

# 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.



Rev. Abram Herbert Lewis, D. D.

# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Alfred, N. Y., August 24 to 29, 1926.  
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**Terms expiring in 1926**—Alva L. Davis, Ashaway, R. I.; James L. Skaggs, Milton, Wis.; D. Nelson Inglis, Milton, Wis.  
**Terms expiring in 1927**—S. Orestes Bond, Salem, W. Va.; Gerald D. Hargis, Little Genesee, N. Y.; J. Nelson Norwood, Alfred, N. Y.  
**Terms expiring in 1928**—George W. Post, Jr., Chicago, Ill.; Alexander W. Vars, Plainfield, N. J.; Claude L. Hill, Farina, Ill.

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 Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

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 Gifts or bequests for any denominational purpose are invited, and will be gladly administrated and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.  
 The Memorial Board acts as the Financial Agent of the Denomination.  
 Write the Treasurer for information as to ways in which the Board can be of service.

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

**President**—Corliss F. Randolph, Newark, N. J.  
**Recording Secretary**—Asa F. Randolph, Plainfield, N. J.  
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 Miss Susie M. Burdick, Rev. and Mrs. H. Eugene Davis, Miss Anna M. West, Pont. Ste. Catherine, Shanghai, China.  
 Dr. Rosa W. Palmberg, Dr. Grace I. Crandall, Dr. and Mrs. George Thorngate, Grace Hospital, Liuhp, Ku, China.  
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# The Sabbath Recorder

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WHOLE No. 4,236

*"O Lord God, in thee is our strength found!  
 When thou dost place us in thy field, no lesser  
 power can move us. Our lives are secure in  
 thee. Give us the assurance that we are alto-  
 gether thy children!  
 "We would learn to sympathize with those  
 whom thou dost appoint us to serve! Teach  
 us to pray for them! Give us courage to dis-  
 close thy will, whether they hear or refuse to  
 hear! May we be true to our mission!  
 "Make us strong and brave of heart as we  
 undertake thy work! May we seek thy glory  
 in all that we attempt! May the honor and  
 privilege of witnessing for thee be greater to  
 us than aught else! Amen."*

## Dr. E. Stillman Bailey Dies in Chicago

A brief item in a Chicago daily paper announces the death of Dr. E. Stillman Bailey, a man whose name was familiar to our people in many sections of the denomination for many years. He was the only son of Rev. James Bailey and brother of Mary Bailey, a leader for years in our woman's societies.

Something over a year ago, the RECORDER received notice by his physician that Dr. Bailey had suffered a shock of apoplexy and could no longer read the paper, and a request to stop it. Since then we have been wondering what the end would be. Today a friend handed me the item which is brief and reads as follows:

CHICAGO, APRIL 26 (AP).—Dr. E. Stillman Bailey, surgeon and former dean of Hahnemann Medical College, died today of apoplexy. He was one of the first physicians to use the microscope and clinical thermometer and a pioneer in the use of radium.

Dr. Bailey was born in Little Genesee, N. Y., on September 2, 1851. He graduated from Milton (Wis.) College in 1873 and from Hahnemann Medical College, Chicago, in 1878, and had practiced in that city ever since. He was a strong advocate of the use of radium for certain ailments.

Dr. Bailey's father was pastor of the church of my boyhood home, and his mother was Tacy Hubbard, an aunt of James F. Hubbard and Joseph A. Hubbard late of Plainfield, N. J. "Stillie" as every one called him was born when I was a little boy, and I well remember the general time of

rejoicing in the church and community over his advent. During all the years since he left Genesee as a child, until he was gray headed, Stillman and I kept in touch with each other as opportunity presented, and his bright, cheerful, winning spirit always made one feel better after an interview with him. More than one personal kindness on his part leaves a bright spot in memory as I recall the years gone by.

## The Story an Old Scrap Of Paper Tells to Me

In looking over some old papers in which memorandums had been made in days gone by, I came upon one sheet upon which were written with pencil twenty-nine names of ministers who attended the General Conference in Westerly, R. I., in 1873. This was the last year of my school life in Alfred, and I had been two months in mission work in the Central Association, going to Conference at the request of the Missionary Board to report concerning the small churches which were then being helped by the board.

This old scrap of paper tells an impressive story of the changes that have taken place in the personnel of our denominational workers in one half century.

These are the names I find on my memorandum of a Conference held fifty-three years ago:

Rev. L. C. Rogers, moderator; Rev. A. H. Lewis, preacher of introductory sermon; Rev. L. A. Platts and Rev. J. E. N. Backus, secretaries; Rev. Darwin E. Maxson, Rev. Walter B. Gillette, Rev. A. B. Prentice, Rev. Stephen Burdick, Rev. Nathan Wardner, Rev. B. F. Rogers, Rev. James Bailey, Rev. J. B. Clarke, Rev. Joshua Clarke, Rev. George B. Utter, Rev. William C. Whitford, President Jonathan Allen, Rev. George E. Tomlinson, Rev. Lewis F. Randolph, Rev. Nathan V. Hull, Rev. James Summerbell, Rev. James R. Irish, Rev. S. S. Griswold, Rev. Thomas R. Williams, Rev. Hiram P. Burdick, Rev. Charles M. Lewis, Rev. Lucius Crandall, Rev. Anthony Hakes, Rev. A. W. Coon, Rev. Arthur E. Main, and Theodore L. Gardiner.

Truly there were giants in those days. It was my privilege to enjoy a personal acquaintance with every one of those men, and several of them took an active part in the following Conference at DeRuyter,



when I was examined and ordained to the gospel ministry.

In those times there was a very wide difference in the personal beliefs of many leaders among us. The RECORDER files reveal the fact that quite as much time was wasted in unprofitable discussions and arguments upon theoretical and doctrinal questions, as was given to the practical matters of Christian living. But it can be truly said of those strong men of old, that, with all those widely differing opinions, they allowed liberty of personal beliefs, in the spirit of loyalty to our general cause as a people, and worked together for promoting the truths which make us a separate people, without any split-offs or special leagues tending toward divisions. They seemed to understand that a small people could not afford to promote divisions among themselves. Had they followed such a policy fifty years ago, our doom as a denomination would have been sealed. Those old fathers recognized the fact that "united we stand; divided we fall," and so kept the unity of the spirit in the bonds of peace.

Again, this old scrap of paper reminds me that we are rapidly passing away. Of all those thirty men attending that Conference, only two—Dean Main and myself—are alive today to tell the story. We too must soon go the way of all the earth, and another generation must carry on the Master's work.

If my words could reach the ears of all our pastors and missionaries who are now leaders in our churches, I would urge them to be generous in their judgment of their fellow workers, allowing them the blessed freedom of individual opinions regarding questions upon which good men have always differed, and as brothers in Christ and in his Sabbath truth, to stand heart and hand together for the salvation of men and the success of the Sabbath. The story of your life work, too, will soon be told, and you will only be remembered by what you have done. The world needs *practical* Christian teaching more than it needs contention over theories.

**In Memory Of Mother** When William H. Taft was President of the United States he sent a check to a little church in New England with these words: "Just in memory of my mother." I have read of another church in which there is a memorial win-

dow of stained glass with this simple inscription: "To a sainted mother." Knowing that his mother would be glad if she were alive to do what she could for the church, President Taft spoke for her in a most eloquent way. And I can think of no more eloquent tribute to a departed mother than the other man's words on a church window: "To a sainted mother."

When a great singer evangelist, at his own mother's funeral sang:

"Oh, Mother, when I think of thee,  
'Tis but a step to Calvary;  
Thy gentle hand upon my brow,  
Is leading me to Jesus now."

the audience was melted to tears.

There is nothing more touching in pure eloquence to be found in all literature than the words of Paul to Timothy, his "own son in the faith," regarding his mother, recorded in 2 Timothy 1:5:

When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also . . . Be not thou therefore ashamed of the testimony of our Lord.

In these words Paul recognizes the fact that the making of a true and noble son begins with his mother, and he pays tribute to such a mother.

Mothers have had the making of noble sons from that day to this. One commander said, after the World War, "The boys could not have won had it not been for the noble, praying mothers back of them."

President Lincoln lost his mother when he was only ten years of age, yet she lived long enough to inspire him with holy ideals and noble purposes. She planted in him the seeds of love, truth, and justice; and years after her death this great leader of the nation said, "All that I am, or hope to be, I owe to my mother."

Some of Lincoln's friends said, "Abe Lincoln is more familiar with the Bible than many preachers." One writer says:

He had been thoroughly instructed in it by his mother. It was the one Book always found in the pioneer's cabin; and to it she, being a woman of deep religious feeling, turned for sympathy and refreshment. Out of it she taught her boy to spell and read, and with its poetry, histories, and principles she so familiarized him that they always influenced his subsequent life. She was fond of books, and read all she could beg or borrow from the pioneers far and near. Her boy early imbibed his mother's passion for books. Here and

there could be found in the cabin Bunyan's *Pilgrim's Progress*, Weems' *Life of Washington* and Burns' poems. Young Abe read these over and over again until he knew them as he knew the alphabet.

In all the world the hearts of men call for songs about mother. The soldier boy's heart is melted when he hears the song, "Tell Mother I'll Be There," or "Where Is My Wandering Boy Tonight?"

I would that every one who wears the carnation, as a fitting emblem of a true mother, would learn by heart the following stanza regarding his relation to the mother who bore him:

"Do you know that your soul is of my soul such a part,  
That you seem to be fibre and core of my heart?  
None other could pain me as you, son, could do;  
None other could please me or praise me as you.  
Remember, the world will be quick with its blame,  
If shadow or stain ever darken your name.  
Like mother, like son, is a saying so true,  
The world will judge largely of mother by you.  
So this is your task, if task it shall be,  
To force a proud world to do homage to me,  
And then let it say when your race you have run,  
'She's reaped as she sowed, lo! this is her son'"

**Did You Read About The New Press?** In the RECORDER of April 19, on page

496, Business Manager L. H. North gave our readers a fine picture and good description of the splendid new press recently established in the publishing house. This wonderful machine stands beside our old Cottrell press upon which the RECORDER has been printed for years, so now we have two large cylinder presses, besides the four modern job presses, all of which are being kept busy in these days.

The new press is also a self feeder—as are two of the small presses—and is a wonderful piece of machinery. The quality of work it does can not be surpassed. It seems almost human, feeding sheets of paper into the machinery so fast that four sheets are on the way from one end to the other all the time. I counted a delivery of thirty-nine printed sheets in a minute, making 2,340 per hour, and this is not its fastest speed.

If you failed to read Mr. North's account and examine the picture, please do so now.

The shop part of our new building is something to be proud of. Every Seventh Day Baptist should rejoice to think that after eighty-three years of existence without a home of its own, the SABBATH RECORDER now has one of the best.

This new press is being paid for by the earnings of the shop, so no money had to be hired outside the Tract Board. We have never been so well prepared to print Sabbath literature and denominational papers and books as now.

When the new building is completed we will have a home of our own for editorial work, for the Memorial Board, for Tract Society meetings, for the Historical Society's room, and for any denominational secretary's work that may be needed.

For years we have practically received such meeting places at the hands of some of our business men, or of the local church, or in the editor's own home. But we hope soon to have not only a good shop on the back end of a city lot, but a real Seventh Day Baptist home where the world can find our substantial headquarters—all preaching in a practical way the Sabbath truth and showing our faith in our own future.

**Building Fund Report Number Eight** For the week ending with May 4 the fund grew larger by the sum of \$2,185, coming from seven persons. One pledge came from Saskatchewan, Canada.

In our last week's report we had a total of \$13,444. To this add the \$2,185 of this week, and the total up to and including May 4, is \$15,629.

Our readers will be glad to know that the last payment has been made on the present building or shop, and that the lot for the main building is also paid for, making everything thus far free and clear from debt.

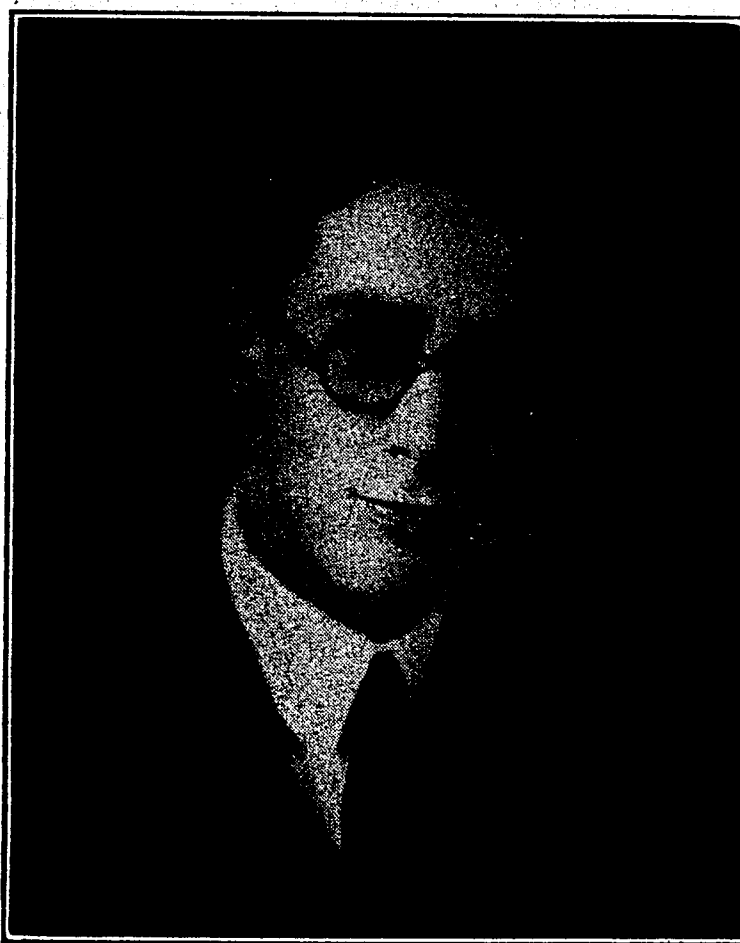
We are anxiously watching the mails, hoping that several liberal pledges from loyal friends of the cause may reach us at any time. Every pledge brings good cheer, and the large ones make a long step toward the coming day when a Seventh Day Baptist home can stand as a reality—our *Ebenezer*.

**A Rally Day Reminder** On the cover of this RECORDER we give the picture of Dr. Abram Herbert Lewis, who for many years was the champion for Sabbath Reform—a real inspiration in all our gatherings. Much of our Sabbath literature in books, tracts, and periodicals came from his pen. Under his influence our people took on new life in regard to aggressive Sabbath reform. It will be next to impossible to enter into the work of Sabbath Rally day without thinking of Brother Lewis.

## ORDINATION SERVICE OF AUGUST EDGAR JOHANSEN

REV. EDWIN SHAW

August Edgar Johansen, student-pastor of the Chicago Seventh Day Baptist Church of Chicago, Ill., was ordained to the gospel ministry on Sabbath, April 24, 1926, at Walworth, Wis., during the session of the Quarterly Meeting of the Seventh Day Baptist Churches of Southern Wisconsin and of Chicago, Ill.



At the same session and by the same council two members of the Chicago Church were ordained to the deaconship, Alvin Leon French and his wife, Bessie Sinclair French.

For this purpose the Chicago Church had duly and officially selected these people and had called a council. The council, when convened, consisted of all the members of the Chicago Church who were present, and delegates from sister churches as follows: Albion, Rev. Herman D. Clarke and Louis J. Greene; Milton Junction, Deacon Allen B. West and Deacon Harold M. Burdick; Milton, Rev. James L. Skaggs and Rev. Edwin Shaw; Walworth, Rev. E. Adelbert Witter and Deacon William R. Bonham; Rev. Henry N. Jordan, of Battle Creek, Mich., and Rev. C. Burchard Loofbourrow, of New Auburn, Wis.

Deacon O. Eugene Larkin of the Chicago Church called the council to order and was made temporary chairman with

Carl U. Parker of Chicago as temporary clerk. Committees on Credentials and on Program were appointed at the first session, which was held at the close of the morning session of the quarterly meeting, and adjournment was taken till two o'clock, for the afternoon session had been given over by the quarterly meeting to the Ordination Council. At two o'clock the council convened and the report of the Committee on Credentials was adopted as above. The Committee on Program made a report which was adopted as follows:

For permanent organization, moderator and director of the examinations, Rev. Edwin Shaw; clerk, Carl U. Parker; Ordination Sermon, Rev. Henry N. Jordan; Charge to the Candidates, Rev. James L. Skaggs; Charge to the Church, Rev. C. Burchard Loofbourrow; Welcome to the Ministry, Rev. Mazzini G. Stillman; Welcome to the Deaconship, Deacon O. Eugene Larkin; Prayer of Consecration, Rev. E. Adelbert Witter.

The service began with a season of prayer, which was led by Deacons Allen B. West, William R. Bonham, and Alfred E. Whitford. The candidate for the gospel ministry, August E. Johansen, who has been for about two years the student-pastor of the Chicago Church, on being asked about his Christian experience and his call to the ministry, read a statement which he had prepared. This statement is published in the *SABBATH RECORDER* in connection with this report. He had preached the sermon at the morning session. This had been prepared with special reference to expressing his views concerning some of the fundamental matters of Christian belief, such as the nature of God, of Jesus Christ, the Holy Spirit, sin, salvation, etc. This sermon is also published in the *SABBATH RECORDER*. In reply to a question the candidate stated that he was familiar with the "Exposé of Faith and Practice" as adopted by the Seventh Day Baptist General Conference, that he had studied it carefully, and that he was in substantial agreement with its statements. Opportunity was given, not only to the members of the council, but also to all the visitors (and a large congregation was present), to ask all three of the candidates any questions desired.

The candidates retired, and the council unanimously adopted a resolution to the

effect that the examination of these persons was satisfactory, and recommending that the council proceed with ordination services according to the program as outlined above.

Before the sermon a male quartet from Milton rendered a musical selection. The quartet consisted of J. Paul Green, George O. Sayre, Ellis C. Johanson and Professor D. Nelson Inglis. After the sermon a duet was sung by Mrs. Clyde Coon and Mrs. Martin Nelson, both of the Walworth Church.

Although the day was raw and rainy the congregation was large, many visitors being present from the sister churches. Dinner was served to all in the basement of the church. Disappointment was expressed because the general secretary, Rev. Willard D. Burdick, who was expected to be present, was unable to attend. It was a happy day for all, and in particular for the Chicago Church.

### REV. AUGUST EDGAR JOHANSEN

Was born in Philadelphia, Pa., July 21, 1905, was left motherless soon after, and was reared by his grandparents, Mr. and Mrs. E. P. Dexter, at Battle Creek, Mich.

He was graduated from Battle Creek High School in June, 1922. He did college work in 1922-1923, at Olivet College, Olivet, Mich.; 1923-1924 at Western State Normal School, Kalamazoo, Mich.; the next two years in the University of Chicago, and will receive the Ph. B. degree in June, 1926. He accepted the call to become pastor of the Chicago Seventh Day Baptist Church in October, 1924, and was ordained to the gospel ministry April 24, 1926. He is unmarried. His address is 6118 Woodlawn Avenue, Chicago, Ill.

### MY CHRISTIAN EXPERIENCE

AUGUST E. JOHANSEN

The nature of my Christian experience has been determined to a large degree by the fact that I was raised in a Christian home amid normal Christian surroundings.

It has been my good fortune,—and this I appreciate more as I grow older,—to be raised by Christian grandparents, who from the beginning, by precept and example, encouraged me in the Christian life and interested me in things spiritual. I can not overstate their influence upon my Christian life.

It was as a result of this growing Chris-

tian experience, together with the influence of Pastor M. B. Kelly, that I came to feel, and finally express, my desire to accept Jesus Christ as my Lord and Savior, and was baptized Christmas day, 1920.

A second important period in my religious experience came during my first year at college. As a result of my contact with new ideas and modes of thought, I passed through the period of intellectual and religious perplexity which so often disturbs young people. Even during that period I was aided by the determination not to lose my grip on God, and by a new personal influence in my life which enabled me to keep my hold on things of eternal value. I realize now that my doubts and difficulties were but growing pains in my intellectual and spiritual development. I now know that my religious faith need have nothing to fear from development in the other experiences of life.

It was with the call to the pastorate of the Chicago Church that the third and present phase of my Christian experience began. As a result of my recent religious thought and meditation I have come to a fuller understanding of the meaning of Christian life, and this new understanding has given me a glimpse of the possibilities of spiritual development which lie before every Christian, and which I, for one, have scarcely begun to realize in my own life. I have come to understand that Christian faith is something quite different from intellectual or doctrinal beliefs, that it is indeed a matter of life, of inner motive and outward conduct, of personal fellowship with God and loyalty to Jesus Christ, aided and guided by the Holy Spirit and the Word of God. My new conception of the meaning of Christianity has well been expressed as "Eternal life in the midst of time, by the strength and under the eyes of God."

"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

"I press toward the mark for the prize of the high calling of God in Christ Jesus."



## MY CALL TO THE CHRISTIAN MINISTRY

AUGUST E. JOHANSEN

I can not state when I first felt the desire to devote my life to the Christian ministry because I have had that desire, perhaps more decidedly at some times than at others, ever since I was old enough to take an interest in religious matters.

However, my final decision regarding the ministry has been based on something more than this intuitive interest. I am aware that there are other vocations, other fields of usefulness, which have a tremendous appeal, and which afford opportunities for Christian service as truly as does the ministry. Yet I am impressed with the fact that the "good ground" upon which it is the privilege of the Christian minister to sow the seeds of life and truth is the soil of the spirit, and that the religion of Christ deals, not with intellectual attitudes or outward actions, as much as with the inner spiritual life and motives which control man's relations to God and to his fellow men. It is because of this fact that the highest Christian service seems to me to lie in the Christian ministry.

No one can seriously consider the call to the ministry of Christ without being aware of the sacred responsibilities which are attached to that call, and without recognizing the inadequacy of human strength and wisdom for those responsibilities. One can only be humble in heart and devoted in spirit, with the realization that "neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."

To lead men and women to the experience of the new birth, which is the awakening of their spiritual life and consciousness;

To make the knowledge of God a personal and saving experience in the lives of men and women;

To preach Jesus Christ as the supreme revelation of the nature and will of God, and as the supreme revelation of the way of life and salvation;

To arouse a sincere personal devotion to Jesus as our Savior, Lord, and Friend;

To make the Bible practical as a source-book of spiritual experience, instruction, and inspiration, and to relate definitely the abiding religious content of the Bible to the spiritual and social problems of the men and women of today;

To emphasize the necessity of relating

one's inner, spiritual life to the outer moral and social problems of life, so that one actually works for the kingdom of God among men;

To teach the spiritual worth and value of the Sabbath of Jehovah, of the prophets, and of Jesus;

To make the Christian faith a personal and saving force in the lives of men and women, regardless of their particular intellectual and spiritual capacities, their particular social station in life, or their particular opinions and forms of thought;

These are the obligations and opportunities of the minister of Jesus Christ, to which, by the grace of God, I desire to devote myself.

(To be continued)

## MICHIGAN-OHIO SEMI-ANNUAL MEETING

We are planning for a great convention in Detroit, Friday evening, May 28, until Sunday evening, May 30, both inclusive.

Dr. J. C. Branch is to preach a strong evangelistic sermon on the Sabbath eve, and we have invited Dr. William L. Burdick for Sabbath morning, Dr. Fifield for afternoon, with an interesting missionary program for the night after the Sabbath. Sunday morning, fellowship breakfast at beautiful Belle Isle, with afternoon business session, reports of churches, etc., followed by an address by Brother John Kolvoord on the twenty-three hundred days or Sanctuary Question. Our people are constantly running up against this question in certain localities and Brother Kolvoord, who has made a deep study of this subject, will bring us a live and informing message on the theme. Sunday night, we expect Elder Hosteter to preach. At this latter service, as well as in the morning, the Y. P. S. C. E. Board will have a program to present.

Ohio visitors will likewise have a place on the program and we pray that God may richly bless the occasion.

All expenses will be borne by the Detroit Church. Either home or hotel accommodations will be provided. Those at the homes will have their breakfast served therein. Those at the hotels, at the Y. M. C. A. restaurant. The main meals for all delegates will be served in the Y. M. C. A. Likewise the convention meetings will be

held in room 402 in the Y. M. C. A., Adams and Witherell Sts., Detroit.

"On the Way" is the motto of the convention.

We will much appreciate early information from our Michigan and Ohio friends as to whom we may expect and the length of time they will be able to remain. This is quite imperative in order that we may make the proper number of reservations.

NORRIS L. MALTBY, *President.*

J. J. SCOTT,

*First Vice-President.*

ANNIE ELVIRA ST. CLAIR,  
*Secretary-Treasurer.*

4012 Field Ave.,

Detroit, Mich.

Phone: Melrose 0414.

**Tentative Program, Central Association,  
Brookfield, N. Y., June 17-20, 1926**

GENERAL THEME: "FAITH AND WORKS"

*Thursday Afternoon*

- 2.00 Opening service.
- 2.15 Address of Welcome—Pastor Wm. M. Simpson.  
Response—Rev. Wm. Clayton.
- 2.30 Reports of Executive Committee, treasurer, Ordination Committee, Missionary Committee, and Obituary Committee; appointment Standing Committees.
- 2.45 Reading of church letters.
- 3.15 Sermon by Rev. C. E. Loofbourrow, delegate from Northwestern Association.

*Thursday Evening*

- 7.30 Song service.
- 7.45 Messages from sister associations; reports of delegates to sister associations.
- 8.30 Annual sermon—Pastor Lester G. Osborn, Verona, N. Y.

*Friday Morning*

- 9.30 Business.
- 9.45 Praise service.
- 10.00 Education Society hour—Rev. E. D. Van Horn.  
Sermon—Rev. John T. Babcock, delegate from Southeastern Association.

*Friday Afternoon*

- 2.00 Opening service.
- 2.15 Tract Society, and Onward Movement—Secretary Willard D. Burdick.

*Friday Evening*

- 7.30 Prayer in song.
- 7.45 Sermon—Rev. A. L. Davis, delegate from Eastern Association Conference meeting (Rev. L. F. Hurley?)

*Sabbath Morning*

- 10.30 Worship, with sermon by Rev. Jay W. Crofoot, Shanghai, China. Offering for

Missionary, Tract, and Education Societies. We hope to arrange for simultaneous service for children.

*Sabbath Afternoon*

- 2.00 Praise and Prayer.
- 2.15 Missionary Society hour—Secretary Wm. L. Burdick.
- 3.30 "My Most Important Message" by representatives of all the boards. We hope to arrange a simultaneous meeting for children.

*Evening after Sabbath*

- 7.00 Vesper service.
- 7.30 Young people's program (Moderator has an idea worth considering.)
- 8.45 Quiet hour—Rev. L. F. Hurley.

*Sunday Morning*

- 9.30 Business.
- 10.00 Woman's Board. (Offering for Woman's Board.)
- 11.00 Sunday morning service of the Brookfield Baptist Church, with sermon by Editor Theodore L. Gardiner.

*Sunday Afternoon*

- 2.00 Opening service.
- 2.15 Laymen's hour, led by Robert Wing, De Ruyter.
- 3.15 Sabbath School Board hour—L. F. Hurley.

*Sunday Evening*

- 7.00 Song service.
- 7.15 Reading of minutes; adoption of corresponding letter.
- 7.30 Sermon by Rev. Edgar D. Van Horn, delegate from Western Association.
- 8.10 Closing consecration service.

The Executive Committee is asking Rev. L. F. Hurley to conduct a devotional period of about ten minutes during each morning, afternoon, and evening; and Rev. Wm. M. Simpson to act as music leader, working with Mr. Hurley.

All whose names occur here are requested to inform whether they can take the parts requested, writing Mrs. Lena Crofoot, corresponding secretary, West Edmeston, N. Y.

## FAITH

"Except my fingers on the nail-prints press,  
And I may thrust my hand within His side,  
Still am I skeptic," doubting Thomas said.

So was he granted all his heart's duress,  
Nor any outward evidence denied,  
Until he cried, "My Lord!" with humbled head.

And then the Master's mystic arrow sped;  
"So thou believest what thou has descried?  
And findest in thy fingering success?"

There are who see the dawn before the red;  
Who drink from brooks that in far mountains  
hide;

And answer to the unborn child's caress."

—Robert Whitaker.

**SEVENTH DAY BAPTIST  
ONWARD MOVEMENT**

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

**OUR BULLETIN BOARD**

The following churches have overpaid their quotas on the denominational budget: Little Prairie, Ark.; Roanoke, W. Va.; New York City, N. Y.

Spring convention of the Michigan and Ohio Seventh Day Baptist Churches in Detroit, May 28-30, 1926.

Rev. James H. Hurley begins his pastorate with the Albion Church May 15, 1926.

\$21,190.59 received by the Onward Movement treasurer in the first ten months of this Conference year.

\$28,809.41 should be sent him in May and June to make up the \$50,000.

The treasurer is Rev. Harold R. Crandall, 3681 Broadway, New York City.

**IMPORTANT FINANCIAL SUMMARY**

Elsewhere you will find the statement from Rev. H. R. Crandall of the money received by him as treasurer of the Onward Movement for the month of April.

Below I am giving the amounts he has received during the first ten months of this Conference year, including the money sent for "special objects" as well as for the denominational budget.

July	\$ 1,389.40
August	682.62
September	1,489.26
October	2,134.77
November	2,401.66
December	3,385.95
January	2,605.80
February	2,294.46
March	2,372.26
April	2,434.41
<b>Total</b>	<b>\$21,190.59</b>

Of this amount \$19,348.09 was sent in undesignated, to be divided pro rata among the different objects specified in the denominational budget, and \$1,829.95 was given for special objects, over \$400 of which is for objects outside of the budget.

The money for special objects was as follows:

For the—	
Missionary Society	\$604.75
Tract Society	92.04
Denominational Building	227.50
Woman's Board	313.00
Young People's Board	47.00
Sabbath School Board	65.16
Education Society	62.75
Historical Society	3.00
Ministerial Relief Fund	8.44
Miss Fucia Randolph	10.00
General Conference	10.00
For all except Woman's Board, Young People's Board, and Sabbath School Board	386.31

Thirteen churches have sent no money to the Onward Movement treasurer. Their combined quotas on the budget amount to \$1,555.

Twenty-four churches sent their funds in undesignated, which is the way preferred by the Commission, and approved by the General Conference.

Two of the churches have sent in all of their money for special objects.

Six churches have sent money nine out of the ten months; three more have sent seven times; and eight have sent six times.

During the ten months of this Conference year the treasurer has received \$21,190.59. If the \$50,000 is not raised in the year our work will be crippled by debts, and at a time when many opportunities are before us for evangelistic and Sabbath Reform work.

**STATEMENT ONWARD MOVEMENT  
TREASURER, APRIL, 1926**

<i>Receipts</i>	
DENOMINATIONAL BUDGET	
Adams Center	\$ 40.00
Alfred, First	182.36
Alfred, Second	80.93
Brookfield, First	26.60
Carlton (Woman's society)	10.00
Farina	200.00
Hammond	10.00
Hopkinton, First	168.00
Independence	70.00
Marlboro	60.00
Milton	196.85
Milton Junction	250.00
New York City	32.88
North Loup	490.00
Pawcatuck	350.00
Richburg	5.00
Richburg Ladies' Aid society	50.00
Salem	42.35
Verona	35.00
<b>Total</b>	<b>\$2,299.97</b>

**SPECIAL**

Woman's Board:	
Richburg Ladies' Aid society	\$ 5.00
Education Society:	
Hopkinton, First (for seminary)	.25
New York City (for Salem College)	10.00
Historical Society:	
Detroit	3.00
Ministerial Relief:	
Detroit	3.44
Tract Society:	
Detroit	5.00
Hopkinton, First	.25
Denominational Building:	
Alfred, First	27.00
Brookfield, First	10.00
New York City	10.00
North Loup	10.00
Missionary Society:	
Detroit	20.00
Hopkinton, First	.50
Hopkinton, First (for China)	10.00
Hopkinton, First (for Boys' School)	20.00
	<b>\$ 134.44</b>
Balance April 1, 1926	10.82
Receipts—Denominational Budget	2,299.97
<b>Total</b>	<b>\$2,445.23</b>

*Disbursements*

Sabbath School Board	\$ 165.60
Young People's Board	101.20
Woman's Board	202.80
Historical Society	26.00
Education Society	79.25
Missionary Society	878.50
Tract Society	421.05
Scholarships and Fellowships	46.00
Ministerial Relief	187.44
General Conference	228.39
Contingent Fund	98.21
	<b>\$2,434.44</b>
Balance May 1, 1926	10.79
<b>Total</b>	<b>\$2,445.23</b>

HAROLD R. CRANDALL,  
Treasurer.

3681 Broadway,  
New York City,  
May 1, 1926.

We are reminded here of the frequent cause of doubt and unbelief. We are disappointed in not seeing immediate results. Instead of answered prayer come deeper difficulties and hotter fires, and the adversary injects his fiery darts of questioning and fear. It is then we need to remember that God's greatest purposes ripen slowly, and that we "have need of patience" to wait the fulness of his time and the unfolding of his plan.—A. B. Simpson.

**TREASURER'S REPORT AMERICAN SABBATH TRACT SOCIETY**

For the quarter ending March 31, 1926  
[This should have gone with minutes of board meeting last Recorder—left out by mistake.—T. L. G.]

F. J. Hubbard, treasurer, In account with the American Sabbath Tract Society	
Dr.	
To cash on hand January 1, 1926:	
General Fund	\$2,099.24
Denominational Building Fund— old	175.76
Denominational Building Fund— new	2,415.74
Maintenance Fund	4,621.68
	<b>\$ 9,312.42</b>

To cash received since as follows:  
**GENERAL FUND**

Contributions:	
January	\$ 27.00
February	671.31
March	333.68
	<b>\$1,031.99</b>
Income from invested funds:	
January	1,984.67
Publishing house receipts:	
Sabbath Recorder	\$2,188.00
Helping Hand	450.04
Tract Depository	5.30
Outside Sabbath School Board's publications	18.68
Junior Graded Lessons	44.60
Intermediate Graded Les- sons	29.40
Seventh Day Baptist Cal- endars	180.87
	<b>2,916.89</b>
Interest on bank balances	12.32
Contributions for special purposes:	
Special Sabbath Reform work:	
January	\$ 41.67
February	41.67
March	41.61
	<b>125.01</b>
Java missions:	
February	\$ 17.50
March	10.00
	<b>27.50</b>
T. L. M. Spencer:	
March	10.25
Curtis F. Randolph, treasurer, one- third insurance on Wardner prop- erty, Chicago	6.66
S. H. Davis, treasurer, one-half taxes and assessments, Minneapolis lot...	115.49
	<b>6,230.78</b>

**DENOMINATIONAL BUILDING FUND**

Old Fund:	
Contributions:	
February	\$ 96.59
March	144.80
	<b>\$ 241.39</b>
Income:	
January	\$ 1.75
March	13.75
	<b>15.50</b>
Refund (fourth) account cost of installation of power	55.00
	<b>311.89</b>
New Fund:	
Contributions:	
January	\$ 91.00
February	50.00
March	845.25
	<b>\$ 986.25</b>
Income—January	14.07
Repayment account advanced publishing house on new printing press	420.91
	<b>1,421.23</b>

**MAINTENANCE FUND**

Rent from publishing house	\$600.00
Interest on daily bank balances	28.14
	<b>628.14</b>
	<b>\$17,904.46</b>



Cr.	
By cash paid out as follows:	
GENERAL FUND	
Sabbath Reform work:	
G. Velthuysen, Holland—"De Boodschapper" .....	\$ 150.00
T. L. M. Spencer, Georgetown, British Guiana, "Gospel Herald"....	25.00
Mill Yard Church, London, Eng. ....	25.00
A. J. C. Bond, Special Sabbath Reform worker: Salary .....	150.00
H. Louie Mignott, British West Indies, balance appropriation for printing .....	37.50
	<u>387.50</u>
Publishing house expenses:	
Recorder .....	\$3,021.46
Helping Hand .....	908.85
Outside Sabbath School Board's publications .....	4.09
Seventh Day Baptist Calendars .....	250.00
Tract Society printing:	
1925-6 folders, committees .....	9.32
Tracts and postage .....	10.10
Printing and binding 515 copies "The Sabbath" .....	303.84
	<u>4,507.66</u>
Miscellaneous:	
Traveling expenses, evangelistic and Sabbath Reform work—MacDonald, W. V., Herbert C. Van Horn, Lost Creek, W. Va. ....	\$ 24.51
Legal expenses, etc.:	
One-half taxes Minneapolis lot .....	\$115.49
Balance "Recorder" subscription to Feb., 1927, J. L. C. Kenyon .....	4.00
	<u>119.49</u>
Secretary:	
W. D. Burdick, salary .....	150.00
Life Annuity payments .....	558.96
	<u>852.96</u>
Balance account taxes, Minneapolis lot (Missionary Society) .....	115.49
Contributions to Java missions .....	22.50
Contributions to T. L. M. Spencer .....	10.25
Subscription to "De Boodschapper" for historical room, North Loup church .....	2.00
	<u>\$ 5,898.36</u>
DENOMINATIONAL BUILDING FUND	
New Fund:	
Printing, postage, etc., in canvass for funds .....	\$ 141.73
Loan to publishing house, account new printing press .....	2,030.00
	<u>2,171.73</u>
MAINTENANCE FUND	
Care of furnace, etc. ....	\$ 92.40
Fuel .....	187.65
Plumbing repairs .....	10.85
Loan, account printing press for publishing house .....	5,000.00
	<u>5,290.90</u>
	<u>\$13,360.99</u>
By balance on hand:	
General Fund .....	\$2,426.66
Denominational Building Fund—old .....	487.65
Denominational Building Fund—new .....	1,665.24
Reserved for Java Missions .....	5.00
	<u>\$4,584.55</u>
Less overdraft—Maintenance Fund .....	41.08
	<u>4,543.47</u>
	<u>\$17,904.46</u>
E. & O. E.	
F. J. HUBBARD, Treasurer.	
Plainfield, N. J., April 6, 1926.	

Total indebtedness (loans) General Fund ..\$1,200.00  
Cost of new Miehle press .....

Less amount paid by publishing house on account .....

Balance due .....

Examined and compared with books and vouchers, and found correct.

ASA F. RANDOLPH,  
Auditor.

April 11, 1926.

#### DENOMINATIONAL BUILDING FUND

Old

March 31, 1926

Dr.

To total contributions and income to January 1, 1926, less loss in sale of Liberty Loan Bonds .....

To contributions and income, third quarter....

To balance due account loan from Permanent Fund .....

By cost of site, and of building, as per last annual report .....

By interest on loan from Permanent Fund....

Less refund (fourth installment) account cost of installation of power .....

By balance on hand .....

Cr.

By expenses account canvass for funds .....

By loan, account printing press .....

Less amount repaid by publishing house .....

By cash on hand .....

Cr.

To balance on hand January 1, 1926.....

To rent from publishing house .....

To interest on bank balances .....

By care of furnace, etc. ....

By fuel .....

By plumbing repairs .....

By loan, account printing press, publishing house .....

Less overdraft .....

By cash on hand .....

By fuel .....

By plumbing repairs .....

By loan, account printing press, publishing house .....

Less overdraft .....

By cash on hand .....

By fuel .....

By plumbing repairs .....

By loan, account printing press, publishing house .....

Less overdraft .....

By cash on hand .....

By fuel .....

By plumbing repairs .....

By loan, account printing press, publishing house .....

Less overdraft .....

## MISSIONS

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

### MISSIONS AND PROPERTY

Though there are items that tower above the money question in connection with church and missionary work, it is very vital. Christ spake three parables on slightly different phases of this subject and often referred to it. If he, who spake as never man spake and who saw to the bottom of all things, thought the property question sufficiently vital to utter three of his most marked parables regarding it and to discourse upon it on numerous other occasions, we may safely conclude that it is a matter of vast consequence.

#### IT ENTERS INTO EVERYTHING

Let the individual and the Church turn whichever way they may and the money question confronts them. It has to do with every movement, religious or secular, and every movement must have money. It is as much a matter of concern with the peasant as with the millionaire. The want of money or its equivalent is one of the most powerful incentives to progress, and in the pursuit of it many of the sterling qualities and characteristics of men are developed. Thrift, frugality, economy, punctuality, and some other worthy qualities are largely the result of the property-getting propensity. Our material wants being more urgent and more constantly before us impel us on where otherwise slothfulness would blight every prospect. Money is the equivalent of all that we eat and wear; it provides the houses which shelter us, the heat which warms us, the comforts which surround us, and the luxuries in which we indulge; it takes us to hear the sweet singer and to listen to the modern Demosthenes; by it books are put out, libraries established, the poor and hungry fed, and the sick and unfortunate cared for; through it schools, colleges, and universities are founded and maintained. Without it the Church could not subsist and the extension of Christ's kingdom to lands where he is unknown could not be; yea, more than this, without

it Christianity itself would become extinct on the earth, for it is property that dots the land with churches, supports them, and makes possible the preaching of the Word of truth. How many Bibles would there be in existence without it? You and I would never have seen one in all probability; but money has made it possible to literally seed both land and sea with the Book of books. Christianity has always depended on property. Paul did not make his great missionary journeys without its aid.

#### CHRISTIANITY HAS PRODUCED THE WORLD'S WEALTH

Christianity has been the most important factor in leading men to the production of wealth. Not that all the production of wealth has been incited by Christian motives; far from it; but one effect invariably produced on a people by the introduction of Christianity among them is the increase of the wealth of that people. The savage comes to the missionary naked and indolent. The missionary leads him to Christ, and immediately he wants clothes; soon he wants a house and furniture. He goes to work, raises crops, mines the wealth locked up in the earth, establishes manufactories, and carries on commerce—prompted to all this by the forces Christianity has set loose in his life. Look for a moment at the Hawaiians and the Zulus. Before Christianity was introduced among them, they had no houses and but little clothing, few fields and those rudely tilled, and no stores of food to keep them in the time of famine. Today they are clad in the garments of civilization, live in ceiled houses, have broad and fertile fields cultivated with skill and success, possess granaries and the tools of modern husbandry, and produce all they needed with a surplus for less fruitful seasons. Christianity and missions are not hostile to property. They are and always have been its patrons. They not only need property, but they are the fundamental factors in leading the peoples of the world to its production and increase.

#### THE MOTIVE IN SECURING PROPERTY

It is right, it is noble, that men strive to produce wealth, provided the motive is high and holy and the means used are right. Souls, men, should be the end in the struggle to produce wealth. To make wealth

alone the end in the effort for material things is idolatry; to make the lifting of men the end is Christly. The children of Israel are not the only ones who have worshiped the golden calf. It does not matter whether man accumulates a fortune or not; if he struggles to get property for property's sake it ruins him. Property does not make men happy, nor its lack unhappy. Happiness is deeper than that. Man is happy when his soul is fed and when he is striving to help his fellow men. Men should endeavor to produce wealth, but the uppermost desire in it, as in all work, should be to extend the Redeemer's kingdom. This brings us to another point.

THE USE OF PROPERTY

There are two ideas regarding the use of what we possess. One is the ownership claim, and the other is the stewardship idea by which we are Christ's stewards in all things.

According to the ownership idea, when one gets property, be it little or much, one owns it and the Almighty himself is counted out. Following the ownership principle man is at liberty to use all he can acquire as he pleases so long as he does nothing immoral with it. It may be well to help benevolent works, but there is no need of doing so; he can do as he pleases. He can lavish it upon himself or hoard it about him knee deep without incurring the divine disfavor. This is the policy of the world.

According to the stewardship idea the wealth of the world is entrusted to men to be used for Christ and his cause. It holds that whatever amount is entrusted to one, a portion is to be used for suffering and sinning humanity for whom Christ died, and that all that remains after one's reasonable wants are supplied and the reasonable needs of those dependent upon one is to be used for the King of Glory.

The trouble with the rich man in the parable of the Rich Fool (Luke 12: 16-21) was that he had not followed the stewardship idea. Did the loving Father lay his Son, beloved and precious, on the altar, and then place this wealth in our hands to lavish on ourselves while those for whom Christ died live and die in misery and shame because they lack that which our property

might carry them? No! All this wealth has been made to come forth at this time and given to Christians as Christ's stewards that the whole world might be evangelized in our day.

MISSIONARY BOARD—QUARTERLY MEETING

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church at Westerly, R. I., Wednesday, April 21, 1926.

The members present were: President Clayton A. Burdick, Corresponding Secretary William L. Burdick, Frank Hill, Albert S. Babcock, Rev. A. L. Davis, Walter D. Kenyon, Rev. Paul S. Burdick, Dr. Anne L. Waite, Mrs. Clayton A. Burdick, Corliss Fitz Randolph, Robert L. Coon, James A. Saunders, Treasurer Samuel H. Davis, John H. Austin, Allan C. Whitford, and Miss Amelia Potter.

The guests present were: Dean J. Nelson Norwood of Alfred, N. Y.; Mrs. A. L. Davis, Mrs. Ruth R. Nash, Mrs. Dell Burdick, Mrs. John H. Austin, Mrs. L. K. Burdick, Mrs. Walter D. Kenyon, Mrs. Wilcox, and Mrs. Allan C. Whitford.

The meeting was called to order at 9.40 a. m. by President Clayton A. Burdick, and prayer was offered by Mr. Frank Hill.

Corresponding Secretary Burdick read his quarterly report which was voted approved and ordered recorded. The report follows:

QUARTERLY REPORT OF CORRESPONDING SECRETARY

As corresponding secretary I would report that in addition to the work connected with the Missions Department of the SABBATH RECORDER and the usual correspondence my activities have been more multiform than usual. The trips during the quarter have been made primarily in the interest of our work in the American Tropics, and more especially in the interest of a house of worship for our people in Kingston, Jamaica. At the last meeting you voted to permit me to secure funds for a church building in Jamaica provided such effort did not interfere with the regular contributions to denominational interests. I am gratified to be able to report that I have met with good success in this matter. The people in Jamaica, through Elder Mignott, have encouraged us that they will help to the limit of their ability. In addition to this I have received a small sum for the same purpose and have pledges from two other sources amounting to nearly enough to purchase a lot and erect a church, and the balance is in sight. I have been working on the proposition of

securing for the board the right to hold property in the colony of Jamaica, and think this will not be a difficult procedure. Other things looking toward the advancement of the work in Jamaica are under consideration, but I need not dwell on these in this report.

Much time has been spent during the quarter in the preparation of a tract which the Tract Society asked me to prepare more than a year ago. I also spent considerable time, at the request of the Sabbath School Board, in revising a portion of the mission studies for the Daily Vacation Bible Schools.

I spent one Sabbath with our church in New York, attended one of the regular meetings of the Tract Society, visited Berlin, N. Y., in the interest of the work in the American Tropics, and preached six times to help out pastors in this vicinity who were unable to fill their appointments on account of sickness.

Respectfully submitted,  
WILLIAM L. BURDICK.

Ashaway, R. I.,  
April 21, 1926.

Rev. A. L. Davis, chairman of the Missionary-Evangelistic Committee, read his report, and the board voted to accept it and adopt its recommendations. The report follows:

To the Board of Managers,  
Seventh Day Baptist Missionary Society:

Your Missionary-Evangelistic Committee has held two meetings during the quarter at the home of the chairman—one on April 14, at which all the members but one were present; the other on April 20, with three members present.

The committee brings for your consideration the following recommendations:

1. We recommend that \$150 be allowed Rev. Ellis R. Lewis for moving expenses from Stonefort, Ill., to Gentry, Ark.

2. We recommend that the moving expenses of Rev. L. D. Seager, such as he may have incurred in moving to his new field of labor at Hammond, La., be paid by the board, and that the matter be left in the hands of the corresponding secretary for adjustment.

3. In answer to a communication from the Welton Church, at Welton, Iowa, we recommend that the church be informed that the appropriation of \$400 was made with the understanding that it is for the Iowa field, including work at Garwin and Marion, if the same can be arranged.

4. Whereas, the General Conference has authorized a survey to be made of Seventh Day Baptist needs and prospects in Australia and of our China mission, on account of which further consideration of plans for work in Australia and India has been delayed,

Therefore, it is the opinion of the Missionary-Evangelistic Committee that, due to a lack of funds and the unsettled condition in some of these countries, the proposed survey should not at this time be undertaken.

5. Furthermore, it is the sense of the committee that it is not wise, at present, to engage in missionary work in India.

Respectfully submitted,  
In behalf of the committee,  
A. L. DAVIS, Chairman.

Ashaway, R. I.,  
April 20, 1926.

Treasurer Samuel H. Davis read his quarterly report which was accepted and ordered recorded. The report follows:

QUARTERLY REPORT  
January 1, 1926-April 1, 1926

S. H. DAVIS  
In account with  
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Cash Received

On hand January 1, 1926 .....	\$17,534.60
For—	
General Fund .....	2,661.05
Home field .....	350.00
China field .....	610.26
Boys' School .....	1,977.50
Girls' School .....	1,977.50
Georgetown mission .....	7.50
Jamaica .....	2.50
Java .....	6.50
Life Membership .....	25.00
Special .....	22.09
From Memorial Board .....	643.47
From Interest .....	12.11
	<u>\$25,830.08</u>

Disbursements

To—	
Corresponding secretary and general missionaries .....	\$ 1,169.99
Churches and pastors .....	1,149.98
China field .....	3,119.12
Boys' School .....	914.88
Girls' School .....	914.87
South American field .....	351.73
Jamaica .....	130.50
Java .....	52.00
Holland .....	341.66
Treasurer's expenses .....	84.00

Total disbursements ..... \$ 8,228.73  
Balance on hand April 1, 1926 ..... 17,601.35

\$25,830.08

SPECIAL FUNDS

1. Boys' School Fund	
Amount on hand January 1, 1926 ....	\$ 8,883.12
Received during the quarter .....	1,977.50
Total .....	\$10,860.62
Paid, purchase of land at Da-zang...	914.87
Balance .....	\$ 9,945.75



2. *Girls' School Fund*  
 Amount on hand January 1, 1926 .....\$ 8,993.07  
 Received during the quarter ..... 1,977.50  
 Total .....\$10,970.57  
 Paid, purchase of land at Da-zang.... 914.88  
 Balance .....\$10,055.69

3. *Georgetown Chapel Fund*  
 Amount on hand January 1, 1926 .....\$ 859.76  
 Paid interest on loan ..... 45.75  
 Paid balance land transfer ..... 55.98  
 Balance .....\$ 758.03  
 Total .....\$20,759.47  
 Balance on hand April 1, 1926 ..... 17,601.35  
 Net indebtedness to Special Funds,  
 April 1 .....\$ 3,158.12

S. H. DAVIS,  
*Treasurer.*

E. & O. E.

TREASURER'S EXPENSES

Clerk Hire—  
 January 4 .....\$ 7.00  
 " 11 ..... 7.00  
 " 18 ..... 7.00  
 " 25 ..... 7.00  
 February 1 ..... 7.00  
 " 8 ..... 7.00  
 " 15 ..... 7.00  
 " 22 ..... 7.00  
 March 1 ..... 7.00  
 " 8 ..... 7.00  
 " 15 ..... 7.00  
 " 22 ..... 7.00  
 \$84.00

Mr. Frank Hill, chairman of the American Tropics Committee, gave a verbal report, and matters that were brought up relating to our interests in the tropics were referred back to the committee with power.

The committee reported that a certified copy of the deed of the property at Georgetown, British Guiana, had been received and placed on file with the treasurer.

It was voted to leave the \$1,000 received for the sale of the Dunn's Corners church for the use of the committee towards the building of the church at Kingston, Jamaica.

Dean J. Nelson Norwood of Alfred, N. Y., gave a most interesting report of his visit to Seventh Day Baptists in London, England; and Amsterdam, the Hague, and Rotterdam, Holland. Several articles pertaining to his visit to these places will soon be published in the RECORDER.

The following resolution, presented by Mr. Albert S. Babcock, was unanimously adopted:

*Resolved*, That Rev. Alva L. Davis having been called to pastoral service distant from the meeting place of this board, we wish to record our sincerest appreciation of his earnest, faithful services and co-operation during the years he has been with us. Our hearty interest shall be with him; our prayers shall be for abundant success in the important work that for a time calls him from us.

Adjournment for the noon recess was made at 12.15, and prayer was offered by Rev. Clayton A. Burdick.

The afternoon session was called to order at one o'clock and prayer was offered by Rev. Paul S. Burdick.

The discussion of Dean Norwood's report on Seventh Day Baptists in England and Holland was again brought up. President Burdick appointed a committee at the vote of the board to further consider the problems of these two places. The committee is as follows: Samuel H. Davis, chairman; Rev. William L. Burdick, and Dr. Anne L. Waite.

At this time Albert S. Babcock took the chair, as President Burdick was called from the meeting.

Robert L. Coon, chairman of the Work in China Committee, gave a verbal report. A letter was read by Secretary Burdick from Rev. H. Eugene Davis regarding Daily Vacation Bible School work in China. The board voted to defer the matter until the committee might have an opportunity to confer with Rev. Jay W. Crofoot.

Secretary Burdick gave a verbal report for the Ministerial Education Fund Committee, and it was voted to give the same allowance to Lester G. Osborn as in the past.

A long list of correspondence was read by the corresponding secretary, but no action was taken regarding them.

At this point President Burdick again took the chair.

The resignation of Rev. A. L. Davis as chairman of the Missionary-Evangelistic Committee was accepted, and John H. Austin was appointed in his place.

The resignation of Robert L. Coon as chairman of the Work in China Committee was accepted, and Dr. Anne L. Waite was appointed to fill the place.

President Burdick gave a verbal report for the Alice Fisher Fund Committee, and the board voted that the committee appropriate \$100 for the remainder of the Con-

ference year to Rev. George P. Kenyon, retired minister of Shingle House, Pa., and \$10 a month for the remainder of the year, if available, to Mrs. Andrew Potter of Noank.

It was voted that the president appoint a committee to prepare a program for the Missionary Society to be given at General Conference. The committee named is as follows: Frank Hill, chairman; Rev. Paul S. Burdick, and Mrs. Clayton A. Burdick.

President Burdick appointed Treasurer Samuel H. Davis, chairman; Allan C. Whitford; Recording Secretary George B. Utter; and Corresponding Secretary William L. Burdick as a committee to prepare a tentative budget for 1927.

A rising vote of thanks was given Dean J. Nelson Norwood for attending the meeting and giving the board so much desired information.

Mr. Corliss Fitz Randolph made brief remarks and expressed his appreciation to the board for the privilege of attending the meeting and the pleasure always given him by same.

Prayer was offered by Albert S. Babcock and the meeting adjourned at four o'clock.

Respectfully submitted,  
 GEORGE B. UTTER,  
*Recording Secretary.*

HOME NEWS

BROOKFIELD, N. Y.—Last Friday evening we began a series of prayer-meeting topics from the Lord's Prayer: Our Father in Heaven; Reverence; the Kingdom of God; Our Daily Bread; Forgiveness; Resistance of Temptation. Next evening at 7.30 we have the second of these topics.

Sabbath morning worship at 11 o'clock, with sermon introducing the Gospel of Matthew. There will be outline notes on the blackboard as for the two previous sermons.

Sabbath school at noon. Our session was cut short last week by the fire alarm; we are glad no particular damage was done.

Junior Christian Endeavor at the church at 3 p. m.

Intermediate Christian Endeavor at the parsonage at 3 p. m.

The quarterly business meeting of the church will be held in the main auditorium at 2 p. m., Sunday, May 2. Important mat-

ters come before this meeting, as the entertainment of the Central Association in June, our contributions to the denominational building, etc.

The months of May, June, and July should be a busy season for church work. May 8 is time for the communion and there will also be a short Mother's day program in the Sabbath school that day. May 15 is Sabbath Rally day through the denomination, and is to be observed with Leonardsville and West Edmeston in Semi-annual Meeting at Leonardsville. June 17-20 the Central Association meets with us. June 24-27 the pastor is delegate to the Western Association at Alfred Station, N. Y. Soon after that the Daily Vacation Bible School should begin and continue over into July.

These various activities call for a variety of talents. And talents must always be mingled with devotion. Let us have a good attendance at all the regular services and a faithful performance of all special duties.—*William M. Simpson in Brookfield Courier.*

ADAMS CENTER, N. Y.—The ninetieth birthday of Mrs. Terressa V. Greene, widow of the late Andrew J. Greene, of Adams Center, was celebrated April 24, 1926. Among the pleasant features of the occasion were a birthday dinner, scores of birthday greetings, many beautiful flowers, and a birthday cake.

Adams Center was the place of her birth. She is a member of the Seventh Day Baptist Church and has been an active worker in the Ladies' Aid society. When a young woman she taught in country schools for five years, and in the village school was a teacher in the primary department. For many years she was self-supporting, doing, among other things, the work of a tailoress.

The writer was one of her country boy pupils, and is glad to bare testimony to the many excellencies of her Christian womanhood. She has and deserves many friends.

A. E. M.

The holiest personal life can scarcely afford to dispense with stated forms of devotion. The regular worship of the church, for all its local imperfections and dullness, is a divine provision for sustaining the individual soul. We can not afford to be wiser than our Lord in this matter.—*James Moffatt.*

## WOMAN'S WORK

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

### THE NEW SCHOOL IN AN OLD TEMPLE

MISSIONARY EDUCATION IN CHINA BREAKS  
THE BONDS OF CUSTOM AND SHOWS  
THE FARMERS HOW TO GET  
BETTER CROPS

"Ai-yah! Ai-yah!" The cry of distress interrupted my instructions to the student starting the second plow. I looked quickly to the other end of the field. The first outfit had vanished completely. Glancing hastily about, I saw over beyond some grave mounds the good-natured but knowing old buffalo heading for a pond, dragging behind him the plow and the frantic student. Running to assist, I arrived just in time to hear a satisfied *whoosh* as the animal together with ropes, yoke, and implement subsided among the lotus leaves, while the student driver shouted and gesticulated from the bank.

I had been conducting the first plowing lesson of the year. Plowing in China is not difficult, for the water buffalo is one of the most domestic animals in the world. But the students, even though most of them claimed to be "raised on the farm," had been deprived, because they were students, of all opportunity to take part in farm activities, and were as helpless as old women in handling the animals and implements. The buffalo could scarce be blamed then for taking advantage of the change in drivers, and, instead of turning meekly at the end of the row, making a bee-line for his morning bath.

This plowing lesson suggests the outstanding educational problem in China, and gives a hint of its solution. Three other illustrations will serve to make the problem clear.

During a certain wheat harvest in North China, I once paused wonderingly in the compound of a mission school for boys, and watched their carefree play.

"Why," I asked the principal, "are not these boys at home helping their parents till the harvest rush is over?"

The principal smiled. "Their fathers don't want their student sons around in the way while they are so busy," he explained.

Then as I passed through the village in the company of the Chinese pastor, he introduced me to the various worthies that we met.

Suddenly the pastor's face beamed with pride. "Here," he announced, "is one of our Christians."

I was presented to a sweet-faced, silk-gowned young man, and as I grasped his slender fingers learned that he was not only a member of the church but a graduate of the mission school. In the exchange of formalities, I inquired into the young man's honorable occupation. To my dismay he had none. He represented that large and rapidly increasing group which have their only counterpart among those alumnae of some ladies' finishing schools, which neither teach nor marry, and are catalogued "at home."

Next I turn to the survey of Chinese rural life made by Professor J. L. Buck of the University of Nanking. Out of many studies that he made we may select his comparison of farmers with some education and those with none. According to his investigations of a typical group, forty-six per cent had received some little schooling, averaging four and a half years each. The remaining fifty-four per cent had had absolutely none. When incomes are compared we are amazed to find that the incomes of the illiterates averaged thirty per cent more than that of the farmers who could read. Education of the sort they had received, was an actual handicap in the struggle for existence.

These illustrations touch the secret of China's backwardness. An ironclad custom sets the scholar apart from all things practical and from staining his hands with physical toil. The school is a sort of ladder by which the favored child climbs out of a purgatory of drudgery into a paradise of leisure. Even among the humblest classes a whole clan will pool their coppers that one chosen youth of their number may bring honor to the group by ascending into the caste of literate aristocracy. Such a child of fortune is relieved of the responsibilities of life from the time he dons the gown and enters the school.

The American boy gets half his education outside of the schoolroom. In the country his numberless chores with garden, calves, pigs, and chickens, and his playtime in the woods, with fishing, hunting, and trapping, give him an endless variety of experiences. His city cousin, on the other hand, dissects a worn-out automobile one day and builds a radio set the next. Through such experiences, educators tell us, come those elements of character such as initiative, resourcefulness, and responsibility, that contribute more to efficient citizenship than does the devouring of the contents of books.

Half the misunderstandings in China between the Chinese and the Westerners are rooted in this difference in education. Chinese youths fresh from the academic middle school or college are even more at sea when plunged into life's problems than are American young men. The business element which measures men bluntly by their efficiency in getting results, tends to overlook the latent abilities of the Chinese and brand them as inferior to the white race. Even some missionaries labor patronizingly under such a delusion, while many of the Chinese themselves accept as inevitable their inability to cope with the foreigner.

Here then, we have in a nut-shell the cause of many of the jealousies, the anti-foreign movements, and even the anti-Christian activities, that block the progress of the kingdom in China.

That the inherited stuff in the Chinese is just as good, man for man, as it is in America or Europe is demonstrated in part by their academic achievements in our best colleges; in part by the marvelous skill of their well-trained but illiterate artisans; and completely by the fact that a Chinese reared in a foreign country, possesses all the alertness in practical affairs that the race is commonly thought to lack.

It was with appreciation of this fact that the department of rural education of the University of Nanking organized a radical departure in training schools for country teachers. The idea was to break the bonds of custom, and supply in as great a measure as possible the much-needed practical activities that would liberate the undeveloped capacities of young men in the same way that freedom of action has been given to young women by the unbinding of the feet.

A normal school was built in the midst of a typical farming community. Actual work in gardens, nurseries, fields, and with silkworms was made the most important feature of the curriculum. The teachers-to-be were taught that more important than the memorization of characters is the implanting of a right attitude in boys and girls toward the dignity of labor and problems of life. Furthermore, the responsibility of a teacher as a community leader was emphasized. To this end training was given in methods of survey, extension, and in directing popular educational movements.

The success of this new method in education, together with its vindication of the inherent ability of the Chinese to get results when the fetters of custom are removed, may be suggested by the story of one of the products of this school.

Li Chi-Chai, a son of a farmer somewhat less overwhelmed with poverty than the average, and so enabled to snatch a total of nine years of study with old-fashioned teachers, came to our school at the age of twenty. There, with the aid of a small loan from us, he was able to take the intensive one-year course. Like many of the others he caught a vision not only of the need for the learning-by-doing method in China, but also of the unexplored possibilities of a country community as a field of service.

Upon completing his term he was sent to a typical inland station by the department of rural education to discover what might be accomplished through the new approach.

It would be hard to imagine a more difficult task than that which faced this recruit of a year's training.

Transient extension agents from the College of Agriculture of the University of Nanking had tried for two years to introduce improved crops there and had failed to leave a single impression. Outsiders were looked upon with a suspicious fear by the farmers who had never dealt with any one seeking their welfare.

Li's first move in the new field was to rent an old ancestral temple on the main country road, outside of the town. He drove out the beggars that were camping there, put in a few windows where needed, and then gave the building a coat of white-



wash inside and out. He also obtained four acres of land for gardens and demonstration crops. When all was ready, he opened a school. This school he ran only during forenoons in order that he might spend a portion of the day in making acquaintance with the villagers and their problems. In these visits he invited the farmers to a night school and quietly displayed specimens of improved cotton and wheat, of which he hoped to introduce the seed.

Suddenly the farmers heard that their sons were being required by the teacher to dig in the ground, to actually make gardens. This was an unheard-of thing! And to go only a half a day—why, the old teacher always kept them until dark! Half the pupils were withdrawn. But Li continued patiently in his work, persuading a farmer here and another there to accept his improved seed, and cultivating with great care his demonstration plot by the roadside. His spring term finished with only eight pupils and a dozen more in the night school.

During the summer, farmers passing on the way to market, stopped to marvel at the wonderful new cotton in the school plot. Those who had warily accepted the new seed, fearing some tax or other exploitation would follow the generosity, were obtaining remarkable results.

School opened in the fall with twenty-two pupils. Farmers were beginning to be pleased with a teacher who sent their sons home to help their parents in the afternoon. The night school filled the building to capacity with young farmers, artisans, apprentices, and laborers who welcomed this first opportunity to learn to read.

When the harvest was gathered the school was the scene of a country fair. The improved cotton grown by the farmers was exhibited. In a back room the teacher operated a modern hand cotton-gin, obtaining for the farmers a better price for their superior lint, and reserving the surplus of seed for a wider distribution. The news spread that a better yield and a better price had been obtained.

The Chinese New Year came with its vacation. Then the school opened again—its first anniversary. Farmers flocked to the door.

"Have you room for my son also?" they would ask. "We want our boys to study where they can learn about good crops and do not forget how to work."

The spiritual needs of the pupils, too, were not neglected. Each morning began with a Bible lesson, a prayer, a hymn, and then a report from each pupil of one good thing he had done the day before to help some one else. Seven days in the week the pupils came, with Sunday a day for singing, Bible lessons, and preaching.

Then an epidemic of smallpox broke out in the near-by village.

The teacher sent an S. O. S. call to the University of Nanking hospital for vaccine. Then after vaccinating all his pupils, he carried the campaign to the community and gave vaccination demonstrations in an open-air theater.

With the approach of spring came the festival of the local idol, which was carried out of its temple and through the countryside with a grand procession. Farmers came from the four winds by the ten thousand. The highway past the schoolhouse was a long-winding serpent of travelers. At the school the passers-by halted. A wonderful exhibit of better crops, charts showing better methods, and a demonstration of vaccination, held their attention. A little farther along an assistant with a buffalo was demonstrating on the school farm an American plow. The idol could wait. Here was a chance to see and actually try an American plow.

Planting time came again. The stocks of seed on hand were not enough. Two junks set sail from the university farms laden with seed of improved cotton for the teacher. Where before it had been difficult to thrust samples on the farmers as a free gift, now he was able to sell the seed and make the work pay its way. The demand exceeded the supply, and the sales had to stop when he had disposed of ten tons!

The latest expansion in his program has been the taking of a wife, and radical departure again, one of his own choosing, a graduate of a Christian girls' school. Mrs. Li now teaches the smallest children and is extending the scope of the community service through a woman's club.

Today there is not a farmer for miles around the little market town whose face

does not light up with a smile when asked if he knows the teacher, Li Chi-chai.

So while the shrewdest statesmen of the great powers are conferring and tearing their hair in efforts to discover a panacea for China's ills, Li is laboring quietly to remove their cause. China's own leaders are searching continually, but sometimes blindly, for the shortest cut from chaos to democracy; but Li is already well on the road and is contributing the spiritual, intellectual, and material elements that are essential for a self-governing State.

"Yes, his is the school in the temple by the side of the road. He teaches men, and he brought good cotton to the country."

—*Christian Herald.*

#### DR. AMOS R. WELLS' INTERESTING COMMENTS ON CHRISTIAN ENDEAVOR TOPIC

"HOW DO PEOPLE EITHER BUILD OR UNDERMINE THE SABBATH?"—A REVIEW  
PASTOR R. B. ST. CLAIR

"You are under arrest!" exclaimed a city policeman to a groceryman one second day (Monday) morning.

"What for?" inquired the bewildered grocer who was doing no person any harm and was merely carrying on the business incidental to his occupation.

"No argument from you, put on your hat and coat, and come with me quietly to the police station, or I will have to call the patrol wagon and give you a free ride. The judge will show you in a way in which you will not soon forget that you can not keep your store open for business on the second day of the week when our state law distinctly directs that it shall be closed all of the first day."

Thus indeed would the police officer argue if he possessed a mind similar to those of some of the theologians who endeavor to enforce first day sacredness by a commandment specifically naming the seventh day. That they, like the policeman, are running at least twenty-four hours behind schedule does not appear to disturb them in the least.

One of the most striking of recent illustrations of this peculiar mental twist is to be found in the comments of Dr. Amos R. Wells, editor of the *Christian Endeavor*

*World*; in the issue of April 1, 1926, on the Christian Endeavor lesson for April 18.

Dr. Wells is, on the whole, a most estimable gentleman, whose articles are, as a rule, read with great profit by tens of thousands weekly. In this particular instance, however, the good doctor appears to have fallen into error in his application.

The theme upon which Dr. Wells commented was "How Do People Either Build or Undermine the Sabbath?" In his first paragraph he distinctly states that the Sabbath is "*Sunday*," and attempts to support the sacredness of the first day by such Bible references as these:

"And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Genesis 2: 3.

"And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none." Exodus 16: 27.

"For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works."

Other texts given are: Exodus 16: 23; Matthew 12: 1, 8; Mark 2: 27; Exodus 20: 8; Nehemiah 10: 31; Isaiah 56: 2; 58: 13; Jeremiah 17: 21; Matthew 12: 12; Mark 6: 2; John 5: 9; 9: 14; Acts 16: 13; 17: 2; 18: 4; Nehemiah 13: 15; Ezekiel 20: 13.

The reader will note that all of these texts are seventh day texts, containing no trace of first day sacredness whatsoever.

The good doctor and the city policeman are apparently, so far as their ordinals are concerned, in the very same boat.

Somehow or other, we expected a clearer vision on this subject to obtain in the case of Dr. Wells. He comes from good Sabbatarian stock. His grandfather, also Amos R. Wells by name, went upon long horseback journeys through the wilds of the early American settlements over a century ago. This Amos R. Wells was an indefatigable Seventh Day Baptist preacher, and one is almost tempted to think that the splendid array of seventh day texts presented in the *Christian Endeavor World* of April 1, came as legacy from the sturdy old pioneer.

One of the churches which he helped to organize was that of Verona, N. Y. Some

few years later Mrs. Rachel Preston, converted to the Sabbath from the Methodist Episcopal denomination, united with the Verona Church. Early in 1844, she made a trip to Washington, N. H., to visit her daughter, a school teacher. While there, Mrs. Preston came in contact with the Adventists, who at that time were all observers of Sunday. To quote from Spalding's *Pioneer Stories of the Second Advent Message*, (published by the Seventh Day Adventist Southern Publishing Association, Nashville, Tenn.) page 230, the truth of the Sabbath was brought to the Adventists in the following manner:

"Why," answered William Farnsworth, "isn't it (Sunday) the Sabbath?"

"No, indeed," said Rachel Preston; and then she took her Bible, as they had taken theirs to teach her the message of Jesus' coming, and taught them the truth of the Sabbath. For Rachel Preston was a Seventh Day Baptist, and the Seventh Day Baptists had kept the Sabbath for hundreds of years.

After hearing what Rachel Preston told, the Adventists were much concerned about their duty in this matter. William Farnsworth kept the next Sabbath, Frederick Wheeler and others soon followed, and so began the first Sabbath keeping among the Adventists.

Then came the great disappointment on the twenty-second day, October (1844). Still some in the little company continued to keep the Sabbath.

Thus it appears that the Amos R. Wells of over one hundred years ago had a part in the organization of a church which in time, through one of its members, would be the means of bringing the Sabbath truth to a religious body destined to so energetically present the Sabbath message that hundreds of thousands all over the earth would forsake the path of Sabbath desecration.

Certain commentaries on Sabbath texts by the present Amos R. Wells are particularly good. The reader will observe that they all pertain to the Sabbath of Eden and of Christ and not to the first day of apostasy:

Mark 2: 23. The Sabbath is a day for refreshment, for the obtaining of food and the strength the food gives. That is what we imply when we say the Sabbath is a day of rest.

Mark 2: 27. The Sabbath was made for man, but the Sabbath was made. Christ did not level the Sabbath with the other days of the week, but exalted it and set it apart from the other days. By this saying

Christ did not pull down the Sabbath but handed it to men as a special gift for man's use.

(Well said, be it by either Amos R. Wells. Professed Christians today do level the *seventh* day, the Sabbath, to the level of secular days and fail to exalt it and set it apart.)

Mark 2: 28. Whenever we are doubtful how to use the Sabbath, let us ask ourselves how Christ would use it. He is Lord of it, not we.

Mark 3: 1. The Sabbath to Jesus was a churchgoing day. It was his custom to attend divine worship regularly and joyfully. He was an outdoor man, but "the woods were God's first temples" was no saying for him.

Mark 3: 2. The spirit of hatred and suspicion is the opposite of the Sabbath spirit. We can not keep the Sabbath as it should be kept unless our hearts are full of love.

Mark 3: 3. The Sabbath is the day of life. Its purpose is to restore everything that is withered—withered hopes, dried-up experiences, petrified powers. God's day is the day of spring, the revivifying day.

Mark 3: 4. The Pharisees by their lives answered Jesus, "The Sabbath is not a day for doing good or doing harm, but for leaving alone. Christ would have answered, "Leaving alone amounts to doing harm. My day is not a passive day, but a day for the active doing of good."

To these comments, one and all, we can write a hearty "Amen." Examine the verses and it will be observed that *one and all* speak of the *seventh* day of the week (from Friday sunset until Saturday sunset), the *first* day (from Saturday sunset until Sunday sunset) never being under consideration. Christ never blessed it, sanctified it, hallowed it, or pronounced it the Sabbath; and men of the ability of Dr. Wells should hesitate in attempting to impose upon a Christian public a day never even mentioned by our blessed Lord. This is not "Christian Endeavor," which, according to the dictionary is, striving to manifest the spirit of Christ or of his teachings. Christ never having taught the sanctity of the *first* day, but his regular observance of the *seventh* day "to attend divine service regularly and joyfully" (Dr. Wells) is an

incentive to all loyal Biblical Christian endeavorers to follow in his footsteps.

We trust that the day will soon come when loose thinking along this line will be a thing of the past and all professed followers of Jesus, the Lord of the Sabbath, will cheerfully observe the God-appointed day instead of a man-made Sabbath which neither God nor his Son have ever owned as a day of sacred rest.

#### DEATH OF DEACON BABCOCK, NORTH LOUP'S SENIOR DEACON

Nicander Wilson Babcock, son of John and Elizabeth Babcock, was born near Jackson Center, Ohio, July 30, 1844, and died at his old home southeast of North Loup, April 22, 1926. Peter, an older brother, died in Andersonville prison while serving in the Union army; James O. of Welton, Iowa, passed on about three years ago; and L. H. of Gentry, Ark., about ten years ago. His sisters, Mrs. Margaret Sayre, Mrs. Sara Hurley, and Mrs. Martha Van Horn, all three of Welton, Iowa, died years ago. His half brother, Thomas Babcock, father of John Hill Babcock, passed away many years ago, leaving him the last of his generation.

His parents moved to Welton, Iowa, when he was about six years of age. He was married by Elder Varnum Hull, on September 22, 1886, to Louise Jane Davis, who died June 9, 1919. To them were born seven children: Winnie Clement, wife of Sherman Clement of Riverside, Calif.; Carrie Van Horn, wife of Orel Van Horn, of South Bay, Fla.; Walter, who died in his thirteenth year; Rolla O., who lives on the old home place; Eunie, who died in infancy; and a pair of twins, of whom Ray alone lived to the age of three years.

The family came to the vicinity of North Loup, May 23, 1873, and soon after took as a homestead the place where he died, which is now owned by his son Rolla. From here besides caring for the farm he drove many miles in every direction to work at the carpenter trade, which trade he followed one winter in California. He owned the first mower in Greeley County, and went about to cut hay for his neighbors near and far. He sat as juror of the first court held in his county, also acted as the first road overseer.

In the spring of 1905 he moved to town, but about four years ago he broke up the town home and went back to the farm to pass the remainder of his days. As a lad of fourteen he was baptized by Elder L. A. Davis and joined the Welton Seventh Day Baptist Church. On coming here he became a constituent member of the North Loup Seventh Day Baptist Church. At one of the earliest meetings he with George Rood was called to become a deacon, and they were ordained about three years later. Elder S. R. Wheeler of Nortonville, or Pardee, Kan., as it was then, conducted the ordination. Deacon Babcock, by his honest dealing, quiet ways, and genuine Christian living, made himself respected and greatly beloved by all who knew him. He gave to us a living testimony of the value of faith in God and in Jesus Christ as a personal Savior.

He is survived by his daughters Winnie and Carrie, and his son Rolla. Carrie was the only one who was absent at the time of his going. He is also survived by twelve grandchildren and twelve great grandchildren and a host of relatives and friends.

The funeral services were conducted by his pastor assisted by Leslie O. Green, at the church at the time of the regular morning worship, Sabbath day, April 24, 1926, and burial was made in the North Loup cemetery. The music was furnished by the choir.

H. L. P.

#### IN MEMORY

The Richburg Ladies' Aid society and Church feel keenly the great loss we have sustained in the death of Mrs. Nina Almy.

She was an untiring worker in all departments of the Church and Sabbath school, always doing cheerfully and well any task she was called upon to do.

She was an exceptionally gifted Bible student and teacher, whose Christian teaching and living were worthy examples in the Church and community.

MRS. W. O. SAUNDERS,  
MRS. E. B. COWLES,  
Committee.

"Steadfastness in right thinking, right speaking and right doing is a mark of an efficient Christian endeavorer."



## YOUNG PEOPLE'S WORK

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

### HOW TO USE THE BIBLE

Christian Endeavor Topic for Sabbath Day,  
May 29, 1926

#### DAILY READINGS

Sunday—The Bible in worship (Ps. 119: 97-104)  
Monday—For food (1 Pet. 2: 1-8)  
Tuesday—For light (2 Pet. 1: 16-21)  
Wednesday—Memorize the Bible (Col. 3: 16, 17)  
Thursday—Bible-study (1 Cor. 10: 1-11)  
Friday—Teach the Bible (Acts 20: 25-32)  
Sabbath Day—Topic: How to use the Bible (Acts 8: 26-35; Ps. 1: 1-6)

THE NORTH LOUP CHRISTIAN ENDEAVOR  
SOCIETY

#### MEMORIZE IT

There are many ways to use the Bible, but one that especially appeals to me is to memorize it. The Bible is full of beautiful passages, and of such variety that some of its verses are appropriate to every age, every mood, every occasion.

A person who had stored his mind with God's Word in youth became blind in old age. What a comfort it was to him to recall those passages when he could no longer read them! A child out for a frolic with the family came upon a pond. Standing, gazing into the water, he was heard to repeat, "He leadeth me beside the still waters." A group of children were discussing whether or not to do a deed when one of the group quietly remarked, "Avoid the very appearance of evil," and the discussion ended. Many, many other examples could be cited where the Bible words have been a help in time of need because they were stored in the mind.

We can never measure the value of the Bible verses learned in the Sabbath school and Junior, in the home, or elsewhere. Let us encourage our boys and girls in this, and we who are older, try to do as well as they.

MARCIA ROOD.

#### STUDY IT

If one is earnestly seeking after truth and will go to the Bible with an unbiased mind, a very good method of Bible study

obtains in the topical method. There are many doctrinal subjects upon which the ordinary student is ignorant outside a few commonly read passages, and he is easily led to formulate his belief upon the few and be contented with his finding when only a half truth is known. A good topical index and the Bible are the only tools needed with which to build a structure that will stand the test of any storm of heretical teaching or doubtful questioning that may approach one in an unguarded moment. These days demand a good super-structure. The fundamental doctrines should be mastered. The reading of a chapter through may be good for devotions, but foundations should be laid that will require much searching, for from cover to cover are basic stones that must be put into the walls. Spend a week or month in a half-hour-a-day study on some one doctrine as "love" or "faith" and test for yourself the dynamic force such a study will produce. Such a workman "needeth not to be ashamed."

L. O. GREENE.

#### MEDITATE ON IT

In order to get the most benefit from the Bible, make it a companion of your life. A small Bible one may carry in the pocket or hand bag is a great help. Then when one has a few minutes of leisure, it may be taken out and read. In the early hours of the morning before the cares of the day have begun, let God talk to you, and a great blessing and a source of strength will be found for the cares of the world, for the "Bible is a refuge, a shield and a power unto salvation."

Read the Bible, not as a duty but as a joy and with a desire to learn of God's will for us. Read slowly, meditate and search for the treasures which it holds for us, and surely we shall find what God has in store for us.

MAUD SAMPLE.

#### MARK IT

My Bible is a large sized one, has thumb index, maps, and concordance. It was given to me by my first school pupils, twenty years ago. Their names are written on the fly leaf. Some are dead. Some have moved away; nearly all are married.

My Bible is not so fresh and pretty as it was twenty years ago. I have used it many times and carried it with me into several

states. It is worn and torn, and the margins have finger prints and pencil marks.

It lies on the table before me as I write. Turning at random:

Ezra 6: 30, "Let the house be builded," etc. (Additional references Joshua 4: 6; Isaiah 64: 11; Haggai 2: 7-9.) The margin bears the name of Dr. Gardiner, date June 5, '15, and I am reminded of the dedication of our new church.

Matthew 20: 27, 28, ". . . chief among you . . . be your servant." Mr. Polan, July 18, '25.

Ecclesiastes 3: 11, "He hath made everything beautiful in his time." G. B. Shaw, July 17, '09.

First Corinthians 12: 29-31, ". . . apostles? prophets? teachers? workers of miracles? Covet earnestly best gifts." A. L. Davis, Boulder, August 26, '11.

Matthew 28: 18-20, "Go therefore, teach, baptize, . . . I am with you alway." Eugene Davis, '23, furlough; A. L. Davis, '16 and '17; G. B. Shaw, '14; George Babcock, '13; D. B. Coon, '16.

Other margins have the names of A. H. Lewis, L. C. Randolph, Dr. Daland, and others.

I have been criticised for marking my Bible, but it means lots to me and I love it for I am acquainted with it. A few days ago husband said, "I believe I'll get you a new Bible. (He reads aloud from it at morning worship.) You can sell the old one." Sell it? Ah, no! It is like one of the family. A new one would be a stranger. I like to meet strangers, but old friends are tried and true. My message to you, young people, is this. While you are young, buy a good Bible, one that will last a life time and then use it.

FERN BARBER MAXSON.

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The best way to use the Bible is to read it. I find that I get better results if I read it by books, than if I read a chapter here and there. In this way I get a connected story and not disconnected facts, and thus the reading is more interesting. One should not only read the Bible but study it as well. You can not appreciate what you read unless you understand it. So try to understand the Scripture you read.

I am glad to know that in our Junior

societies children are urged to memorize Bible verses, for those verses are a help to them after they become older. I often think of the verses I learned in the Junior society, and they always bring me comfort and joy. This is another way to use the Bible.

We can use the Bible in winning others to Christ. We can not win them with arguments, but we must be able to present the simple Scripture to them. And, in order to do this we must absorb it.

The story is told that a visitor to Africa once remarked to a native, "The Bible is out of date in my country." "Well," said the African, "if it were out of date here, you would have been eaten long ago." The Bible transforms lives. Will it transform your life?

Battle Creek, Mich.

### THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK  
Intermediate Christian Endeavor Superintendent  
Topic for Sabbath Day, May 29, 1926

OUR DEBT TO THE PAST: OUR DUTY TO THE  
FUTURE (PS. 118: 1-9, 16, 17)  
PAST AND FUTURE

"I don't like history; just a lot of dates and names to learn," a schoolboy was heard to remark. Yet, if he but knew it, the news of yesterday's baseball game, that he reads so eagerly, is history; and history is full of events just as interesting and a thousand times more important than the ball game.

Or a bright young lady remarks, "Why worry about the future? It will be time enough to worry about it when it comes." And that is good advice if meant in the sense of the Master's words, of taking no "anxious thought about the morrow." But if she means never to plan wisely for the future, she is making a mistake. The Master of us all did more of this sort of careful and wise planning for the future than any other human being ever did.

I think this young lady means all right, for she really is planning for the future. She already has a "hope chest" started, and what is that but looking ahead?

Or our young friend who "hates history"; is his dislike aimed at the past itself, or only at a certain method of teaching about it? We find him poring over a book of stories having to do with Captain Kidd and his men; with King Arthur; with Robin Hood,

Daniel Boone, Robert Bruce, and Theodore Roosevelt. And what is he doing but studying history?

Let us frankly face the fact that we have a great deal to learn from the past, to help us in living today; and that to prepare for tomorrow is also wise. We young people are the ones who will have to live in it; then let us make the future a time worth living in.

### JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

#### SUGGESTIONS FOR MAY 22

The subject of this mission study is "Friendly Neighbors and Peace." In order to finish the book before our new fall work begins it will be necessary this month and next month to take two chapters for the same lesson.

Aim: To show the need of neighborly friendship in our American life, and to lead the juniors to show themselves neighborly in every way; also to teach them that peace is Christ-like and war is not, with the supreme aim of enlisting them in the enterprise of promoting friendship and good will among all people.

Devotionals: Song; prayer by superintendent or assistant; Scripture, Matthew 25: 31-40 and Luke 2: 13, 14; Matthew 5: 9; song, "America the Beautiful."

We will take up the two subjects separately using the talk and story for the "Friendly Neighbors" first and the ones for "Peace" last.

Approach to the lesson: Let the juniors who have come prepared, tell how our neighbors help us. Do you know of any people who are lonely and who have not many good friends and neighbors? Discuss the Scripture lesson of the Good Samaritan just enough to bring out the fact that Jesus evidently thought that being a good neighbor was one way of showing one's love to God.

For the lesson story have one of the Girl Scouts (a junior or an outsider) tell a story that will illustrate the scout law that a Girl Scout is a friend to all and a sister to every other Girl Scout.

Lesson discussion: Is it only the people of other races and nationalities that are in need of neighbors? What can we do to show ourselves neighborly? What are churches and missions doing?

Notebooks: "What Juniors Can Do to

Promote Friendly Neighborliness." This may include sending flowers or messages to sick people, inviting lonely children to a social, etc.

Poster: "Results of Friendly Neighborliness." One half of the poster might show pictures illustrating the need of neighborliness (two boys fighting); and the other half just the opposite (two boys helping each other).

Approach to the second lesson: Have the juniors tell things which cause quarrels between girls and boys. Would fights ever take place if both sides were determined to show the spirit of friendliness? What about the causes of war? Cut a piece of string one ninety-eight inches long and let the following inches stand for the expenditures of our own government. For meeting the cost of past wars, one twenty-six inches; preparation for possible future wars, fifty-eight inches; agriculture, forestry, Congress, etc., nine inches; making harbors safe, reclaiming wasted land, and public benefits, three inches; educating children, preventing disease, general improvement, two inches. Show the juniors how much better off our government would be if there were no such thing as war.

Lesson story found on the Children's Page next week.

Discussion of story: Which character in this story do you like best? Why? What things took place that helped to bring the two gangs together in a friendly way? Do you think the same spirit would prevent wars between nations? Every bit of missionary work at home and abroad is helping to make peace and good will.

Notebooks: On one page "The Honor Roll of War" (captains, generals, lieutenants, marshals, guards, soldiers, sailors, aviators, etc.), and on the other page "The Honor Roll of Peace" (ministers, teachers, carpenters, farmers, electricians, missionaries, masons, plumbers, merchants, etc.)

Poster work: "Peace vs. War" using pictures of churches, schools, hospitals, mission stations, homes to illustrate the first and those of battleships, cannon, firearms, forts, trenches, etc., for the second.

Future assignment: Come prepared to tell of any case of injustice which you know of and the results that came from it, also looking up some verse in the Bible that brings out the lesson of justice and fair play.

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

### WHAT DOES CHRISTIAN ENDEAVOR MEAN TO ME?

INA C. M. RICHARDS

Christian Endeavor means to me:

(1) Effort put forth by Christians to Christianize the world, by realizing the value of the souls that are without Christ in the world and laboring for their salvation.

(2) A stimulation to Christian principles. Christians in laboring for the saving of souls are urged to live up to Christian principles, and to set examples for those for whom they labor.

(3) A section of a denomination which labors for its spiritual and temporal promulgation.

(4) A training school for young people and children, teaching them to do missionary work and fitting them to be active missionaries in the future.

Kingston, Jamaica, B. W. I.

### SOME ANTS I HAVE MET

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J., May 1, 1926)

Text: *The ants are a people not strong, Yet they provide their food in the summer.*—Proverbs 30: 25.

It would be impossible to mention all the ants I have ever met. I can speak about a very few only, although, all in all, I have met a good many, and have met them under many different circumstances. I saw two or three on the sidewalk this week, and ran across a reference to the ant yesterday in the *May Atlantic Monthly*. I recall just now the ant that used to get onto the finest, ripest blackberry.

I wonder if any of my Plainfield boys and girls ever picked blackberries where they grow wild and in great quantities on briars that cover the hillside. The blossom of the blackberry is white; the berry itself is green at first, then it becomes red just before it ripens, and when it is ripe of course it is black. Now I have picked blackberries till I could see berries at night after I had gone to bed. I would keep at it all day, picking blackberries by the gallon to make jam and jelly, and to preserve, and to can for dessert and for pies, and best of all to make a cobbler for supper.

At night after a day's picking, when I would shut my eyes I could see great patches of berries, so that I could hardly go to sleep.

But I was going to tell you about the ant that was sometimes on the ripest berry. Always there were some berries that were so ripe you had to eat them. You just had to, you know, to save them; they were so ripe. As with thumb and finger you hastily carried the berry from the bush to your mouth you did not notice the ant that was upon it. But—ouch! suddenly something pinched your tongue—and tasted sour. Then you knew you had an ant on the end of your tongue, and you promptly spit it out, for it did not feel good. This is one of the ants of which I have vivid but not pleasant memories.

Then again I remember the ants that used to run along the logs in the old log stable at sheep-shearing time. As I held the head and forelegs of the sheep while father sheared them, I had plenty of time to watch the busy big black ants running back and forth. When two would meet they would stop and nod and bow and then pass on. Sometimes they were carrying heavy loads.

These are some of the ants I have met in real life. Then I have met up with the ant in literature. Not long ago the following verses by Clinton Scollard appeared in the *Youth's Companion*:

I like to watch the journeying ant  
Who never thinks of saying "can't."  
He always goes ahead and does;  
He's like the bee without its buzz.

He ever travels to and fro,  
And just as fast as he can go;  
A very wise and busy thing,  
He's like the bee without its sting.

I like that pretty well, except that I don't like to have anything said against the bee. He's a friend of mine too. The bee will not sting you if you let him be, any more than an ant will pinch you if you don't pinch him.

The ant has long had the reputation of being industrious. Two thousand years ago a Latin poet wrote as follows:

"For example, the tiny ant, a creature of industry, drags with its mouth whatever it can, and adds it to the heap which it is

(Continued on page 603)



## CHILDREN'S PAGE

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

Prove all things; hold fast that which is good.  
1 Thessalonians 5: 19.

Quench not the spirit.  
1 Thessalonians 5: 21.

Recompense to no man evil for evil. Provide things honest in the sight of all men.  
Romans 12: 17

### FRANK'S PIGEONS

Frank lives in a big city on a street all built up with houses. Like other little boys, he loves animals, and often wished for a pet of some kind. But where he lives there is no room for any pets.

One morning after breakfast Frank was looking out of a window. All of a sudden there was a cloud of flapping wings flying past, and then Frank saw a dozen pigeons alighting in the back yard.

"Mother," he called excitedly, "see all these pigeons! Whose are they?" Mother came to the window.

"Oh, these pigeons do not belong to anybody. They fly all around this part of town," she explained.

"I wish they'd stay here," said Frank longingly. His mother shook her head. "They won't stay here, because this isn't their home." Then she turned to Frank with a smile. "But I know you can have them call here every morning."

"Oh, mother, how?" asked Frank eagerly.

"By feeding them," she replied. Frank jumped up. Then his face fell. "But we haven't any bird-seed."

His mother laughed and went into the pantry. She came out with a can, and as she took the cover off, Frank peered in. "Why, these are split peas! Will they eat those?" wonderingly.

"Just try them and see," nodded his mother. "First whistle to them, and then throw out some of the peas." So Frank whistled to them, and then tossed out a big handful of the food. There was no grass in the bare little back yard, so the

tiny yellow pieces lay in plain sight on the ground. As he threw out the food, there was a great flutter of wings as the frightened birds rose in the air, but their sharp little eyes saw that what lay on the ground was something good to eat. So, one after the other, they flew down again.

The next morning, to Frank's great delight, there were the pigeons.

Frank loved to watch them, and in a little while he had a name for every one of them. Soon the pigeons became so tame that they would pick up the food right out of Frank's hand.

So instead of not having any pets at all, Frank had a dozen of them.—*Our Little Ones.*

### HOW CLOTHES GROW

Aunt Edna was telling her niece and nephew about her trip South. "Maybe I saw May's dress or Donald's suit growing," she said with a smile.

Then she showed them a kodak picture of people picking cotton, and then a branch of a real cotton plant with some cotton bolls fluffing out of their dark cases.

"They look a good deal like a little chestnut bur stuffed with cotton batting!" laughed Donald.

He and May looked at the pictures of a cotton factory, where the fluffy cotton is spun into thread to be woven into cloth.

"Did you see any more of our clothes growing down there?" asked May.

"I do not think so. In the mountains we rode past a field of flax that will give linen for coarse brown towels. That flax is a cousin to the little plants from which we got the linen for Donald's best white suit and for your handkerchiefs. The little flax plants grow close together like wheat, and they have very pretty bright blue flowers. Out at Uncle Edwin's farm you both have seen another kind of cloth growing."

They thought and thought, but neither one could guess, until their aunt said this cloth grew on animals they liked to play with.

"Oh, oh, you mean the sheep's wool!" shouted Donald. "My coat is made of wool."

"Cows gave the leather for our shoes," went on May. "My pink silk was once the

### SOME ANTS I HAVE MET

(Continued from page 601)

piling up, not unaware or careless of the future."

A thousand years before Horace wrote the above, Solomon had observed the ant. He speaks of it twice in his Proverbs.

Go to the ant thou sluggard;  
Consider her ways, and be wise:  
Which, having no chief,  
Overseer, or ruler,  
Provideth her bread in the summer,  
And gathereth her food in the harvest.  
—Proverbs 6: 6, 7.

And again in the language of our text,

The ants are a people not strong,  
Yet they provide their food in the summer.

The old fable has it that when the frosts of autumn had come the grasshopper asked the ant if he would not share his store of food with him. The ant said to the grasshopper, "What did you do all summer?" The grasshopper replied, "I sang." "Well," replied the ant, "Now you may dance."

I think you have the point of the sermon already. I shall close with these lines which I learned when a boy, and which will serve to fix the lesson. Here the bee is associated with the ant in the right way, and the "early bird" is included too.

"The lark is up to meet the sun,  
The bee is on the wing,  
The ant his labor has begun,  
The woods with music ring.

"Shall birds and bees and ants be wise,  
While I my moments waste?  
Oh, let me with the morning rise,  
And to my duty haste."

*The ants are a people not strong,  
Yet they provide their food in the summer.*

A well-known Negro minstrel was being examined as a witness by opposing counsel. "You are in the minstrel business?" inquired the lawyer.

"Yes, sir," was the reply.  
"Is not that rather a shady calling?"  
"I don't know but what it is, sir," replied the witness, "but it is so much better than my father's that I am not ashamed of it."  
"What was your father's calling?" he was asked.

"He was an attorney, sir!"—*Our Dumb Animals.*

dresses of ever and ever so many silk worms."

Her brother thought a little. "I have something else to wear that grew. My rubber boots came from the rubber tree. I got them on the Christmas tree; so they are the gift of two trees!"—*Mary S. Stover.*

Four-year-old Barbara Jane was moving with her family from one house to another not far distant. The first night when mother put her to bed amid the awful confusion in the new home, Barbara Jane cried from pure homesickness. Mother tried to comfort her and Barbara Jane said, "Why, mother, don't you know I just have to cry!"  
—*Original.*

### MY GRANDMA USED TO SAY

"The burnt child dreads the fire."

Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

### POOR SUBSTITUTE

A gentleman who was once stopped by an old man begging, replied, "Don't you know, my man, that fortune knocks once at every man's door?"

"Yes," said the old man, "he knocked at my door once, but I was out, and ever since then he has sent his daughter."

"His daughter?" replied the gentleman. "What do you mean?"

"Why, Miss Fortune."

### ABOUT THE SMALLEST BIBLE

The smallest Bible ever published was three and three quarters of an inch long, two and one half inches high and seven eighths of an inch thick.

It was issued by the Oxford University Press, England.

My son, keep thy father's commandment, and forsake not the law of thy mother.—*Proverbs 6: 20.*

Now therefore harken unto me, O ye children: for blessed are they that keep my ways.—*Proverbs 8: 32.*

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men.—*Psalms 107: 8.*

## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### A GOOD LETTER FROM NEW JERSEY

I have been greatly pleased today in receiving a good letter from Bernice E. Rogers, secretary of the Sabbath school at New Market, N. J. Now the name of this Jersey community has for a long time been quite familiar to me, yet I have not known just where it is in that state, or much about the school and church there. This letter sent me to the map, and now I can see just where the place is from Plainfield and Dunellen, and another town near there called New York, about which I seem to have heard. I feel a little as if I had been on a short visit in that neighborhood, and am newly interested in the lively Sabbath school.

Now I will let Bernice Rogers tell about her Sabbath school, for it will interest others as well as me. It's a free translation: In what I tell you of the activities of our Sabbath school during the past year you may not find anything particularly new, yet this bit of historical record will give you a brief survey of our work. In spite of considerable sickness in our congregation the past winter our average attendance for the year has been fifty-five, a slight increase over that of the preceding twelve months, two hundred thirty-one visits of those not on the roll being recorded. Four members have been present every Sabbath and three others absent but once. The net gain in membership of the main school has been eight, while the cradle roll has had a net loss of two, due to promotions, and the home department a loss of one.

Various features have made our services of interest. We have had special music in the way of frequent solos, duets, and quartets—both mixed and male—that have been greatly appreciated. The superintendent and others have made practical application of the lessons or told appropriate stories to the children. Upon various occasions the children have given the older folks glimpses of their work, as on fall Rally

or Promotion day. Also we have had our usual Children's day and Christmas entertainments. During the last quarter our adult division has been studying the Sabbath lessons as prepared by Rev. A. J. C. Bond. With this month we return to the Uniform Series of International Lessons, while the primary, junior, and intermediate classes are using the Graded Lessons.

We have held two Executive and four Workers' meetings, as well as an annual business meeting. At these meetings the following matters have received attention: means of accommodating junior classes; suggestions for improving our Sabbath school hour; election of officers; needed helps and supplies; and various recommendations concerning certain phases of our work.

During the eighty-four years since this auxiliary of the church was organized no greater onward movement has been undertaken than the Religious Day School last summer, the first held in this part of the county. In anticipation of this work Miss Helen Whitford was sent to the Bible School of Methods at Blairstown, this state, last July. If any one had any doubt about the advisability of vacation sessions he should have seen the children flock to these doors from New Market, and Dunellen, and noted the expression of keen disappointment upon the faces of those whom we regretfully turned away because of lack of facilities to take them all in. The total enrollment was sixty, and the splendid attainments noted at the closing demonstration were very gratifying. The results and the attitude of the children proved the efficiency and experience of Pastor Van Horn and his corps of teachers. A similar community Vacation School is being planned for the coming summer. Though a difficult undertaking, it is a much needed one; and in view of this fact a teacher training class has been started in our school by our pastor.

Most successful religious organizations need means of promoting social life. Last June a profitable and entertaining musical was directed by our chorister, and later in the evening ice cream was on sale. Last July 22, we took part in a Dunellen-New Market union excursion to Asbury Park. September 20 about one hundred seventy-five people of the Plainfield and New Mar-

## FUNDAMENTALLY, NOT A PARTICULAR DAY, BUT A DEFINITE PRINCIPLE

DEAN ARTHUR E. MAIN

May 15, 1926, will be no better day, as a period of time, than the fifteenth of December. But Williamsburg, Va., is to celebrate, on that day, the one hundred fiftieth anniversary of the adoption by the Virginia Convention of a resolution, calling on the Continental Congress to declare the American Colonies independent.

As a portion of time, July Fourth is no better time than any other day, but it has special interest and value because we call it Independence Day.

There are many kinds of cloth of just as great value as those of which the stars and stripes are made; but we reverence the flag because it is a symbol of the land we love.

There is no more holiness in the seventh or last day of the week, as a division of time, than in other days. But in the Bible, and history, and sacred sentiment the day has been set apart as a symbol and reminder of great and eternal religious truths. It is this symbolism of the day that makes it consecrated time. Therefore, to say that it must be just as well to worship any one day in seven, or that it can make no difference whether we regard Saturday, or Sunday or some other day, is contradiction in the terms.

The writer's conviction has long been that the world needs a religious day of rest, or Sabbath, and that the seventh day is the only day divinely appointed to meet that need. Our people, therefore, are not standing for the seventh day, as such, instead of some other day, but are standing for a religious, moral, and social principle or idea. And it seems to me that if we could feel in this way, our work in the world would be given a dignity and importance that are not always attached to it in our motives and ends.

Alfred, N. Y.,  
May, 1926.

"Wanted men!

Not parties bound by mystic ties,  
Not platforms framed of clever lies,  
Not politicians smug and bland,  
Not candidates with eager hand,  
But men, strong Christian men,  
To serve the people of the land  
With vision clear and hearts sincere,  
To quit themselves like men!"

ket Sabbath schools enjoyed a joint picnic and cafeteria lunch in a grove on the Lewis Walker farm.

It may be worth while to say something about our financial matters. Those who have noticed our weekly collections may have truly surmised that this has been the best financial year in our history. Though the approximate total has nearly reached \$300, an increase over that of last year of \$75, our expenses and disbursements have increased fully as much. We have paid \$28.75 for the Onward Movement, \$20.07 for the Near East Relief, \$10 to the Fouke School, \$17.17 to the Children's Home at Trenton, \$8 for County Religious Education work, \$30 for our representative at Blairstown, \$17.52 incurred in holding children's day and Christmas entertainments, about \$18 for library books, \$31.12 for the *Helping Hand*, besides the purchase of papers and helps for the children, lesson books for teachers, Rally day supplies, and other general expenses.

We should not feel contented because of what we have done, but let these attainments spur us on to greater efficiency, both material and spiritual.

This is a cheerful, hopeful Sabbath school story—one I am glad to have. It gives me a glimpse of the New Market people and their good spirit; and I thank Miss Rogers for it. Eighty-four years! Dependable people they must be. May the God they worship bless them.

### Sabbath School. Lesson VIII.—May 22, 1926

ISAAC AND HIS WELLS. Genesis 26: 12-25

Golden Text.—"A soft answer turneth away wrath; but a grievous word stirreth up anger." Proverbs 15: 1.

#### DAILY READINGS

May 16—Isaac and his Wells. Gen. 26: 12-25  
May 17—Peace with Enemies. Prov. 16: 1-8.  
May 18—Peace with Nature. Job 5: 19-27.  
May 19—Peace with God. Job 22: 21-30.  
May 20—Peace with All Men. Rom. 12: 9-21.  
May 21—The Secret of Peace. Phil. 4: 1-9.  
May 22—The Beatitudes. Matt. 5: 1-12.

How can we, how dare we, sing, "Fly abroad, thou mighty gospel," knowing perfectly well, if we choose to think, that the gospel message has to be carried, and carried by us?—Arthur T. Upson.



## DEATHS

**KNIGHT.**—At the home of his daughter, Mrs. Wm. Gallagher, in Toledo, Iowa, on April 13, 1926, Jacob Knight, aged 86 years, 11 months, 3 days. The deceased was the son of John W. and Mary Knight, and was born at Jackson Center, Ohio.

In October, 1858, he arrived in Tama County, Iowa, having made the journey with horses and wagon, in company with a number of friends, all of whom settled in Carlton township, near where the town of Garwin now stands. Here the remainder of his life was spent.

On December 31, 1862, he was united in marriage with Miss Nancy Ketchum, who died December 27, 1904. To this union five children were born of which number Cora died at the age of six years, and Elsie, October 14, 1924. Those still living are Nelson P. of Toledo, Iowa; Mrs. Alda Van Horn of Garwin; and Mrs. Alice Gallagher of Toledo.

When the Carlton Seventh Day Baptist Church was organized, 1862, the deceased became a constituent member and, so far as is known, he was the last survivor of that band.

He thoroughly enjoyed pioneer life and was identified with the development of Tama County from its crude state up to its present flourishing condition.

September 24, 1922, he sustained a paralytic shock, by which he was rendered an invalid during the remainder of his life. The deceased was a member of a family of six sons and two daughters, of which number James M. Knight of Gentry, Ark., is the only one now living. He leaves to mourn his departure a brother, a son, two daughters, eleven grandchildren, twenty-one great-grandchildren, and a wide circle of relatives and friends.

Brief farewell services were conducted at the home of his daughter where he died, and the funeral sermon preached on April 17 by Rev. E. H. Socwell. These services were attended by a large number of friends and acquaintances, besides the immediate relatives.

The writer has been intimately connected with the family of which the deceased was a member as follows: He conducted the funeral of his mother, officiated at the marriage of one of his daughters, and later conducted her funeral, conducted the funeral of a brother, also the funeral of a daughter-in-law, a son-in-law, and now that of the deceased.

E. H. S.

**MORRISON.**—Mary J. Davis, daughter of Joshua and Hannah Davis, was born at Lost Creek, W. Va., August 10, 1844, and died in Loveland, Colo., April 16, 1926.

May 23, 1867, she was married to Marion Homer Morrison by Elder S. D. Davis. Until thirty-five years ago they lived in Harrison and Ritchie Counties, W. Va. Since then they have lived in Colorado, twenty years at Windsor, and fifteen in

Loveland. To them were born eight children: Milton S., now of Denver, Colo.; Inice Vierce, of Los Angeles, Calif.; Emma Cora Markham, of Longmont, Colo.; A. J. Alvin, of Rifle, Colo.; Zura Della Forbes, of Sterling, Colo.; Elsie Jane Krater, of Long Beach, Calif.; Raymond Laton, of Loveland, Colo.; and Minnie E. Naylor, of Fort Collins, Colo. All of these are living at the present time.

Early in life she was baptized and united with the Seventh Day Baptist Church of Lost Creek, W. Va. Upon moving to Ritchie county, she united with the Ritchie Seventh Day Baptist Church at Berea, W. Va. About fifteen years ago she and her husband transferred their membership to the Boulder, Colo., Seventh Day Baptist Church. She was a member of this church at the time of her death. Although during these thirty-five years they lived separate from the people of their religious faith and practice, they observed the Sabbath of Jehovah and have endeavored to live true to the faith.

She leaves to mourn their loss besides her husband; one sister, Mrs. M. C. McWhorter, of Jackson Center, Ohio; the eight children named above; twenty-four grandchildren; and twelve great grandchildren. Their youngest child is now thirty-nine years of age. In these almost sixty years of the married life of Brother and Sister Morrison, and in the raising of this large family it is quite remarkable that this is the first death in the immediate family.

Six of her children were present at her funeral service. This service, which was largely attended, was conducted by her pastor, D. Burdett Coon, on Sabbath afternoon, April 17, 1926, in Loveland. Burial was in the Loveland cemetery.

D. B. C.

**BABCOCK.**—Deacon N. Wilson Babcock died at his old home near North Loup, Neb., on April 22, 1926, in the eighty-second year of his age. Separate obituary elsewhere in this paper.

T. L. G.

**KENYON.**—Lewis L. Kenyon was born in Hopkinton, R. I., September 29, 1843, and died at Rockville, R. I., April 15, 1926, in his 83rd year.

He was the son of Thomas and Susan (Brightman) Kenyon. Of the other members of the family, three are dead, and two sisters are living. The sisters are Mrs. Mary Crandall of Rockville, and Mrs. Gideon Palmer of Alton, R. I.

He was married August 4, 1875, to Anna Buffington, who survives him. To them was born one son, Leroy B. Kenyon of Rockville, and there is one grandson. Mr. and Mrs. Kenyon recently celebrated their golden wedding, at which time they were visited by many relatives and friends.

Mr. Kenyon was baptized by Rev. James R. Irish and united with the Rockville Seventh Day Baptist Church, February 19, 1881. He served the church continuously and faithfully as sexton from 1883 till within a short time of his death, or a period of 43 years.

He died April 15, 1926, after a few weeks' illness. As long as he was able, he went daily to his work. By trade he was a carpenter and cab-

inet-maker. The church belfry will stand as a monument of his work, as well as many smaller examples of skill and beauty.

The funeral was held at the late home at Rockville, his pastor, Rev. Paul S. Burdick, officiating, and burial took place in River Bend Cemetery, Westerly.

We feel that we have lost from our midst a man of sterling honesty, and strong convictions; one whose faith in God and loyalty to duty have made him an influence for good in the community.

P. S. B.

**ALMY.**—Nina Daniels Almy, daughter of William H. and Catharine Daniels, was born April 29, 1874, at Richburg, and died at her home April 17, 1926.

She was united in marriage to Earl Almy June 26, 1902, and they have made their home at Richburg most of the time.

She was baptized by Rev. L. C. Rogers, May 26, 1888, and became a member of the Friendship Seventh Day Baptist Church at Nile, N. Y. Sister Almy was united by letter with the Richburg Seventh Day Baptist Church, April 24, 1920.

Mrs. Almy was teacher of the Friendly class, Richburg Sabbath school, for ten years and was elected to continue had she been able to return.

She was a friend to everyone. Sister Almy always took her place in church and community work. She was present at every appointment of the church when at all possible. A willing and consecrated worker was our sister, mother, wife, and friend.

Mrs. Almy is survived by her husband, one daughter, two sons, and one grandson; also by her father, mother, two sisters, other relatives and many friends.

Funeral services were conducted from the home by the pastor of the Nile Church. Words of appreciation were given by Brother Carrier, who is a member, and now teacher, of the Friendly class which Sister Almy taught. Interment was made in the Richburg cemetery.

The following poem was read as a part of the service in carrying out the wishes of our deceased sister:

SLEEP

"SO HE GIVETH HIS BELOVED SLEEP"

He sees when their footsteps falter,  
When their hearts grow weak and faint;  
He marks when their strength is failing,  
And listens to their complaint;  
He bids them rest for a season,  
For the pathway has grown too steep;  
And folded in fair green pastures,  
He giveth his loved ones sleep.

Like weary and worn-out children  
That sigh for the daylight's close;  
He knows that they oft are longing  
For the home and its sweet repose;  
So he calls them in from their labors  
E'er the shadows around them creep,  
And silently watching o'er them  
He giveth his loved ones sleep.

He giveth it, oh, so gently!  
As the mother will hush to rest.

The babe that she softly pillows  
So tenderly on her breast.  
Forgotten now are the trials  
And sorrows that made them weep,  
For with a soothing promise  
He giveth his loved ones sleep.

He giveth it. Friends the dearest  
This boon can never bestow;  
But he touched the drooping eyelids  
And placid the features grow.  
Their foes may gather 'round them,  
And storms may around them sweep;  
But, guarding them safe from danger,  
He giveth his loved ones sleep.

All dread of the distant future,  
All fears that oppress today,  
Like mists that clear in the sunlight,  
Have noiselessly passed away.  
Nor calls, nor clamors can rouse them  
From their slumbers so calm and deep,  
For only his voice can reach them,  
Who giveth his loved ones sleep.

Weep not that their toils are over,  
Weep not that their race is run;  
God grant we may rest as calmly  
When our work like theirs is done.  
Till then we would yield with gladness  
Our treasures to him to keep,  
And rejoice in the sweet assurance,  
"He giveth his loved ones sleep."

—Pansy, Wamego, Kansas.

H. S. W.

**KILDOW.**—Ruth Conley was born in Harrison county, W. Va., January 12, 1843, and departed this life at the home of her son J. W. Kildow at North Loup, April 9, 1926, at the age of 83 years, 2 months and 27 days.

She was united in marriage to Joseph C. Kildow, April 10, 1862, and to this union were born nine children—seven girls and two boys,—two of whom have preceded her in death. The eldest child, Ida Jane, died at the age of 4 years, and Ira Joseph died at the age of 63 years. She was also preceded in death by her husband, who answered the call in 1902.

In the year 1878 she with her husband came to this place, where they homesteaded and have lived since that time. She has endured the hardships of pioneer life and has watched the country thrive and grow.

She was a member of the Seventh Day Baptist Church at Lost Creek, W. Va., and after coming to this place affiliated with the church of like faith until her ill health prevented her regular attendance.

There live to mourn her loss, six daughters and one son: Mrs. W. W. Nelson of Grand Island; Mrs. William Vaughn of Omaha; Mrs. W. R. Creston of Morrill, Nebr.; Mrs. U. S. Applegate of Cheyenne, Wyo.; Mrs. R. L. Lowell of Round Up, Mont.; Mrs. C. E. Mayo and J. W. Kildow of North Loup—all of whom were at the bedside of their mother in her last illness, except Mrs. Lowell, who was unable to come.

Funeral services were held at the home Sunday afternoon conducted by Rev. Mr. Hawks and

interment was made in the Hillside Cemetery. The pallbearers were: Rube Inbody, O. R. Hill, A. T. Jones, Jake Barber, Geo. Mayo, and Will Wetzell. Mrs. S. L. Dunham, Mrs. Nell Helbig, and Mrs. Harold Hoepfner furnished beautiful music.

Those from out of town attending the funeral of Mrs. Ruth Kildow were: Mrs. Will Vaughan of Omaha, Mr. and Mrs. W. W. Nelson of Grand Island, and their daughter, Mrs. Al Knosp, Mr. and Mrs. Walter Preston of Morrill, Mrs. Rose Applegate of Cheyenne, Wyo.—*North Loup Loyalist*.

**ROSE.**—Jenette Irene Rose, infant daughter of Marion A. and Addie Laurence Rose, was born January 21, 1925, and died April 29, 1926, at the home of the parents in Edgerton, Wis.

Kenneth, Ruth and Laurence are older children of the family. Whooping-cough with bronchial pneumonia were more than the little life could resist, although she was a normal child and was just beginning to walk. Funeral services conducted by Rev. Edwin Shaw were held on Sabbath, May 1, 1926, and the burial was made in the cemetery of the Rock River Church.

E. S.

**PASHLEY.**—William Pashley was born in Crompton, R. I., July 25, 1856, and died at his home in Ashaway, R. I., April 3, 1926, after an illness of several months.

On October 5, 1892, he was united in marriage to Harriet Wells Crandall, the ceremony being performed by Rev. Lewis F. Randolph. To this union two daughters were born: A. Lucile of Ashaway, R. I.; and Clara D. of Bristol, Va.

Mr. Pashley was a man of retiring nature, but had a large circle of friends who mourn his going. The greater part of his life was spent in Ashaway or the near-by village of Potter Hill. For thirty-seven years he had been an employee of the Ashaway Woolen Company, rendering faithful service until forced to retire several months ago on account of failing health. During his long illness he had every care that loving hands could render, until he peacefully passed away early Sabbath morning April 3.

He is survived by his wife, his two daughters, by a sister Mrs. William Hull of Ashaway, and a large circle of friends.

The funeral was held from his late home in Ashaway, April 6, conducted by Pastor A. L. Davis, and the body was laid to rest in Oak Grove Cemetery.

A. L. D.

I would we could get rid of the notion of saying, "Thy will be done," with a groan, as though it was necessarily a hard thing God asks of us. God's will is in the sunshine as well as in the shadow. God's will is in the laughter, and the joyousness, and the gladness of life as much as in the sorrow and the afflictions of life.—*Willis R. Hotchkiss*.

## THE SABBATH RECORDER

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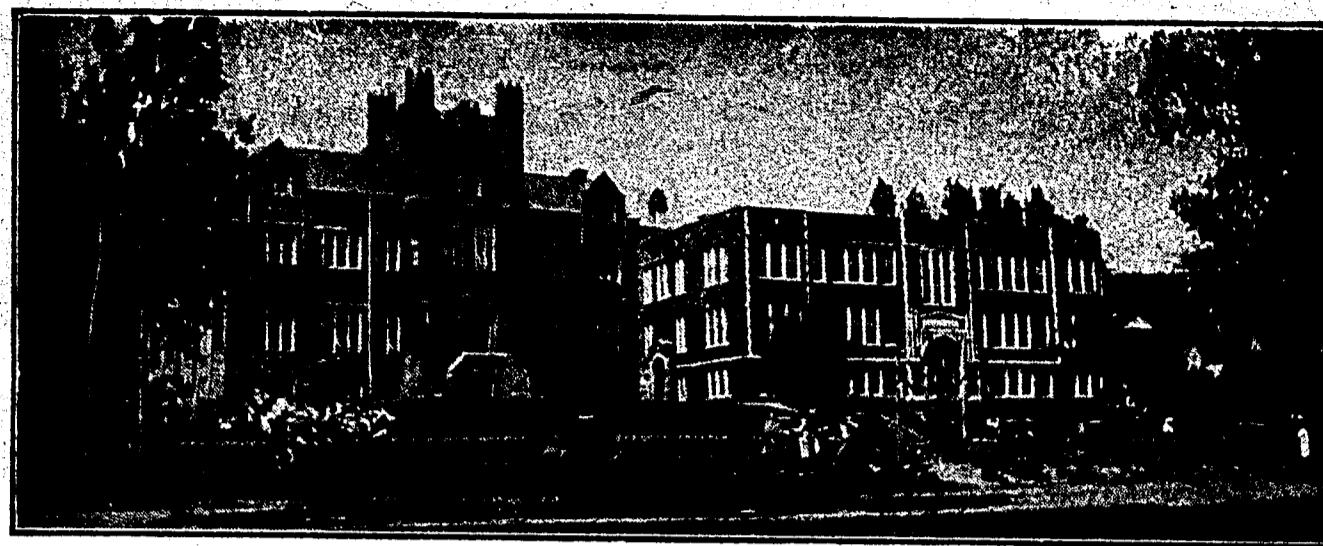
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My Savior, mid life's varying scene  
Be thou my stay;  
Guide me, through each perplexing path,  
To perfect day.  
In weakness and in sin I stand;  
Still faith can clasp thy mighty hand,  
And follow at thy dear command:

My Savior, I have naught to bring  
Worthy of thee;  
A broken heart thou wilt not spurn;  
Accept of me.  
I need thy righteousness divine,  
I plead thy promises as mine,  
I perish if I am not thine.  
—Elizabeth A. E. Goodwin.

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