

# The Sabbath Recorder

The value of the past lies in  
the enrichment of the future

As our part let us hand on  
The Denominational Building

THE DENOMINATIONAL BUILDING  
A VISION IN MATERIAL FORM  
F. J. HUBBARD, Treasurer  
PLAINFIELD, N. J.

## THE ENDLESS PATH

George I. Sill

When earth in vastness of the past,  
Inchoate whirled  
Through boundless and uncharted space,  
The Universal Cause did breathe thereon,  
Eternal life and growth.

Oh, that our eyes could pierce  
Futurity's dark veil—  
Could see man in that further life  
And mark his growth,  
As with an ever lengthening step he treads  
The endless path.

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# The Sabbath Recorder

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WHOLE No. 4,233

*"Almighty God, may we be the means whereby the reality of thy love shall be known to the people of our own day and our own clime!"*

*"In the midst of so much that is discouraging we pray that we may have eyes to behold the work which thou art bringing to perfection! Out of chaos thou dost build Paradise."*

*"However dark the night, we believe in the day that shall dawn. Teach us to pray in the dark!"*

*"Evil forces may be arrayed against thee, but thou art the captain of our salvation, and thine is the victory, the power, and the glory. Make us true to thy cause! Amen."*

**How to Get Help From the Bible** *"Thy word is a lamp unto my feet, and a light unto my path."* Psalm 119:105.

Over and over again the Psalmist tells of the help God's Word had been to him. He referred to it as the Word hid in his heart, the Word that is true from the beginning, and out of his experience he exclaimed, "Great peace have they which love thy law, and nothing shall offend them."

Can any one doubt that devout, prayerful people of God in those far-away days found great help from such Scriptures as they then had? But their chances for help from the Bible were limited when compared with ours. They knew nothing in their day of the New Testament and the progress made in the revelation of God the Father through the Christ. They knew Jesus only by the dim, uncertain foreshadowings of a coming Messiah as proclaimed by the prophet.

If the sacred Scriptures were such a source of help to them—if they found the Word a lamp and light, a source of strength and comfort and so full of inspiration and hope—how much more should we in these times, illumined as they are by the glorious light of the New Testament, find the help we so much need.

It is unfortunate that the Bible is so much of a sealed book to many people living in the glorious light of Calvary and the cross. It should not be a sealed book to any one who sincerely desires to find in it the help he so much needs. If it is to be an armory for the Christian soldier in his fight with

sin, a guide to the pilgrim in life's journey, a source of comfort in times of sorrow, and of strength for life's burdens, it must be read carefully, thoughtfully, conscientiously, with earnest desire for the blessings and help it may contain for us.

Much depends on the spirit with which we come to the Bible for help. If our purpose is simply to read so many verses or chapters each day as a task, you might as well count beads or look at a crucifix for help. Superstition that regards the Bible's being a help if only you have a good one on your stand among your books, will be somewhat like that of the soldier going into battle, when he throws away his cards and puts a Bible in his pocket hoping thus to be safer under fire. The Bible must be allowed to read itself *into men's hearts* if they are to get help from it. It is not a self-acting charm; its truths must be laid hold of and personally appropriated as God's help to his loved ones. Many miss the help God offers because they fail to do this.

### GET THE VERY BEST

Lying on my desk close at hand is an old teacher's Bible, which for fifty years has been my companion and helper in my work. When I began my first pastorate I determined to secure the very best bound Bible that could be found in the book market, regardless of cost. I wanted one with the most durable paper, the strongest binding, complete as to references, and containing a good alphabetical index—a book I could mark as I studied it, and one that would last me a lifetime.

This old Bible is still in pretty good preservation, and is in some sense a record of my own spiritual experiences for many years. The marks show where I have found helps and blessings in many a time of need—regular Bethels, Peniels, and Ebenezers in the years that have gone. This dear old Bible today is more precious than any other in the world. Year after year it became more helpful, and its well-worn pages marked with Bible readings and helpful texts from Genesis to Revelation recall the help of God in a dozen revivals and in pas-



torates and mission work during a full half-century of service. Even its worn covers, made smooth by the wear of handling, by riding many hundreds of miles on my carriage seat to help me supply churches of other denominations, or being slung in a bag from my shoulder in many a horseback ride among the West Virginia hills, suggest to me the help of God in time of need. I love it for the memories it awakens. It is made precious by every mark found on its pages. It says to me things I do not see in any other Bible. Like a friend of many years it grows familiar and confidential.

If I could get the attention of all our young people who are hoping to become teachers or preachers or workers of any kind for Christ, or who long for help from Bible study, I would say: Get the very best Bible you can—one that will last you a lifetime, and carefully mark it so that it will grow more valuable to you as years go by.

**Proper Perspective In Bible Study** The historical character of the Bible makes it necessary to consider the time relations and the progressive steps in the revelation of God and the advance of his kingdom. He who overlooks the sundry times and divers manners in which the books of the Bible were written in times of long ago, and who fails to recognize the wonderful advance in the ideas of God and his kingdom as seen in the New Testament, will miss the glorious, far-reaching perspective of the Bible story, and thereby lose the vision of God's wonderful plan for his growing kingdom.

The Bible must be studied with reference to the depths and distances covered by its story in order to be fully appreciated. It is often studied as though it were merely a string of propositions, or single texts without much regard to their part in the great whole. Its subjects, its stories, its biographies have many times been taken out of their natural settings and surroundings and studied by themselves, with little regard to their place in the great panorama of which they are really a part.

These are indeed nice to study by themselves. Take the story of Abraham, for instance; it makes a good and interesting story as a monogram or biography by itself. But such a story studied alone sinks into insignificance when compared with its value when taken in connection with its natural

place in Bible story, with the Chaldean background, the walk of faith, and the part Abraham played in the great oncoming future of Israel and in the coming of Christ.

You may catch here something of my meaning by the expression, "Perspective in Bible story." I would not discourage the use of the microscope in Bible study, but I do wish to encourage a larger use of the telescope. Too often single texts and brief portions as beautiful gems, have been taken and magnified out of all proportion, while their real place and general Bible settings have been lost sight of.

Suppose you should treat a beautiful landscape painting as many treat the Bible, what conception could you get of the picture as a whole? Let some one cut out a chunk here and there for you to examine until each portion has been studied by itself, what idea would you then have of the picture as a whole? Or suppose you bring some object in the background of the picture to the front and place it in the foreground, or reverse the move, carrying an object from the front to the background, everything so treated would be out of all proportion and the beauty of the landscape would become grotesque and the picture ruined. Yet this is just the way some people treat the Bible!

A proper use of the telescope in Bible study would, I think, reveal to any one a dateless apocalypse of the unknown past in Genesis, first chapter, and a dateless apocalypse of the unknown future in Revelation, and the great conflict between good and evil between, during which time "the seed of the woman" crushes the "serpent" and conquers the enemy of all good.

This kind of study would open many helpful and interesting lines for perusal. Take the line of sacrificial offerings: beginning with Abel's lamb, we go to Abraham's lamb, Moses' paschal lamb, and the lamb of sacrifices in worship until the coming of the "Lamb of God that taketh away the sin of the world"—thus leading to Christ our Pass-over offered for our sins.

Again, there is a line of study concerning the royal priesthood, running from the Old Testament to the priest upon his throne. These are only suggestive of some far-reaching lines of thought that would be very helpful in our Bible study. Space will not permit me to write here of all the ex-

cellent ways to get help from Bible study. There are some dark places in the Bible, but you do not need to stay in them any more than you need to go into the dark caves of earth and stay there. There is plenty of sunshine free to all. So, too, is the Bible full of the sunshine of God's love. Let us all live in it.

**Recorder's Sabbath Rally Day Number Next Week**

For some time our denominational secretary and our Sabbath Reform promoter have been preparing copy and planning for a Sabbath Rally day number of the RECORDER, with interesting historic matter and a helpful program for use in all the churches on Sabbath Rally day, which comes on May 15.

In order that all the churches may receive this program in ample time to prepare for the services of that interesting occasion, the next RECORDER, April 26, will be given up to this work, as far as space is needed for such a special number.

If the different departments find their space limited next week the contributing editors will understand that Sabbath Rally day copy has the right of way. It will be nice for all to co-operate in sending something appropriate for this special work. Editorial space will also be gladly given up for this rally number; so you need not look for many "eds" next week.

**Fifth Week of the Building Fund Canvass**

The fifth week of this canvass brings encouraging results, even though no one this time has come forward with a pledge of \$1,000. The largest pledge this week is for \$400. We shall be glad to welcome others to our thousand dollar company, and confidently look for their coming.

The amount pledged this week is \$1,126. This includes a gift of ten pounds from the Millyard Seventh Day Baptist Church in London, Eng.

To the total of \$9,681 reported last week add this week's pledges and gifts of \$1,126, and we now have a total of \$10,807 for the denominational headquarters building.

Some things written in the letters to Mr. Hubbard are worthy of special notice. One woman in northern Wisconsin sends \$50 in the name of her "father and mother who were members of the early Seventh Day Baptist Church." She says she would like

to have their names stand with those who are contributing to the new building.

To this Mr. Hubbard replied, assuring her that the names of her father and mother will be kept alive as donors to this worthy cause.

We are hoping for still better things to come. If the signs of interest seen throughout the entire country mean anything at all, they show that our people are anxious to see a real home for our denominational work, after so many years of handicap for want of one.

## THE ALFRED THEOLOGICAL SEMINARY

DEAN ARTHUR E. MAIN

A SKETCH

Sources: Early records of the Seventh Day Baptist Education Society; *Seventh Day Baptists in Europe and America*; and Year Books.

1834.—*Resolved*, That the Conference recommend the formation of education societies in the several religious societies in the connection, for the purpose of raising funds to assist in the education of young men who give evidence of a call to the ministry.

This seems to me to be contributing proof that our early education movements centered in and around the wish and purpose to have a trained ministry, and to strengthen my contention as to the historical relations and rights of the Education Society and the seminary.

1848.—When Jonathan Allen and other Alfred young men were in school at Oberlin they were challenged to a debate on the Sabbath question. One of their opponents advanced the following "argument," namely, that the Alfred men belonged to a denomination that was not able to train its own theological students. Then and there Mr. Allen determined to do what he could to supply this lack, in the near future.

1849.—Conference, by vote, requested the different associations to inquire through committees, into the question of a location for the college and theological seminary. It also appointed a Committee on Education, to secure funds and to take other measures for the establishment of a college and theological seminary.

1852.—General Conference appointed an Educational Committee to consider and act

for the educational interests of the denomination.

1854.—Conference adopted a constitution for an Education Society.

Agents appointed to solicit subscriptions throughout the entire denomination, for the proposed theological seminary and literary institution.

Friends requested to express their opinion as to location.

1855.—General Conference. Subscriptions to be subject to the constitution of the Education Society.

Of 769 votes, 690 were for Alfred.

Number of votes not equal to the importance of the subject.

But Conference favors locating the denominational college and theological seminary at Alfred; and recommends the organization of an Education Society on the basis of a constitution already approved, to which shall be committed the entire management of the subject from that time, due regard being paid to the vote of the churches.

At a called convention in Brookfield, N. Y., September, 1855, the Seventh Day Baptist Education Society was organized by adopting, with some changes, the constitution recommended by the Conference. Its object was said to be "the ultimate founding and full endowment of a denominational college and theological seminary."

Even when the cornerstone of the old academy was laid, the address affirmed that the leading purpose of the movement was the training of men for the ministry.

Doctor W. L. Burdick in his history of the Education Society says that at the time of its organization the situation "was demanding a college and theological seminary, and opinion had been crystallizing to that effect." The university charter authorized a seminary but the work of establishing it was left to the Education Society.

Article 5, Section 1 of the constitution of the society says: "The society shall proceed to establish a theological seminary and literary institutions. The presidents and principals of these institutions shall always be Seventh Day Baptists. A majority of the professors and teachers of each institution shall at all times be Seventh Day Baptists; the remainder to be such as the trustees of the institution, acting in conjunction with the society, shall see fit to elect. Section 2.—A majority of the trustees of

each institution shall at all times be Seventh Day Baptists. Each board of trustees shall make to this society an annual report of the financial and literary conditions of the institution under their charge, also of all their proceedings in reference to the same."

These statements are made to show that, from the beginning, the relation between the Education Society and the university, including the seminary, was thought to be real, close, and vital.

1856.—First anniversary of the society, Hopkinton, R. I., in September.

A committee appointed to nominate a faculty for the institution, and to prepare a course of study.

Voted to take measures to secure a charter.

The university had its royal birth in human minds and hearts. It has never been sectarian. It was, however, founded as a definitely denominational school, but with wide open doors for all.

Historically it was the direct creature of the Seventh Day Baptist Education Society, and was chartered in 1857.

The society itself was a creature of the General Conference.

1857.—Second anniversary of the Education Society, Plainfield, N. J.

A committee was appointed to consider the immediate establishment of a theological department in Alfred University.

A committee was appointed to devise some plan for bringing the society and Alfred University into close unity and co-operation.

The committee to consider the propriety of establishing, at an early day, a theological department in the university, reported as follows:

"Your committee seemed to be pretty unanimous in its opinion of the importance of theology and its study, provided that the character of the theology and the method of teaching it be founded on true and Bible principles. They would further report the following resolutions, as worthy of the society's consideration:

"First. *Resolved*, That it is the duty of this denomination at the earliest practicable opportunity to establish a theological department in Alfred University.

"Second. *Resolved*, That the society recommend to the Executive Board to take measures to secure, as early as practicable the appointment of a theological professor, who shall enter upon his duties, as soon as the financial state of the university will warrant, with the understanding that his time shall be employed in the college when

his services are not needed in the theological department."

The report was received and on motion, adopted.

The committee on the connection of this society with the university made the following report, which was received and adopted:

"Your committee, to whom was referred the question of uniting the Education Society and the corporators of Alfred University, would respectfully report: In the opinion of your committee, the society has no power other than advisory and recommendatory, in the premises; we would therefore recommend the following resolution to the society:

"*Resolved*, That we recommend the corporators of Alfred University to call a convention, at some convenient time during the progress of these anniversaries, to take such preliminary measures for organizing as they may deem proper, and that we are willing to unite with them in a consolidated organization on some equitable plan that shall not destroy the identity and efficiency of this society."

The corporators of Alfred University present, assembled in convention at the request of the Seventh Day Baptist Education Society.

On motion the officers of Alfred University were requested to call, as soon as practicable, a meeting of the Alfred University corporators, for the purpose of taking action upon the subject of effecting a union with the Seventh Day Baptist Education Society in accordance with the resolution of that society.

A committee of five was appointed to confer with the convention of the corporators of Alfred University, or with a committee of said convention, for the purpose of carrying out the object of a report of a committee of this body, on uniting the Seventh Day Baptist Education Society with the Alfred University.

1858.—Third anniversary of the Education Society at Alfred in September.

A committee was appointed on the present wants of Alfred University:

First.—Your committee finds Alfred University to be at the present time in a highly prosperous condition, there being nearly three hundred students in attendance, and at least one-half of that number pursuing collegiate studies in a regular or select course.

Second.—By the loss of ladies' hall by fire in February, the trustees of the university have felt themselves compelled to commence the erection of a university building such as shall meet the necessities of a first grade college.

Third.—In order to aid said trustees in the speedy erection of said building, this society authorized its Executive Board to loan said trustees, if satisfactory security can be given, five thousand dollars of the first endowment funds it may have to loan.

Report of the Theological Department Committee:

WHEREAS, The subscriptions were primarily taken with reference to the establishment of a theological department, therefore,  
*Resolved*, That we instruct our committee to establish that department immediately.

It was twelve or thirteen years, however, before the department was fully organized.

At that meeting a committee was appointed to take measures to secure a library for the university.

1861.—Fourth anniversary of the Seventh Day Baptist Education Society. *Resolved*, That we recommend the trustees of Alfred University to appoint Brother Jonathan Allen professor of theology in that institution, as an initiatory step in organizing a theological department, and to make such arrangements for giving efficiency to the department as their means will permit.

In October the trustees appointed Jonathan Allen to the professorship of theology and reported that "the department was informally organized" in December. Mr. Allen declined the appointment unless there could be associated with him a professor of pastoral theology. The university trustees, however, did not feel at liberty to make the additional appointment without instruction from the Education Society.

1862.—*Resolved*, That this society requests its Executive Board to devise and present at the next annual meeting, some plan by which young men who show aptness to teach and who give promise of usefulness in the ministry, can be aided pecuniarily, either by appropriations of a portion of the income of the society or by funds raised through some other channel.

The ministers present at the anniversaries were made a committee to consider the organization of a theological department and to nominate a professor or professors. The appointment of Mr. Allen was reaffirmed. In the opinion of Doctor W. L. Burdick the history of the seminary really begins at that date.

The first faculty of the university was appointed by the society; it nominated the



first two presidents of the university, William C. Kenyon and Jonathan Allen; and in the earlier years it either nominated professors for the theological school or confirmed their appointment by the trustees of the university.

*Resolved*, That we recommend to the Education Society to reaffirm the nomination of Jonathan Allen as professor of theology; that at present he act without an assistant; and that he be ordained to the ministry.

1864.—General Conference. *Resolved*, That this Conference commends the effort being made to endow a professorship in the theological department of Alfred University, and earnestly recommends to the Seventh Day Baptist Education Society the early completion of the work.

1869.—The society adopted the report of a committee which stated that whereas a considerable part of the endowment fund of Alfred University was subscribed for the support of a theological department, it is recommended that one-half the present fund be set apart for the support of that department, to be organized as a separate and independent department, and that steps be taken at once to enlarge the funds.

1871.—General Conference. A resolution favoring increased endowments for Alfred University "that the best facilities and instruction may be secured" was referred to the Education Society.

Until about that time the university was an undivided educational unit, and what is now called the seminary had an equity in the then accumulated endowment and property of the university as a whole. That year, and upon recommendation of the Education Society, a theological department was organized and special funds solicited for its support.

It was at that time that the late Thomas R. Williams, D. D., literally placed himself upon the altar of sacrificial service.

1872.—General Conference. Great satisfaction expressed at the establishment of a theological department at Alfred University, and earnest support pledged.

1888.—President W. C. Whitford is reported as saying that the organization of the Education Society marked an epoch in the history of our denomination.

1901.—General Conference. The encouraging statement was made that the sum

of \$10,500 had been pledged for the increase of the endowment of the theological department of Alfred University. This conference was an important and far-reaching turning point in the history of theological education among Seventh Day Baptists.

Rev. Earl P. Saunders, president of Conference, among other things said: "In 1855 the Education Society was formed, chiefly for the purpose of encouraging theological education. . . . Our people of those earlier days seem to have appreciated the advantage of an educated ministry, and the added advantage of having our ministers educated in our own schools. . . . It is to be hoped that this flood tide of sentiment in favor of a strong Seventh Day Baptist Theological Seminary will never ebb. The education of our young people, especially our religious leaders, in our own schools will contribute greatly to the spirit of denominational loyalty, and will prevent, in great measure, the apostasy of the young. I would like to propose, as a Seventh Day Baptist educational watch-word, 'Seventh Day Baptist Schools for Seventh Day Baptist Young People.' There is among us a lack of loyalty to our institutions of learning."

The report of a committee on resolutions urged that our children and young people get their education under the best possible Seventh Day Baptist influences; that we maintain and patronize our own academies and colleges; and enlarge and support our theological seminary.

The following are extracts from a stirring address by Rev. William C. Daland:

It is not necessary before this audience to speak in behalf of the education of ministers; and yet a few words may not be out of place to emphasize the necessity of theological education and in particular the need of maintenance by our people of a theological school for our own young ministerial students. . . . It is sometimes said that we have too much theology and too little religion. But theology must not suffer this slander. Theology is the systematic and orderly statement of the truths of religion. . . . We must give our own people their theological training. One may say they can get as good, or better, training elsewhere. Because my neighbors can furnish their children better breakfasts than I can, shall I send my children to beg their food in my neighbors' houses? Someone may say we can not support our own school in a manner adequate to the needs of our students. We can if we want to. If we really desired a theological seminary as much as we do other things we get, we would

have it. For the sake of the past, and all the gifts of noble men for this object, we must keep up our seminary. For the sake of the present, and the need now, more than ever, of a properly educated ministry, this is not the time to let it go down. For the sake of the future, if we have any faith in the triumph of the truth, as we hold it, we must not have it said that on the threshold of the twentieth century we let this department go into oblivion.

Rev. Lester C. Randolph, Alfred, N. Y., spoke of the culmination of the effort to re-establish the theological school and called out David E. Titsworth, of Plainfield, N. J., who responded, and in a stirring appeal, said that the time for action had come. He called for subscriptions to the fund for the endowment of the theological school. In response to this appeal more than ten thousand dollars was subscribed. Prayer was offered by Rev. Samuel D. Davis, asking the divine blessing upon these subscriptions.

In response to the action of the denomination, through its General Conference, the trustees of Alfred University proceeded at once to reorganize the department as a separate institution to be known as the "Alfred Theological Seminary," for whose use they designated the building known as "The Gothic"; and fitted it up for that purpose.

In the autumn of that year the theological department was reorganized and called the "Alfred Theological Seminary," with three professors and three instructors.

1902.—Charles C. Chipman, chairman of the Committee on Permanent Endowment for the Theological Seminary, made a report of the work of that committee during the past year.

Among reasons given for having a theological seminary of our own, were the following: It is according to the original purpose of our Education Society, organized forty-five or fifty years ago.

It was a plan of President Allen, of honored memory, to open the door of our theological school to Sabbath school and other Christian workers. This was really an anticipation of what we now call religious education.

A living, strong theological seminary of our own, scholarly, loyal and spiritual, would tend to draw more of our best men into the ministry.

Our religious leaders should be trained to study industries, business, commerce, politics, society, and the professions, from

a Seventh Day Baptist Christian standpoint, and to teach that Sabbath keepers may become fitted for some honorable place in a world that really belongs to God and righteousness.

The now reorganized theological seminary was early located at Alfred, but it exists for the denomination's common good.

After referring to the report of a committee presented in 1900, it was recommended that at least two professors be employed and that their labors be supplemented by nonresident lecturers on kindred subjects.

The following were suggested forms for a pledge and for a bequest:

\$.....190..

It is my desire that the Alfred Theological Seminary be placed upon an enduring financial basis; wherefore, I request the Seventh Day Baptist Education Society to endeavor to secure contributions and pledges to increase the endowment held in trust for the maintenance of the seminary; in consideration whereof I subscribe to such endowment ..... dollars, and promise to pay the same to the order of

THE SEVENTH DAY BAPTIST EDUCATION SOCIETY  
on or before ....., 19.., with interest payable annually at five per cent, with the privilege of paying the principal in sums of ten dollars or more.

(Signature) .....  
(Residence) .....

I give, devise, and bequeath to the Seventh Day Baptist Education Society, a New York corporation, the sum of ..... dollars, to be invested and kept invested, and the net income only to be paid over to Alfred University for the support and maintenance of the department of said university known as the Alfred Theological Seminary.

A list is given of permanent endowment funds, held in trust for the Alfred Theological Seminary, amounting at that time to over fifty thousand dollars.

Addresses on the field of theological training in our own school, Alfred Theological Seminary, were given by Rev. George B. Shaw and Rev. L. C. Randolph.

The following consists of what are essentially quotations from the closing part of the late Professor William C. Whitford's history of the theological department: The seminary is organized in obedience to the commission of our Lord to teach all things that he commanded. Let this and every other theological seminary be put out of the way if they presume to take the place of the Holy Spirit as Instructor; but there is need of preparation to receive the divine

message and to set it forth clearly and forcibly.

It has been suggested that our young men go to other theological seminaries. Why not transfer all our educational work to schools better equipped and endowed than ours?

As a means of training the pastors of a people called to help keep alive the divine truth in regard to the Sabbath, there is nothing more important than a theological seminary of our own. It was not founded to teach just one truth but to emphasize loyalty to God and to the sum of all truths. The Alfred Theological Seminary as the capstone of our denominational system of education is the sign and seal of our principles. The beginnings of a theological department may be traced back to the hopes and ideals of our forefathers of eighty and more years ago, of fifty and sixty years ago, and of thirty years ago. Now it is called Alfred Theological Seminary, not for the sake of having a new name, but that we may better realize its separate place and its great importance and that the necessity of growth may be emphasized.

May we never grow weary in our search for the truth or set for ourselves low ideals of spiritual attainments; may we never be untrue to the Sabbath which our heavenly Father has given to us as a sacred trust.

#### CONCLUSION

A chief denominational, not narrowly sectarian, concern, is to educate its own leaders. And in 1901, a critical year, several able, enthusiastic, and loyal young men, such, for example, as C. C. Chipman, O. S. Rogers, D. E. Titsworth, W. C. Daland, L. C. Randolph, and George B. Shaw, came to the help of Alfred Theological Seminary, and were backed by many liberal contributors, thus making it possible for the seminary to enter upon a new stage of usefulness.

The seminary and all that it stands for according to the ideals and desires of the fathers and founders, has reached another crisis, probably the most serious crisis in its history.

Some of the friends of twenty-five years ago have already entered into the fullness of the rest that remaineth. Some of us yet living on earth are swiftly going that way. And if our denominational name and the proposed publishing house stand for reali-

ties, we trust that men like in mind and heart to those of 1901, will, in words of no uncertain meaning, rally our churches and homes to a renewed sympathetic, moral, and financial support of the seminary in its integrity; and inspire scores of our young men and women with a willingness, a wish, and a purpose to make the best possible preparation for our ministry and for other forms of Christian work and religious education.

*Alfred, N. Y.,  
April, 1926.*

#### WHAT JOINING THE CHURCH MEANS

Joining the church means binding one's self to a group of persons who have publicly dedicated themselves to the service of Christ. To serve Christ means to cultivate in one's self the spirit of helpfulness and good will, and to try to spread this spirit as widely as one can. In becoming a church member one says both to God and to men that he will aim to follow Jesus Christ.

To follow Jesus Christ means to be reverent and humble, truthful and honest, generous and forgiving, always trying to help others to live the same sort of life. To be a worthy church member one must cultivate the temper and disposition of Jesus, taking his attitude to God and to man, looking at life from his standpoint, hating the things which he hated, loving the things which he loved, and doing in co-operation with others the kind of things which he did.

A church member is a member of a family of which Christ is the head, and is bound to help his brothers and sisters in all the ways which are open to him. The supreme law as stated by Christ is: "Love one another even as I have loved you."

A church member is a worker linked up with a company of comrades called to a hard task, the work of extending the sway of Christ's ideas and the power of his spirit over the life of the whole community, over the conduct of the entire nation, and all over the mind and heart of the wide world.

The kingdoms of the world are to become the kingdoms of God and his Son, and every member of the church is committed to working with others for the winning of this great victory.—*Pastor, in DeRuyter Church Paper.*

## MISSIONS

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

#### DIFFERENT ATTITUDES

There are different attitudes which one may hold toward all things which pertain to the kingdom of God. This is markedly true regarding missions and evangelism.

Evidently there are people who believe and accept the truth of the gospel but have no desire to carry the light to others, either at home or in foreign fields. Perhaps it is too strong a statement to say they have no desire to bring the gospel to others; but if they do, the desire does not produce action; it is dormant or so nearly dormant they do not show a desire. They want no interference regarding the privilege of enjoying the gospel themselves, and they have no desire to get others to accept it. Their attitude is, "I want to be let alone and I will let others alone." It is possible to assume this attitude regarding the Sabbath; that is, one may desire the privilege of keeping the Sabbath as conscience dictates, but have no great desire that anyone else should know the truth and conscientiously observe it.

Most people, however, desire to see the extension of Christ's kingdom. Back of that desire may be any one of several motives. It is possible that one may engage in mission work for the thrill of doing something unusual, being looked upon as a hero, and having something to relate which will cause people to listen with wonder. One may desire to be an evangelist because of the excitement and popularity connected with evangelistic campaigns. Or it is possible that one may be prompted to engage in missionary and evangelistic work for the satisfaction of having his denomination prosper, denominational success being the foremost thought. It is not displeasing to God, to say the least, that people should get thrilling satisfaction from missionary and evangelistic work; neither is it wrong to take a justifiable pride in denominational prosperity. Nevertheless there are vastly higher motives for individuals, churches, and denominations; and unless we rise above these lower ones, we are not worthy to be the

messengers of him whose love was stronger than death.

The motive that has been back of all true missionary and evangelistic work during the ages past has been the passion to bring to others the great things Christ's devotees have found in him. Christ expressed this when he said, "Freely ye have received, freely give." Paul voiced the missionary and evangelistic passion when he exclaimed, "I am debtor"; "The love of Christ constraineth us."

This necessitates one's having experienced something in the Christian life which he wants other men to have, and in having received something from his allegiance to Christ which he longs in love to bring to other men. If one has never received anything pre-eminently worth while from his Christian experience, he can not rise to this high and noble attitude toward missions and evangelism. One wonders sometimes if the reason why some are so listless regarding whether others accept Christ or not is not because their own experiences have been so barren.

We may well ask ourselves as churches, "What is our attitude toward missions and evangelism? Is it simply a desire to be let alone and to let others alone? Is it a desire to see the denomination prosper? Or is it a passion to bring to others that which has come to us through our acceptance of Christ?" Furthermore no one has any right to think of being a missionary, evangelist, or minister of the gospel whose supreme passion is anything less than to bring to others the "pearl of great price." It is well, even necessary, that we should search our hearts occasionally to see what the controlling motive in the work of the Master is, because unless it is an unsatiable longing to lead others to the riches of Christ which we have experienced, we will not succeed. With the right attitude toward Christian work we are bound to succeed. The promise of Christ is ours and all the power and wisdom of heaven are back of us.

#### LETTER FROM CHINA

DEAR RECORDER FRIENDS:

A whole winter has passed since I last wrote to the RECORDER. What a terrible winter it has been in most parts of the world! Right here it has been no worse



than usual, no terribly severe cold spells, but just a steady, long pull of rather even cold, mercury most of the time below freezing. It seems to continue longer than usual, for still at this date it has as yet seemed impossible to put off any of the cumbersome winter clothing.

I entered the winter with fear and trembling, which "trembling" I knew would be aggravated to "shaking" before the cold would be gone. A pair of shoes is a small thing to mention in a letter like this (though in my case not so small as might be); but I have given thanks often during the winter for having been led to the discovery of a kind of shoe which has kept me entirely free of chilblains, my usual winter pest; and I had not even a cold till I came down with a sharp attack of "flu" in early February, which made up for lost time. My Eling came home from Soochow on the very day I was taken sick, and I feel sure it was due to her quick thought and prompt action that I was prevented from having pneumonia. She nursed me faithfully and efficiently, expressing herself as glad to do for me what I had so often done for her. Dr. Crandall had a severe illness, beginning almost three weeks ahead of mine, but she is also about back to normal. We are glad that the Thorngate family have kept pretty well.

In the north of China it has been very cold, and fighting has gone on most of the winter. Many a night as I have crept into my comfortable warm bed, I have thought with a "squirm" in my spirit, of the soldiers wounded and lying freezing, probably, on the icy ground. How one longs for the day when "wars and rumors of wars" will cease!

A few days ago each of us got a pamphlet from Dallas, Tex., with prophecy "explained" so perfectly that even the days of the months, to say nothing of years, were absolutely fixed for certain things in relation to Christ's return. By the way, that event was planned for a year ago last spring. It does seem to me that if a person has that kind of mind, he would better use it for the making and solving of cross word puzzles, which would be an innocent amusement compared with such speculations, which really make the Word of God to appear ridiculous rather than anything else. Certainly such speculations on it are ridiculous according to my mind, and I am no "modernist" in the late signification of that

word, either. If they want to be absolutely literal, the Bible says definitely, "One day is with God as a thousand years, and a thousand years as one day." That would make their reckoning put the time off for at least some hundreds of thousands of years yet. Why not give ourselves up to living just as he would have us live, hoping for his coming and trusting the time with him? As for me, I would rejoice exceedingly if he would come quickly and take those who love him to be with him out of this world so full of strife and misery and evil, and so shock the rest of the world into serious thoughts of God and their own fate.

In regard to the political conditions, striving for revision of treaties, doing away with extra-territoriality, foreign concessions, etc., I can not help quoting a few words from a recent book of travels in northern China, which has been interesting me very much. The author is a man who studies conditions rather than places. In writing about Harbin and the wretched conditions of Russians who have lost their extra-territoriality and the Chinese treatment of them, he says, "For what those many untraveled Westerners who feel that China should have complete sovereignty within her borders do not realize is the primitive mentality of the Chinese masses, which includes the soldiers, in such matters as the natural rights of others and the assumption of a low estate in those who are not outwardly honored and protected."

My work is progressing nicely and I am enjoying especially the teaching of the Bible, which I have opportunity to do more of than ever before. Of course it also includes the emphasizing of the lessons read, by explanation and persuasion. What the result will be I can only leave with God, praying that he will make me faithful in word and life.

Your friend and fellow worker,  
ROSA PALMBORG.

*Liuho, Ku, China,  
March 12, 1926.*

Do you remember the time when you had an opportunity of speaking for Christ, and lost it? It was then that you betrayed the Lord. He was looking on, he was expecting a heroic defense, and you were criminally silent.—*Joseph Parker.*

## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### SYSTEM AND SOUL

Purposely I drew a sober picture last week of the part which machinery is playing and may play in education. I tried to show how the process, instead of the product, might absorb the energies of the educator.

Here I am reminded of a story. A business man had installed an extensive and complicated card index system to keep track of his business. Some months later a friend asked him how he found it worked. "It's splendid," replied the business man, "only we have had to give up our business to work it."

Every wide-awake school man knows that he has a job that transcends in importance the smooth running of a system. He knows he must be the engineer of his craft and at the same time its captain and its pilot. He knows that the question of the right harbor is of supreme importance.

One newspaper, reporting the address of Bishop James E. Freeman of Washington at the opening session of the Department of Superintendence Conference said: He "yesterday flung into the teeth of educators from every state in the union a challenge to teach morals and religion in the public schools of the country or fail in their duty.

"Unless," he said, "you can see the importance of the souls of your pupils I care not for your science and your minds. We need in our schools something more than 'education.' The primary business of life is the saving of souls."

The bishop was not a voice crying in the wilderness. President Coolidge, cabinet members, college presidents, deans, state, county, and city superintendents lent their voices to the same strain. From varying angles and with differing emphasis they asserted that truthfulness, reliability, law abidingness and sound character are the finest and necessary fruitage of education. One man said to me, "There is a great chorus of belief in the fundamental requirements of

morals and of religion in this convention."

"Good citizenship through character development is, after all, the chief objective of all education," asserted Leonard M. Patton, master of Edward Everett School, Boston.

"Training in citizenship is the outstanding need of the day. No subject or activity has a rightful place in the public school unless it makes a definite contribution to citizenship. Training in citizenship means much more than instruction in the machinery and processes of government. It includes as well, training in all the relationships of life—home, school, church, community, state, nation, world, in short, training in character," declared Professor H. C. Hill, president of the National Council for Social Studies.

It was these qualities of citizenship and character which Calvin Coolidge repeatedly emphasized in his scholarly address on George Washington, given most appropriately on February 22.

"We are wont to think of him as a military commander and a civil administrator—as a man of public affairs. He was surpassingly great in all of that. But he was very much more. He wished to see his country not only materially prosperous and politically successful, but beyond that, and above it, he wished to see the intellectual, moral, and spiritual life of the people developed. . . . In his farewell address he solemnly warned his countrymen that these are the foundations on which rest all American institutions. More than that, they are the foundations on which all civilization must rest.

"Our country has prospered, our government is secure. But that prosperity and that security flow from the school and the Church. They are the product of the mind and the soul. They are the result of the character of the American people. Through and through Washington is the great example of character. He sought to bestow that heritage upon his country. We shall fail in our estimation of him unless we remember that during his lifetime he helped to build a place of religious worship; in his will he provided for institutions of learning, and in his farewell address he emphasized the spiritual values of life. But what he did was even more eloquent than what he said. He was a soldier, a patriot, a states-

man, but in addition to all these he was a great teacher."

I am satisfied that when a representative gathering of educators from this wide country over not only shows that it is in revolt against the domination of our public school by mere mechanism, but gives utterance and profound assent to a belief that character development is the goal of education, we may feel that American education is sound at the heart.

Every sane educator knows that the product is the reason for the process and that soul is attained only by severe, systematic discipline.

## THE STOCKHOLM CONFERENCE

### XXI

DEAN J. NELSON NORWOOD, PH. D.

#### A MEETING OF THE AMERICAN DELEGATES

On the whole there were rather few delegation meetings. Delegations had to meet to elect representatives on the Continuation Committee. Aside from that there was very little business for them to attend to. Two other matters at least did call for a meeting of the American group. One was a feeling that a certain Chicago newspaper was getting from its correspondent very absurd and one-sided accounts of the Stockholm meetings. What could be done about it? The delegation decided that since the Associated Press representative was doing a good job and was willing to take more copy, our press men (within the delegation) would give its representative and the representatives of other papers more material. This would insure that the Chicago rubbish would get an adequate antidote at least.

Another reason for meeting was the desire to trade ideas and plans for putting our reports of the meeting across when we got home. Many interesting suggestions were made and Professor Shailer Mathews ably summarized for the benefit of our delegation his impressions of the Stockholm experience.

1. "Look at the conference itself," he said, "it is a miracle." Look it over. Not long ago these people were at war. They were persecuting one another. This conference itself is a most dramatic fact. It speaks of growing religious solidarity.

2. It represents also religious unity on

the basis of work. There is general agreement that the religion of Christ is a religion with an inner unity. It will thus help to unify.

3. While the differences of groups are real and are frankly expressed, this is balanced by real Christian courtesy. It is a most amazing thing: there has been no serious misrepresentation and no attack.

4. There is an evident difference in viewpoint in different Christian groups about the actuality of Christ's gospel being a social gospel. The Americans, the British, and to a large degree the French (Protestants) accept the social gospel. The continental Christians, notably the Germans, have their doubts about it. They would say that it is the business of the Church to prepare the individual soul for the happy hereafter. There is no hope for this world. It must go from bad to worse until in his own good time God takes direct charge through the second coming of Christ or some such program.

5. Youth seems quite unanimous that the Church has a real social task to perform. It must inspire its members to remake this human life of ours into a real kingdom of God, and that right here upon earth.

Other comments beside Dr. Mathew's are:

"Thank God the conference *did* little."

"The continental delegates made some wonderful discoveries here. We have made some too."

An Orthodox Greek leader reported to one of our delegates that he was amazed at what he saw here. Easterners, he said, showed a growing social consciousness.

"The day of controversy is ending and the day of conference is opening."

"We must get closer together in faith and order, and aim at complete unity."

"How can we eradicate that 'I do like them. I don't like them' spirit?"

"Must we not also modify a little bit as well as ask others to change?"

There was a manifest spirit of humility and confession that the Church had failed in the past to exert itself among men to the extent God desires.

The view was frequently expressed that the Church as an organization should not undertake reform unless unusual circum-

(Continued on page 494)

## WOMAN'S WORK

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

"There is no past tense in friendship. When we think we have lost a friend, the mistake is ours. Real friendships, like the stars, are constant and true in their ordered course. False friends, like dead worlds, are shooting-stars that flicker and burn out. There are many dead worlds, but the heavens are full of true stars."

### JONQUILS

THEY SEEM THE VERY ESSENCE OF THE  
SPRING SUNSHINE

As I write I see them before me, in a blue bowl, the first yellow jonquils of the spring—as touched with gold as the sun that slants through my window—as radiant with life and love as the very April day is radiant!

I do not think there is anything in the world that is very much more gay than a jonquil. Its stalk is so slim—and yet so very straight and strong. Its leaves are like green arrows—no—like green fingers, pointing toward a joyous sky. And its color is a color that we can not duplicate with the dyes of commerce. Its color is a color that only the Great Artist can create upon the vivid canvas of the awakening world!

There is something about the flowers of the springtime that other flowers do not possess, a gladness that other flowers can not achieve. I think it is because the spring flowers come so wistfully soon after winter. I think it is because the snow is not very far behind—because a hint of frost is still in the air. The flowers of spring are like little school children, enjoying a holiday. They almost sing a song of release; they almost carol with the wonder of being alive—of blooming.

And, of the spring flowers, the jonquils are the merriest. And they come to bless city rooms just as readily, just as sweetly, as they come to the gardens that grow in country places.

Spring, in many ways, misses the city—spring that comes to narrow lanes with a flurry of green leaves and bursting buds—

spring that touches forest trees and meadow grasses with a new splendor. Spring changes the city less than it changes other parts of the world. But the touch of spring's hand is felt in the parks—that are somehow, the melody that runs through the city's symphony. And the store windows reflect the gaiety of spring's mood, and the wide, lovely avenues echo to her laughter. And in the windows of each florist shop jonquils stand out like stars of pale metal, to tell that the winter is past!

They tell a pretty story about jonquils and a rainbow and two children. The rainbow followed after an April shower—and the children followed after the rainbow, followed it over hill and down dale, because they had been told that a crock of gold lies at the end of every rainbow. And they had believed the story!

They followed the rainbow that spread like an arch of color across the clearing sky. And as it grew fainter I think that they ran for fear that they should miss a shade of its glory. And they ran and ran until at last they could run no farther—ran with their eyes fixed upon the place where the rainbow seemed to end. And one child whispered, pantingly, to the others:

"It's over there, in the garden of the old, deserted house, that the rainbow stops."

And the other child answered:

"Yes—I think it stops there, too!"

And as they spoke the rainbow faded gently from the sky. But the children never ceased to hurry for they were sure—oh, very sure—that the crock of gold would be lying in the forgotten garden of the deserted house.

I think that it is a pleasant picture—the imaginary picture that one may build of the little kiddies, climbing over the last stone wall, and pushing open the sagging gate of the tangled garden. They must have been very serious; and very expectant. And I think that their faces, just at first, must have fallen, when they saw that the deserted garden was quite empty of gold. And then I think that they must have smiled again, suddenly. For—though there was no golden coin, in a crock, waiting for them—the garden held other gold. The fragile gold of jonquils, running riot over the whole of the place, yellow jonquils, spelling April in their freshness and beauty.



And one child said to the other:

"There isn't a crock, but—"

And the other child finished the sentence:

"But there's gold—*growing!*"

It would be a pleasant thing to dream on the thought that all roads to the stopping place of all rainbows may end and in the utter joyousness of yellow flowers. I like to think in my innermost heart that perhaps the longest road of all—the road of life itself—may pause at last in a garden spot—where the first jonquils of all of life's vanished springtimes will bloom—and never fade!

As I write I see them before me—yellow jonquils in a bowl of blue. The blue bowl is of a color between the first azure of the morning sky and the rich black-blue of the midnight. And it seems made just to add lustre to the flowers that stand so proudly in its embrace. I think that my room—which has known only the green of ferns and the fading red of last autumn's bitter sweet, for ever so long—must be glad of the change. For the old, familiar furniture seems to have taken on a sudden lustre, and the very worn place in my rug seems strangely renewed. Looking at the jonquils—so proudly telling of spring—I feel a strange urge to do housewifely things—to re-cover sofa cushions and build new lamp shades and embroider luncheon sets. Looking at the jonquils I want to make my house fresh and glowing again, so that it may be proud to welcome such happy guests.

Jonquil time—yellow jonquil time—and April! They stand hand in hand—smiling—in the doorway of the world.—*Margaret E. Sangster, in Christian Herald.*

#### REPORT OF TREASURER

For Three Months Ending March 31, 1926

Mrs. A. E. Whitford,	
In account with	
The Woman's Executive Board	
Dr.	
To cash on hand December 31, 1925....	\$ 7 39
Harold R. Crandall, Treasurer:	
Onward Movement .....	661 00
Dodge Center, Minn. ....	25 00
Fouke, Ladies' Aid .....	20 00
Marlboro, N. J. ....	25 00
Milton, Wis., Circle No. 2—China....	25 00
Milton Junction Wis.—Fouke.....	11 50
Shiloh, N. J., Benevolent society....	100 00
Walworth, Wis., Helping Hand....	15 00
Akron, N. Y., Mrs. S. A. B. Gillings—	
denominational building .....	50 00
Andover, N. Y., Ladies' Aid society....	5 00
Corona, Calif., Mrs. Lucy E. Sweet—	
Java .....	2 50
Riverside, Calif., Church .....	15 00

Westerly, R. I., S. D. B. society.....	25 00
Verona, N. Y., Ladies' Aid society....	20 00
Prayer books for little children.....	2 00
	<u>\$1,009 99</u>

Cr.

S. H. Davis, treasurer Missionary	
Society:	
Miss West's and Miss Burdick's	
salaries .....	\$439 50
Evangelistic work, southwest-	
ern field .....	250 00
	<u>\$ 689 50</u>
Fouke School .....	200 00
F. J. Hubbard, treasurer:	
Denominational building .....	\$50 00
Java .....	2 50
	<u>52 50</u>
Missionary Reviews for Miss West and	
Dr. Crandall .....	5 00
Letterheads .....	1 50
Books—Prayers for little children....	5 00
Slides—Mrs. A. B. West .....	4 50
	<u>\$ 958 00</u>
Cash on hand March 31, 1926.....	51 99
	<u>\$1,009 99</u>

#### THE STOCKHOLM CONFERENCE

(Continued from page 492)

stances demanded it. The Church should inspire its members to do it.

Many felt that Stockholm was too much an old man's conference. There should next time be more men under thirty years of age elected.

Finally, the vast variety of standpoint represented made vigorous declarations on any outstanding problem impossible. That is the chief reason the Conference Message seems inconclusive, inclined to carry water on both shoulders, and a bit disappointing to many.

#### PASTOR SUTTON ON TRIP TO SOUTH

Rev. Erlo E. Sutton, who has recently been employed as director of Religious Education for his denomination, goes this week on a trip to the southern states in connection with his work. He plans to visit churches in Alabama, Louisiana, and Arkansas. While away he will meet with the International Bible School-Lesson Committee, of which he is a member. He will also attend as a delegate, the Quadrennial Convention of the International Council of Religious Education, which will be held in Birmingham, Ala., April 12-19. The attendance to this convention is limited to seventy-five hundred delegates.

Mr. Sutton plans to be away until about the middle of May.—*Milton, Wis., Journal.*

#### HOMEWARD VIA EUROPE—SINGAPORE

REV. J. W. CROFOOT

One of my good intentions when I started on this journey was to write something from each port for my friends who read the SABBATH RECORDER as well as other friends. But before I had gone far I thought of what seemed a better plan, so I persuaded my wife to write from Hong-kong, and my daughter to write just before we reached Singapore telling something about Saigon. This division of labor seemed (to me at least) an improvement, but they say it is now my turn again, and as we are due to reach Colombo tomorrow it is time for me to do my share.

The weather is always an easy subject with which to begin a conversation or a letter, so let me say right now that the weather is all that could be expected—of the tropics. Fortunately each cabin has a small electric ceiling fan, and there is another ventilating system which brings air to the cabins as well as the dining room. The system is very noisy, but we are glad to be able to feel the air coming in, even if it is tropical air. No thermometer is to be seen, but for ten days now we have never let the fan stop when we were in the cabin, and those in the dining room stop only late at night. We are glad that there is a laundry on board, but one of the favorite indoor sports among the passengers is complaining that it requires so long to get clothes back from it. Probably it is not so bad in the higher classes as in the third.

After using the same bed linen for twelve days I complained to the steward, and if I understood his English he told me three things: (1) Third class passengers can have clean linen only once in two weeks. (2) The linen was changed at Saigon, when we had used it only one week. (3) It would be changed that afternoon. The third satisfied us. As there is no pillow but only a bolster covered by the lower sheet, and as we do not use anything over us, it does not require much to satisfy us. We have to furnish our own bath towels and to watch for a chance at the bath rooms—but the last has been true when we have traveled by other ships and first class.

Many things might be said about our fellow passengers and the gossip of the ship in addition to what Anna wrote, and I'll just jot down some of them, trying not to make

too much of it. In talking with our friends who are in the second class we learned that there are in the first class a man and his wife who were on the steamer *Coptic* with us when we first came out in 1899. Then they came to Japan as missionaries, but now for some years he has been engaged working for the Missionary Education movement, and now is conducting parties of tourists and showing them mission work in various parts of the world. We have had some conversation with them on the second class deck.

Of the about eighty third class passengers, not more than twenty seem to be able to speak English, so we do not get acquainted with many of them, but we do get ship gossip, and we call them by titles that we make to fit them. For instance, there is the man with the phonograph, who dresses in European clothes and speaks idiomatic English, but I think is a Mohammedan from Ceylon. There is the deaf French woman of ninety who talks French to me sometimes regardless of my inability to understand. She may be insane, but she says she has a son, a daughter-in-law, and a granddaughter in the first class, who pay almost no attention to her. There are the two French soldiers who drink so much, as well as the nice one who sits next to me at table. There is the "Polish President" who is a Pole and is a tall man with a white beard and looks very aristocratic, and, except at early breakfast, always dresses in fine clothes, with a collar and necktie on, in contrast to many of the other men, some of whom wear pajamas all day, or purple pajama coats with khaki trousers. The president is said to have for roommate a very dirty Indian. There is the man with the paralyzed leg, and his wife. There is the Italian woman with the deformed leg, who has heart disease and was found by one of her roommates in a faint on the cabin floor. There is the woman who wears her pajamas at breakfast, as do nearly all the men. Opposite me as I am writing sits little Renee. Her mother is a French woman, a peroxide blonde; but the little girl, with her jet black hair and eyes, looks more like her Chinese father, who is not on board. There is the French policeman from Shanghai with his Cantonese wife, with her bobbed hair, and their little boy. There

(Continued on page 498)

**NEW MIEHLE PRESS INSTALLED**

The Publishing House reported several weeks ago that a new press was to be added to the plant and we have waited to see how this equipment would test out before making a formal announcement. We are glad to say that the press is proving very satisfactory and that after a month's trial we think it to be a most important addition to the equipment of the Publishing House.

The press is called a Miehle Unit—that is, it consists of a Miehle flat bed two revolution cylinder press, with an extension continuous delivery, and a Dexter swing-back feeder. These three items, together with complete electric equipment for their control, are built together as one unit, so that the action of the press is entirely automatic from the time the stock is in place on the feeder until it is printed and neatly stacked at the delivery end of the press.

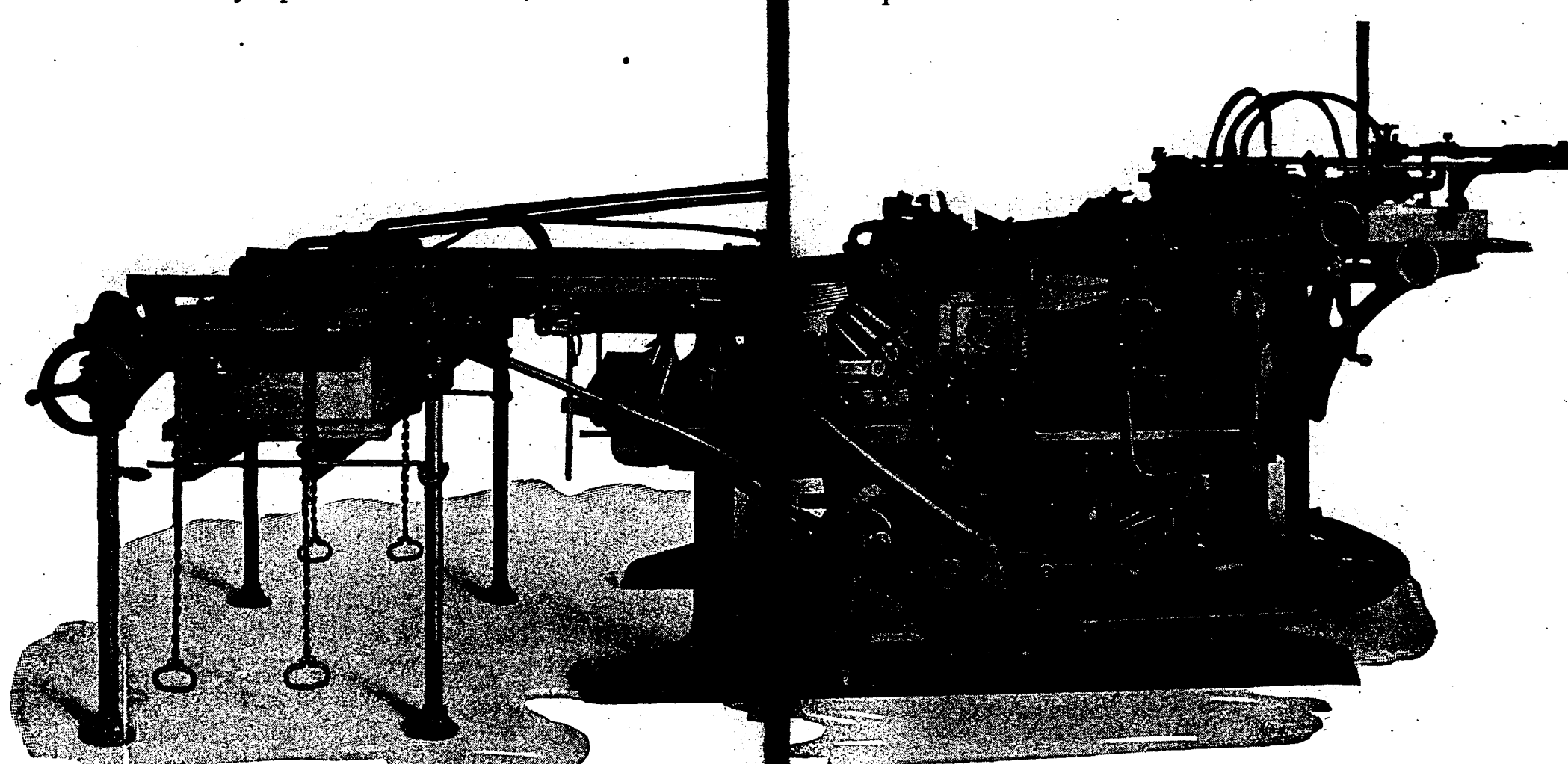
The press will print up to 2,500 sheets per hour and there are no "misses"—if a sheet fails to come down to the guides at the proper time the press stops instantly. Another attachment, used on most modern presses, is the sheet heater. This is a gas burner, covered by a steel plate, extending across the delivery carriage, over which each sheet passes as it comes from the press. This heats the sheet, sets the ink, and helps control static electricity which sometimes is troublesome. When the press is not in motion the gas is automatically shut off, except for the pilot flame.

The largest size sheet which may be printed is twenty-seven inches by forty-one and one half inches—the smallest that the feeder will control, eleven inches by seventeen inches. The twenty-five inch by thirty-eight inch sheet may be said to be the standard size for this No. 4 press. This sheet is used for books and catalogs with a page six inches by nine inches after trimming.

The new unit will not print the RECORDER in sixteen-page forms as the sheet size of the RECORDER is twenty-eight inches by forty-two inches. The RECORDER and some of our other publications will continue to be printed on the large Cottrell press which

has been the only cylinder press in use in the shop for the past fifteen years.

The feeding mechanism of the unit is a suction type feeder, readily adjusted, entirely out of the way when not in use, with the widest possible range and the full speed of the press. The swing-back mechanism is so easily operated that when, in order to



THE MIEHLE AUTOMATIC PRESS COMPLETE  
The Most Productive Unit Available for Rapid Sheet Printing

make a change in the form, the feeder must be got out of the way, it can be swung back and returned to position within one-half minute. Swinging back and returning makes no change in adjustment. The minute the feeder is in position the run may be resumed.

The feeder is as nearly "fool-proof" as it is possible to make it. Its adjustments are direct and simple. Therefore it is economical to use it on short runs as well as long ones. Ten minutes should suffice for the complete setting of the feeder for any change between jobs. If the same size sheet is used on both jobs there are practically no adjustments to make.

An output of 1,350 sheets per hour on this size press hand-fed is excellent. To accomplish this the press must run at fully 1,800 impressions, which, except for small sheets, is as much as the average hand-feeder

will handle. But in the Miehle automatic unit the full speed of the press is available and up to 2,500 impressions per hour may be realized.

It is conservative to say that as many impressions may be obtained in 1,000 hours from the Miehle unit as from a hand-fed press of the same size in 1,500 hours.

press in operation: It is very interesting to see the different parts of the unit performing their work as a harmonious whole.

There are two other automatic presses in use in the plant: the Kelly, which has been used about three years, and a Miller unit, installed last summer. These two presses handle the bulk of the job work economically and well. The Kelly has a speed of 3,600 per hour and the Miller about 2,250. The RECORDER cover is printed on the Kelly and for two or three months last fall the RECORDER was entirely printed on this press, as other work claimed the use of the big cylinder. There are also two hand-fed presses, a Gordon ten by fifteen, and a Colt taking a sheet thirteen by nineteen inches.

To set the type necessary to keep these presses busy there are three linotypes, which since last October have been working to full capacity. From three to five men are employed constantly to make up the type matter into pages and prepare it for the presses.

Other equipment consists of a modern composing room with steel imposing tables and galley storage, proof press, and trimmer saw, and the bindery with a power cutter, a Brown folder, a Liberty folder, wire stitcher, perforator, power punch, etc.

A salesman is employed to sell printing in New York and we are working up a nice list of customers whose business will be a big help in keeping the plant busy the year around. Experience has shown that regular work which comes at stated intervals is the most profitable and we are therefore trying to secure contracts to print small monthly publications.

Of course there is a fine local business, supplying printing to business houses, church and society organizations, and others. This grows from year to year.

As to the volume of work this year compared with last year the total sales for the nine months ending March 31, 1926, were \$44,100 as compared with \$33,200 for the corresponding period last year—an increase of about \$11,000 gross business for the nine months.

L. H. NORTH,  
*Business Manager.*



**HOMEWARD VIA EUROPE—SINGAPORE***(Continued from page 495)*

is at least one Anamese woman, with teeth black as night from chewing betel nut. The clothing they wear—but that's too hard a subject for me. Besides the noon whistle has just blown showing how much we have to put our watches back today, and I've not told of Singapore yet.

**SIX HOURS IN SINGAPORE**

Singapore, an important British port, is on a small island just off the end of the Malay Peninsula. It has nearly half a million people, seventy per cent of them Chinese, so its sights were not entirely new to us. But as its latitude is only one degree and a fraction (ninety miles) north, it is, I suppose, the most tropical place we visit. With some missionaries from Korea we had planned to get Cook's to give us a guide to Johore by motor car, but two Koreans who are selling Korea mission products in Singapore met Mr. Wasson, and they got cars for us and went with us.

The motor trip including stay at Johore took from ten, when we landed, to about one-thirty. The Buick and the Hup in which we rode were comfortable and the scenery was beyond words. The trip across the island was mostly through groves—or should it be orchards—I believe it's plantations—of rubber trees, thousands and thousands of them, many showing the white line of sap flowing into a bowl. In some places Indians were collecting the rubber. We saw a wild monkey in one grove. We spent a few minutes in a very smelly rubber works. We met many truck loads of pineapples and saw fields of that fruit. Returning by a different route we passed through many miles of jungle.

But the most interesting part of the trip was the grounds of the palace of the sultan of Johore. The old palace is open to visitors at certain times, but we had not learned the time before starting and were not there at the right time to go in, so we were content with looking at the grounds and seeing the inside as well as the outside of the mosque of Abu Bakar, a former sultan. It is a spacious and beautiful building especially inside, with its high ceiling, no seats, and its white marble floor. "Visitors are requested to remove their shoes as well as their hats before entering." The many big palms and other trees, the brilliant flowers,

and the wide green lawns must be seen to be appreciated. The same may be said of the stone causeway connecting Johore with the island of Singapore and of the many views of mountain and sea.

After returning to Singapore we visited the museum, where we saw many kinds of stuffed beasts as well as anthropological specimens showing the life of the natives of the East Indies with their tools, weapons, etc., in short, the same classes of things that one sees in any museum, but very different things in the classes.

After the Raffles Museum, the Raffles Cafe, ice cream, and Eskimo pie—another illusion shattered! After that a ride in a Ford and in a heavy rain storm brought us back to the ship, to sail at four o'clock and watch the divers diving for coins and admire their cleverness in getting back into their canoes as well as the way they kicked the water out of them with their feet, instead of baling it out.

The officer has just posted the notice, "28 Fevrier, 1926, midi, Lat. 5° 55' 7" N. Longitude E de Greenwich 82° 46'. To Colombo 215 miles."

**LETTER FROM MRS. CROFOOT**

MY DEAR FRIENDS:

The other two members of my family claim that it is "up to me" to write up our day in Colombo. It would be a big job to tell of all the thrills we got out of it, for we are agreed that of our experiences up to the present it was the climax.

Early in the morning of March 1, we anchored in a beautiful harbor in time to see the sunrise. After all passports had been shown we were allowed to go ashore on small launches of the company. We went first to the post office, then to the office of the American Express Company, but were too early to transact business, so went out to some of the neighboring stores. The merchants were all on their job; in front of each store would be two or three representatives all saying, "Have a look," "Have a look." We did, and though I am trying to keep from spending money on curios, we all of us fell to some extent.

At the American Express Company we made arrangements for a car to take us to Kandy, a trip of seventy-two miles each way. We had a fine Hudson super six and a very nice driver who explained points of interest

along the way. The people whom we saw were very picturesque—Buddhist priests in bright yellow costumes; men, women, and children in all colors of sarongs; Indian women in gay costumes; Cingalese women in tight, short-waisted, white blouses and sarongs. The people seemed very friendly, adults as well as children, waving to us as we went by.

The scenery was wonderful—all sorts of palms, mostly cocconut; tea and coffee bushes; cocoa trees with the red pods hanging down; huge native trees with wide-spreading branches giving a friendly shade to the roadside; and bread-fruit trees. On the roads were many freight carts pulled by two bullocks; funny little two-wheeled carts pulled by one bullock, in which were riding gaily dressed women as well as laborers; and several huge elephants. With the exception of the elephants the animals were much smaller than in other places we have seen.

Kandy is more than sixteen hundred feet above sea level, so we went up steep mountains. Two interesting rock formations were called Castle Rock and Bible Rock.

We were also interested in the open air schoolhouses, there being separate schools for boys and for girls; as they are under British rule, there is compulsory education. Many of the residences set in the palm groves looked cool and inviting, but when we stopped and realized that much of our comfort was from the motion of the car, they did not seem so inviting. The houses were mostly white-washed, with blue and pink trimmings. We saw fewer of the thatched huts of the poor than we expected.

At some wells we saw people bathing by having jarfuls of water poured over them, clothes and all. In one of the rivers we crossed, men were bathing on one side of the bridge and women on the other.

At Kandy we had tiffin at the Queen's Hotel, which was full of tourists from the round-the-world boat *Franconia*. For fruit we had a rather sickishly sweet melon called papaya.

After tiffin we went to the temple of Buddha's Tooth, which, while having wonderfully carved marble slabs, was like Oriental temples in general, disgustingly dirty; and we were harassed by the usual number of beggars. (Many of the Buddhist temples look gleaming white from a distance.)

Then we drove around the artificial lake made by the last Cingalese king. It was beautiful with the many beautiful trees growing along its banks and the clusters of royal bamboos.

We went about three miles beyond Kandy to see the elephants having their baths in the river. We did not take advantage of the offers to ride the elephants, as they looked too dirty and scaly as well as wet, but we did feed them sugar cane and watched their few tricks, one of them playing (?) a mouth organ. The driver of one of the biggest had the elephant raise him on its foot, and he put his head in the animal's mouth and hung suspended from the mouth.

One of the most beautiful sights was the Royal Botanical Gardens, which are far superior to those in Saigon—wonderful banyan trees; the Royal Palm Avenue; trees planted respectively by King Edward, King George, the Prince of Wales, and the king of Belgium. A guide showed us all kinds of spice trees—cloves, nutmeg, allspice, cinnamon, citronella, bryonia, and bayrum. He gave us leaves of the different kinds, but I fear they will lose their fragrance before I shall be able to share them.

On the way back to Colombo we stopped at a private zoo and saw several new kinds of animals—mongoose, mouse deer, armadillo, a cobra, a python, jackals, an emu, besides two fine specimens of porcupines and some deer, a bear, monkeys, and a baboon.

Nearing the end of our drive we saw the sunset through the palms, a brilliant orange and red.

After reaching Colombo the driver took us by a Hindoo temple, but we were not allowed to enter, so we simply drove by.

"What though the spicy breezes blow soft o'er Ceylon's Isle,  
Where every prospect pleases . . . . ."

But the rest of that stanza is not popular in Ceylon!

On reaching our boat we immediately saw Helen Ritner, a friend who came out on the *Nanking* with us in 1920, and she told us the Parches from South Gate were on board, but we did not see them till some time the next forenoon.

This includes quotations from Anna's diary as well as from my own.

HANNAH L. CROFOOT.

Nearing Aden,  
March 4, 1926.

## YOUNG PEOPLE'S WORK

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

### BUILDING HAPPY HOMES

Christian Endeavor Topic for Sabbath Day,  
May 8, 1926

#### DAILY READINGS

Sunday—Build with love (John 13: 35)  
Monday—With forbearance (Gen. 45: 24)  
Tuesday—With Discipline (Prov. 13: 24)  
Wednesday—With courtesy (Rom 12: 10)  
Thursday—With helpfulness (Luke 10: 38-42)  
Friday—With truthfulness (Eph. 4: 20-25)  
Sabbath Day—Topic: How to build happy homes.  
(Eph. 6: 1-10. Mother's Day)

#### A CHRISTIAN HOME IS A HAPPY HOME

A Christian home is the kind of home Christ makes when he is invited to live in it, and is made welcome there. His spirit can transform any home into a paradise, and a single true follower of his can bring his spirit into a home.

A Christian home may be summed up in one saying, that it is easy to be a Christian there. Christianity there is the natural thing. Talk about Christ there is the inevitable thing. That is why the Christian home is the center and heart of the Christian Church.

No home can be truly Christian and rest content with its own happiness. A Christian home is a missionary home. It is hospitable, and brings within the blessed circle of its influence all that it can reach. It is out-going, and takes thought for the sad homes of lands that do not know Christ. If it were not a missionary home, Christ himself would not feel at home there or live there.

#### OTHERS

The one word that might well be written above the door of every home is "Others." Continual peevish, brooding thoughts of self will make a hell of any home. Constant loving, self-sacrificing practical thoughts of others will make a heaven of the same place. That is why the word "mother" is sacred: it is because mothers think first and foremost, not of themselves, but of others. That is why fathers are honored: their toiling lives are spent for others. Whatever may

be the case in the selfish, jostling world, home is a place where we forget number one and look out for number two, where we find our joy in the success of others, praise them, and appreciate them, and seek their comfort and pleasure in this life and their eternal joy.

#### SELFISHNESS DIES

Tell me if love is coming,  
My heart to thrill.  
Yes, love is surely coming,  
Your life to fill.

And will love make me happy,  
Through all my years?  
Love can not make you happy—  
Love will bring tears.

What is the use of loving,  
If love brings sighs?  
This is the use of loving:  
Selfishness dies.

It's happiness I'm asking—  
Long as I live.  
Love makes an end of asking,  
Love makes you give.

—Selections from the *Christian Endeavor World of April 24, 1924.*

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

If a home is to be a happy one it must be a Christian home. Christ should be its head, and his principles should permeate the life of each one in the family. The dominant principle should be that of love, for "There's beauty all around, when there's love at home." This love should not be a selfish love, but one mixed with justice and right.

Our Scripture lesson says, "Honor thy father and mother." I fear there are too many homes today where the children do not honor the father and mother as they should. I have been in homes where the children do not show a proper respect for their parents. They seem to forget that their parents love them and are constantly showing this love. A home where such conditions exist can not be a happy one.

As this is Mother's Day let us think of our mothers. I often wonder why we do not have a Father's Day too. Why should he not be honored at this time also? Many of you have probably lost either a father or mother or perhaps both. If so, let this be a day of meditation, for you, and think of

the ones who have passed on. To those whose parents are living, if you are away from home and can not visit them, write them a letter, telling them that you love them and that you are trying to honor them by your lives.

"Finally, my brethren, be strong in the Lord, and in the power of his might."

### THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK  
Intermediate Christian Endeavor Superintendent  
Topic for Sabbath Day, May 8, 1926

WHY IS CONTINUAL PREPARATION NEEDED  
TO MAKE LIFE WORTH WHILE?  
2 TIM. 2: 15

#### CONTINUAL PREPARATION

Many children and young people look forward to the time when they will not "have to go to school" any more. The reason for this feeling is that school life forces the student to do certain tasks when he would rather follow his own pleasure. He thinks that when school days are over, he will be his own boss and can do as he likes. But there is no greater mistake than to think that school alone makes people do things they do not like. All life is made up of discipline and compulsion. If you work for someone, you have a boss over you, or if you start in business for yourself, you have to learn to set tasks for yourself and make yourself do them.

School is not preparation for life, but is a part of life, and all life is a school.

In this school of life, let us all plan to keep in continual preparation by study. James Moffatt, the great Bible translator, says that he resolved to keep up his studies in Hebrew and Greek after he left school. That is a reason for his success.

Let us also plan to learn all we can from friendships and even chance acquaintances. We can do this by picking the best possible companions, and then giving them our best in loyalty and service.

A further method of continual preparation is in the effort to become more and more skillful in our particular occupation. That may be anything from the way we dust a room to the manner of preaching a sermon. A man here had his arm badly crushed in the cogs of a stone crusher. It was my privilege one day to watch the surgeon dress the arm. His movements were

so sure, and yet so careful, that it was a marvel to watch him. That is what we must all seek to attain in our respective fields of endeavor. By his knowledge and skill, he saved the man's arm.

It is said that Fritz Kreisler spent the summer in a Maine camp. His guide, who did not know of his reputation, was asked how he liked Mr. Kreisler. He replied, "He is not much of a sportsman. He didn't hunt; he didn't fish. He just stayed around camp playing that pesky fiddle." But keeping eternally at it has brought fame.

Then there is the preparation of prayer. We quickly forget how much prayer has accomplish in our own lives, and we little realize how much it is doing for the lives of others. Prayer is the dynamo that furnishes power to our working and thinking lives. It is what steam is to the locomotive, or what water pressure is to a turbine water wheel, in our lives. Roger Babson sent out a religious questionnaire to a large number of great business men. In answer to a question about prayer, he received many answers like the following: "I pray daily." "I pray many times a day."

### JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent  
SUGGESTIONS FOR MAY 8

This month the girls are to lead the singing each week and the leader of the meeting is to make out questions on the topic for the juniors to answer during the testimony meeting.

The meeting today is to be a triangle meeting. This means that there must be three leaders. Have the chairs which the leaders sit in arranged in a triangle and also the other chairs if they are used for the Junior meeting. For convenience we will call these leaders numbers one, two, and three. Leader number one announces the program, leader number two leads the singing, and leader number three gives the leader's talk or story. A suggestive program follows:

Three songs.

Topic: Showing the right spirit in our homes.  
Scripture lesson: Ephesians 6: 1-3; Colossians 3: 13; Proverbs 6: 20-23—read by each one of the leaders.

Leader's talk or story given by leader number three.



Three verses of a song.  
 Three testimonies.  
 Three prayers.  
 Three verses of a song.  
 Three more testimonies.  
 Three more prayers.  
 Song by three juniors.  
 Repeat this order of testimonies, prayers, and songs until all have taken part.  
 Talk by superintendent.  
 Three verses of another song.  
 Memory work, announcements, and special work.  
 Three songs.  
 Benediction.

R. F. D. No. 1, Westerly, R. I.

### SEEK PEACE AND PURSUE IT

L. EMILE BABCOCK

This little verse from Psalm 34:14, points out a weak point in our efforts for peace. We dream peace, we talk peace, we plan peace, but we do not pursue peace. Pursue is a great word. It means that the thing pursued is no side issue. There is the suggestion of earnestness, abandon, and real live attention, in the word "pursue." We have made peace a fad rather than a pursuit.

If we pursue peace we will do it in some of the following eight ways:

1. We will not let our young people grow up ignorant of the hideous truth of war. War is looked back on as something glorious. Sherman told us what war is, and we have no business decorating that place up in false colors.

2. We can pursue peace by exploding the old idea that war is inevitable because man is a fighting animal. Of course he is a fighting animal, but so is he a lustful animal, a slave-holding animal. We can excuse slavery and lustful indulgence on the same ground that we excuse war. But that is not the important thing. Man is a spiritual being created in the image of God, and the spiritual can rule the animal.

3. We can pursue peace by removing the causes of war. Become intelligent on the relation of war to economic conditions, race feelings, narrow nationalism, and other causes. Encourage the agencies which make for a better understanding of these causes.

4. Pursue peace by participating in the practical steps that are immediately possible. Take a definite stand in regard to a League

of Nations, a World Court, and unjust Asiatic exclusion.

5. Drill and educate the people in the facts and feelings of war and peace. It will mean long and patient effort. Go into schools, churches and homes with educational processes, aims and programs, until there is a host of men and women who know the history and principles of war and peace, what to do and how to do it.

6. We can pursue peace by correlating the agencies that are now in operation to bring peace. There are countless societies, unions, leagues, commissions, alliances, corporations, associations, for peace, all working in their own way. The leaders in these various agencies should work together so that they will help each other instead of hindering.

7. To successfully pursue peace we must have unlimited resources. Suppose one hundredth of the money that is used to prepare for war should be used for peace. We should have private contributions as well as government appropriations. Why do laws make it so easy to spend for war and so hard to spend for peace?

8. We should drop all minor interests to pursue peace, as in war time we drop all minor interests to pursue war.

You can find this subject treated at length in the book *Mobilizing for Peace* by Frederick Lynch, D. D. (Fleming H. Revell Co., New York and Chicago.)

The late Victor F. Lawson, owner and publisher of the *Chicago Daily News*, bequeathed three-fourths of his millions to religious and benevolent purposes. His life was as fine an example of unselfish service to a community as this country has ever seen. A deep religious principle with him was: "To own is to owe; to live is to give; to love is to lift." "I am among you as he that serveth," was one of his favorite texts. —*Record of Christian Work.*

"The healthiest, happiest Christianity in the world is the joyful giving Christianity. It was the Savior's meaning of the 'second mile' and the added coat. Such lives never lack friends and never grow old. They are the joy of the whole earth for they have learned to 'brighten the corner where they are.'"

## CHILDREN'S PAGE

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

### WHAT SHALL WE DO ON SABBATH DAY?

ELISABETH KENYON  
 Junior Christian Endeavor Superintendent  
 Junior Christian Endeavor Topic for Sabbath Day,  
 May 1, 1926

#### DAILY READINGS

Sunday—Go to church (Ps. 122: 1)  
 Monday—Read good books (Luke 4: 16-19)  
 Tuesday—Heal the sick (John 5: 1-9)  
 Wednesday—Teach and comfort (Mark 6: 1-6)  
 Thursday—Walk in the open (Matt. 12: 1-8)  
 Friday—Visit others (Jas. 1: 27)  
 Sabbath Day—Topic: What shall we do on the Sabbath day (Matt. 12: 9-13. Consecration meeting.)

"Oh, dear, I almost wish today were not Sabbath day. It seems to me that it is always Sabbath day, and you can't do this or play that or go anywhere," wailed Robert before he was even out of bed.

Miss Crandall was taking care of Robert while his father and mother were on a vacation in Maine. As she was about to open his door to call him to breakfast she heard him mutter to himself these words. A frown crossed Miss Crandall's brow, and then she tossed her head into the air and smilingly entered the room.

"Good morning, Robert, this is such a beautiful day that I thought you would like to get up earlier than you generally do on Sabbath days and enjoy it with me. I feel that it is going to be such a happy day and the sun will set all too soon for a happy boy and his companion. Breakfast will be ready in fifteen minutes."

Robert never complained to anyone and would have been very much ashamed if he had known that Miss Crandall had overheard what he had said to himself. He was out of bed in a minute and downstairs all ready for breakfast shortly after.

After they had finished the breakfast dishes Miss Crandall announced that it was three hours before time to start for church, and she suggested that they take a walk to the woods just a short distance from Robert's home. On the way they talked about the beautiful things in nature God had given them; they also tried to decide why God

made the different things. They soon arrived at a clear spot just above a beautiful river, and here Miss Crandall sat down to rest. Asking Robert to sit down, too, she began to tell stories much to the delight of Robert. She told the story of the Creation and why God had made all the different things, as this was the Sabbath school lesson for that day, although Robert didn't discover that until later in the day.

On the way home Miss Crandall suggested that Robert take a pencil and paper to church with him and write down the different things that were done, the names of the songs which were sung, and the text of the sermon, so that he could write dad and mother all about the church service. Robert didn't get tired one bit during the service, as he usually did, and was surprised that it seemed so short. At Sabbath school he was surprised that he knew more about the lesson than anyone else, and when the teacher remarked that she was so glad that Robert had taken time to study his lesson he had to admit that he didn't really study it himself, or rather didn't know that he was studying it when he did.

Dinner over, and again Miss Crandall had something already planned for him. She was going to take him to the Junior meeting at the church again. He didn't know there was such a meeting, as his father and mother always took him riding on Sabbath afternoons. He was afraid it was going to be terribly dry, but he wanted to please Miss Crandall, and therefore went with her. She explained on the way that they were going one-half hour early, as the Juniors always had a mission story before the Junior meeting. Robert was quite surprised to find nearly all of his playmates and friends there waiting for Miss Burdick to begin the story. It was such an interesting story about boys and girls in South America that he was quite disappointed when it was finished and the last bell rang. The Junior meeting was the biggest surprise of all—they sang songs that he could sing and understand; a boy his own age led the meeting, and a younger girl led the singing; they learned three verses of the first Psalm, after the superintendent had explained what they meant so they could understand them, and the first verse of the prettiest memory song. The boys and girls offered such lovely little prayers, and then before the meeting closed

each one got up and said something about the topic; the superintendent gave a fine blackboard talk, and then announced that there would be a social on Sunday afternoon and that everyone was invited, and she looked right at him when she said it. After the meeting several of the juniors came to him and told him how glad they were that he had been there and invited him to the social; one boy even volunteered to stop for him on the way to the parish house the next day.

Robert was quiet all the way home, but was ready to fall in with Miss Crandall's suggestion that they sit down under the trees and read the stories in a magazine that the Junior superintendent had suggested that Robert might borrow if he was sure to return it the next week. The name of the magazine was the *Everyland*, and Robert was much interested in the stories as he read them one after the other to Miss Crandall as long as he could see.

During the picnic supper which they ate on the lawn, Robert told Miss Crandall that he never supposed that Sabbath day could be such a happy day and the time could go so quickly. He had enjoyed every minute of it and had learned a lot from the story in the woods, the note-taking in church, the Junior meeting, and the missionary stories in the *Everyland*. Never again was he going to wish there were no Sabbath days, and never again would he go riding with mother and daddy when he could go to a splendid Junior meeting where he could understand and learn everything that went on.

*R. F. D. No. 1, Westerly, R. I.*

### THE RIGHT SPIRIT

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,  
May 8, 1926

#### DAILY READINGS

Sunday—A spirit of love (Prov. 10: 12)

Monday—A spirit of obedience (Prov. 6: 20-23)

Tuesday—A spirit of helpfulness (Luke 10: 38-42)

Wednesday—A mild spirit (2 Tim. 2: 24)

Thursday—A forgiving spirit (Col. 3: 13)

Friday—A willing spirit (Gen. 18: 1-8)

Sabbath Day—Topic: Showing the right spirit in our homes (Eph. 6: 1-3)

Once a year on the second Sabbath day and Sunday in May people all over the world celebrate Mother's Day. Twenty

years ago tomorrow the idea of honoring mother was started by Miss Anna Jarvis of Philadelphia who wished in some way to commemorate her own mother's death and so decided that it would be a beautiful honor to all mothers if everybody on the second week in May would wear a white flower, preferably a carnation. It took only two years for this idea to spread all over North America and across the seas, until Mother's Day is known in nearly every land today. The wearing of the flower was to show love and loyalty to motherhood everywhere.

Wasn't that a beautiful idea of Miss Jarvis? We should also have the spirit of love and devotion and loyalty toward our mothers and other people in our homes, not only one day in the year but all the time. Our mothers and fathers love us and do untold and unnumbered acts of kindness and helpfulness for us. In return for all they do for us, we should be obedient, willing, and helpful, for we owe them our whole lives and everything that we have.

Suppose when mother could not have her own way sometime she refused to prepare our dinner for us, how would we feel? I wonder then, how mother feels when she asks us to do an errand and we pout and stamp our feet and act hateful just because we want to go out and play. Mother works nearly all day and asks us to help only a small part of the time, for she wants her boys and girls to have time to play and grow happy and healthy. Don't you think it would make mother a lot happier if we did what she asked willingly without grumbling? Just you try it and see. After you leave Junior today go home with the determination to live the spirit of love, devotion, helpfulness, willingness, obedience, and promptness every day, and thus help to make home that much happier and better.

*R. F. D. No. 1, Westerly, R. I.*

### HOW ROSE EARNED HER MONEY

LOIS R. FAY

Rose ran lightly up the steps to the kitchen door. It was a damp "sixth day" afternoon, a little more than an hour after school, and her mother was just beginning to get supper. Rose put away her rubbers and sweater, while her mother asked her:

"Well, what did my little girl do for Aunt Lydia today?"

"Oh, I swept down the cellar stairs first. It took quite a while, because she wanted me to bring the different jars up to her so she could clean them. I brushed the wall along at the side first, then the stairs, every cobweb I saw and all the dirt I could find. When through, there wasn't a whole dustpan full of dirt, though Aunt Lydia said she hadn't swept them down all winter. When the weather gets quite warm she keeps food down cellar in those jars, and what do you think! One jar was made in Holland. I know where that is—across the ocean, where they have a real queen and funny windmills; and a few people live there who believe in the Sabbath, same as we do. The name of the city was on the jar. I remember it began with Am—, but I have forgotten the rest of it."

"Probably it was Amsterdam," suggested her mother, "and that is where the Sabbath keepers live."

"Oh, is it?" exclaimed Rose. "Well, Aunt Lydia told me a woman who years ago came from near there gave her that jar; and how she wore a white cap and a very full dress, something as you see on Baker's cocoa box; and how hard she worked after her husband died, and then she moved away. When Aunt Lydia was telling me about all that, I forgot to work; but pretty soon I remembered what you said about being idle when anyone was paying me for helping; so as soon as I could without interrupting I asked her what next could I do. She let me sweep all the chips and leaves off the back porch where her wood was, and tread them down tight around her currant bushes, same as you do. They were just wet enough to tramp good, and I had my rubbers so I could. Then there was about a quarter of an hour more. I told her not to let me begin anything I could not finish, as I could not help her tomorrow; so she let me go up in the attic and bring down from a red box some rolls of cloth, different colors—brown and red and green and black and plaid. I went three times for the rolls and put them in two chairs facing each other in the kitchen; then I brought the box they were in and shut the doors. She says she is going to make a new rug, and I think it will be a pretty one. Then it was just an hour and she gave me the ten cents. She told me I had pleased her very much with what I had done for her this week, and she

wants me next week. She said she had tried two of the village girls, but they didn't like what they called 'puttering round the house.' I told her I liked to help her; and I do, she is so lame. Next week she is going to move her things from her winter pantry into her summer pantry, and I shall like that, I know."

Rose had been playing with her ten-cent piece as she talked and now she asked, "May I count the money in the Newport box when I put this in?"

"Yes," said her mother, "You may count the change; but don't untie the bills, for your father has rolled up just twenty dollars."

Rose took the box and sat down by the table. She was busy quite a while piling up the pennies, nickles, dimes, and quarters. She piled them all in neat, straight piles and tried to add them together in her head. Failing to do this, she was just going for a pencil when Tom came in the door in eager haste.

"Hooray," he exclaimed when he saw what Rose was doing, "I've a quarter to put in that box."

"How did you get that?" asked his mother, while Rose looked as if she would have asked the same thing, if her brains had not been at work trying to add the sum.

"Over by the corner was a man changing a tire, as I came along. I walked along slowly, hoping he might want some help. He asked me where was the nearest place he could get some water for his car. I told him up at the school house, and offered to get it for him if he had anything to carry it in. He had a rubber bucket, and I brought it full twice. He gave me the quarter, though I told him I did not do it for money but for what I could learn about an auto. Then he let me help him finish, and I gathered up his tools, handing them to him while he put them away inside somewhere; I couldn't quite see where. He told me he was on a long trip and in a hurry, so he was very glad of my help. And I hurried too, for I knew it was Friday night, and my wood to bring before supper."

Walking towards Rose, as he took off his sweater preparatory to putting on his old one, he asked her, "How much do you make it, sis?"

"Oh, I can't count when you're talking," replied Rose uneasily.



"Well, I'll go get my wood and you add while I am gone. I won't trouble you."

"Seven dollars and seventy-seven cents," announced Rose, as her brother returned and placed an armful of wood in the wood-box. "Isn't that funny, all sevens; and such a pile of pennies—fifty-eight of them."

"It's fine, as well as funny," replied Tom, "I mean it's fine to have so much; and those pennies—I heard the postmaster say he was short of them. If I take them to him, perhaps he'll give me a fifty-cent piece for them. But I have got to hurry on my wood, for father's locking up the barn, and he'll be in to supper in a jiffy." And away Tom went to finish his contribution to the family comfort. Six armfuls of wood were piled in the box, by the time his father was ready for supper.

Seeing his little girl putting away the Newport box, the father said, "And how much tonight, Rose?"

Rose told him, and he said, "Good! You and Tom have earned some today, haven't you?"

So Rose told her father about her hour at Aunt Lydia's, adding, "I can earn more, for she wants me next week."

Then as Tom finished his wood and they gathered round the table for supper, Tom began to tell his father about his experience; but his mother said:

"Wait a moment, Tom, till father has asked the blessing before you begin."

The children were almost always happy at the beginning of the Sabbath. Father always had a special prayer, asking God's blessing not only on their food but on other Sabbath keepers, so that they felt near in spirit, though far in body. There was also a stronger feeling of gentle affection for their home, for mother had for supper rice, maple syrup, and sponge cake, a clean tablecloth also; and upstairs they knew clean clothes were awaiting them.

Tom soon began his story, which his father made more interesting by his comments and questions. After they had talked their afternoon's experiences over long enough, Tom asked his father:

"How much more do you think we will have to save before there will be enough to pay our fare to Newport?"

"Your mother and I estimate it will take about fifty dollars to cover expenses of the whole trip. We make our estimates high, so

as to be sure to have enough. Ordinary railroad fares average about four cents a mile for a person. The distance is approximately a hundred miles. Can either of you children tell me how much ought to be saved for fares at that rate? There are four of us, but you two will be allowed to go at half fare."

Rose looked serious and as if arithmetic were still her grief, but Tom smiled a little triumphantly as he said:

"I reckon we have enough to pay our fares."

His father smiled back again and nodded approvingly as he said: "Rose has had enough arithmetic for this week. Let's give her a rest now, and we'll hear more about it some other time."

*Princeton, Mass.*

### MY GRANDMA USED TO SAY

"It takes two to make a bargain."

Ask your grandma what she thinks my grandma meant.

### SPRING

When all the willow leaves are out,  
And birds and butterflies about,  
And all the sky a dreamy blue—  
I want to be outdoors, don't you?  
Then every bird and butterfly  
That goes so idly drifting by,  
And every leaf on every tree,  
All seem to call and call to me!

Jack and Mary had just been to the grown-ups' church for the first time. A day or two afterward they were found in the nursery whispering audibly to each other.

"What are you children doing?" their nurse asked.

"We're playing church," replied Jack.

"But you shouldn't whisper in church," admonished nurse.

"Oh, we're the choir," said Mary.—  
*Christian Advocate.*

"We can not all do just the great deeds which great men and women of whom we read have done, but we can do similarly—and the world is fuller now of opportunities than ever it has been. We can not do what they did, but we can do as they did—and even better."

## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### A MODERN PARABLE

My dictionary tells me that a parable is a fictitious story having a moral or spiritual significance, intended to illustrate or make plain a general truth. This parable I am about to relate is intended to carry a moral, yet it is not a fictitious story, but true. The lady who told it to me would by no manner of means tell a thing not true.

Joseph was an eighth grader in school. He was a good boy, ready to learn, almost sure to know every lesson and be prepared promptly to recite it. It was not so with everyone in our class. We were not all so bright as Joseph and did not, I am sure, study as he did. If at any time one of the rest of us was not able to answer a question—which was quite common—the teacher knew pretty well where she could get a ready and prompt response; and she was quite apt to call upon Joseph—which was a very natural thing for her to do. Time and again she would say, when answer was not forthcoming, "Well, we'll ask Joseph, he can tell us"—which, of course, Joseph did. Yes, this was very natural on the part of both our teacher and Joseph.

It was when we had company that she exploited Joseph in particular, for then in giving him the most of the hard questions to answer and getting even a little out of the rest of us, we showed off as a class pretty well. We used to think that in general she did not give us as much of a chance to recite as she did him, for whenever we, being a little timid, hesitated at all she would say, "Joseph will tell us how it is." In fact, since we heard this so much, we used to say it over among ourselves for fun. This could not, had he chanced to hear it, have been pleasant for Joseph. We thought that, though he was a modest boy, he felt a bit flattered by the way the teacher was in the habit of referring so often to him and what he could do, and rather liked it, which may not have been a very good thing for him. I know we did not like it.

I do not need to declare this parable unto

those who read it, for it is very plain indeed. It is possible that there is now and then a Sabbath school teacher who has in class a Joseph or a Mary upon whom to depend to answer questions for the class as a whole—a very natural thing to do. We hardly ought to feel that our work is just to get in some way an answer to a question and let it go at that, but to draw out from the mind of every person some thought upon the subject to create a real interest in the lesson, and stimulate thought. In order to hold attention it is best to ask questions of the class as a whole, then call upon one who is seemingly not listening to answer. It goes without saying that no teacher should seem to have favorites in class. Just as sure as he or she does this there will be unpleasantness, and the boys and girls will talk about it at home and among themselves. The spirit of the Golden Rule should always be present in teaching—manifested in particular by the teacher.

### TEACHERS' TRAINING CLASS

At the last meeting of the Sabbath School Board, also at the last meeting of the Sabbath school workers' at Milton, there was some talk about the need of such a class. In both cases there were remarks made to the effect that while much good can come from the study of methods, what is most needed is a real love for the work—love for it in classes of little folks, and then on up to those of the older men and women. I suppose a teachers' class can do both—study best methods of presenting subjects and create an inspiration to exert a good influence over those about us, especially those in our classes. I suppose, too, that we who have charge of classes can think up and study methods without going to class for it, also can seek inspiration alone from the Source of all good, still much help may be gained by soul communion with one another. We may do well by both methods to increase our usefulness—if we really wish to do so.

### ONCE MORE

A long time ago, maybe two years, I broadcasted through the RECORDER a questionnaire asking about seventeen questions of every one of our Sabbath school secretaries, information concerning the school—when organized, officers, membership, methods of work, etc. I wanted to become as

well acquainted as practicable concerning our schools as a whole. I wanted to know all I could about them for what I considered a practical purpose. I truly expected a basketful of ready responses. I can not tell how disappointed I was in receiving only one reply—from Nortonville. Since then, by personal requests, I have heard a little more. After a while I made another request—almost an appeal, but to little purpose. I have received some honest-to-goodness promises, yet no hearty responses. I am wondering *why*.

I wish I might have a good Sabbath school letter from Plainfield or Battle Creek or Exeland or Farina or Gentry or Riverside or White Cloud or Hammond or Salem or Milton Junction or Brookfield or Westerly or all of them. I want to know about all those schools—and others.

#### Sabbath School. Lesson V.—May 1, 1926

God's COVENANT WITH NOAH. Gen. 9: 8-17

*Golden Text*.—"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." Genesis 9: 13.

#### DAILY READINGS

Apr. 25—Conditions before Judgment. Isa. 1: 2-9.

Apr. 26—God's Covenant with Noah, Gen. 9: 8-17.

Apr. 27—Ignoring God's Judgments. Luke 17: 22-37.

Apr. 28—Acknowledging God's Judgments. Psalm 90: 1-11.

Apr. 29—New Testament Warnings. Hebrews 10: 26-31.

Apr. 30—The New Covenant. Hebrews 8: 7-13.

May 1—Jehovah's Covenant with David. Psalm 89: 3-18.

(For Lesson Notes, see *Helping Hand*)

### THE GIRDLED TREE

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J., April 10, 1926)

*Text: In him we live, and move, and have our being.*—Acts 17: 28.

One beautiful July day many years ago I was riding up the "West Notch Road" near the village of Nile, in western New York, when suddenly I saw a tree above the road ahead of me whose leaves were as yellow as autumn leaves. Now if it had been autumn I should not have been surprised at the color of the leaves on the tree. But this was mid-summer, and all the trees on all the hillsides were green, just as trees ought to be in July.

I wondered what had happened to the tree that had put out its leaves in the spring with such promise of life and of new growth, but which now was dead. As I came nearer I kept a look-out to see if possible just what had happened, and sure enough it was easily explained. Someone had taken a sharp ax and had hacked a ring around that tree about two feet from the ground. Whoever had done it knew how to kill a tree, and the tree was dead sure enough.

In every tree there is what is called the sap part, which in most large trees is an inch or two thick. This is just under the bark, and through this part the sap flows, which is the tree's life. In order to kill a tree all you have to do is to cut a ring around it, cutting through the bark and the sap wood. That will kill a tree every time. I have tried it many and many a time.

I remember very well one time when my father sent me out with an ax to deaden some trees. He told me to cut them to the red and they would be sure to die. I remember on this occasion that it was a long way to the red in one particular tree, but I followed instructions. This was a gum tree, and it showed no red until I got to the heart. So when I had cut to the red all around it, it fell over. Of course it died.

But you can kill a tree without cutting it down. All you have to do is to stop the flow of sap. In order to live and grow, a tree must be able to get food from the soil, which is done through the flow of sap. Every spring the sap begins to flow up through the trees, out through the branches, and into every tiny twig. Pretty soon the buds begin to swell, and then the leaves come out, green and velvety.

All the trees seem to be dead just now, but in a very few weeks, in fact in a very few days, signs of life will appear, and they will clothe themselves with living green. They seem to be dead now, but we know they are not dead because their roots extend into the ground, and because there is nothing to cut off the free flow of the sap, which is the tree's life blood.

Many a time I have played along the banks of the "run" in the summer time, and have seen multitudes of little fishes swimming about in the clear water. I have seen that water begin to dry up, and have seen the fishes confined to little pools. Then I

have seen the pools become entirely dry, and the little fishes, poor things, would turn their silvery sides up toward the hot sun and die. The home of the fish is the water, and out of the water it can not live.

Now, the tree that is girdled, and is thereby cut off from its connection with the earth from which it gets its food, is dead; the fish that is left on the dry sand, cut off from the water in which it must live, is dead. And so it is that the soul of man lives only as it is connected up with the source of the soul's life, even Jesus Christ. Our spirits can not live except as they find their life in God. How important it is that we do nothing that will prevent the free flow of the Christ life in our own lives, or that will prevent the love of God from bringing us joy and happiness.

When I run about all day,  
When I kneel at night to pray,  
God sees, God sees.

Need I ever know a fear?  
Day and night my Father's near;  
God sees, God sees.

*"In him we live, and move, and have our being."*

### MRS. MARY EUPHEMIA BIGELOW

As stated elsewhere in this paper she was the daughter of David and Eunice (Coon) Colegrove, and was born near Nile, N. Y., January 21, 1839, and passed from this life at the home of her son, D. Burdett Coon, in Boulder, Colo., March 23, 1926, being past eighty-seven years of age.

Her maternal grandfather was Deacon Pardon Coon, of DeRuyter, N. Y. When she was fourteen years of age she moved with her family to Pleasant Springs, one-half mile from Utica, Wis. The next year, while she was but fifteen years of age, she began teaching school. She taught a number of terms of school in Wisconsin.

December 3, 1858, she was married to Corydon A. Coon, a grandson of Elder Abram Coon, who was one of the organizers of and the president of the first Seventh Day Baptist General Conference.

In the fall of 1863, she and her husband went to Minnesota and took up a homestead in Transit, Sibley County. This was in the immediate vicinity of where the dreadful "Sioux massacre" of the preceding year occurred. For eight years they struggled along together on the prairies of Minne-

sota in the midst of hardest pioneer experiences trying to make themselves a home. They knew what it meant to break up the native sod and put in the seed only to have droughts and grasshoppers spoil all prospects of a crop. Then her husband, after a long and severe illness with typhoid fever, passed away February 10, 1872.

She was then left with next to nothing of this world's goods to face the future. She had two little boys six and eight years of age besides herself to support. She bent every energy to making suitable arrangements for the care and training of her boys. Some good friends counseled her to allow others to adopt her boys. But she turned a deaf ear to all such suggestions, declaring she would do her utmost to keep her little family together. Through the most kindly influence and help of her brother-in-law, George G. Coon, she was induced to go back to teaching school. She followed teaching for a series of years. The boys worked out for some of the farmers summers and went to school to their mother during the winter months. At length, to give the boys better school privileges, she made her home in the village of New Auburn, some ten miles from the old homestead.

Here, in the new home, May 26, 1880, she was married to W. W. Bigelow. He passed from this life April 21, 1915. Since his death she has made her home with her older son, D. Burdett Coon.

When sixteen years of age, she was baptized by Elder Zuriel Campbell, and united with the Utica (Wis.) Seventh Day Baptist Church. In January, 1865, she and her husband became constituent members of the New Auburn (Minn.) Seventh Day Baptist Church. Later in life, upon changing her residence to Battle Creek, Mich., and Ashaway, R. I., and Boulder, Colo., she united with the Seventh Day Baptist churches of these places. Her interest in these churches of which she was a member and in her denomination was always steady, strong, regular, persistent, faithful, intense. When she lived in her own home, that home was frequently the home of visiting ministers where problems of the religious life and of church and denomination were freely and prayerfully discussed.

When the father of her little boys passed away she called them together, as he had been wont to do, at the family altar once a day, and read a portion from God's Word



and knelt in prayer with them. She prayed earnestly and fervently for the cause of God at large, for the church and the denomination, and most especially in those days that she might have wisdom from above for guiding and teaching her boys aright. She did not pray that they might become great or famous. She told the Lord that she did not care for them to become wealthy, nor that they should come to fill places of worldly power and influence. But she did pour out her very soul unto God asking that her boys might be good boys and grow up to be good men.

She was always at the church prayer meeting and at the Sabbath service of the church whenever able to be there, and was always ready to do her part in helping to make these services what they ought to be. Her daily life was in full keeping with her profession. She was thoughtful, earnest, industrious, unselfish, pious to the very last. She loved God and the Bible was the rule of her faith and practice.

During her last sickness, that continued for six months with a most dreadful cancer on the inside of her throat, cutting off her power of speech for weeks, she bore the affliction with greatest patience and Christian grace and fortitude without complaint. She retained sound reason and excellent judgment to within a few moments of her going. She maintained deepest interest in the work of the church and the denomination to the very end. During all the years she had been a regular and faithful reader of the SABBATH RECORDER. The day before she passed away she perused with genuine interest its pages. When power of speech was taken from her she failed not to give with pencil and paper wisest counsel concerning church and denominational problems. In the last days of her great suffering her smiling face and cheerful spirit were the wonder of all who knew the distressing physical conditions.

After her passing a slip of paper was found upon which she had written just a few data concerning her life. On the back of this slip she had copied, "Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind," and "Seek ye first the kingdom of God, and his righteousness"; and then added, "And all will be well."

She leaves of her immediate family to

mourn their loss, two sisters, Mrs. Marion Coon, of Milton, Wis., wife of Deacon George G. Coon, and Mrs. Terrissa Lawton, of New Auburn, Minn., widow of E. T. Lawton, and two sons, D. Burdett Coon of Boulder, Colo., and Delano L. Coon, of Minneapolis, Minn., five grandchildren, and three great grandchildren. According to her request her son and pastor, assisted by Rev. John Skeen, pastor of the First Baptist Church, of Boulder, Colo., conducted her funeral service in Boulder and, assisted by Rev. Charles D. Blaker, formerly pastor of the Baptist Church in New Auburn, Minn., now an official member of the First Baptist Church, of Minneapolis, Minn., conducted her funeral service in New Auburn, Minn. She was buried in the beautiful High Island Cemetery of New Auburn, where are buried her father and mother and her two husbands and other relatives in plain view of her old home. Of her it can rightfully be said as the Master said of another, "She hath done what she could." \*

"The same Christ who sat against the treasury and watched the people and the poor widow is my Christ. He beholds my motives, my heart, my hand. What is done in whole-hearted love and loyalty to him, he accepts, commends, and rewards. Money honestly made and faithfully administered and distributed, in the conscious presence of the Lord Jesus, becomes a benediction to the giver and a means of blessing that will touch the ends of the earth. Lord, give thy church, give us all, the simplicity and fidelity of the poor widow!"

Difficulties are only rightly interpreted when they are regarded as promises. Every difficulty contains prospective wealth. We appropriate the strength of the enemy we vanquish. Overcome a difficulty, and its power henceforth enlists on our side. Let us, therefore, look at difficulties as promises in the guise of tasks. They are treasure-houses presenting the appearance of bristling forts. Break them open I say, and the treasure is yours. To dare is to win!—*J. H. Jowett.*

France might reach deeper in her pockets if she didn't have a sword in her hand.—*West Palm Beach Post.*

## DEATHS

**BURDICK.**—Ida Olive Allen Burdick was born in Alfred, January 20, 1857, and died at her home in this village, March 18, 1926. She was the oldest of six children born to Olive Burdick and Franklin Allen.

When but a young girl she was baptized and united with the First Alfred Seventh Day Baptist Church, of which she remained a faithful member.

December 20, 1881, she was married to Clark T. Burdick, who survives her. To them were born five children: Mrs. Bertha O. Snyder and Edna E. Burdick of Alfred; Ira F. Burdick of Pittsburgh, Pa.; Mrs. William R. Jones of Elm Valley; and Lynn C., who died in infancy. She is also survived by two sisters, Mrs. H. E. Witter and Mrs. F. E. Stillman of Alfred, and one brother, William H. Allen of Farina, Ill.

Funeral services were conducted in the First Alfred church Sabbath afternoon by Rev. E. D. Van Horn of Alfred Station, and the body was laid to rest in the Alfred Rural Cemetery.

Mrs. Burdick will be greatly missed by a host of friends as well as in her home. E. D. V. H.

**BIGELOW.**—Mary Euphemia, daughter of David and Eunice (Coon) Colegrove, was born in Wirt, near Nile, Allegany county, N. Y., January 21, 1839, and died in Boulder, Colo., March 23, 1926, aged 87 years, 2 months, and 2 days. (A more extended notice in another part of this paper.) D. B. C.

**LEWIS.**—Cushing W. Lewis was born in the town of Alfred, May 16, 1863. He was the second child born to Isaac and Miranda Lewis, and his entire life was spent in the town where he was born.

On August 19, 1882, he was married to Miss Annie Mosher of Alfred, N. Y., and with her settled on the farm in Railroad Valley. Mr. Lewis loved his home and was ever faithful as a husband and father. To their union were born six children: John; George; Rex; Leon; Fern, now Mrs. Ross Champlain; and Marguerite, Mrs. Irving Palmiter. All live in the vicinity of Alfred, except George who is in business in Whitesville.

Mr. Lewis made a profession of Christianity while Rev. A. H. Lewis was pastor of the Second Alfred Church and was baptized by him and united with this Church. He remained a member of this church to the time of his death.

He was a man of thrift and enterprise, providing well for the needs of his family, all of whom are active in the good and welfare of the church and community. He was a leading farmer and became much interested in the breeding of pure bred Ayrshire cattle. He was the organizer of the Allegany-Steuben Ayrshire Club and was active in all its affairs. He was widely known and highly respected as a neighbor and citizen.

He will be greatly missed by all who knew him. He is survived by his widow, six children, eleven grandchildren, one sister, Mrs. Rose Odell of Friendship, and one adopted sister Miss Edith Lewis.

Funeral services were conducted by his pastor, Rev. E. D. Van Horn of Alfred Station, and the body was laid to rest in the Railroad Valley cemetery. E. D. V. H.

## THE BIBLE AND PROHIBITION

Is prohibition of the liquor traffic contrary to the teaching of the Bible, as is asserted by some of the opponents of the Eighteenth Amendment?

This question is dealt with ably in an editorial in the *Chicago Evening Post* of February 13, from which we quote:

"If by prohibition we mean the right to forbid certain practices, there can be no question that the Bible sanctions prohibition. The Decalogue is sufficient proof of that. 'Thou shalt not' are the notable words in what was the basic moral law of Israel. Whatever modifications may have taken place in later times, nothing can be found in the Scriptures to justify the assumption that the principle of forbidding certain forms of behavior was abandoned. Indeed it was carried into the Christian Church, where the apostolic authority definitely prohibited practices which it believed were perilous to the moral welfare of Christians under the circumstances then existing. It is interesting to note that one of these prohibitions had to do with the matter of what should not be eaten. Christians were forbidden to eat food sacrificed to idols.

"There are many reasons why the making of alcoholic liquor was not specifically forbidden in Bible times, even though the abuse of it was sternly denounced and emphatically forbidden. If Israel had faced the problem which America faced in the growth of the licensed liquor traffic, in its terrible demoralization of life, destruction of health, and corruption of politics, we can not doubt there would have been a 'Thou shalt not,' no less vigorous and comprehensive than the Eighteenth Amendment and the Volstead Law.

"The apostolic authority which forbade the eating of meat sacrificed to idols would not have hesitated to forbid the drinking of alcoholic wines, had there been as grave a danger in that practice then as there has come to be in our days.

"It is true, of course, that Paul recognized a higher principle than prohibition, although he yielded deference to the latter. He said boldly: 'All things for me are lawful, but all things are not expedient.' Paul took strong ground in his advocacy of what may be called 'personal liberty.' It is ground which only those may take who are fully yielded to Christ's law of love. In his stout declaration of freedom Paul yet boasted that he was the 'bond-slave of Jesus Christ.' And among the things which he considered 'not expedient' was disregard for law. He enjoined on all obedience to the civil authorities, and himself obeyed them. He recognized the need of law—the need of forbidding behavior which was socially dangerous. We can find nothing in Paul's attitude which runs contrary to Christian support of any law, any prohibition which the conditions of the time demand for the welfare of mankind.

"It would be as reasonable to argue that prohibition of the sale of narcotic drugs is counter to the Bible as to argue this of prohibition of the manufacture and sale of alcoholic liquors.

"There are two big ideas which run all through the Bible, Old Testament and New—human value and human responsibility. God is portrayed as holding human personality of supreme importance among all the things which he created. He is also portrayed as holding men responsible for their own conduct and for the welfare of their fellows.

"The only question affecting prohibition that need concern the believer in the Bible is whether the traffic in alcoholic liquors constitutes as great a menace to the human values of American manhood, womanhood, and childhood as the idolatrous worship of false gods did to the people of Israel in the days when it was written, 'Thou shalt not make unto thee any graven image.' An affirmative answer to this question should set his mind at rest about Scriptural sanction."—*Union Signal*.

"The Boys' Department of the Lima, Ohio, Y. M. C. A., has organized a Mothers' Club, comprising mothers of boys holding membership in the boys' division. They meet regularly for the discussion of problems of youth that are common to the homes of today."

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How much simpler our lives would be, how powerful and free from care and worry, if we only believed that in Christ there is all we need to satisfy every longing of our heart, to make us thoroughly happy and useful and holy!—*F. S. Webster*.

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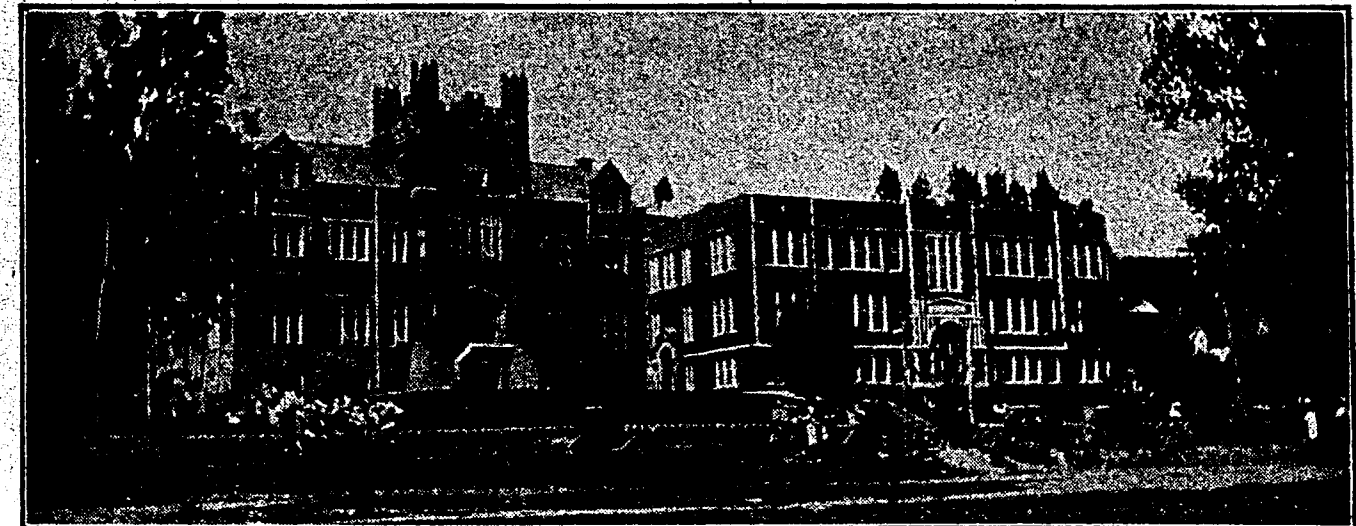
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When we realize that the marvelous discoveries of recent years in the natural world have only revealed truths that always existed, I do not see how any scholar can assume that he knows it all. And if the Creator saw fit to withhold the knowledge of so many common things in the physical world—things so essential to human welfare—until his children should be able to discover them by exercising their God-given minds, why should it seem unreasonable for him to leave some things concerning himself and his spiritual kingdom to be developed or discovered in the ages of man's greatest need?

A careful student of the Bible must see that the ideas of God and his kingdom, and of Christian brotherhood and of social purity must have had a wonderful forward movement—a real growth or development between the times of Soloman, Elijah, Jehu, and Jephtha, and the time of Jesus Christ.

If I wanted to find a timely definition of family relations or the relations of masters and servants or of the Fatherhood of God, instead of going back to the days of Abraham, I would go forward two thousand years to the time of Christ and his disciples and let them define things for me. There is evidence of great advancement in the conceptions of a Father God and Savior God to take the place of a king-like monarch God known to the Israelites of old. Indeed there must be higher conceptions of God and of the higher life of man; there must be truer ideals of our blessed religion in this year of our Lord 1926, than existed among men, two thousand years before Christ. God must have designed a growth in religious ideals. He must expect his children to go forward in the higher life.  
—T. L. G.

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