. Va., and some of the young people are planning to attend. In obedience to the request of the Salem young people, the Junior superintendent is packing up her Ford and getting ready to start for the Conference soon to convene.

For more than a year we have been looking forward to getting our young people together in groups in order to consider with them the question of the Sabbath, and their relation to this blessed truth. Now that four of them have been held we are able to say that they have succeeded beyond our expectations. And this gratifying success has been due to the splendid co-operation we have had from the pastors and many other adult members of our churches. Laymen have interested themselves in transporting their young people to the places of meeting. The women of the four churches where these conferences have been held have also been instrumental in providing meals. A total of fifteen pastors was present at these conferences and they gave their heartiest support and co-operation. Editor Gardner of the SABBATH RECORDER, Secretary William D. Burdick, and Secretary William L. Burdick looked upon the conference held nearest them, respectively, and made us feel that they were backing us up.

The total enrollment of the four conferences was two hundred and twelve. Of this number about two hundred thirty were young people, more than two hundred being under twenty-one years of age.

Young people of the age predominating in the conferences are rather reticent, and are not so free in expressing in formal words their appreciation. However, some did come to us to tell us that they enjoyed the meetings and that they were sure they were helped. By many of the older people, including pastors, we were encouraged to continue the work along these lines. Many expressed the hope that these conferences might be repeated in this same territory. Some older pastors are included again —some went so far as to say they would try harder the next time to get others to attend.

Today we are in receipt of a letter from the secretary of the Southwestern Associa­tion asking us if we can attend the sessions of that association this fall, and put on our program. They offer us a day of the associa­tion sessions, or would be willing to undertake to get the people together a day early for this young people's conference. This is a matter we will have to work out. If we could meet with the young people of the Southwest at Gentry, Ark., at the beginning of the sessions of the association, then perhaps the young people of Newtonville, Kan., and North Loup, Neb., together for a conference and follow that one by a similar meeting for the Iowa churches, the undertaking might be worked out in a satisfactory and highly profitable manner. While it is
our plan to carry this program into other parts of the denomination, we trust all persons concerned will bear in mind the fact that Mr. Ogden and myself, as pastors, and the interest of the churches which we serve, respectively, must be taken into consideration in all our planning. Such a program as we have outlined above could be carried out with but one Sabbath day's absence from home. We have in mind other projects, also, during the year.

We do not wish to close this rambling article without taking the opportunity to express our appreciation of the splendid work done in these conferences by S. Duane Ogden. It is a very great pleasure to have Mr. Ogden's assistance in these conferences, to observe his qualities of leadership, and to listen to his inspiring message to the young people. He has joined in this enterprise with high purpose, with intelligent understanding, and with free devotion.

Our hearts go out with loving solicitude and with high hopes for the boys and girls and young people with whom we have worshiped and played during the last few weeks, and into whose eager and sparkling eyes we have looked as we have tried to inspire them with the Sabbath message.

**MOTOR ROUTES TO CONFERENCE**

Motorists planning to attend the Conference at Salem and located outside the state should plan their routes through Unicountown, Pa. Unicountown is on the National Old Trails Road, or National Highway, as it is coming to be called, and is easy of access from any part of the United States. The road from Unicountown to Salem is all hard-surfaced and well marked. It is a part of the State Highway System of both Pennsylvania and West Virginia and is kept in good condition at all times.

Detailed road directions are given below for the route from Unicountown to Salem. Suggested outline routes from various parts of the country are also given. Detailed information concerning routes from any part of the country will be gladly furnished by the committee on request. Write Courtland V. Davis, chairman, Local Transportation Committee, Salem, V. A.

Motorists are especially warned against trying to get to Salem by way of Parkersburg. This section of the state highway is under construction and the detours are bad.

It will be a few miles farther by way of Unicountown for motorists from the west, but you will be well repaid for the additional mileage by the difference in the roads.

From New England, New York City, and northern New Jersey the best route is probably by way of Easton, Pa., Reading, Lancaster, Gettysburg, Hagerstown, Cumberland, and Unicountown.

From southern New Jersey the route is by Penn's Grove Ferry to Wilmington, Havre de Grace, Baltimore. The best route is probably by way of Easton, Pa., Reading, Lancaster, Gettysburg, Hagerstown, Cumberland, and Unicountown.

From the west and northwest the motorist should strike the National Old Trail at Indianapolis, following it to Unicountown by way of Richmond, Ind.; Dayton, O.; Columbus, Zanesville, Wheeling. **Caution:** Do not attempt road from Washington, Pa., direct to Morgantown or Fairmont, W. Va., except under very favorable conditions. It is not all paved and there are some detours around construction.

From the southeast the route will be by Macon, Ga., Augusta, Columbia, Southern Pines, Raleigh, Richmond, Staunton, Winchester, Hagerstown, Cumberland, and Unicountown.

Motorists from the southwest should strike the National Old Trail at St. Louis, or, coming in from Nashville, at Indianapolis or Dayton. They follow the route outlined for those from the west.

Route from Unicountown, Pa., to Salem, W. Va., 80.6 miles. Paved.

- 0.0 Unicountown, Morgantown and Main streets.
- 2.7 South on Morgantown Street.
- 6.1 Left-hand road; left. Through Wymy, 4.8.
- 7.2 On left-hand road; left, Smithfield, at Post Office. Through.
- 13.6 Morris County Roads, four corners. Right. Through Parkville, 14.3.
- 16.6 Right-hand road; right across long bridge.
- 16.8 Point Marion, Pa., end of street. Left.
- 17.0 End of street; right across bridge. Through.
- 24.4 Fork; right upgrade.
- 25.6 Right-hand street; right on Willey St. 27.4. High; left.
- 27.9 Morgantown, W. Va., High and Pleasant Sts. (1 blk. beyond cross-trolley). Right down-grade on Pleasant St.
- 29.8 End of St. beyond bridge over Monongahela River; right on Highway No. 4. 17.0 Left-hand road; left upgrade.
- 28.6 Left-hand road; left across bridge.
- 45.5 Left-hand street; left with trolley on Quincy St. 48.5. Right.
- 54.5 Avoid right, 4.7. Right-hand street; right.
- 51.3 Avoid left under railroad to Clarksburg.
- 57.0 Williamsburg. Through. Fitzro, 72.2. Wolf Summit, 74.8.
- 80.6 Fork; right. Do not cross railroad.
- 80.8 Salem; center of town. Through to Salem College campus. Information concerning assignments, etc.

---

**THE SABBATH RECORDER**

His heart ever been touched by the sight of boys or girls leaning on the street corners when they ought to be in the Sabbath school or the church service? Whose fault is it that the bell on Sunday morning sends out its pleading invitation, "Come," that the boy would rather loaf than come to church or Bible school?

First—Let the Church take its full share of the blame. Possibly, as a church, we have not given the thought to the boy we should. We have taken our services attractive to him. We have not realized that he was a boy—a real boy. We have been long on criticism, and short in judgment and understanding.

Second—Is the boy to blame? "Yes," some one says. And I suppose some blame should be attached to the boy. But how much? The pastor can not say. Of this, however, he feels quite sure: The greatest blame must be placed at the door of the parents. For the part, the boy is out of the Sabbath school because of the failure of parents. They themselves have stood aloof from the Church and Bible school. If parents wish their boys to go right they must walk that way themselves.

My father was not a smoker and as far as I know my brothers never smoked and I can not understand why the children of some of our most ardent W. C. T. U. women are smoking and cigarette. Are we too fond of spectacular work instead of quiet, persistent good influence at home?

I heard a deacon blame the badness of his boys on to his making them go to church, telling them that if the boys were clean ashore in mind, what are we to think? If the home and the Church can not do it, then can it be done by law? Whose is the responsibility?

**Shiloh, N. J.**

The Irish river Shannon famed in song and story, is about to be harnessed to produce electrical energy for the industry of New Ireland.—**Western Recorder.**
SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

Will your Onward Movement contribution for July reach Treasurer William C. Whitford, Alfred, N. Y., before August 1? It is well worth reading by trustees and the following cues:

1. Reconciliation to the Work of Personal Evangelism, with an emphasis on the great word "Salvation." (For the denomination.)

2. Emphasize in Every Department of Work the Gospel According to Christ—new life through him, new liberty in him, new service for him, new fellowship with him. (For the local congregation.)

TEN WORDS FOR THE YEAR
1. Eliminate despair from pulpit and press.
2. Cultivate the spirit of rousing evangelism.
3. Create new enthusiasm for specific missions.
4. Inculcate the principles of religion in the home.
5. Emancipate the ministry from dread of old age.
6. Relate Presbyterian men to a man's task.
7. Militate against the foes of temperance reform.
8. Disseminate informing and inspiring literature.
9. Agitate for the boon of a warless world.
10. Consecrate youth to true loyalty to Christ.

"KEYNOTES' FOR PRESBYTERIANISM THROUGH 1925-26"

An interesting report appeared recently in the Continent of the answers received to the invitation to suggest "Keynotes" for Presbyterianism through 1925 and 1926.

In the article the Continent says, "What of the Church This Year?" We asked, and we invited responses to either one or both of the following cues:

1. I suggest that the 'Keynote' of our church as a denomination during the year should be...

2. I think the 'Keynote' in my own particular congregation should be...

Many responses were received. The one that received the first award was from the pastor of Central Presbyterian Church, Denver, Colo. It is well worth reading by others than Presbyterians.

TWO KEYNOTES
BY W. H. WRAY BOYLE
1. Reconciliation to the Work of Personal Evangelism, with a new emphasis on the great word "Salvation." (For the denomination.)

2. Emphasize in Every Department of Work the Gospel According to Christ—new life through him, new liberty in him, new service for him, new fellowship with him. (For the local congregation.)

"KEYNOTES' FOR PRESBYTERIANISM THROUGH 1925-26"

An interesting report appeared recently in the Continent of the answers received to the invitation to suggest "Keynotes" for Presbyterianism through 1925 and 1926.

In the article the Continent says, "What of the Church This Year?" We asked, and we invited responses to either one or both of the following cues:

1. I suggest that the 'Keynote' of our church as a denomination during the year should be...

2. I think the 'Keynote' in my own particular congregation should be...

Many responses were received. The one that received the first award was from the pastor of Central Presbyterian Church, Denver, Colo. It is well worth reading by others than Presbyterians.

TWO KEYNOTES
BY W. H. WRAY BOYLE
1. Reconciliation to the Work of Personal Evangelism, with an emphasis on the great word "Salvation." (For the denomination.)

2. Emphasize in Every Department of Work the Gospel According to Christ—new life through him, new liberty in him, new service for him, new fellowship with him. (For the local congregation.)

"KEYNOTE' FOR PRESBYTERIANISM THROUGH 1925-26"

An interesting report appeared recently in the Continent of the answers received to the invitation to suggest "Keynotes" for Presbyterianism through 1925 and 1926.

In the article the Continent says, "What of the Church This Year?" We asked, and we invited responses to either one or both of the following cues:

1. I suggest that the "Keynote" of our church as a denomination during the year should be...

2. I think the "Keynote" in my own particular congregation should be...

Many responses were received. The one that received the first award was from the pastor of Central Presbyterian Church, Denver, Colo. It is well worth reading by others than Presbyterians.

TWO KEYNOTES
BY W. H. WRAY BOYLE
1. Reconciliation to the Work of Personal Evangelism, with a new emphasis on the great word "Salvation." (For the denomination.)

2. Emphasize in Every Department of Work the Gospel According to Christ—new life through him, new liberty in him, new service for him, new fellowship with him. (For the local congregation.)

"KEYNOTES' FOR PRESBYTERIANISM THROUGH 1925-26"

An interesting report appeared recently in the Continent of the answers received to the invitation to suggest "Keynotes" for Presbyterianism through 1925 and 1926.

In the article the Continent says, "What of the Church This Year?" We asked, and we invited responses to either one or both of the following cues:

1. I suggest that the "Keynote" of our church as a denomination during the year should be...

2. I think the "Keynote" in my own particular congregation should be...

Many responses were received. The one that received the first award was from the pastor of Central Presbyterian Church, Denver, Colo. It is well worth reading by others than Presbyterians.

TWO KEYNOTES
BY W. H. WRAY BOYLE
1. Reconciliation to the Work of Personal Evangelism, with an emphasis on the great word "Salvation." (For the denomination.)

2. Emphasize in Every Department of Work the Gospel According to Christ—new life through him, new liberty in him, new service for him, new fellowship with him. (For the local congregation.)

"KEYNOTES' FOR PRESBYTERIANISM THROUGH 1925-26"

An interesting report appeared recently in the Continent of the answers received to the invitation to suggest "Keynotes" for Presbyterianism through 1925 and 1926.

In the article the Continent says, "What of the Church This Year?" We asked, and we invited responses to either one or both of the following cues:

1. I suggest that the "Keynote" of our church as a denomination during the year should be...

2. I think the "Keynote" in my own particular congregation should be...

Many responses were received. The one that received the first award was from the pastor of Central Presbyterian Church, Denver, Colo. It is well worth reading by others than Presbyterians.
invited to join and the membership was increased to one hundred fourteen.

In 1888 Mrs. Edwin R. Lewis assumed the burden of the presidency, holding the office for two years. One of the first duties taken up by the women at this time of their reorganization was the furnishing of the parsonage recently purchased by the church.

The meetings were now held at private homes, where supper was served by the hostess and one other member; the price of the supper was five cents. It may be of interest to hear the names of some of those who opened their homes: Mrs. E. R. Lewis, Mrs. Charles Potter, Mrs. Jonathan Maxson, Mrs. Calvert Cottrell, Mrs. Charles A. Stillman, Mrs. G. H. Greenman, Mrs. Samuel Champlin, and even so far away as Watch Hill, Mrs. George Nash's name appears as hostess, and the secretary records "a very large gathering." These suppers were so inviting that the gatherings became so large they could not be accommodated at private homes, and after a few years it was thought best to remodel the vestry of the church to use for such occasions. The women assumed the burden of doing the work.

In 1870 Mrs. William C. Stanton took the office of president, holding it until 1874, when she was succeeded by Mrs. Calvert B. Cottrell.

The Victorian age was at its height during the seventies, and its influence is seen on the needlework of that time; an innumerable number of lamp mats, needlebooks, tadies, were made and sold; to judge by the treasurer's books no self respecting seventh day family was without them. Some of the merchants to whom bills were paid for furnishings and supplies were: Davison and Rich, York and Congdon, E. B. Clarke, J. H. Potter.

In 1875 Mrs. E. G. Champlin became the president until 1877, when Mrs. J. H. Potter assumed the office; in that year the society met for the first time in the new rooms in the vestry, and the treasurer reports all bills paid.

The fact that the society now had a meeting place, must have been of good effect as in her annual report the next year the secretary says, "the society is now in a flourishing condition, its gatherings well attended, partly owing to the pleasant rooms in which they are held."

There is a note of pathos in this same report, when it reads, "Early in May our much beloved pastor, George E. Tominson, was taken away. His sudden death found us in no way prepared to part with him and a heavy gloom seemed to rest upon us, from which we did not easily emerge."

In 1878 the name of this organization was changed to the "Woman's Aid Society" and during the next year seems to have been in a flourishing condition. Among the things accomplished was the paying for repairs on the church organ, and the purchasing of a Wheeler and Wilson sewing machine.

In the early eighties it seems there have been discouraging years; the secretary reports little interest on the part of the members, and the first year of that decade no one could be induced to take the office of president, and the meetings were conducted by Mrs. Ellen Greenman, the first vice-president.

Mrs. L. A. Platts had been at the head but could no longer serve, and in 1881 Mrs. William C. Stanton again took the office to be succeeded by Mrs. L. T. Clawson in 1883.

The donations during these years were made to the Home for the Friendless in New York, to freedmen in Virginia, consisting of boxes of clothing and bedding, also contributions of money to the Missionary Society. The first piano for the rooms was purchased in 1883. What would seem like a great handicap in these days in serving a supper, was the lack of running water in the kitchen, and the vote was taken to secure the services of a water boy for the year.

In 1885 extensive alterations were made in the vestry, which added greatly to the convenience, and in 1889 the rooms were newly carpeted at a cost of $155.

From the years 1883 to 1888, a large number of deaths occurred among our members, all women who had been particularly active in the work: Mrs. Charles Saunders, Mrs. Henry White, Mrs. Nathan H. Langworthy, Mrs. Joseph H. Potter, Mrs. William Maxson, Mrs. Horatio S. Berry, Mrs. Abbie Main, Mrs. Edwin R. Lewis, Candace Ammons, Mrs. George Lanphere.

Mrs. Clawson having served four years as president, was succeeded in 1888 by Mrs. Albert L. Chester.

In 1890 when Miss Martha B. Saunders was at the head of the society, the semi-centennial was observed and Mrs. Susan Langworthy Green who had served at one time as secretary, read a paper entitled, "History of the Ladies' Aid Society." At that time there were seven of the charter members of 1845 living: Mrs. Benjamin W. Bentley, Mrs. Jonathan Maxson, Mrs. Frances Fraizer, Mrs. George B. Utter, Mrs. Christopher Stillman, Mrs. Annaria Maxson, and Miss Martha Maxson.

At the annual meeting in 1893 Mrs. J. A. Brown was elected president, and the secretary reports the year 1894 as one of the most successful socially and financially, in spite of the fact that extreme business depression was general throughout the county.

Mrs. O. J. Whitford was president through 1895 and 1896, the next to fill the place was Mrs. Orson C. Rogers; she was followed by Mrs. A. H. Langworthy, who served through 1898 and 99. In the latter year a one thousand dollar scholarship at Alfred University was taken out.

In a paper giving an account of the work of the society written by the late Mrs. A. N. Crandall in 1901 she states that from 1900 to 1910 over four thousand dollars had been raised and expended.

During the nineties the society lost by death several members who had given much in service and encouragement: Mrs. Abbie G. Champlin, Mrs. George S. Greenman, Mrs. Calvert B. Cottrell, Miss Clara Chapman, Mrs. Harlan P. Hakes, and Miss Martha B. Saunders.

Since the beginning of the twentieth century, those of our numbers who have served as president of our society are: Mrs. Charles H. Stanton, Mrs. Joseph H. Whipple, Mrs. Orson C. Rogers, Mrs. Albert N. Crandall, Mrs. Abert Whitford, Mrs. Elisha C. Burdick, Mrs. Amelia Varner, Mrs. William H. Browning, Mrs. William H. Healey and Mrs. Clayton A. Burdick.

In March, 1902, the by-laws were revised and our title was changed from "The Ladies Aid Society" to "The Woman's Aid Society." The evening of November 20, 1906, was the occasion of "An Evening of Reminiscences" when Mrs. Mary Noyes Rogers gave a history of the society from its beginning. Special invitations had been sent to elderly members, with the result that sixty sat at the table reserved for them. These ladies were the special guests of Mrs. Jonathan Maxson; their combined ages totaled 1215 years, Mrs. Benjamin W. Bentley being the oldest at ninety-seven, with Mrs. Maxson next in age at eighty.
seven. Many letters were read from absent and non-resident members, old memories recalled by those present, and the program most fittingly closed by singing "Blest Be the Tie That Binds."

In the same year a cook book was compiled and published, the recipes being tested ones furnished by local people. The success of this venture was so great that two editions have been called for.

The social side of our meetings has been by no means the least enjoyed, and there have been many delightful entertainments given in these rooms; there is many a reference on our records to occasions when music was furnished with women like Mrs. Walter Price, Mrs. A. A. Palmiter, Mrs. C. A. Main and Mrs. Irving Maxson.

There have been Old Folks' concerts, rendered by an enthusiastic chorus, and Washington Birthday teas when really beautiful old costumes have been worn. The writer has a vivid recollection of a musical sketch given by the church choir, called "A Trip to Europe," containing a particularly thrilling song, "O Mr. Captain, Stop the Ship, I want to Get Out and Walk."

Clever girls have acted amusing little plays, many quartets have rendered close harmony, and to all of us the readings of George H. Utter are a delightful memory. There have been many receptions given, some to visiting missionaries, some of a farewell nature to departing pastors, others of welcome to incoming ones.

During the past ten years our ranks have been often broken; we have lost some of our most efficient and faithful members. The list includes: Mrs. Charles B. Barker, Mrs. C. Clarence Maxson, Mrs. Walter Price, Mrs. Louise Otten, Mrs. George N. Burdick, Mrs. O. U. Whiford, Mrs. James Aldrich, Mrs. Catherine Randall, Mrs. Abbie Hickox, Mrs. Frances Warren, Mrs. Ira B. Crandall, Mrs. Isaac Burdick, Mrs. E. Clarke Saunders, Mrs. E. W. Macomber, Mrs. Caroll A. Main, Mrs. Sanford P. Stillman, Mrs. Dwight Stillman, Mrs. Eliza Stillman, Mrs. Ellen Lewis, Mrs. William A. Burk, Mrs. J. Irving Maxson, and Mrs. Herbert A. Babcock.

During the winter of 1918-1919 the society gave their attention to Red Cross work making hospital garments and giving twenty-five dollars for hospital linen.

Our membership list contains ninety-seven names, and the average sum of money which we raise is five hundred dollars, the greater part of which goes toward denominational work, both at home and abroad. The past year our expenditures have been much larger than before, and have provided carpets for the church parlor and church aisles at a cost of over six hundred dollars.

I feel that a history of this society should include a mention of the different bands of young people which have been active in the church at different times, and which have been more or less auxiliaries to the older society. In the early forties there is a reference to a "Juvenile Society," but no clue to its membership.

In the secretary's annual report for 1882 she refers to a report having been handed in by Miss Florence Burk, secretary of the "Band of Little Helpers," who had a membership of sixteen.

Some time in 1890 a group of young school girls ranging in age from twelve to eighteen, formed a group called "The Mizpah Circle." Miss Angenette Cottrell organized this circle and was its president.

The girls held regular meetings, some times at the church, some times at Miss Cottrell's home. They had sewing lessons, often served little afternoon teas with occasion a more ambitious evening affair from which a sum of money would be realized which would be given for some charitable purpose. With the death of its lovely leader the Mizpah Circle lacked courage to go on, and it too passed out of existence.

In October, 1915, the present S. D. B. Society was formed with Miss Elizabeth Hiscox as president. It has been a live organization from its beginning and has assisted the older society in innumerable ways.

It is not always that a society lives to see its third generation carrying on its work which it has begun as is the case with ours. Daughters and granddaughters are still holding up the hands of its founders.

It is a privilege to pay a tribute of remembrance to these pioneers of 1845; they were New England women with a New England heritage of courage and thrift and common sense; those who read between the lines of these records find them strengthened by faith, inspired by hope, and sweetened by love.

Christian penitence is something more than a thought or an emotion or a tear; it is action.—William Adams.

THE ASSOCIATIONS

The June associations are past for the year 1925, and they were all good meetings. To start with, the attendance, though not large at any of them, was up to the average for these years. The programs were well and carefully arranged and well carried out.

There is satisfaction in being able to note that the work committed to the Missionary Board was given a large place in all the associations, and more than ordinary interest was manifested. This was strikingly true regarding one phase of the work; namely, evangelism, which was the theme of two of the three associations held this summer and was pushed to the front in many periods other than those given to the Missionary Board. More or less extended accounts of the missions and interests in the various sessions might have been given in this department, but Editor Gardner's paragraphs covering this ground served every purpose and were far better.

The Tract Society was also given a prominent place on the programs of the associations. That the boards carrying on the two principal branches of the denomination's work should be given places on denominational programs which give time to present and discuss the work committed to them, is needful; this the Program Committees of all the associations recognized.

BEGIN NOW TO BUILD YOUR EVANGELISTIC PROGRAM

While there has not been so much accomplished in the line of evangelism by the churches, associations and Missionary Board during the year that closed last month as might have been expected, yet many of our hopes for the year have been realized. A larger number of churches have put forth evangelistic efforts of one kind or another than usual, five of the associations have organized for special evangelistic work in their respective fields, a new interest in evangelism has been created and methods of evangelism have been studied and a very good gathering has been reported.

Those who have had the work of evangelism most on mind and heart have been thinking all the time beyond the year that has just closed. Their plans and hopes have been that the year past might lay the foundation for a far greater work in the field of evangelism in the years to come. It is evident that a start has been made in this direction, but the work has only begun. We need to work and pray, study and organize till the whole denominational fabric is permeated with the leaven of evangelism. We should look forward to the time when every church among us is aflame with the evangelistic spirit, which is the Spirit of Christ, and when it needs no argumentation to prove that we ourselves or the denomination is evangelistic.

We should now begin as churches, associations, and as a denomination to formulate our plans of evangelism for the coming Conference year. Last year we were, in many instances, too late in getting our plans started to realize the best results. Churches and association officers and committees should make it their business to make sure that if you are going to want help, Conference will be a good time to see whom you can secure; or if you are going to want advice, Conference will be a good time to talk over your problems with trusted and interested friends.

A SUGGESTED EVANGELISTIC PROGRAM FOR THE ENSUING YEAR

[One of the chief items considered at the recent Conference on Evangelism at Northfield, Mass., was an evangelistic program for the churches. More time was spent on this than on all other subjects. This was not because the men directing the conference think that plans for more consequence than prayer and endeavor; it was because they believe that the Church should both organize and evangelism. Several of the larger denominations had already thought out and adopted their evangelistic programs. These were generally studied and compared. The one given below was the one approved by the Northfield Conference, and combines the principal items in those that had been adopted by some of the larger denominations. It is given here that it may be suggestive and helpful.—W. E. B.]
ORIGINAL SOLDIERS’ MEMORIAL SOCIETY
SHILOH, N. J.

MRS. N. E. DAVIS

On May 30, 1891, the soldiers and soldiers’ wives with other patriotic persons met and organized an association for raising funds to erect a monument to the fallen heroes of the Civil War. The plan was to pay small dues each month and to furnish suppurs and hold sociables in which to raise a little money. This faithful memorial band toiled on until finally there was money enough to purchase a lot in the cemetery, erect an iron flag pole, and to place the memorial.

On the next Decoration Day what a proud, happy company of workers stood with the G. A. R. around this memorial to see the impressive services with the Stars and Stripes floating over all. Several horse-drawn hacks filled with aged veterans were present, and villagers came, keeping step with the martial music, while groups of children aided the soldiers in placing flowers on the graves.

The memory of the address given on the south porch by Mrs. Perrie Randolph Burdick, pastor of Marboro Church, will not soon be forgotten. There were patriotic songs, a treat of refreshments on the church lawn for the veterans was cheerfully given by the Memorial Society.

But as the years went by the number of veterans became fewer each year, and at last the idea was dropped. The memorial stood forgotten when a request was made for attendees on the church lawn for the veterans was cheerfully given by the Memorial Society.

As a method of dealing with the problem of the unemployed, why not pass a good stiff law against work?—Nashville Banner.
LETTER FROM MISS ANNA WEST

The Woman's Board,
Milton, Wis.

Dear Friends:

My time for writing to the Recorder was past two weeks ago; however I hope it is not too late to write about the "event" I was to write of. Others can tell you about the disturbances of the week.

Without doubt some of you received cards announcing the engagement of Eling Waung to David Sung, an announcement that was very pleasing to us all. He is a graduate of our Boys' School and of Eling's Board.

Thou who has set thy dwelling amidstEnterprises with many a dream, In valleys bright with springs, And in the curving capes of every stream— Thou who hast taken to thyself the wings Of morning, to abide Upon the secret places of the sea, And on the mountains, to visit the valleys, To visits the beauty of untold shores, Waiting for worshippers to come to thee In thy great out-of-doors! To thee I turn, to thee I make my prayer, God of the open air! —Henry van Dyke.

Another very enjoyable affair of the last few months was an Alfred dinner which was held when Dr. and Miss Rogers were here. There were ten Alfred graduates and two others who had studied there present to hear the latest reports concerning the college.

With best wishes to all of you, I am Yours in his service,

Anna M. West.

Shanghai, China, June 7, 1925.

WORKERS' EXCHANGE

Milton, Wis.

REPORT OF SECRETARY OF CIRCLE NUMBER TWO FOR YEAR ENDING JUNE 30, 1925

Number of members fifty-eight; new members three; nonresident five; moved away five; lost by death one.

Twenty-one regular and two special work meetings were held, with an average attendance of nineteen.

Means of earning money have been birthday teas once a month that netted $65.89, bake sales on a month that netted $116.91, suppers, annual sale and supper in November and Oro's banquet; also sewing of various kinds, tying comforts and quilting have been done that returned remunerative sums.

Total $532.25; disbursements, $523.24; balance, $29.01.

An interesting China Mission study was conducted. Ming-Kwong, the City of the Morning Light, was the study book used. Payments have been made on Onward Movement, college scholarship, etc. A barrel of clothing was sent to Georgetown, S. A.

Our annual picnic will be held some time in July on the college campus, to which the members of the families and friends are invited. It is always a very enjoyable social time.

Sunshine is sent to the sick and shut-ins. Hope to do better work another year.

Respectfully submitted,

Mrs. Miles Rice,
July 7, 1925.

Secretary.

REPORT OF SECRETARY OF CIRCLE NUMBER THREE FOR YEAR 1924 AND 1925

Number of meetings held twenty-one; number of members seventy-seven, six non-resident members; number of new members added during the year five.

The circle has helped in church, college, and denominational work. Has paid $200 on the Endowment Fund of the college. We have paid $223.31 on the church Onward Movement budget and $15 on the Church Endowment Fund. We also gave $25 to Milton College for a Thanksgiving offering, and sent $50 to Doctors Palmberg and Crandall, for their personal use. Dishes and silverware for the church, costing $47.31 have been purchased by the circle.

We have also given $25 for the new church carping and have helped purchase a rug and some chairs for the parsonage.

Our circle has worked in two divisions this year, with a chairman for each division. We have served a birthday tea each month. Have also served several banquets and luncheons, including the alumni luncheon for the college, and served the annual cafeteria supper, as well as luncheons for the Davies Club.

The Flower Committee has sent flowers to those who have been shut in by illness.

Mildred Oakes, Secretary.

Report of treasurer of Circle No. 3 for year ending July 1, 1925

Receipts

Balance on hand July 1, 1924 $ 271.06

Received from—

Dues and gifts $92.60

Suppers and banquets $385.60

Sales $20.00

Birthday teas $77.88

Rent of dishes $13.96

Sale of rags $15.71

Work $2.50

Thanksgiving boxes $73.21

Total $1,034.00

Disbursements

Current expenses $ 16.95

Missions $105.00

Education scholarships $250.00

Onward Movement $25.00

Local church work $143.70

Dishes and silver $11.00

Flower Committee $10.00

Dresses for ladies' aid $18.00

Total $793.07

Leaving a balance on hand of $ 240.93

Mayne C. Crandall,
Treasurer.

Milton, Wis.
WHY NOT BE APOSTOLIC?

APPEALS TO THE ROMAN CATHOLIC, PRESBYTERIAN AND EPISCOPAL CHURCHES—
FOLLOW IN OUR SAVIOR'S FOOTSTEPS!

AN APPEAL TO ROMAN CATHOLICS

The Roman Catholic Church has had a long and interesting history, extending, it is claimed by their authorities, back to the days of the apostles of our Lord. We are concerned, not only with the general subject of salvation, but with immersion (baptism) and the seventh day Sabbath as well. The early church observed the Sabbath and practiced immersion. What was good enough for the Church in the apostolic age should be good enough for it now. Being instructed by our Savior and his divinely inspired apostles, we have a right to believe that it was as perfect as an organization of human beings could be.

We are supported by Catholic authorities in our statement that the Apostolic Church was established according to practice followed the same practices as we do. Thus we read in the Catholic Encyclopedia concerning the Church of Ethiopia (see Acts 8:26-39) that

"It is certain that ancient Ethiopia was evangelized in apostolic times by the eunuch of Queen Candace, baptized by Philip, the deacon."

The Catholic Encyclopedia also states that this ancient church of Ethiopia has preserved the faith once delivered to the saints even down to the present time:

"Moreover, they still retain in full force various practices of the primitive church which have long since fallen into desuetude elsewhere; e.g., abstinence from flesh and blood of animals which have been strangled; baptism by immersion; resting from work on the Sabbath, and the celebration of the Agape . . . . Even in the nineteenth century, they rest on the Sabbath."

Yes, and in the twentieth century as well. Rev. Samuel Mercer, dean of Gambier Theological Seminary (Episcopal), of Ohio, U. S. A., and author of books on Ethiopia, published by Oxford University press, made a trip to Ethiopia, bearing letters from his grace, the Archbishop of Canterbury, and accompanied by leading men in Church and State. He informed the editor that the ancient Sabbath (i.e., from sunset Friday until sunset Saturday) is strictly observed in Ethiopia's capital, Addis Abeba. Not even a train comes in on that day. In view of the above admissions, it seems to us that the Roman Catholic Church should show itself to be far more apostolic if it did what it admits the apostles did. Let the Roman Catholic Church sanctify the Sabbath and discard sprinkling or pouring, and adopt a valid baptism.

The Sabbath-keeping church of Ethiopia, with its millions of communicants, appears to us to be the most ancient church in Christendom now extant. The Church at Rome was not in existence at the time the Catholic Encyclopedia admits the Church of Ethiopia was established. The apostolic open gates. For in six days he made heaven and earth, and all that is within them, and rested the seventh day, saying concerning the Sabbath.

The controversy which arose, asserts:

"History informs us that St. Columba, who had established a Sabbath-keeping community off the west coast of Scotland, on the island of Iona, distinctly named "Saturday" as the Sabbath of Jehovah, the seventh day of all scripture time, spending this day, just before his death in A. D. 595, with the greatest of reverence.

It is not surprising, then, to find the churches instituted by Columba Sabbath-keeping churches. And so it continued for a period of five hundred years, until the arrival of Margaret, the bride of Malcolm II. Margaret was a Saxon Roman Catholic princess and regarded this practice with anything but favor. Dr. Moffat, at p. 140 of his Church History, says concerning the Sabbath habits of the early churches of Ireland and Scotland:

"It seems to have been customary in the Celtic churches of early times, in Ireland as well as in Scotland, to keep Saturday, the Jewish Sabbath, as a day of rest from labor. They observed the commandment literally upon the seventh day of the week."

And this professor is a Presbyterian, or a member of the Scottish Kirk!

Malcolm III reigned from 1059 to 1093. His bride was introduced at the commercialized Sunday, and not knowing that this was in harmony with apostolic practice (see quotation from Catholic Encyclopedia elsewhere in this issue) desired to bring Scotland into harmony with the rest of Europe in the sanctuary respect, Sunday (adopted) papal Sunday. Dr. Skene, in Celtic Scotland, vol. 2, pp. 348, 349, in speaking of the controversy which arose, asserts:

"Her next point of complaint against the Scots was that they did not reverence the Lord's Day, and that they held Saturday to be the Sabbath."

So far for one thousand years following the passion of our Lord, Scotland was loyal to the Sabbath of Jehovah. Another John Knox is needed to bring her back to the practice of Jesus and the early church!

Those who wish to pursue this study further will be sent a two thousand word article by the editor of The British Empire Seventy-Day Baptist, Elder Robert Bruce St. Clair, entitled "Seventy-Day Baptist and the Seventh Day Baptists." Price: 3d., or 6 cts., post free. Address this office, Lock Box 5, Windsor, Canada.

IS THE CHURCH OF ENGLAND IN THE APOSTOLIC SUCCESSION?

Volumes have been written to prove the Church of England (the U. S. A. "Protestant Episcopal") of apostolic succession. Wide differences of opinion exist. The church does not appear to be in accord with its own ritual and hymnal.


"Then shall the priest, turning to the people, rehearse distinctly all the Ten Commandments; and the people still kneeling shall after every commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as follows:

"Minister: Remember that thou keep holy the Sabbath day. Six days shalt thou labor, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy servant, and thy maid-servant, thy man-servant and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; wherefore the Lord blessed the seventh day and hallowed it.

"People: Lord, have mercy upon us, and incline our hearts to keep this law.

After the tenth commandment is read, the people answer:

"Lord, have mercy upon us, and write all these laws in our hearts, we beseech thee."

If these people pray intelligently, repent sincerely, and purpose to live in harmony
with God’s will, they must be a Sabbath-keeping people.

But in order that they may be without excuse, and that the day of the Sabbath be clearly indicated, the authors, at p. 22 of the hymnal division, have published this:

SATURDAY

“And on the seventh day God ended his work which he had made.

SIX days of labor now are past;

Thou rested, Holy God;

And of thy faith’s work hast said

That all is very good.”

The hymn also informs us that the “seventh day is bless’d, Hallowed for rest Divine.”

How can any Anglican, having regard to his prayers and sacred hymn, be other than a Seventh Day Sabbatarian? Otherwise, his prayers are unanswered, his hymn on this subject rendered vain.

To be apostolic, and to be true to its own ritual, the English Church must be Sabbatarian, and Seventh Day Sabbatarian at that. Is it?

HOME NEWS

LITTLE PRAIRIE, Ark.—The usual interest in all the activities of the church is shown by every one that started in with us at the beginning of the year.

Two of our oldest members, Brother Seacry and wife, have been detained at home for several weeks by sickness, but their interest in the work has not in the least abated.

Two of our families, living several miles from church, found it very inconvenient to reach the church in time for services after dinner, so we adopted the plan of bringing dinner and having the Junior work at eleven o’clock. This has proved very satisfactory as all are on the ground rested and in good trim for the afternoon service.

One Sabbath, not long ago, during the noon hour, an auto load of the members drove to Brother Seacry’s and engaged with them in a service of song and prayer. The songs we sang were “The Rose of Sharon,” “It Pays to Serve Jesus,” and “Still Sweeter Every Day.” It was a very touching service.

Rev. R. J. Severance paid us his farewell visit the last of May. His sermons were heart searching as usual, and listened to by large audiences.

It was previously announced that at the last meeting a collection would be taken. This was the first public collection taken since we came into the field, and amounted to fifteen dollars.

One of our first day neighbors asked us how we raised our money. Said he, “You hold no ice cream socials nor give any pie suppers as some do, I’d like to know how you get your money.”

We gladly told him we raised our funds by the tithing system. Our church raised its full quota to the Outward Movement, one hundred fifty dollars, small to be sure, by tithing excepting twenty dollars furnished by the Ladies’ Aid society.

Through the kindness and interest of the Sabbath School Board Rev. L. O. Greene of North Loup, Neb., spent two days here on his way to Fouke. He gave us three most excellent sermons, helpful and inspiring—large audiences at every session. Many of the first day people as they shook hands with Brother Greene expressed their appreciation of his sermons. We are very grateful to the board for sending Mr. Greene this way.

Just now we are making large plans to send several representatives to the Southwestern Association, which meets at Gentzry, Ark., this year.

We have had, so far, a very dry, hot summer. Gardens are greatly damaged, but we are hoping for better times.

Remember Little Prairie when you pray.

C. C. VAN HORN.

The influence of the soul upon the body is increasingly manifest in human experience. When Christ takes possession of the one, he helps the other. We are to follow his own method of helping the body first so far as we have opportunity, but like him, in striving ever for the healing and the health of the spirit. There are men who might be open followers of Christ if we could but get their attention through the thick veil of suffering. But there are others—many more—who need to believe and obey in order to learn to be well.

Some should be sent to the hospital to open their minds to the possibility of faith. But more would be held back from the hospital if they could but take Christ at his word, forsaking sin and putting off all worry.

A. E. Dunning.

YOUNG PEOPLE’S WORK

MRS. RUBY COON BABCOCK

R. F. D. No. 1, Battle Creek, Mich.
Contributing Editor

THE GAME OF LIFE

Christian Endeavor Topic for Sabbath Day, August 15, 1926

DAILY READINGS

Sunday—Play hard (Eccl. 9: 10)

Monday—Play hard (Ezod. 25: 1-9)

Tuesday—Be generous (1 Cor. 13: 1-8)

Wednesday—Keep smiling (Phil. 4: 4-9)

Thursday—a good loser (Prov. 24: 17-20, 29)

Friday—Jesus’ rules (Matt. 5: 1-12)

Saturday—Day Topic: Rules for the game of Life (2 Tim. 2: 5, 15; 1 Cor. 9: 24-27; 1 Pet. 2: 11-17)

MYRA W. THORNAGE

Life is often compared to a baseball game—maybe because, being the national game, we know and love it. Our hopes, our ambitions are battled back and forth by forces which even unknown to us, some times by super-human efforts we reach home or third when conditions have been such as to push us ahead. At our head we have the Great Umpire who watches over us and calls our errors and successes.

It is a wonderful thing to get into life and play it as we would a game. Life is so wonderful it is inspirational to get into it and live it, work at our job, and keep our religious vows with the enthusiasm we felt when our college football team won over their rival last year, and when we have defeated our opponent in a hard set of tennis.

Play hard—get into the game to win. Put forth every effort to make a life worth while. No one wants a “white livered” easy companion. Such a person would not last two minutes in a game of baseball—how about the greatest game of all?

Play fair. It is surprising how many little things can slip by when the umpire is not looking, a second base untouched, for instance, or, in our civic life, a trifling speed law broken. Is it worth it to yourself, and to the ones who are looking up to you?

Be generous. Do you know that one of the secrets of the great game of life is generosity? Be generous with your praise, with your happiness, with your zeal. Jesus, our Master, was generous. Be generous as is the good sport whom we love on the field.

Keep smiling. At one time matters were very tense in one of our high school football games. It seemed that the other fellows were bound to give a nasty kick or a bump on the slightest provocation. One bystander said, "This will be a scrap at the scrimmage." When the boys untangled themselves, the best player, who had been at the bottom of the pile, came up smiling. "Keep in touch with Jesus, he will keep you sweet"—and smiling. A smile goes a long way in going over the hardest distances between bases in life’s game.

Be a good loser. Things will not always come our way. We fail to reach third and put out at second. We have done our best but have failed. Don’t crab. No one likes a crabber. Many a game is played and lost, but the greatest game of all is mastery over self—when you can retire to the side lines saying, "It is all right." This is the greatest of victories if you can face it squarely. Jesus is Our Umpire. He rules our lives—he knows the good, bad and indifferent games that we play. Let us turn ourselves to him—he holds, he will rule our lives.

"Study to show yourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Second Timothy, 2: 15.

Know ye not that which they run in a race run all, but one receiveth the prize? So run, that ye may obtain.

"Be a good sport, a good player. Let us turn ourselves to him—he holds, he will rule our lives. Let us show ourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

First Corinthians 9: 25.

"Humor all men; love the brotherhood. Fear God." First Peter 2: 17.

North Loup, Neb.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

How should we play the game of life? Three rules are suggested by the topics for our discussion.

1. Play fair. In the game of life we constantly come in contact with people. How do we treat them? Are we honest and square with them? We should apply the golden rule and treat them as we would be treated. We cannot be fair with people if we wish their friendship.

2. Be generous. This does not mean to-
be simply free-hearted with people, but be kind to them. Whenever we see an opportunity to help some one, let us use it. Be generous with kind deeds, for we do not know how much good they will do.

3. Keep smiling. The value of the friendly smile can not be overestimated. It has cheered many a soul, and has made life brighter for many who are troubled with heavy cares and burdens.

Let us try to follow these rules in our daily lives,

INTERMEDIATE CHRISTIAN ENDIEAR

S. DUANE ODEN
Intermediate Christian Endeavor Superintendent

Topic for Sabbath Day, August 15, 1925

WHAT DOES NATURE TELL US OF GOD? Ps. 8:1-9

SUNSHINE-LIVES

ELISABETH KENYON
Junior Christian Endeavor Superintendent

The air is full of a witchery, silent, unfelt and unseen;
Yet it touches the black pine woods, and they
Flash to a light, as in tongues of flame.
It breathes on the different birches, and
Each in its own way, in its own way, in its own way!
And so the broad expanses of the barren fields a picture of delight.

I do not know what the magic is, but I think I have seen the same
In a quiet life, a transparent life, and the world knows not her name;
But, herself unnoticed, a touch, a breath, where the
Dark and, mellow, weep, and the light and, mellow, weep,
And the dark is light, and the light is gloom, at the very thought of her.

I do not know what the magic is that dwells in
Her quickening face,
No look have I to the witchery that wraps her around with grace;
But this I know, be it mirth or woe, where her
Blessed feet have trod,
There widens out in the hearts of men the beautiful peace of God.

"Sunshine" by Amos R. Wells.

VOCATIONAL SERVICE

MRS. FRANCES FERRILL BABCOCK

(Semi-annual Meeting of Michigan and Ohio Churches, at Jackson Center, O.)

We can not all be ministers of the gospel, but there is a place and work for each of us as laymen. We know it is honorable to have a vocation, but we are told that Christ

was a carpenter, Paul a tent maker, Peter a fisherman, Matthew a tax-gatherer, and so on. Our abilities differ, it is true, but with whatever ability we have, we should do the best we can, as the servants, who, given the ten and five talents, used them, thereby gaining more; not as the one with one talent who hid it, for then what ability we have will gradually decrease and our life will be useless.

Some may ask, How can we apply our different vocations in church work. If one is a musician, there are innumerable ways,—the church needs a choir director, organist, and singers; the Sabbath school, an organist and chorister; this is also true of Christian Endeavor, prayer meetings, etc. If one is a teacher, there are classes in Sabbath school to be taught, where real teachers are needed, and also the Junior and Intermediate societies which need leaders. If one is an artist, posters and invitations are always useful for Christian Endeavor services, socials, etc.

One could go on and find service which could be rendered for Christ and the Church from nearly every vocation.

Christian Endeavor is the training school of the Church. Here talents are developed which would otherwise remain latent, but which are valuable to Christ, the Church, and our fellow men, when developed.

One should be careful in the choice of a vocation, seeing that it is best adapted to himself, as greater service can be rendered to mankind if one is adapted to his vocation; and in serving mankind we are doing Christ's will. Let each of us give of our best service for Christ and the Church.

Battle Creek, Mich.

THE PERIL OF USELESSNESS IN THE WORLD

DOROTHY LARKIN

(Quarterly Meeting of the Southern Wisconsin and Chicago Churches.)

For a scripture lesson for this topic, I thought that I could find none so good as the parable of the seed on the different kinds of ground. Luke 8:11-15.

"The seed of uselessness is the severest shock any organism can sustain."

After all, the world is not such a large place, for it consists of the same individuals, the same interrelated, and the whole.

We have heard of the peril of uselessness in Christian Endeavor, in everyday life, and in society. As far as the peril, uselessness, in the world is concerned, I do not know what more can be said. Nevertheless we might consider the perils of uselessness in groups of societies. Again I say that the peril lies more in what is not done for humanity's sake, than in what is done. In the international problems of the world, not much is done. People are too selfish, too greedy, too quick to claim credit, and not willing to shoulder the responsibility. It is likewise true in the economic and industrial world. It is true in the social world, for there a more deadly uselessness creeps in, the uselessness of movies, of dance, of drinking, of smoking, of gambling. The indifference of any of these is not breeding of uselessness, but a confession of failure. Shailer Matthews has said, "Few persons are strong enough to live earnestly, in the midst of frivolous associations." We must train the youth in the true values of life, and they will perceive that which is valuable in other lives.

The Christian religion,—its thoughtful, practical expression is the only solvent of these morals. It removes the selfishness, of a multitude of people who have caught the sacrificial spirit of the Master, and who in his faith and purpose give themselves to the service of mankind,—that alone is the sustaining glory and hope of the Christian gospels. "Ye are the light of the world, a city that is set on a hill cannot be hid." It is with a life that is free from uselessness and its perils.

You will recall the story of Saul, and how he fell upon his sword, his means of power and honor, in order that he would not be killed by the Philistines. This tragedy of Saul's parallels the lives of many youth today, whose lives have become what they are because the very instruments of their opportunity have been turned into implements of self-destruction. In every case it is a fight for character and the developing of that personality which is desirable in every Christian person. In order to overcome uselessness, we must have self-control, self-respect, patience, simplicity, all intermingled with the power of the Spirit of Jesus. For now we see, even as Jesus taught, that everything in his work was adapted to both the good of life or fullness of life must come as each individual stretches his responsibility to include world relationships.

Chicago, III.
PROGRAM FOR THE YOUNG PEOPLE'S HOUR AT THE CENTRAL ASSOCIATION AT DE RUTTER, N. Y.

SERVICE THROUGH HYMNS
Scripture Lesson, Matt. 28: 16-20; Psalm 100.
Prayer, S. Duane Ogden
The Baby's Lullaby, Miss Alberta Simpson, a Brookfield Junior.

Paper on the hymn, "Call for Workers," Miss Caroline Randolph, DeRuyter.

Hyman sung as duet.


"Young People's Rally Song," by all.

Song, Verona trio, Mrs. Iva Davis, Miss Ruby Davis, Miss Sylvia Babcock.

Stories of hymn, Rev. Loyd P. Hurley.

He very effectively told us of "Hold the Fort for I am Coming," and "Jesus, I My Cross Have Taken," having the congregations sing the songs. This program was followed by a good sermon by S. Duane Ogden.

FUCIA F. RANDOLPH.

A NEW INTERMEDIATE SOCIETY AT BROOKFIELD
Pastor William M. Simpson reports the organization of an Intermediate Society of eight members. The officers are: Alonzo Brooks, president; Dana Worden, secretary; Lorena Touissant, treasurer; Dorothy Worden, Prayer Meeting Committee; Kenneth Carpenter, Social Committee. They have begun a study of Rev. George B. Shaw's tract, Seventh Day Baptist Fundamentals. We are very glad to welcome the new society.

R. C. B.

TRACT SOCIETY MEETING BOARD OF TRUSTEES
The Board of Trustees of the American Sabbath Tract Society of New Jersey met in session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, July 12, 1925, at two o'clock p.m., President Corliss F. Randolph in the chair.


Visitors: Rev. T. J. Van Horn, Mrs. Willard D. Burdick, Mrs. Alva J. C. Bond. Prayer was offered by Rev. Theodore L. Gardiner, D. D.

Minutes of last meeting were read.

The following report was received:

CORRESPONDING SECRETARY'S REPORT
Your corresponding secretary would report that the work of the American Sabbath Tract Society was presented at the meetings of the associations held in June, as follows:


Two communications have been received since the April meeting of the Tract Board that required more definite answers than I could give. The first I submitted to the individual members of the board. This was from the Congregational Publishing Society concerning Mr. Pat Baird's reciprocal plan for promotion of the publications of the various denominational publishing houses, and proposing the co-operation of the Congregational and Seventh Day Baptist publishing houses in preparing and selling those titles which would fit in aptly with our respective programs of religious education and doctrinal views.

Copies of this letter were sent to the members of the Tract Board, together with a request for their opinions of the proposition. Following this an explanatory letter was sent to the Congregational Publishing Society.

The second communication, from Rev. Henry N. Jordan, was submitted to the officers of the Tract Board, and was answered by the corresponding secretary.

At the April meeting of the Tract Board I reported on the proposition to print a children's paper, submitted to the board at the last meeting, and that twenty-three churches had responded. Two more have responded favorably, but the referendum indicates that the churches are not ready to support a children's paper at present.

A request has been received from Pastor Wm. M. Simpson for blank certificates of Baptism. I asked a group of ministers at the Central Association their opinions about our issuing "Certificates of Baptism." It was decided by a large majority to recommend favorably on the proposal that we print them, and that they be generally used in the denomination.

Pastor W. D. Church, London, sends me this card to present for your inspection, with the statement that he would be pleased to have it added to our list of Sabbath publications.

Rev. Edwin Shaw, secretary of the Commit-
OMISSION FROM YEAR BOOK CORRECTED

The following statistical matter by mistake was omitted from the Year Book; and, at the request of Rev. R. B. St. Clair, is published in the Sabbath Recorder.

CORSISS R. RANDOLPH.

The Jamaica Association of Seventh Day Baptists

President—Rev. H. L. Mignott, 12 Hitchen St., Allman Town, Kingston, Jamaica, B. W. I.

Secretary—Mrs. Julia Small, 12 Hitchen St., Allman Town, Kingston, Jamaica, B. W. I.

Missions—Dr. J. M. Denham, Kingston, Jamaica, B. W. I.

H. EDWIN SMALLEY—Longwood Penn, Santa Cruz, Jamaica.

CHARLES E. SMILIE—Four Paths, Wood Hall P. O., Jamaica.

C. M. FYLYN—Ballimoney, Pedro P. O., Jamaica.

L. A. DAVHOLUSE—Glengoffe P. O., Jamaica.

Leaders

Clarks

Santa Cruz—
Evang. H. E. Smalley
Post Road—
Evang. C. E. Smillie
Allman Town—
Eld. H. L. Mignott
Pine Tree River—
P. S. A. Stans
Pine Hill—
Rupercia McGregor
Watersford—
Charles Webb
Bog Walk—
Marty Hamilton
Above Rocks—
Robert Dunbar
Race Course—
Mrs. Susan Byblod
Bull Bay—
Mrs. R. L. Mignott
Glengoffe—
Evang. L. A. Dalhouse
Ballimoney—
Evang. C. M. Flynn
Bower Wood—
Miss Lylda Flynn
Companions

Ducksden—
Rocky Point, Middlesex and Morant Bay.

SOUTHWESTERN ASSOCIATION

The Southwestern Association will be held at Gentry, Ark., September 10-13, 1925. Program later.

C. C. VAN HORN
Corresponding Secretary.

It costs six cents a minute just to keep a motor truck on the streets. The chauffeur's wages, the garage charges, and the overhead make up that sum. Every minute the watch ticks and you see a truck standing still, you know it is costing somebody six cents. That is why the horse is coming back. It doesn't cost anything like six cents a minute to keep a horse truck on the streets.—Our Dumb Animals.

CHILDREN'S PAGE

Peggy's mother was getting cross little Bobby to sleep. So she was too busy and tired to hear the call for help that came from below. But Peggy answered immediately.

"Dear me! If Capers doesn't stop getting into scrapes I believe I'll have gray hair!" sighed Peggy, hurrying downstairs and climbing up on a chair to rescue her frisky gray kitten. Capers had climbed the curtain like a flash, but getting down where he belonged was a different thing.

"Me-you! It's too low down!" he yowled to Peggy as she reached out her arms to save him from a nose dive.

"It's lucky for me that you have your own fur suit and don't have to be washed and ironed," said Peggy as she carried him upstairs and put him in his basket for Cuddles to look after him. "If you had to wear clothes, Cuddles, you'd be in overalls every day, that's all."

Cuddles licked her hand by way of telling her that he was perfectly satisfied with the pretty suit Mother Nature had sewn on him. "Don't stop the post office offer to take care of Cuddles for me," Peggy told Polly as she folded the last garment and packed it in the doll trunk. "But you know I'd worry every minute, for Cuddles is forever getting into something and needing me to get him out. Besides," she added anxiously, "he's growing so fast he might be a big cat by the time I'm home. Yes, she nodded hard, "Cuddles must go too."

The big yawn was interrupted by mother's call. "Time for travelers to be asleep. We must rise with the sun tomorrow."

As she unbottled Peggy and tucked her in she gave her the sort of hug only mothers know about. "Such a big help you've been this summer! And such a happy time you'll have in the country with the butterflies and birds and squirrels!"

Peggy was too sleepy to mention Angetta May, plain Polly and the rest, so no wonder she was dreaming.

"Uncle Tom's here and he wants to start right back!" called Peggy's daddy from the front porch. "All aboard, Bobby," Baby (Continued on page 128)
SABBATH SCHOOL

HOBRA. W. ROOD, MILTON, WIS.
Contributing Editor

TEACHING MEN AND WOMEN

I heard not long ago that a certain teacher of Latin in high school who, when some one highly commended him for his class room work, said that while he undertook to teach Latin as well as he could it was not his real purpose—that he put his best effort into teaching boys and girls. This remark of his has found lodgment in my mind, and I find myself often thinking about it—just what he must have meant. I suspect that what was most important to him, there his teacher was not so much what they should remember of the rules and declensions and conjugations as the influence of close, conscientious study upon their development into mankind and womanhood. I once heard of a young miss who said, upon entering high school, that she intended to take a term or two of Latin—enough so that she could read it readily and understand it well, yet did not care to become able to converse fluently in the language. I am sure that the teacher of whom I have spoken would endeavor, while helping her learn the rules of the Latin language, to understand something of its structure and its relation to our own, to get more out of it than mere words—something of the real discipline that reacts upon character.

I used every morning to read a short selection from the Bible at the opening of school, until there came a day when I had to say to the young people that the supreme court of our state had the day before decided that it was unlawful to read the Bible in school; and, as we should be law abiding, I would not read it. I remember that two Catholic young ladies sitting in front of me—good girls they were—smiled their approval. I was indeed sorry because such decisions had been rendered, yet resolved that, whether I read the Bible or not, those girls and all the rest should not be without Bible teaching. And in this way or that I undertook to get from the most of the subjects in our course of study some practical Christian ethics; and these were often strengthened by Bible quotations. To all this our Catholic girls never objected, though the Bible was not formally to be read. I am not sure but that I liked this way of doing rather better than when I had sometimes read even the Charity Chapter to those who were evidently displeased because it was in the Bible. Charity is indeed a fundamental virtue and should lead to real application. Good moral lessons may come even from geometry. In the demonstration of a theorem no statement may be made that can not be followed by because, with the authority of the statement. It is a common sin for even me and you to declare now and then something of which we cannot give any good reason or authority. Geometry does not allow this to be done. Also, involving a hard problem in arithmetic or algebra, one little figure wrong somewhere along the way spoils all our patient work. Is it not likely to be so in life? How often one act ruins a character. We may find practical Christian ethics in mathematics, if we but look beyond the figures on the board.

So, too, we do well to get what is beyond the words or the story of our Sabbath school lessons. Latin is the language of Latinists who taught in Latin—boys and girls—so may we use our lesson text for the development of character; for in so doing we may be teaching the men and women of tomorrow.

LESSON VII.—AUGUST 15, 1925

TEMPERANCE LESSON. Galatians 5: 13-24

Golden Text.—"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6: 7.

DAILY READINGS

Aug. 12.—The Strength and Duty of Youth. Ecol. 11: 9-12.

(For Lesson Notes, see Helping Hand)

The mind is not a vessel which calls for filling. It is a pile which simply requires kindling-wood to start the flame of eagerness for original thought and ardor for truth.—Plutarch in "The Student at Lectures."

MARRIAGES

MEYER - LAN PHEE R.-At the home of the bride's mother, Mrs. S. R. Lanphere, Milton, Wis., on June 15, 1925, Mr. Roland K. Meyers of Janesville, Wis., and Miss Benula L. Lanphere of Milton, Wis., were united in marriage by Pastor James L. Skaggs.

VINCENT-RANDOLPH.—At the Seventh Day Baptist parsonage, Milton, Wis., on July 1, 1925, Mr. Ezra W. Vincent and Miss Doris A. Randolph, both of Milton, Wis., were united in marriage by Pastor James L. Skaggs.

WEGLAU-BARTLETT.—In city hall, New York, Aug. 9, 1925, Mr. Wallace E. Weglaw of Plattsfield, N. Y., and Miss Esther Robertson Bartlett of Cranford, N. J.

DEATHS

STILLSON.—Annet M. Stetson, wife of Deacon J. Frank Stillson, was born in West Vienna, N. Y., May 1, 1843, and passed from this life at the Old Ladies' Home in Rome, N. Y., on July 4, 1925.

She was married to J. Frank Stillson, February 10, 1869.

During a revival meeting held in Verona, N. Y., in 1873, Mr. and Mrs. Stillson were both converted, and on March 24, 1877, they united with the Verona Seventh Day Baptist Church.

Mr. Stillson was soon ordained a deacon of the church, and she became his life-long stay and helper.

Sister Stillson was a sweet spirited woman who went about doing good.

Be thou faithful until death and I will give thee a crown of life. Rev. 2: 10.

BURDICK.—Albert H. Burdick was born in the town of Lincklaen, N. Y., August 27, 1839, and died July 15, 1925, at the home of his daughter and son-in-law, Mr. and Mrs. Geo. Baldwin, on the farm where Mr. Burdick was born and, with the exception of a few years, spent his entire life.

On March 15, 1862, he was married in marriage to Miss Laura Muncy. A boy and a girl, Jesse and Minnie were the only children; of these the daughter married Mr. and Mrs. Geo. Baldwin.

For two and a half years he was united with the Seventh Day Baptist Church of the town of Lincklaen. In 1869, he was united in marriage to Mrs. Pierpont Burdick, of Brookfield, N. Y. One son was born to them, who did not live in childhood. For two years he was in poor health; and during the last two or three years he had been a great sufferer from rheumatism.
She leaves to mourn her death, her husband and two step-sons, Newton, of Norwich, and Clifford, of Sherburne, N. Y.; also three sisters, Mrs. James R. Shaw, of Brocton, N. Y.; Mrs. A. E. L. Llochy of Lily Dale, N. Y., and Mrs. J. E. Kirkby, of Norwich, and several nephews and nieces.

Funeral services were held in the old home where they were married thirty-five years ago, now the home of her sister, Mrs. Kirkby. They were conducted by Rev. W. G. Ashmore, pastor of the Baptist Church in Norwich. He spoke from the first three verses of John 14, and the last five verses of Revelation, chapter seven.

While we are sad and lonely, we thank God that the stone was rolled away from the tomb and that the risen Christ gives us the blessed assurance that because our Redeemer lives we can say farewell till we meet again.

S. M. S.

THE SABBATH RECORDER

Two step-sons, Newton, of Norwich, and Clifford, of Sherburne, N. Y; also three sisters, Mrs. James R. Shaw, of Brocton, N. Y; Mrs. A. E. L. Llochy of Lily Dale, N. Y, and Mrs. J. E. Kirkby, of Norwich, and several nephews and nieces.

Funeral services were held in the old home where they were married thirty-five years ago, now the home of her sister, Mrs. Kirkby. They were conducted by Rev. W. G. Ashmore, pastor of the Baptist Church in Norwich. He spoke from the first three verses of John 14, and the last five verses of Revelation, chapter seven.

While we are sad and lonely, we thank God that the stone was rolled away from the tomb and that the risen Christ gives us the blessed assurance that because our Redeemer lives we shall live also, and that through our tears we can say farewell till we meet again.

S. M. S.

FUN FOR THE WHOLE FAMILY

(Continued from page 125)

Bobby and the suitcases went into the car together. Mother snatched up veil and gloves and looked around anxiously to make sure the gas was turned off and all the windows locked.

"Where's Peggy?" asked Uncle Tom.

"Coming," came a clear voice from the stairway. And then—they all saw her! "Daddy, would you mind carrying down Shirley Rose and the trunk? They are pretty full!"

"Great Caesar!" gasped her daddy.

"Are you going to leave that cat with a neighbor, Peggy? And isn't one doll enough to take tripping?"

Peggy's eyes widened and her mouth faltered, taking up the word:

"Not so my Lord!

If curses must be, choose another

To send thy curse against my brother.

"For I am bound by gratitude,

By love and blood,

To brothers of mine in the sea,

Who stretch out kindly hands to

My curse.

From the summits of love a curse is driven,

As lightning is from the tops of heaven.

—Mrs. Browning.

RECORER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature will be run in this column at one cent per word for one insertion and one-half cent per word for each additional insertion. Cashes must accompany each advertisement.

CRANDALL'S UNDERTAKING PARLORS—

Funeral Supplies. Hearse and Ambulance Service. Caskets promptly answered, night or day. Phone 4, Wallworth, Wis.


FOR SALE OR EXCHANGE—Parms large or small in the famous Oark fruit belt. $500 net per acre this year on berries. Good Seventh Day Baptist Church. Good schools. Pure water. Splendid climate. Address, Lowell, Gentry, Benton County, Arkansas.

Fortune Number Seventeen

Jewels, gowns, and laces
Money, books, and places;
Yet happiness is not of these;
'Tis in your power to please.
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.