

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.

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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SEVENTH DAY BAPTIST DIRECTORY

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Gifts or bequests for any denominational purpose are invited, and will be gladly administered 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.

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(INCORPORATED, 1916)

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ADDRESSES OF MISSIONARIES IN CHINA

Miss Susie M. Burdick, Rev. and Mrs. H. Eugene Davis, Miss Anna M. West, Pont. Ste. Catherine, Shanghai, China. Dr. Rosa W. Palmborg, Dr. Grace I. Crandall, Dr. and Mrs. George Thorngate, Grace Hospital, Liuhoo, Ku, China.

Postage, 5 cents for first ounce; 3 cents for every additional ounce or fraction.

The Sabbath Recorder

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

VOL. 100, No. 20

PLAINFIELD, N. J., MAY 17, 1926

WHOLE No. 4,237

Our dear heavenly Father, we thank thee for thy promise to make all things new. May we realize that thou art able to transform a sinful world into a loyal one of happiness and peace with thee.

Wilt thou have compassion upon our world with its misery, its suspicions and hatreds and unrest. May thy children magnify the gospel light until all the dark places of earth are illumined by the peace and purity of the life that comes from thee.

Wilt thou hasten thy good work of salvation in our generation. Give us the Master's faith in thy providence, and in thy power to make all things new. Use us, we pray thee, to hasten the coming of thy new day. Amen.

What Heaven Means to Me

The beautiful description of heaven found in the apocalypse of the dateless future is quite in harmony with the story of the sinless Eden revealed in the dateless apocalypse of the past. Every beautiful and desirable thing cherished by God's children on earth has been made use of to symbolize the beauty and glory of the heavenly home. It is allowable to make every beautiful thing in earth and sky, every happy and peace-bringing relation of family life, every uplifting and desirable thing among men to speak to us of heaven with its joys and rewards; for in this very way the Bible has set forth by symbols something of the glory land to which we hasten.

But after every beautiful symbol of heaven has been exhausted, Paul who had seen something of which he could not tell on earth, wrote as follows: "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." I have long felt that these words must be true concerning the future home of the faithful.

Let every one picture heaven as a place in which every want shall be supplied, using the most beautiful symbols to portray its blessedness; but after all is said, we must think of something more than merely a location. Let Bible ideals, suggested by "the new Jerusalem," the "walls of jasper," the "precious stones," the "gates of pearl," the

"Tree of Life," and hymns like "There is a land of pure delight," speak to the soul of a glorious paradise with God; but he who thinks only of such things in his ideals of heaven, comes far short of realizing all it should mean to a child of God.

To me, so far as heaven is a place at all, its fundamental conception is that it is a place where sin can not enter. No guilty step can enter the gates of pearl. No shadow of pollution can fall on the golden streets. There all the stains of earth life shall be purged away; no hearts depraved, no victims of brutal selfishness can ever be found in heaven.

Just to think of a blessed home with Christ, where no slandering tongue can ever disturb, no spirit of envy or strife, no hatred, no lies, no murder, no filth of drunkenness, no wounded hearts, no war, no impure lives! Think of heaven as a state rather than a place; a condition of temper in perfect accord with Christ, rather than merely as a habitation. I love to think of it as *being something* and not merely as *going somewhere*.

This would be heaven for me, and I love to think of it in this way. As to the real location of heaven, I am sure that will be splendid beyond my power to describe. I am glad to leave it all with my Lord, knowing that I shall be satisfied with it. The main thing is to apprehend the spiritual things, and not to so magnify the physical phases of the description as to lose sight of the spiritual.

What Would Bring A Foretaste of Heaven on Earth?

As we pass through this vale of tears, we all feel deeply our shortcomings; we realize that we have missed the mark in many ways. Who can look back through his years without feeling regrets that he has not made more of himself. Many a poor mortal is distressed today over his failures. He, if he stops to think, realizes that he might have been pure, when he is impure; that he might have made a noble man, whereas he is ignoble;

that he might have become a true leader of his fellows toward a higher life, whereas now he is a miserable example whose influence tends to ruin rather than to save his fellow men. Many a soul has learned that sin brings misery and anguish, and leaves a man shipwrecked and hopeless for life.

Oh, my friends, would it not seem like a heaven below if God would give you back the innocence of your childhood again, and take away that anguish of soul over your failure? Would it not be heaven if you could be set free from all your temptations, delivered from the yoke of bad habits, until you fully attain to all you wish you could be when your high ideals take possession of your mind?

You are tired of a world where there is so much moral ugliness, and loathsome vice. You long for a state or condition where the boy shall not so live as to make the man miserable, where man in mid-life shall cease to live so as to make his old age dishonorable, and where the old man shall cease to live so as to make his death a ghastly terror. Would not this be a heaven begun on earth?

Thank God that provision has been made by which these sad lives may become true children of the heavenly Father and true brothers of Christ even on earth. True repentance and genuine walk by faith will bring you a foretaste of heaven on earth, and set your feet in the way that leads to eternal heaven above.

Our Ebenezers When the ark of the covenant had been restored to Israel of old and the Lord had given his people the victory, Samuel set up a memorial stone, or monument, that should say to those coming after, "Hitherto hath the Lord helped us."

The history of Israel reveals their great need of memorials as sources of help and inspiration during their generations. No less than thirty-two times in the Bible we find memorials appointed to keep in their minds the memory of former days and to assure of God's help in days to come.

When Joshua led the people into the promised land he could do no better for them than to leave a pile of stones on Jordan's banks to speak to coming generations of God's help in time of need. The remembrance of such help as Samuel's Ebenezer indicated and such as Joshua's pile of stones

recalled, must have been a mighty help to struggling Israel of old. Really, I do not see what they could have done without them.

In all generations God's people have been helped by the backward look which kept them mindful of their faithful, consecrated fathers, and at the same time inspired them with hope and moved them to serve for the future of their cause.

Our nation evidently realizes the value of memorials as helps to loyal enthusiastic citizenship and to the working out of American ideals.

Sad will it be for our good cause as a denomination if ever we forget our past and disregard our future. If we allow the first to happen, then the last is inevitable.

Wherever I go among Seventh Day Baptists I am thankful for the Ebenezers they have set up, and the "pile of stones" here and there that speak in eloquent terms of the faith and good works of the fathers who have passed away. Every church building, every college and institution planted by our Israel is in very deed an Ebenezer eloquently saying to all beholders, "Hitherto hath the Lord helped us."

Time and again, when I look upon this, our first publishing house, after the struggles of nearly a century of efforts at printing literature, does my heart respond, "Hitherto hath the Lord led us."

As the shrines of the Pilgrims inspire men to greater loyalty to our country, rekindle the fires of patriotism, and incite to better work, so should this publishing house, with its fine denominational home for our important work, be an inspiration and help to every one of our people. It should be highly prized as our Ebenezer, telling how God has helped us hitherto, and at the same time it should say to this generation, "What our Lord hath done, that he will continue to do if we hold true."

In generations after we of today are gone from earth, this, our "pile of stones," will be still speaking to our children's children of God's help, and of the faith of their fathers.

What Will Its Message Be? When the children in future years shall ask, "What mean ye by this building?" it will speak in unmistakable language of God's help to their fathers. It will be our Ebenezer, the only

one belonging to the *entire denomination*. It will stand, not for a local interest merely—not for some particular section of our country—but for the people of all the churches, for the scattered lone Sabbath keepers, for the united spirit of every cause we hold dear.

It will say to the world, "This is a home for all our denominational interests, the shop in which our messages of Sabbath truth are prepared for the great world to read, and the home of all our denominational papers and tracts."

Again, this "pile of stones" will speak in generations to come, of the unity of spirit and oneness of purpose among our dear churches. It will also stand for our united purpose to keep alive the Sabbath truth in a world fast becoming sabbathless. It will say, "Hitherto hath the Lord helped us," in order that we may be his exponent of Sabbath truth and the whole gospel of Christ for hundreds of years to come.

Born in the heart-yearnings of our fathers and mothers generations ago, by the help of God, this plan has not been allowed to entirely die; but it has been revived by the desires and prayers of our own time; and now in view of the victories God has given us in the days gone by, we make this our Ebenezer. We have been so greatly blessed that we can well afford to do it. We shall soon be done with our work on earth, but our money devoted to this good cause will speak for us to our children after we are gone. The time will soon come when we shall be remembered only by what we have done. Let us do all we can for the Lord's cause on earth.

This, our Ebenezer, will mean our purpose to be true in our efforts to make a better world in which to live. If our hopes are to be realized, we must have confidence in one another, possess the spirit of Christian co-operation, and go forward in the good work.

The Coming Associations And Commencements I see by local papers that vari-

ous committees are beginning to plan for the associations. Those who do not have the denominational calendar at hand may not know just when these annual meetings are to come; and in order that all RECORDER readers may be able to plan for their re-

spective associations, we give the list here:

The Eastern Association, Shiloh, N. J., June 10-13.

The Central Association, Brookfield, N. Y., June 17-20.

The Western Association, Alfred Station, N. Y., June 24-27.

The other three associations come in September, the dates of which are to be set by Executive Committees.

The three college commencements come as follows: Salem, May 29 to June 3; Milton, June 4-9; Alfred, June 12-16; Seminary commencement, June 11.

Report Number Nine New Building Fund means that this is the

ninth week since the pledge notes were sent out and the new canvass began. Unless the signs are untrue, there is a great interest far and near in this movement. People everywhere are anxious to know that after so many years we are going to have the much-needed denominational home—a real headquarters of our own for our good work in the Master's service.

The report for the last six days to Tuesday morning, May 11, shows that seventeen persons have responded since last report with sums amounting to \$1,235.13. Our total last week was \$15,629. To this add the \$1,235.13, and we have a total of \$16,864.13. Some of this week's offerings came through the Onward Movement treasurer, and there was one pledge of \$500. Two subscriptions came from Jamaica, British West Indies. I trust you will read what I say in one editorial in this RECORDER regarding our "Ebenezer," and I hope that all will take hold to make this building speak for us after we are gone. Place your liberal gifts of money where they will go on helping the cause you love after you have passed from earth.

If any one lacks the pledge notes, I will be very glad to send them on request. Watch for next week's report. Try to make it a good one.

Each of us has, or should have, a sanctuary. It may be the sick-chamber, or the quiet room, or some sacred spot in the woods or beside the sea, or the House of God. But greatly is the soul to be pitied that has no sanctuary.—F. B. Meyer.

"FIVE-DAY-WORKING-WEEK"

REV. AHVA J. C. BOND

Leader in Sabbath Promotion

The Jewish Sabbath Alliance of America, of which Rabbi Bernard Drachman is the president, and Mr. William Rosenberg is secretary, has for its object the promotion of Sabbath keeping, especially among the Jews of America. They follow several lines of work, and among other things find employment every year for about six hundred Sabbath keepers where they can observe the Sabbath. In a letter to me some time ago, Mr. Rosenberg said they made no distinction between Jews and Christians in this service. Of course it is quite obvious that their service in this line is of particular value to their fellow Jews, but I am sure they would be glad to assist any Sabbath keeper where possible.

A new line of work just undertaken is that of promoting what they are pleased to call a "Five-Day-Working-Week." The object is to try to increase the number of business places where laborers are employed that will close down both Sabbath day and Sunday. This will give Sabbath keepers an equal opportunity with observers of Sunday, for each can decide for himself which day he will devote to religion, and which to recreation, etc.

A meeting in the interest of this new movement was held last Sunday evening, May 9, in the auditorium of the Seward High School, corner of Hester and Essex Streets, New York City. This meeting was presided over by Dr. Drachman, and the speakers included a Seventh Day Adventist, a Jewish rabbi, a prominent lawyer of New York, and a New York State assemblyman, both of whom were Jews, and a Seventh Day Baptist.

The Adventist brother approved the movement, but warned the audience that even though the movement should succeed it would not solve the problem. Individual Jews and Christians must have a Sabbath conscience and a determination to be true at whatever cost. The speaker followed more or less a set speech against Sunday legislation, and took his usual rap at the Lord's Day Alliance.

Rabbi Adler gave some practical suggestions for the guidance of those engaged in the movement, and bore testimony to the

fact that one could keep the Sabbath if he so determined in his own heart and mind. He is now the president of a Jewish seminary, but he has spent a good deal of time in the employ of the government at Washington. When they asked him to take the place, he told them they would not want him for he would not work on Sabbath. They replied that they did want him. And he was never asked to work on Sabbath.

The lawyer, a really fine type of successful American business man, also gave us something of his experience. When he started out to practice law he decided in his own mind that no case that had to be tried on Sabbath was for him. That was his decision at the start, and he had always adhered to it. He has held important offices, including that of assistant controller of the city of New York. He told his Jewish audience, for the audience was made up mostly of Jews, that they did not win the respect of Americans by being untrue to their religion. He made a strong plea for the Jews to be true to the Sabbath, and that his plea was approved was attested by the hearty applause which it provoked.

The assemblyman was a young man, and he spoke in Yiddish. I was unable to understand him; but Rabbi Adler, who sat by my side, interpreted to me some things he said. He spoke of the different things which the various nations of Europe had contributed to our American life, and said the Jew had given us the Ten Commandments. Then he said, "The Jews have appropriated all these things which others have brought but are losing their own souls." Both he and Mr. Philips, the attorney, impressed upon their Jewish people the fact that the Sabbath is the *sine qua non* of the Jewish religion.

Possibly I shall tell you next week what the Seventh Day Baptist said on this interesting occasion.

The more understanding a man has the more ready he is to learn from others. Teachableness is a mark of understanding.—*James Ostema.*

You remember the occasion when the Lord met with thee? O, little didst thou think what a commotion was in heaven!—*Charles H. Spurgeon.*

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

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

Rev. John P. Klotzbach has gone to White Cloud, Mich., as pastor of the Seventh Day Baptist Church.

Remember, the denominational budget requires \$28,809.41 in the months of May and June.

FROM RECENT LETTERS

From S. A. Finn, Cuba, Costa Rica, "I am much interested in the Baptist's work. Your manner of interpreting Scriptures and giving new light, has appealed to me. . . . Don't forget to send me literature."

F. R. I. Legge of Port-of-Spain, writes of the company that he is interested in and working for in that city, and asks for gospel and Sabbath tracts to use in his work. Some of the people are awaiting baptism.

A lady in Minneapolis, Minn., asks for information about the beliefs of Seventh Day Baptists; and one in Portland, Ore., asks for literature that will explain our belief, doctrine, etc., and asks if we have a church in that city.

Mrs. G. E. Richardson of London, says, "Oh, how I wish you would help our little church—I mean by sending a missionary pastor. We need one so badly." She tells of Sabbath keepers who might be helped to unite with the church, if it had proper pastoral care.

Leader Larchin A. Dalhouse of Glen Goffe, Jamaica, says that he is using the Denominational Calendars to advantage in teaching the history of the Seventh Day Baptists. After showing the calendar and telling the family of the beliefs and history of our denomination, the family took their stand as Seventh Day Baptists.

Speaking of the tract by Elder Fifield, *Origin of Sunday as a Christian (?) Festi-*

val, he writes, "It is a fine little sword to cut away the Sunday screen hanging over the glorious Sabbath truth."

ORDINATION SERVICE OF AUGUST EDGAR JOHANSEN

(Concluded)

MR. JOHANSEN'S CHRISTIAN CONVICTIONS

[Given by himself at the Quarterly Meeting in Walworth, Wis., April 24, 1926.]

There is no substitute for constructive Christian convictions. Neither the destructive criticism of the iconoclast nor the impartial analysis of the scientist can take the place of the positive affirmations of religious faith.

Criticism of the negative type unquestionably renders an important service. It destroys outgrown dogmas. It overthrows the fond but false idols of human intelligence and superstition. It clears away the underbrush that impedes man's moral and spiritual progress. Yet destructive criticism has positive value only in relation to the constructive effort which it makes possible, and only to the extent that such constructive effort does actually result.

Similarly, the impartial analysis which characterizes the student and scientist fulfills an important function. It develops the capacity for reasonable and dispassionate investigation and evaluation of facts and principles. And yet a cool and calculating analysis, valuable as it is, is not enough. Ideas must be more than scientific specimens if they are to serve vital and practical ends. It is only when they are transferred from the laboratory to life itself that ideas become useful for anything other than experimental purposes. Analysis is valuable only as it makes possible the active application of the facts which it discovers to the actual problems of life.

It is not enough that men and women should be profoundly aware of what they do not believe in respect to religion. It is not enough for them to know and handle the facts of religion in a cool, dispassionate, and impersonal fashion. There is no substitute for constructive Christian convictions. There is no substitute for the convictions which inspire and stimulate and guide the individual in relation to the problems of life. The positive affirmations of religious

faith are essential to the vitality and usefulness of Christian life.

And if positive convictions are essential for the individual believer, they are infinitely more imperative for the one who undertakes the high calling of Christian leadership. The minister of Jesus Christ must be able to declare with the Apostle Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." He must know not only whom he has believed, but what and why, as well. He must heed the injunction of Peter, "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and reverence."

Our religious convictions must be true to the teachings and spirit of Jesus Christ and true to the historical movement from which they have arisen, or else they are not truly Christian. Likewise, our religious convictions must be true to modern life and experience, adequate for modern spiritual needs, or else they will not be truly convincing. A religious faith that is at once convincing and Christian, that is loyal to its historical past and alive to the demands of the present,—this is the need of the world today. And to provide such a faith is the opportunity and obligation of the Christian minister and Church.

The central theme of the Christian message is salvation through faith in Jesus Christ. Therefore it is about this theme of salvation that the first of our Christian convictions is to be built. It is essential that the Christian minister be convinced of the persistence of the need of salvation, and that he understand the meaning of that need, before he undertakes to preach the gospel of Christ. For it is with this need that the gospel of Christ is supremely concerned. It is no more possible to divorce the doctrine of salvation from the Christian message and still retain the Christian message than it is to eliminate Jesus from the Christian movement and still have the Christian movement. A message which professes to be Christian but which lacks any concept of salvation is a historical contradiction, for historically, as well as doctrinally, it is an inescapable fact that salvation is an integral part of the Christian message, that it is, indeed, the very heart of that message.

The very usefulness and adequacy of the Christian message, which some critics of religion are inclined to question, depends upon the validity of the salvation which it involves. The whole question of the world's need of Christianity resolves itself into a question of the world's need of the salvation which Christianity offers. Is the gospel of salvation which Christianity brings to the modern man inadequate for his needs, or has the need for salvation been outgrown as a result of the onward progress of mankind? Or, do men's spiritual needs still persist, and is it yet possible for the Church to bring to men and women a message of salvation that is both convincing and Christian, a message of salvation through faith in Jesus Christ?

Those who seek a substitute for Christianity and a short-cut to man's salvation have faith that their goal will be attained through the combined factors of material progress, intellectual development, and increased human liberty. The substance of this new gospel—the gospel of our twentieth century civilization—is summed up in the three words, science, education, and democracy.

Yet it is to be questioned as to whether any single one of these factors, or all of them combined, is capable of replacing religion; for none of them can meet the need for moral and spiritual guidance and power which is met in religion and which lies at the very basis of the doctrine of salvation. Instead, they actually increase that need.

Now science, education, and democracy all serve commendable ends. Each represents a very important phase of man's development. But it is a significant fact that each one of these factors brings added moral and spiritual responsibility to man, without necessarily increasing his moral and spiritual capacity.

Science brings to man the control of the physical universe, and with it additional power to control the lives and welfare of others. Is this power to control the physical universe to be made an instrument of ruthless exploitation? Is it to be used to crush out the lives of men, women, and children, in a relentless industrial machine? Is it to be dedicated to the war-god to maim and destroy? In a word, is science to be made to serve constructive or destructive ends? Is it to be used to the glory of God,

or to the end that the power of Satan and sin are increased? The greater the material forces a man controls, the greater need there is that he shall be actuated by right motives in the use of those forces, for the mere possession of power is no guarantee that it will be made to serve God rather than mammon. Science does bring a certain degree of salvation from physical limitations, but it can not bring salvation from moral and spiritual irresponsibility.

Education opens new and larger channels of influence; it widens man's range of experience and increases his opportunities to affect the lives of others. It offers salvation from ignorance, superstition, and the thousand curses of mental blindness. Yet increased human intelligence involves no guarantee that it will be devoted to human welfare. Education can be the instrument of bigotry, of narrow self-satisfaction, of hatred and distrust, of unbelief and infidelity, as readily as it can be the instrument of the opposite influences of life. The more extensive a man's intellectual powers, the more imperative it is that those powers shall be devoted to the highest possible good, for wisdom does not necessarily imply morality. Intellectual salvation, desirable and glorious as it is, falls far short of spiritual salvation.

Likewise, human liberty extends almost infinitely man's capacity for influencing the welfare of his fellow men. In so far as a man is free he is free to help or to hurt others. Freedom, by its very nature, not only involves the ability to control and influence one's own life, but it also involves the ability to control and influence the lives of others, either for good or for ill. But external, social freedom is something quite apart from internal, spiritual freedom. A man may be set free from all external restraint only to find himself the slave of a passion that makes his very liberty a thing perilous both to himself and to others. The greater the freedom from external restraint enjoyed by an individual the more essential it is, both for his own welfare and for the welfare of his fellow men, that he be spiritually constrained to do that which is right and to refrain from doing that which is evil, for it is very easy to use liberty "as an occasion to the flesh." Regardless of how extensive his external freedom may be,

unless there is a corresponding internal and spiritual freedom, there can be no genuine salvation for the individual, either in a personal or in a social sense.

It becomes apparent, I believe, that man's spiritual needs are intensified rather than lessened by these factors of modern civilization. Not only do science, education, and democracy bring added moral and spiritual responsibility to man; they utterly fail to satisfy the basic religious longings of the human spirit which were given expression by Augustine in the words, "Thou, Lord, hast made us for thyself, and our heart is restless until it finds rest in thee." And it is these longings which are the very essence of man's desire for salvation.

It has been well said that "distrust of human power and human nature is the basis of men's need of religion"; and it is, indeed, from this very inadequacy of human power and irresponsibility of human nature that the need for salvation arises.

Instead of having passed beyond the need of salvation, man today requires a salvation even more adequate and comprehensive. Such an adequate salvation must take into account the realities of life. It must deal directly with the facts of human weakness and sin. It must reveal to men a source of added moral and spiritual power. It must provide a means by which the limitations of materialism, selfishness, and despair are to be transcended. It must, indeed, transform human nature itself, thereby striking at the very root of men's moral and spiritual problems. It must bring a message of life and of life eternal. Such program of salvation must, obviously, be personal in its operation, though by no means strictly individualistic in its effects. It must deal with the individual as the unit and the kingdom of God among men as the object of salvation.

Recognition of the need of salvation and understanding of the type of salvation that is needed, this is the basis of our first constructive convictions regarding the Christian message. It is, moreover, the key to our convictions regarding that historical personality who is "author and the finisher" of the Christian faith.

Just as the central theme of the Christian message is salvation, so the central

figure of the Christian movement is Jesus Christ. And, for Christians, Jesus has always been a Savior. It is impossible, historically, to understand the religious significance of Christ apart from this conception of salvation. He himself devoted his life and teachings to that end, declaring that "the Son of man is come to seek and to save that which was lost." Christian believers in all ages have insisted upon loyalty to the historical Jesus, the Savior, as the basis of Christian faith. And this insistence has been prompted by something more, something quite different from sentimental devotion or blind superstition. It has arisen from the conviction that the life and teachings of Jesus are a revelation of the way of salvation, and this conviction has been vindicated by actual religious experience. It is the privilege of the Christian minister, in our own day and age, to re-affirm this conviction, and to lead men and women to know Jesus Christ as their Lord and Savior.

I have time to mention only a few of the most significant factors in the life and teaching of Jesus which, I believe, do make it possible for us to affirm the adequacy of Christ for man's spiritual needs. Let us, first of all, see what essential contributions are made to man's salvation by the teachings of Jesus.

The fact regarding Jesus' teachings which should be recognized at the very outset is that they are concerned with life itself. "I am come," he declares, "that they might have life, and that they might have it more abundantly." For him the center of interest does not lie in an abstract, theoretical system of philosophy, nor in a mystic message of other worldliness. Instead, he frankly faces the realities of life and demands that his followers shall do likewise. His prayer is not that his disciples should be taken out of the world, but rather that they should be kept from evil. He insists that his message shall be submitted to the acid test of practical experience: "My teaching is not my own; it comes from him who has sent me. *Anyone who resolves to do his will will know whether my teaching comes from God or originates with me.*" Christ's demand is not merely for an intellectual or an emotional response, but rather for a response of the whole life. It is a demand for a moral and spiritual response; it is a call to the individual to yield himself to the in-

fluence of new and higher impulses and motives, so that in him there shall result a newness of life, "a new creature" in Christ. It must be acknowledged that there is nothing evasive or superficial about the program of salvation which Jesus outlines.

Jesus' teachings rest upon a new and revolutionary principle. His program of salvation has its basis in the faith that God—our heavenly Father—is love, and that the universe in which we live is a universe in which this principle is finding more and more complete expression. To sin, therefore, is to live out of harmony with the divine purpose, and evil is the consequence of that sin; to live in relation to God and to one's fellow men in accord with this principle, is to find life and salvation.

Love, as the basic principle of one's relation to God, is the way of life and salvation because it frees men from the bondage of despair and enables them to transcend the limitations of the mechanistic, impersonal, and self-contradictory philosophy of materialism. Love, as the basic principle of one's relation to his fellow men, is the way of life and salvation because it is the way of mutual helpfulness and constructive usefulness; it is something more than sentiment or politeness; it is the capacity to help rather than hurt others, and is as limitless in its potentialities as is the capacity for human influence. This is why Jesus was able to epitomize all of the teachings of the law and the prophets in the commandment of love:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind, and with all thy strength: this is the first commandment.

"And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

Finally, Jesus gives men a new conception of the meaning of salvation as a result of his emphasis upon the necessity of sacrifice. Jesus preached no message of salvation by substitution, but insisted that "if any man will come after me, let him deny himself, and take up his cross, and follow me," adding that "whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

The price that must be paid for salvation, and which each one must pay for himself, is

the willingness to sacrifice the lesser good for the greater good, though all of the inducements of pleasure, self-gratification, and human impulse be on the side of the lesser good; it is the willingness to crucify the carnal nature in order that the spiritual nature of Christ may work in one's life; it is the willingness to remain loyal to the principle of love rather than yielding to the domination of hatred and selfishness, though as with Jesus, this loyalty lead to death itself. Salvation is experienced by sacrifice, and by sacrifice alone. To understand salvation in these terms is to catch a glimpse of the meaning of Paul's words:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

So much for the teachings of Jesus. The fact of the matter is that the Christian message of salvation has always centered more about the life, death, and resurrection of Jesus than about his teachings, important as they are. This is but natural, for the life of Jesus is the one thing that makes his teachings supremely significant. Indeed, the real value of the teachings of Jesus lies in the fact that they are but the autobiography of his own spiritual life. What he taught, that he also lived. What is revealed in the *spoken* Word, is revealed also in the *living* Word.

Jesus is significant for us because he is the revelation of God in human life. Jesus' life, as has been well said, "is not an evidence of what God could do himself if here in person and power." It is "an evidence of what God can do, and of what he is willing to do, by his Spirit, working through human weakness."

Jesus' death is significant for us because it is a revelation of the love of God, and of the price which that love must pay, as a result of human sin. It is a revelation of the cost of man's salvation and of the necessity of divine sacrifice in the process of human reconciliation and redemption.

Jesus' resurrection is supremely significant because it is a revelation of the power of divine love and purpose to triumph over death itself. It is through this event that he "hath abolished death, and hath brought life and immortality to light."

In the teachings of Jesus we have revealed the way of salvation, and in the life

of Jesus we have that way of salvation actually demonstrated. The living Word is a testimony to the truth of the spoken Word. And together the life and teachings of Jesus form the basis of Christian faith. Together they enable Christians today, as in ages past, to affirm that Jesus is indeed "the captain of their salvation, made perfect through suffering."

Our Christian faith is based on the recognition of the need of human salvation, and is centered about the life and teachings of him who is its author and finisher. There is yet a third element in our faith, however, which we can not disregard, for it, after all, is the life-giving element. It is the consciousness of an inner spiritual life and power within the individual believer, which is to him the voice of the living God.

The religion of Jesus is the religion of the Spirit, and it is only as the Christian permits his life to be guided by the Holy Spirit that he can attain true salvation. The Holy Spirit is God experienced in human life. The Holy Spirit speaks to man in the voice of conscience, in the sense of fellowship with Jesus, in the influence of other Christians upon one's life, and in all those experiences of life through which God reveals himself to man.

The Holy Spirit convicts of sin, thus calling man to repentance; transforms personality, thus making man a new creature; and gives assurance of forgiveness, thereby bearing witness with our spirit that we are the children of God, and that we are saved. It is this presence with the individual life that makes God and Christ personally real, and it results in concrete and practical consequences: "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." And these, indeed, are the most convincing evidences of the power and worth of the gospel of Christ.

There is no substitute for constructive Christian convictions. Nothing can equal the spiritual power and usefulness of an individual or church that is grounded in the abiding conviction of man's need for salvation and of Christ's all-sufficiency for human needs, and that is conscious of the abiding power of God's spirit in the lives and affairs of men. It is for such a faith we ought ever to pray, and in such a faith we ought ever to strive.

MISSIONS

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

LETTER FROM CHINA

DEAR SECRETARY BURDICK:

Your letter of February 18 was received a few days ago. Your uncertainty as to what is to take place in China is shared by us all. It is difficult to say what a day will bring forth. The killing of a large number of students in Peking a few days ago will undoubtedly bring more unrest. However, it wasn't foreigners who did the shooting this time.

The schools have opened up for the new term and we have forty-three boys in the Boys' School. We had hoped we could get sixty boys, but more may come next term.

It was necessary for Mr. Crofoot to borrow money from the Girls' School to pay bills before he left, and unless we can get a larger group of boys I will be forced to do the same.

I think we will be able to meet the bills this term; but with the salaries of the teachers for the summer months and a longer term in the fall, we must have a larger enrollment.

David Sung has taken up his work with us with enthusiasm. Some of his associates in the Southern Baptist mission said to me a few days ago that he was their best teacher; and he was willing to leave a school of over two hundred enrollment with buildings which cost over \$150,000, and come to us with our small number and our poor buildings.

I wish I could make it plain that one great consideration for my taking up the Daily Vacation Bible School work was that we could have Mr. Sung working for the mission. I felt sure that we must make it possible for him to work for us when he was willing, and there were no funds to do it with. He now gives full time in the school and helps very much in the church. Mrs. Davis and I have four periods per day teaching in the school, and I am keeping the accounts and having supervision over all the work, but especially over the religious

teaching and helping in both Y. M. C. A. and C. E.

My days are full from six in the morning until nine or ten at night. Ten o'clock in the morning to three o'clock in the afternoon is spent in Daily Vacation Bible School, and the rest is spent for the missions.

I was interested in your accounts of work in South America, also the homeland. No one would be happier than I to see our work prosper in these other fields. I do wonder sometimes if we can not arouse the churches to greater interest, and then the funds will be adequate for all our work.

I think Mr. Crofoot wrote you about the purchase of nearly twelve mow, or two acres of land, at Da-Zang. I have made the second payment of \$2,000 Mexican, and there still remains \$1,000, Mexican, to pay when all graves are removed. This will give us a title over thirty mow, or five acres, in one piece, more than three times what we have in Shanghai. I wish we could get about three acres more, but it was not possible before Mr. Crofoot left. We will doubtless wait until his return before buying more.

Just now we are trying to exchange with the Coffin Guild next door. I have spent hours in measuring, and Dr. Crandall made plans, and at a mission meeting we made a proposal to them for them to give us the road between the parsonage and the Crofoot home, and then the south line of the Crofoot lot will extend east to the Girls' School lot.

Two parties have come to see if they could buy the land where the Girls' School stands; and a very good offer was made, \$10,000 per mow.

Some of us think it would be a good plan to sell six mow or a little more, and with this money plus what is available at home very good school buildings could be built at Da-Zang, and we could still have a day school here, using the old Boys' School building.

It would be fine if you could come to China and get all this at first hand. I realize it is very difficult to make things clear by writing.

Yours in his service,
H. EUGENE DAVIS.

March 21, 1926.

LETTER FROM JAMAICA

Rev. W. L. Burdick, D. D.,
Ashaway, R. I.,
U. S. A.

MY DEAR BROTHER BURDICK:

Yours of recent date received and read. I noticed what you have said regarding the Kingston church building. We are very confident that you will do every thing to help in setting up a memorial in this city. Its present need can not be expressed sufficiently on paper. The work can not take on proportions in this city except we have a place of worship which the community will not be ashamed to enter. There is a steady growth of the Kingston Church in that there are some new Sabbath converts whom we expect to see developed into real Bible Christians.

Kingston is fast becoming like unto Athens in the days of St. Paul, who perceived that its people "spent their time in nothing else, but either to tell, or to hear some *new things*." These are certainly the days when the winds of error are fiercely blowing, when waterless "clouds . . . are . . . carried about of winds." The pre-Adamite theory, as well as that of the no-man-go-to-heaven, and the going back to Africa dogmas are among the soul-saving creeds which, if a man believeth not, without doubt, he shall perish, and that most miserably. There is also a great stir in the *Daily Gleaner* over the question of Sabbath and Sunday, and the teaching of the catechism in the public schools, in which a bold attempt is made to teach the fourth commandment of the Decalogue and to interpret it as meaning Sunday. To these I have replied, endeavoring to open the eyes of the public. The opening thoughts of one of my letters are as follows: "Sir: In your issue of the eighth of this month, there appeared an article under the caption of the 'Fourth Commandment.' In it the author has labored to produce reasons why 'the proposed *Scripture Catechism*,' in which it is contained should be adopted in 'our elementary schools.' That is the gist of the argument. But, Mr. Editor, if the 'Fourth Commandment' must be adopted by our schools, when it is wrong for its promulgators to 'make' it 'applicable to Sunday,'—for such an application is not contained in that precept,—it would be an attempt to

teach the children *an untruth*. It would be also an attempt to diminish from, and to add to, the unimpeachable words of the great I Am. 'Hearken, O Israel, unto the statutes and unto the judgments, which I teach you,' he declared through his servant. 'Ye shall not add unto the word which I command you, neither shall ye diminish ought from it.' Deuteronomy 4:1, 2. Again: 'What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it! Add thou not unto his words, lest he reprove thee, and thou be found a liar.'" After answering other points in my opponent's article, my letter closed with this: "If it is right to introduce the 'Fourth Commandment' in our public schools, then, Mr. Editor, it would be contrary to its requirements to interpret it and to apply it to Sunday." Thus I have tried to utilize the secular paper in proclaiming the Sabbath truth to thousands of readers. I have another article which I hope the editor will soon publish. It is a reply to Rev. George H. Henderson, who has tried to make void the binding obligation of the Lord's Sabbath with his *traveling around the world theory*.

Well, the work goes on steadily. But I am in need of a good man, who is able to render efficient help all around.

I have visited Above Rocks, Glengoffe, and Luna recently, and held very interesting and profitable meetings in all those places with the brethren. A very intelligent lady and daughter, at Glengoffe, during my last meeting, became very much interested; and I do believe that ere long they will observe the Sabbath and all Jehovah's requirements. In Kingston there are three families who have recently accepted the Sabbath, for whom we are thankful to him.

I have enjoyed very much your article, "Historical Address, The Seventh Day Baptist Church at Newport, R. I." in a recent issue of the RECORDER. It is interesting. Well, tomorrow I shall be off for Ballinonay, to which place I have not been for a long while.

Accept kindest regards.

Yours in the Master's work,
H. LOUIE MIGNOTT.

12 Hitchen Street,
Kingston, Jamaica.

TREASURER'S MONTHLY STATEMENT

April 1, 1926-May 1, 1926

S. H. Davis,
In account with
The Seventh Day Baptist Missionary Society

Dr.	
Balance on hand April 1, 1926.....	\$17,601 35
A. friend, Cornelia Slagter	1 00
Mrs. A. D. Billins, Missionary Society.	10 00
Memorial Board:	
D. C. Burdick Bequest	34 61
D. C. Burdick farm	1 07
E. L. Babcock	105 66
Missionary Society	95
P. M. Green	14 33
S. P. Potter	18
D. N. and E. P. Newton, Missionary	
Society	4 00
Mrs. C. C. Williams, work in Pan-	
goensen, Java	5 00
Exeland Church, Missionary Society..	25 00
Reynold Marr, missions	5 00
Washington Trust Company, interest	
credit	1 50
Treasurer, Onward Movement, Mission-	
ary Society	848 50
First Hopkinton Church:	
China Field	10 00
Boys' School	20 00
Income Permanent Funds, General	
Fund	1,000 00
	<hr/>
	\$19,688 15

Cr.	
Gerald Velthuysen, March salary	\$ 83 34
T. L. M. Spencer, March salary	83 34
H. Louie Mignott, March salary	29 50
William L. Burdick:	
Salary and expenses	158 66
Clerk hire	33 34
L. J. Branch, March salary	25 00
C. C. Van Horn, March salary	41 66
Ellis R. Lewis, March salary	100 00
R. B. St. Clair, March salary	125 00
George Hills, March salary	50 00
Angeline P. Allen, March salary	25 00
L. D. Seager, March salary	66 67
C. A. Hansen, March salary	33 34
Mabel L. West, March salary	41 66
Charles Thorngate, January-March	
salary	50 00
Lena G. Crofoot, January-March salary	25 00
William Clayton, January-March salary	25 00
E. H. Socwell, March salary	33 34
Canadian Pacific, 25 per cent passport,	
Miss West	56 25
Washington Trust Company, China	
draft	17 50
Alfred Loan Association, account H. E.	
Davis	12 00
G. M. Ellis, account H. E. Davis.....	25 00
Treasurer's expenses	28 00
	<hr/>
	\$ 1,168 60
Balance on hand	18,519 55
	<hr/>
	\$19,688 15

Bills payable in May, about.....	\$1,400 00
Special funds referred to in last month's re-	
port now amount to \$20,779.47; balance on	
hand \$18,519.55; net indebtedness \$2,259.92.	

S. H. Davis,
Treasurer.

E. & O. E.

God does not cram and rush and hurry us from step to step. Just as he knows us, so he deals with us. Just as we can take it in, so he teaches us, willing to go over the same lesson with us again and again, content to linger with us in our slow progress.—*Mark Guy Pearse.*

A LITTLE TRIP TO JERUSALEM

REV. J. W. CROFOOT

No matter how many times one has said that from Dan to Beersheba is only as far as from New York to Albany, or from London to Liverpool, or from Shanghai to Hangchow, it still comes with some sense of surprise to know how short are the distances in the little country which has had so tremendous an influence on the history of the whole world. To be sure there are still many places accessible only by such methods of travel as were known in ancient times, but tourists who spend only a week in Palestine generally see only those places that can be reached with comparative ease. From Jerusalem to Nazareth is only about four hours by motor car, and to Tiberias on the Sea of Galilee requires only one additional hour.

In the afternoon of the day when we visited the site of the temple in Jerusalem we drove (in a Willys-Knight) down to Nablus, the ancient Shechem, a distance of sixty-six kilometers and a descent of one thousand feet, over a good motor road built during the war. As on the trip to Bethlehem, one could not help being struck by the rocky barrenness of most of the hillsides. The flocks of sheep and goats seemed almost the only thing that could be supported on much of the land. But in other places there were many olive trees; and, in fact, though the Turk destroyed millions of olive trees for fuel in the war, the olive is still one of the chief products of the country. And the profusion of wild flowers continued as on other trips. In places the land appeared almost red with poppies; and in some olive orchards in place of green grass the ground appeared to be covered with purple flowers, so thick as to look like purple grass.

Among the distant places in view and pointed out by the guide were Gibeah of Saul, Anathoth, Bethel, and Shiloh. Ancient Roman roads were also to be seen. In some places fragments of old German military kitchens were lying by the roadside. At Jacob's well, one of the most certain sites in Palestine, we stopped and let the priest of the half ruined church over it draw us a drink of water from it. "The well is deep"—about eighty feet—and it seems something of a mystery why the woman should come from Sychar on the

hillside probably a quarter of a mile away "all the way hither to draw."

Nablus, where we spent the night in a hotel opposite the Y. M. C. A., lies in the narrow valley between Mount Gerizim and Mount Ebal, the mounts of Blessing and Cursing of Deuteronomy 27, and Joshua 8. On the top of Mount Gerizim is visible a building where the Samaritans celebrate the Passover, and Nablus is their residence. They now number only about one hundred seventy; and as they do not intermarry with other people and there are very few girls among the present generation, it seems pretty certain that they are doomed to disappear. Before supper we visited their synagogue and saw the copy of the Pentateuch which they say was written by a great grandson of Aaron, and which is probably a thousand years old. It is said that the British Museum has offered them a million pounds for it, which they refused—but they apparently do no work and are not above asking for gifts from tourists.

Next morning on the road to Nazareth we passed at a distance Samaria, (the modern town Sebastieh) Mount Tabor, Dothan, Jezreel, Shunem, Nain, Endor, Mount Gilboa, and then went through a part of the beautiful fertile plain of Esdraelon, a sight to gladden the eye of a farmer—especially in contrast to the hills of Judea.

At Nazareth, besides the Church of the Annunciation and the new church over the site of Joseph's carpenter shop, we visited the well of the virgin, the only well in the village, and a carpenter shop where Armenian orphans in the care of the American Near East Relief are making articles of olive wood. In the Church of the Annunciation, with its underground grotto of course I was much impressed to see the little boys of Nazareth come with serious faces to the confessional and then go down to the grotto and kneel and come out and receive the blessing of the priest.

Between Nazareth and Tiberias we passed through Cana visiting the inevitable church marking the site where the water was made wine. Instead of following the usual motor road beside the village, the driver took us through, though where we stopped in front of the church one could reach out and touch the walls of the houses on both sides. Like all the old towns, the houses are all of stone and the rooms almost incredibly small. And

in many instances the farmers must have to travel long distances from their land to the villages where they live—longer distances than in China where isolated farmhouses are also nearly unknown. The Horns of Hattin, the supposed Mount of the Beatitudes, is not very far off the road, but we did not stop.

We ate the lunch which we had brought with us on the veranda of a monastery at Tiberias, overlooking the Sea of Galilee, which was very calm that day. Mount Hermon to the north with its crown of everlasting snow was one of the chief features of the landscape. I was sorry not to visit at least one of the reputed sites of Capernaum, but our guide said that there was nothing there worth seeing (though he was a good guide I suspect he was somewhat reluctant to visit the difficult places), and we were anxious to return that night to Haifa at the foot of Mount Carmel, so we did not linger long at the lake. But we remarked over and over that we did not wonder that Jesus seemed to love to be in Galilee more than in Judea.

Returning through Nazareth we stopped there for a short time again to bargain for curios and watch the women carrying water from the Fountain of the Virgin in the same way that Mary must have carried water from the same well. Some, however, had on their heads the tins which the Standard Oil Company has spread round the world, instead of the ancient pottery jars. The oil tins seem a little out of the picture, but who would begrudge the women the relief of a lighter vessel so long as they must carry them at all? The new Jewish colonies, like the city of Jerusalem, seem usually to have modern style water works.

The new Jewish colonies, of which we saw several, are in striking contrast to the ancient cities. In fact some of them, with frame houses and American type of wagons and other farm implements, resemble the new towns of the American West. Many of their women might from their dress be mistaken for those of Europe or America. Men seem more conservative in their dress—more reluctant to give up what they are in the habit of wearing.

If one wishes to "get a rise" out of his guide it is easy. All that is necessary is to ask about Palestine as a national home for the Jews. Our guides were Christians,

and their attitude (though not the reasonableness of their arguments, perhaps) can be judged by their asking how would the English look on a claim that England should be a national home for the Italians because the Romans once conquered Britain.

Between Nazareth and Haifa we again had fine views of the Plain of Esdraelon, the Mountains of Samaria, Tabor, Little Hermon, etc., as well as of Mount Carmel with the monastery at the top showing where Elijah called the fire down from heaven. We crossed the River Kishon, but certainly shouldn't have suspected it if we had not been told. In really dry weather I wonder if it could be found without a microscope.

We spent the night at a very good hotel at Haifa; and next morning, after a trip up the mountain to the monastery over the cave where Elijah and Elisha lived, we retraced our journey to Nazareth and Nablus, where we had lunch, and on to Jerusalem which we reached at about four o'clock. Our trip to Galilee had required only two days and a half, but it was an unforgettable privilege.

*Mediterranean Sea,
Off Corsica, April 1, 1926.*

EVANGELISTIC MEETINGS AT DE RUYTER

DEAR EDITOR GARDINER:

RECORDER readers are interested in evangelism, and we feel sure that they will want to know about our work at DeRuyter the week following Easter.

You have already heard of the quartet of pastors in this association and something of the work they have been doing at Leonardsville and Adams Center during the past year. At our last association it was found that, with Rev. Mr. Simpson who had recently come into the association, we had the necessary parts for a very good quartet of pastors. They are on the ascending scale: Rev. F. E. Peterson, Rev. William M. Simpson, Rev. L. F. Hurley, and Rev. J. F. Randolph. Some members of the quartet were also members of the Missionary Committee of the association, so they immediately began plans for evangelistic meetings in their respective churches. The result was work at Leonardsville, August 7-9, 1925; at Adams Center, November 6-8, 1925; and here at DeRuyter, April 9-11, 1926.

Our plans enlarged as time passed until

there were added to the usual sermons and quartet music a "Study Course in Church Membership for Juniors," stereopticon pictures, and pageantry. These additions were developed at Adams Center and were continued at DeRuyter.

The Study Course for Juniors is one prepared and conducted by Brother Simpson. The class met each day after school for a week before the services began, as a preparation for the week-end services. There were ten boys and girls of junior age who attended these classes.

Rev. L. F. Hurley has a wonderful way of bringing out the Scripture lesson to be found in some of the works of noted artists. These pictures were thrown on the screen and, with the picture before us, he brought out the lesson. Two evenings were profitably spent in this way before the week-end services began. Pictures were also used in connection with the other services.

The original "Week-end Mission" consists of seven services with sermons, quartet music, and such devotional services, testimony or decision meetings, as seem useful. Brother Simpson preached the sermons. Brother Peterson had the opening devotions. Brother Hurley conducted the congregational singing and Pastor Randolph the testimony and decision services.

The closing service, Sunday night, consisted in large part of a pageant, "The Living Christ," drilled by Brother Hurley. This service gave us our largest audience. The church auditorium was full, and many were seated in the gallery.

There were many seeming hindrances to our plans. Spring was late in arriving; there was no Easter vacation in the school as we had hoped; it was examination week in school; sickness in Pastor Randolph's family and among the young people who had parts in the pageant kept our plans changing to the last. But our motto was, "Do the best you can"; and we feel that we were blessed in our efforts and much good was done. There will be additions to the church soon.

Respectfully,
JOHN FITZ RANDOLPH.

Too many people think opportunity means a chance to get money without earning it.
—*Milwaukee Leader.*

WOMAN'S WORK

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

Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.

Montgomery.

AT THE OLD CROSSING—A HOME MISSION INCIDENT

"There is a farmer living sixteen miles north of here, a good friend of mine and devoted to the church, but he has had a hard time of it with crop failures and other disappointments, and I question if he can do anything to justify our going so far."

Carmichael knew every settler for miles around and looked in on them whenever he could, but he did not want to waste his time or that of the moderator of the General Assembly in a vain quest for subscriptions. The moderator had been assigned the herculean task of raising a million dollars as a Century Fund. He, too, wanted to save time, but his heart turned in the direction of the farmer, who was at once a friend of the minister and of the church.

"Carmichael, we'll go out and see them anyway. The trail is good and your ponies are in fine fettle."

Dr. Robert Campbell was a big man—physically, and big in human sympathy and in his vision of the opportunities of the church. When the agent of the Century Fund arrived at the farmhouse, Mr. Tate was out in the field, but his wife was at home and invited them to dinner. The greeting she gave "our own Carmichael" as she called him, and her welcome to the moderator, was in itself sufficient reward for the two-hour trip. The modest house had been built when lumber was scarce and money scarcer. Twenty-five years ago the Western farmers had not learned the art of raising bountiful harvests on dry farming principles, for the secret of the conservation of moisture still lay hidden in nature's

recesses. All this and more was evident from the appearance of the Tate farm.

When Mr. Tate arrived his welcome was no less cordial than that of his wife. "I wanted to tell you about the Century Fund and the endowments," said Dr. Campbell. "What is it for?" Mr. Tate interjected. "Oh, it's for our mission work, for our colleges where we train our ministry, for our benevolent funds, and other worthy objects."

"I'll have to talk it over with mother," replied the farmer, as Dr. Campbell threatened to expound the mysteries of endowments and the possibilities and prospects of the Century Fund.

The afternoon was precious to the farmer, for every day meant an opportunity of cheating the early autumn frost of its spoil. But it was not a matter of time with William Tate, this day. To the kitchen he went to talk over the matter of "The Century Fund" in their own direct way.

"Let me see the subscription paper," he ventured, as he returned to the sitting room.

"Oh, Mr. Tate, we must leave that until after dinner when I can explain fully to you this great movement. I want to tell you about the great importance of our home mission work and the doors that are beginning to open in heathen lands."

"Yes, but mother and I have talked this over and I would like to see the paper."

He took the subscription paper and wrote: Name: "William Tate." Address: "Hungry Hollow." Amount: "\$500."

Rev. John Carmichael, who knew the circumstances, could not believe his eyes. Dr. Campbell was thunderstruck. The whole place, farm, buildings and stock, did not look to be worth five hundred dollars. The agent of the Century Fund spoke:

"You must tell me the story of this subscription. I had no thought of so magnificent a gift."

"We'll tell you," Mr. Tate acquiesced, with a slight touch of pathos, mingled with an unconscious sense of triumph in what they had been able to do.

"It was like this," he began. "We came here eighteen years ago last August with the first C. P. R. passenger train. We took up land on the banks of the Wascana Creek. The trees and water, what there is of them, we liked because the place reminded us of

home. We had no neighbors for miles around; times were hard and away from our old friends we were very lonely at first. But when our little daughter came we were a happy pair. She was great company for us both, and we loved her so. When she was six years old, she became ill one day, and we sat up with her for a few nights. That was eight years ago on the tenth of April. Late one night a knock came at the door. It was the missionary who had seen the light in the window and came to inquire how we were. Finding we had sickness he remained all the week, helping to nurse our little girl. He brought the water, cut the wood, and kept the fire going. He looked after the barn and helped mother about the kitchen. He did not leave us until the end of the week, when he started for his seventy-nine-mile drive to keep his three preaching appointments. At four o'clock on Monday morning he was back again and stayed all that week until she died. There was a little lumber in the building out there and he took charge and did everything."

Straightening himself with an effort, the father looked wistfully out of the window. "Do you see that little cross out in the field there? She is buried there. He made that cross with his own hands. After that he came to see us every week. Five hundred dollars! Five thousand if we had it, for it was the missionary who came to us in our hour of need. But for him God only knows what would have become of us!"

Family worship over, Dr. Campbell and Rev. John Carmichael departed. They left the Tate home with a new estimate of the missionary and his place, with a fresh enthusiasm for the great work of the church, and with a deeper appreciation of the deprivations and tragedies incident to the task of building up a new civilization upon the virgin soil of the great western plain. A light that never was on sea or land illumined them. "Five hundred dollars! five thousand if we had it." The words reverberated through the chambers of generous and grateful hearts as they sped over Was-cana Creek, up the slopes of Hungry Hollow, on past the Old Crossing, on over the winding Indian trail, on to their next appointment.—*Rev. Murdock Mackinnon, D. D., in "Missionary Review of the World."*

MINUTES OF WOMAN'S BOARD MEETING

The Woman's Board met on April 5 at the home of Mrs. G. E. Crosley. The president called the meeting to order and read the Ninety-fifth Psalm, and led in prayer.

Members present: Mrs. A. B. West, Mrs. Nettie West, Mrs. E. B. Shaw, Mrs. A. E. Whitford, Mrs. J. F. Whitford, Mrs. J. L. Skaggs. Visitor: Mrs. Emma Landphere.

Minutes of the March meeting were read.

The treasurer reported receipts for the month, \$387; disbursements, \$757; balance on hand, \$51.99. The report was adopted. The quarterly report of the treasurer was read and adopted.

Mrs. A. E. Whitford read letters from Miss Fucia Randolph, acknowledging the receipt of money from the board and telling something of the work in the school at Fouke, Ark.

The corresponding secretary reported letters written to: Mrs. W. D. Burdick, Plainfield, N. J.; Mrs. D. C. Coon, Riverside, Calif.; Miss Edna Saunders; Mrs. S. P. Turner of the Committee of Reference and Counsel, and Mrs. J. H. Babcock.

Mrs. J. F. Whitford presented a bill of \$3. It was voted that the bill be allowed and an order drawn on the treasury for the amount.

A copy of the Statement and Findings of the Federation of Woman's Boards of Foreign Missions of North America was read by Mrs. West.

Motion voted requesting the president to write to Mrs. Trainer of Salem, W. Va., asking her to represent the board at the Law Enforcement Conference to be held in Washington, D. C., April 11-13.

Mrs. West read a letter from Miss Ruth Phillips in regard to the Conference program.

There was some discussion of possible plans for the Conference program, also some discussion in regard to historical material that might be collected.

Minutes were read and approved.

Adjourned to meet with Mrs. E. B. Shaw.

MRS. A. B. WEST,
President.

MRS. J. L. SKAGGS,
Secretary.

Too much of the world is run on the theory that you don't need road-manners if you are a five-ton truck.—*El Paso Herald.*

SEVENTH DAY BAPTIST PASTORS, ATTENTION!

PASTOR R. B. ST. CLAIR

I wish to say that as pastor of our Detroit Church, I will appreciate a letter from any pastor intimating the presence of any of his members in Detroit, either on a visit or as permanent residents.

It was very distressing for me to learn this week that there are two members of a Seventh Day Baptist Church at present in Detroit working on the holy Sabbath. This is entirely unnecessary, as in addition to being a local pastor I am chairman of the Denominational Vocational Committee, and I could have placed each of these men and have already taken steps to do so at this late date. One was working in Ford's, and Mr. Ford now closes his plant on Saturdays, thus coming to the rescue (welcome or otherwise) of this Seventh (?) Day Baptist. The other man is a carpenter.

Both of these men knew we had a church here; their pastor knew it; but the writer did not know that they were in this city of 1,500,000 souls. This is not good team work. Let the pastors take some real interest in their members when they leave the home town. Some, I am glad to say, do. Others do not. I had the pastor of the Scovel Memorial Presbyterian Church tell me of a Welsh Seventh Day Baptist male nurse this week in Detroit. News to me. He was sure he was a Seventh Day Baptist and not a Seventh Day Adventist, as he carefully questioned him.

"Better late than never." I shall be glad if every Seventh Day Baptist pastor, member, or friend, who knows of a Seventh Day Baptist in Detroit, or one who "ought to be" a Seventh Day Baptist, will find paper and ink immediately and send me word. Never mind the fear of duplicating the work of someone else. I depend on you.

Never mind how many years these people have been here, let me know. Pastor Franke, of New York City, is good enough to instruct his members to call upon us, while in Detroit; and if he does, why should not all our Seventh Day Baptist pastors do likewise?

I wish to acknowledge, with thanks, the letters from the DeRuyter pastor and from others. They have been helpful.

For your information, my address is number 4012 Field Avenue, one and one half blocks north of the Mack Avenue car line, Detroit, Mich. My telephone number is Melrose 0414.

LETTER FROM JAVA

Mr. F. J. Hubbard,
Plainfield, N. J.

DEAR SIR AND BROTHER IN JESUS CHRIST:

Your letter containing 24.63 florins is received. Many thanks to Mrs. M. C. Parker and Mrs. F. C. Eaton for their help, given to the poor here. May the Lord bless all of you abundantly. It just happened that the treasury for the poor was empty. Praise the Lord who hears us in our time of need!

Dear friends in America, the need is very great here lately at Pangoengsen. As you know from Brother Velthuysen, Sister Vizjak was taken sick soon after she came here with her husband. After several weeks in a hospital, she returned partly cured, but recovery was slow and she was compelled to go again for a serious operation for something like cancerous swelling in her breast. For a time she seemed to improve, but after a serious relapse, from which she does not seem to rally, she is again being cared for in the hospital.

You can easily see that all this makes the burden heavier for us, and makes it hard for Brother Vizjak to do his work. I am thankful that our friends are remembering us.

The times are hard here and naturally the Christian people here give first of all to their own denominational work. So again I want to ask all the brothers and sisters in America to remember our colony of poor ones, for surely it is the Master's work. Brother Vizjak sends kind regards.

With many kind greetings, I am

Your sister in Christ,

CORNELIA SLAGTER.

Tajoe, Java,
March 27, 1926.

The promises of God are to the believer an inexhaustible mine of wealth. Happy is it for him if he knows how to search out their secret veins, and enrich himself with their hid treasures!—*Charles H. Spurgeon.*

YOUNG PEOPLE'S WORK

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

CREATING HAPPINESS

Christian Endeavor Topic for Sabbath Day,
June 5, 1926

DAILY READINGS

Sunday—A joyous spirit (Prov. 17: 22)
Monday—The joy of divine fellowship (Isa. 12: 1-3)
Tuesday—Rejoice in prosperity (Deut. 26: 1-11)
Wednesday—The joy of salvation (Luke 15: 11-32)
Thursday—The joy of giving (2 Cor. 9: 6-15)
Friday—The joy of friendship (Phil. 1: 1-11)
Sabbath Day—Topic: How may we create and spread happiness? (Matt 5: 1-12; Acts 8: 4-8. Consecration meeting)

A TOUCH OF GOOD

"May every soul that touches mine—
Be it the slightest contact—get therefrom some good,
Some little grace, one kindly thought,
One inspiration yet unfelt, one bit of courage
For the darkening sky, one gleam of faith
To brave the thickening ills of life,
One glimpse of brighter skies beyond the gathering mists
To make this life worth while,
And heaven a surer heritage."

—Selected.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"And there was great joy in that city." Philip brought great joy to this city by his preaching and healing. There is no better way to make people happy than by healing them. So the medical missionary, who both preaches and heals, has a wonderful field for labor and renders a great service to humanity. We may not be able to heal people, but we can make them happy by doing little acts of kindness. Best of all, we can tell them of the Great Physician, who can heal their spiritual as well as physical diseases. Then we shall bring them unspeakable happiness and joy.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK
Intermediate Christian Endeavor Superintendent
Topic for Sabbath Day, June 5, 1926

WHAT DO I GET OUT OF MY READING? (PHIL. 4:8, 9; PSA. 119:9-16)

MY READING

Most young people read too much. When I see how many boys and girls nowadays have to wear glasses, it makes me think that children, especially, must be more careful of their eyesight. A great deal of reading of story books is apt to keep them indoors too much, and may make the memory and other faculties poor. For these reasons, it is all the more important that we should read only a moderate amount of well selected books and magazines.

There are some who do not read enough. It may be because they have never formed the habit of reading. They are losing a chance to fill their minds with information and the inspiration of good books.

Those who are in danger of reading too many story books should be encouraged to take up reading that is more difficult, and at the same time to try to learn more from the book of nature. Those who do not care to read may learn to enjoy some of the very best of young people's stories. But it is always well to include in our reading some serious books, like those on history, travel, and the lives of great men.

Let me utter a word of warning here. There are certain magazines today, with a very large circulation, which claim to contain the "true story" of some wrecked life—the experience of some fallen creature. They are written, not for the purpose of warning young people away from sin, but to make money for the publishers, and their influence is really to lead one *into* sin. Let us avoid, like poison, all stories of crime and sin that cause the mind to dwell too longingly upon its details.

A good plan in preparing for this meeting would be to ask several members to tell what was the best book they ever read, and why they think so.

The Milton Intermediates are working at the RECORDER Reading Contest. It is said that one individual began by reading every number complete. Mission study is being

taken up. The president of the society is Miss Helen Grant.

On one Sabbath morning the Nile intermediates took full charge of the church service, as a fitting close to Christian Endeavor week.

JUNIOR WORK

ELISABETH KENYON
Junior Christian Endeavor Superintendent

SUGGESTIONS FOR JUNE 5

Draw pictures on the blackboard to represent the following things that Jesus is to us as told in the Bible. When we get to know Jesus he will become all these things and even more to us. Have the pictures drawn on the board before the meeting. During the talk by the superintendent give each junior one of the Bible references which they are to read and then go to the board and write under the picture which represents their verse the thing for which it stands. As these are written the superintendent should fully explain the meaning of the reference.

The following are just suggestions, giving first the picture, then the title and last the reference: a door, The Door, John 10: 9; a path, The Way, John 14: 6; a candle, The Light of the World, John 8: 12; loaf of bread, The Bread of Life, John 6: 35; a stone, The Rock, 1 Corinthians 10: 4 (a); a cross, Our Savior, 2 Timothy 1: 10; a staff, Our Shepherd, John 10: 11; footsteps, Our Example, John 13: 15; a throne, Our Lord, John 13: 13; a crown, The King of Kings, Revelation 19: 16; an anchor, Our Hope, 1 Timothy 1: 1 (b); a sun, Sun of Righteousness, Malachai 4: 2 (a); a school book, Our Teacher, John 3: 2; a grape vine, The True Vine, John 15: 1.

This meeting should be led by the Quiet Hour Comrades, who might in turn tell what Jesus means to them. The testimonies this month should be voluntary responses. This is what we have been working toward for testimonies the whole year. If the juniors are properly taught to give original testimonies in Junior there will be much less reading of clippings in Senior C. E. meetings. Of course this can hardly be expected of the younger ones, but they will be quick to try in their own childish way what the older ones are doing.

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

HOME NEWS

HAMMOND, LA.—The Prophet Micah foretells a golden age when "They shall sit every man under his vine and under his fig tree." Not all are doing so here in the South, but here at the parsonage we have the privilege though the trees are not large for shade. We have, however, been interested in the manner of growth and peculiarity of fruiting—better still we are anticipating the time when we shall enjoy eating the luscious fruit.

Just now the strawberry season is nearing its close. It has been unusually profitable. There have been one thousand five hundred ninety-one carloads shipped up to May 6, aggregating \$4,437,029. All berries are sold here at Hammond—the field of area is something like twenty by forty miles—several railroad stations, but all are controlled from Hammond. There are two sales rooms where the berries are sold by auction in car lots every night. The berries are far on the road north when sold, and consignment is made by telegraph. Berries have averaged about \$4.59 per twenty-four pint crate. We wish our church had about forty families to share in this good fortune—we think there ought to be. The sales of other market truck last year amounted to \$2,000,000, estimated.

We greatly enjoyed the visit of Brother Sutton, who came from the Birmingham Convention, spending eight days with us. He presented the work of the Sabbath School Board and gave us inspiring gospel sermons on Sabbath day and each night. Our people were greatly benefited.

Sabbath, May 8, we observed Mother's Day with the following program: Voluntary; Invocation; Hymn; Scripture, Hannah's song of praise—Mrs. T. M. Campbell; Prayer—Mrs. S. S. Powell; Trio, "Tell Mother I'll be There"—Roderick Davis, John Campbell, L. D. Seager; Origin of Mother's Day—Mrs. Phoebe Mills; Recitation, "My Mother"—Persis Coalwell; Solo—Lillian Campbell; Address—Rev. S. S. Powell; Duet and chorus, "My Mother's Bible"—Mr. and Mrs. John Campbell, L. D. Seager; Address—Pastor Seager; Quartet—"When Mother Prayed"—Juanita Crandall, Mr. and Mrs. John Campbell, L. D. Seager; Collection; Benediction.

One is not qualified to judge a country

when he has but a third of a year's residence; but we may be pardoned if we say that we have greatly enjoyed the winter here, though the people say it has been unusually unpleasant. The trip by auto from Albion to Farina was an experience. The bitter cold and snow banks of Wisconsin and northern Illinois that changed to slush at LaSalle, Ill., and that gradually disappeared and when we arrived at Decatur, were gone forever, or at least till we return North. The tide of immigration has set in to the Southland, and we do not wonder as there are many advantages besides the milder winters.

We can not say too much in praise of the good people of the Hammond Church. Our work here is very pleasant.

L. D. SEAGER.

A LETTER REGARDING WORK IN DAYTONA, FLA.

*Editor of the Sabbath Recorder,
Plainfield, N. J.*

DEAR BROTHER GARDINER:

Now, as our work for the season is finished at Daytona Beach, we presume that there are those who would be glad to know of our denominational interests there.

Our work began the second Sabbath in December and closed April 24. We expect, however, that as usual, Sabbath school will be maintained throughout the summer.

Our Sabbath worship has been held in the auditorium of the North Ridgewood High School building; and in this connection I will say that probably in the not far distant future the Seventh Day Baptists of Daytona Beach will have a church building of their own, which they especially need just now in the interests of their fine group of young people who are beginning to feel the need of a church home.

Our services have been well attended during the winter, both by the home people and Sabbath-keeping tourists from the North, who may always be sure of a hearty welcome from the residents. The average attendance has been about fifty, and a goodly interest shown in all departments of the work. Our prayer meetings have been held in the homes and have been very well attended, averaging better than twenty, the highest number being thirty-two; and at our last meeting there were twenty-eight pres-

ent. These prayer services have been made especially inspiring and helpful by the interest the young people have taken in them. Their earnestness and their willingness to offer prayer and testimony would put many an older one to shame—even the little children would offer their prayers as readily as the oldest.

We were very glad this winter to have with us President Bond of Salem College, who preached to us on three Sabbaths. His messages were especially pleasing and helpful, and the time of his stay with us seemed all too short.

We have been particularly fortunate both winters in Daytona Beach in being located in the homes of Seventh Day Baptists. Last winter we had rooms with Mr. and Mrs. George W. Betson, which we enjoyed to the fullest; and this winter we lived in the home of Dr. M. Josie Rogers, and all who know Dr. Josie know what a privilege to us that has been.

The outlook on the Daytona Beach field is very encouraging, and we believe that some day there will be a strong church there. It has surely been a great joy to have been privileged to labor together with these good people in the Master's work, and we pray for God's richest blessings to rest upon them and his work there.

Yours in Christian fellowship,
R. W. WING.

*DeRuyter, N. Y.,
May 4, 1926.*

SINCERITY

SELECTIONS BY DEAN MAIN

Bread of falsehood is sweet to a man; but afterwards his mouth shall be filled with gravel.

Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom.

Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any way of wickedness in me, and lead me in the way everlasting.

We ourselves are the real word, the life-utterance which speech often falsifies. There are faces that never deceive or mislead us. A spiritual nature can but be frank and honest, because its foundation stones are laid in the truth and it knows that nothing else holds. It is in us as human

beings instinctively to recognize and hate insincerity. Nobody is in the end deceived by expression that is merely outward and perfunctory. Our inner life is transparent; it can not conceal itself; if it is a true life, it has no need or desire of concealment.—*Lucy Larcom.*

Veracity to sentiment, truth in a relation, truth to your own heart and your friend's, never to feign or falsify emotion—that is the truth which makes love possible and mankind happy.—*Robert Louis Stevenson.*

Set up thy standard, Lord, that we,
Who claim a heavenly birth,
May march with thee to smite the lies
That vex thy groaning earth.

Then God of truth, for whom we long,
Thou who wilt hear our prayer,
Do thine own battle in our hearts
And slay the falsehood there.

Yea, come! then tried as in the fire,
From every lie set free,
Thy perfect truth shall dwell in us,
And we shall live in thee.

—*Thomas Hughes.*

To be true—true in word, scorning a lie; true in act as disciples of him who is the Truth; true in thought, hating pretense and dishonesty; true of heart, in all constancy of obedience to the Father of our spirits—this is the ambition and endeavor of every child of God.

PRAYER

We come to thee, O God, in the name of Christ who is the Truth, to ask that thou wilt cleanse our hearts from falsehood. From all love of deception, from all vain imaginations, from careless insincerity and trust in lies, deliver us now and evermore. O send out thy light and thy truth; let them lead us. May our speech be in charity without guile, loving the truth and peace. Thou knowest how we walk in ignorance and prejudice, the familiar words of falsehood which we hear and speak. Pardon us that we have been content in this false witness. Give us a growing and abiding love for all things that are pure and honest and of good report with thee. So teach us to follow in the steps of Jesus who did no sin, neither was guile found in his mouth, that through us also some may rise to the knowledge of the truth which is revealed of thee.

SCARCITY OF MINISTERS AGAIN

[Since writing about the scarcity of ministers in the RECORDER of May 3, a friend has mailed me the following, which shows how a leader in another denomination regards the matter.—T. L. G.]

Rev. Dr. Daniel Russell, in his sermon yesterday in Rutgers Presbyterian church, Broadway and Seventy-third Street, stressed the need for candidates for the Presbyterian ministry. He said that among the functions of the church none was more important than that of "producing its own pastors and preachers."

He said that in 1896 the Presbyterian Church had one student for the ministry for every six hundred twenty-six communicants; whereas now there was one ministerial student for every one thousand four hundred eighty-nine communicants. He said a similar condition prevailed among the other Protestant denominations.

"What are the causes assigned for this decline?" he asked. "One is that young men who are schooled in the sciences find it no longer possible to accept the historic confessions, and refuse to be fettered by outworn creeds. But college boys, as a matter of fact, think little about doctrine. Other and more valid reasons for the situation in which the Church is finding itself are as follows: first, the fact that our generation is engrossed with things rather than with ideas and aspirations, and the curse of a material age is spiritual sterility.

"There is another reason assigned for the disappearance of the clergyman, which is worthy of very special consideration. I refer to the alleged indifference of the colleges and universities to the spiritual interests of the student."

The biggest thing the country ever did for the railroads consisted in locating Florida so far from New England.—*Cedar Falls Record.*

A great many suppliants are spiritual paupers because they are listless or careless about receiving the very things for which they prayed. It might be truly said concerning them, "Ye have not because ye will not take the things ye ask."—*J. H. Jowett.*

CHILDREN'S PAGE

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

WHAT ARE GOOD MANNERS?

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
May 29, 1926

DAILY READINGS

Sunday—Respect for the aged (Lev. 19: 32)
Monday—Thoughtfulness for others (Phil. 2: 4)
Tuesday—Kindness to others (Acts 28: 1, 2)
Wednesday—Gracious words (Gen. 43: 26-29)
Thursday—Modesty (Luke 14: 10)
Friday—Bad manners (2 Kings 2: 23)
Sabbath Day—Topic: What are good manners?
(Phil. 4: 8, 9)

MARGARET E. LA MONT

A Friend of the Juniors

What do we mean by "good manners"?

Sometimes we mean a long list of rules that have been established by custom, such as giving the right hand instead of the left when we shake hands. These rules vary in different countries and in different periods of time, so that what are good manners for us in America may be extreme rudeness in Japan, and the manners of a hundred years ago may seem strange today.

But a person may keep all the rules and still be a snob; while he may be quite ignorant of the proper ceremony and yet show such fine qualities of mind and heart that we say he has good manners.

Let us see what some of these qualities are.

1. A junior can be *gentle*. Sometimes I see one of the juniors leading little brother carefully by the hand and walking slowly to keep pace with his toddling feet. That is one way to show gentleness. Besides the tiny tots, those who especially need gentleness are the sick, the feeble with age, and pet animals. And do not forget that there is a gentleness of the tongue as well as of the hand, a gentleness that avoids angry, impatient, or unkind words.

2. When father or mother or teacher gives a command, a junior can be promptly and willingly *obedient*.

3. A junior can be *obliging*—always on

the lookout to run an errand, help with the work, or do some kind act.

4. A junior can show respect for parents, teachers, and pastors, and for aged people. We call this being *deferential*.

5. A junior can be *modest*. Modesty includes two things, both necessary for the best manners. One of these is something like humility—not bragging nor pushing oneself forward, nor grabbing the biggest apple. The other phase of modesty is akin to purity—keeping every word and action clean.

6. A junior can be *appreciative*. That means to say "please" and "thank you," to show that you enjoy the presents given you or the kind acts done for you, to praise those who have done well, and to praise those who have done their best even when their best is not good.

7. A junior can be *neat*. You can have a clean body as well as a clean mind. You can wipe the mud from your shoes when you come into the house and put away your wraps and playthings.

8. A junior can be *natural*. Be yourself. Dorothy's manner, like her hat, may be pretty on Dorothy but not on Doris. Then sometimes our manners are stiff, like our good shoes, because we wear them only when we have company or go away from home. Let's wear our good manners for the homefolks, juniors.

9. A junior can be *entertaining*. Some day you will want to be able to entertain nicely. Begin now. Remember it is good practice to tell small sister a story or read to grandma.

10. A junior can be *reverent*. This means no fidgeting or giggling at church service or family prayers, no whispering in either case except when necessary. Let a solemn hush come over your thoughts when the name of God is spoken, and never take his name in vain.

11. A junior can be *serene*. When rain spoils the picnic, be content to work or play at home. Don't cry or squabble over trifles, but try to see the bright side.

Now if we will arrange these qualities in a column, we shall find that we have learned something of what is meant by good manners, and we have also spelled the words:

Gentle
Obedient
Obliging
Deferential

Modest
Appreciative
Neat
Natural
Entertaining
Reverent
Serene

Nortonville, Kan.

GETTING TO KNOW JESUS

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
June 5, 1926

DAILY READINGS

Sunday—Meeting Jesus by night (John 3: 1-3)
Monday—How a woman met Jesus (John 4: 7)
Tuesday—Where to learn about Jesus (Luke 1: 1-4)
Wednesday—Learning Jesus' Love (John 3: 14-16)
Thursday—Learning Jesus' Power (John 20: 19-21)
Friday—Learning Jesus' Patience (Luke 8: 37)
Sabbath Day—Topic: Getting to know Jesus
(John 1: 35-42. Consecration meeting)

MRS. W. L. DAVIS

Salemville Junior Superintendent

When Jesus was on earth he went from place to place doing good. People were glad to see him and hear his teaching.

"A ruler once came to Jesus by night, To ask him the way of salvation and light; The Master made answer in words true and plain,
Ye must be born again."

At another time, after Jesus had been walking and teaching all day, he came to a well and sat down on the curb to rest. A woman from a village near by came to the well to get water. Jesus said to her, "I am the Water of Life, if you drink of me, you will never thirst again." This woman must have been glad to meet Jesus and learn to know him.

The Bible is the book to study that we may learn more about Jesus. We can learn about him in our Junior Christian Endeavor and in the Sabbath school and in many of our day schools where the Bible is read.

We ought to feel very thankful that we have the opportunity of studying the Bible.

"More about Jesus would I know,
More of His grace to others show;
More of His saving fullness see,
More of His love who died for me."

When we study about the life of Jesus, we learn that it was love that caused him to go about doing good to all the people. Yes, we read in the Bible that God gave his Son because he loved the world, and that the world through him might be saved. If we have given our hearts to Jesus, his love will rule in our hearts. Jesus who had power to still the storm and save his disciples from the angry sea, also has power to forgive our sins and lead us in the right way. We are sure that if we ask Jesus to forgive us our sins and to lead us aright, he will fill our hearts with his love and we will be kind and patient and unselfish and helpful and—true Christians—just like Jesus.

"More like the Master I would live and grow;
More of his love to others I would show;
More self-denial, like his in Galilee,
More like the Master I long to ever be."

Now, dear junior boys and girls, if you learn to know Jesus you will grow to be like him.

Salemville, Pa.

ROBERT AND THE BLACKBIRDS

"Put it back, Robert! Do put it back!"
"Why," whispered Robert, with a startled glance around the woods, "is the mother in sight?"

"No, but we are in sight of her, Robert." Robert drew a deep breath of relief. "You frightened me," he said, "but I suppose it's some of that Bible school talk. Since Mr. Grant has forbidden us to touch the nests here, we must take care that he does not see us here."

"Put it back, Robert!" pleaded the elder boy. "The nest's just as much their home as your mother's house is yours."

"I'm not harming anything," muttered Robert.

"But suppose," said Ned, "that your mother should come home after work and find that there were no little ones to greet her."

"That wouldn't happen," replied Robert.

"Well, it's just the same with the birds. Just put them back for ten minutes, Robert," pleaded Ned. "I'll tell you a story."

"Tell me your story, Ned," said Robert.

"I was a little fellow, and once when I was walking along in the woods, I spied some eggs in a bird's nest, and, of course, I took them home. A few days later they hatched, and there were two little featherless birds. Mother was very busy indoors, so I put the birds in a cage.

"I soon noticed that mother was worried over something, for father had not come home.

"The next day I asked a man where father was and he told me that Mr. Grant, the man father works for, would not have father work for him any longer, and that we should leave the next day. The birds were not singing when I went back to the house.

"My mother was crying, and I tried to comfort her. I went out to look at the birds. They were dead!

"It was only a dream, and part of it was true. They were really dead!"

"Is that all?" asked Robert very interested.

"Yes, and do you want to take the birds?"

Do you think he took them?—*Clifford A. Nordby, twelve years old, in "Little Folks."*

THE WHINER

Ray had been sick a good deal; so he was a little spoiled. When he wanted something, he did not stop asking for it when it was refused him. He would coax and whine.

"Why can't I? I don't see why I can't," he would say.

One of the things he coaxed for was a dog. When Ray's birthday came, the gift he liked best was a cunning, lively puppy. Ray named the dog Hero.

Hero was too fond of mischief to be kept in the house much of the time. But he did not like to stay outdoors. He would scratch at the door and bark and whine an hour at a time.

Ray did not enjoy the dog's whining any more than the rest of the family did. He agreed with his father that they would give the dog away if he did not learn better ways.

So the boy took Hero and went down by the garage. They stayed there for a long

time. Ray was very sober when he came in for supper.

"I have told Hero that I will tie him up every time he whines to get in. I'm going to make myself stop whining, too. I know now that it is just as bad for a boy to whine as it is for a dog."

Seest thou a man diligent in his business? he shall stand before kings, he shall not stand before mean men.—*Proverbs 22:29.*

Train up a child in the way he should go: and when he is old, he will not depart from it.—*Proverbs 22:6.*

Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteousness.—*Psalms 112:4.*

And down in the garden I've seen
A thing that is handsome and green,
And yet it's a part of an elephant, too.
The answer, of course, I am leaving to you.
(Elephant's Ears.)

Down in the same garden one day,
As if it was just thrown away,
A bit of a fox, I declare that I found.
Now, wasn't it careless to leave it around?
(Fox-tail.)
—Selected.

MY GRANDMA USED TO SAY

"When the cat's away
The mice will play."

Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

SOME BIRD AND ANIMAL MOTHERS

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J., May 8, Mother's Day, 1926)

*The wings of the ostrich wave proudly;
But are they the pinions and plumage of
love?*

*For she leaveth her eggs on the earth,
And warmeth them in the dust,
And forgetteth that the foot may crush
them,*

Or that the wild beast may trample them.
—Job 39:13-15.

Someone has said that the text is a preacher's point of departure, and that he departs from it very soon and seldom comes back to it. That is just exactly the use I

am making of this text. It is my starting point, and when I have started I shall not return to it. It is a long text, and is not very pleasant reading.

The ostrich doesn't seem to be a very good mother. She doesn't hover over her eggs and warm them with her body as does the hen. She may have pretty plumes and may wave them proudly, but we can not forgive her for laying her eggs in the dust and letting the sun hatch them out. In this she is no better than the turtle. The turtle waddles up out of the water and lays her eggs on the sand, and then tumbles back into the water again and forgets all about the eggs and the little turtles. No one can love a turtle—not a big turtle. The *Geographic Magazine* for May shows a boy sitting on a bucket cuddling a little turtle.

The turkey is unlike the ostrich. The turkey hen takes a great deal of pains to hide her eggs. One of the jobs of my boyhood along about this time of the year, or a little earlier, was to find the turkey nests. On one side of the valley, wood covered the hillside, and on the other there was pasture land. It was in these woods that the turkeys usually made their nests. We used to watch them from the pasture side as the turkey hen went to her nest on the other side. The valley was very narrow, and before the leaves came out on the trees and underbrush you could see across very well. Our object was to take care of the eggs until the turkey wanted to sit.

It was very provoking to watch her movements as she ran all over the hillside, usually putting in most of the time a long way from the nest. This she did to fool us. She would potter around an excellent place for a nest just to make us think it was there, and then when she thought we were not looking she would dart off suddenly to where the nest really was. It took constant watching and a sharp eye to follow her. She surely had a real mother instinct.

I may have told you before about the partridge and how she fooled me once. She fluttered about and tumbled down the hill with one wing hanging as if it were broken. I tried to catch her but was never able to come up to her. The fact is there was nothing the matter with her. She had some little baby partridges there in the grass, and she wanted me to go after her so that she could get me away from her little ones. Then

when she thought she had me at a safe distance, away she flew into the thicket. She didn't know me very well, and she thought I might hurt her babies. Wasn't she a good mother? Who could have the heart to hurt her little ones?

One of the hardest experiences of my childhood years was to have the lambs sold and taken from their mothers. The stock scales were on father's farm, and all the neighbors brought their lambs there to be weighed. They would drive the old sheep and the lambs together to the scales. Then they would separate the old sheep from the lambs. The shipper would drive the lambs off to the railroad to be shipped to the city, and the farmers would take the mother sheep home. How pitifully the mother sheep would bleat. Our frisky, playful lambs were sold too; and the mother sheep, turned back into the field, would run all over the field calling for their baby lambs. And they didn't cease their crying when the night came on. I could hear them in the night still calling for their little lambs which they missed from their side. A sheep is a good faithful mother, and so are the most of the birds and animals.

Did you know, boys and girls, that there is no baby so helpless as a human baby? And did you know that a human baby is helpless for a longer time than is any other baby thing? I suppose God had it that way so that our mothers could just give their babies more love. For there is no love like a mother's love. I think sometimes a father's love comes pretty close to it, but then I know it is not like a mother's love. One time when I had gone away to Louisville, Ky., to be in school again for two months, one of my little girls said, "Papa's gone to 'Tuckey 'cause he tucks." I appreciated the compliment; but after all I know that no one can tuck you into bed so snug and comfy as mother can.

Someone has said, "God could not be everywhere, so he made mothers." I would say, God is everywhere, but he seems to be a little closer to mothers than to anybody else. Motherhood seems to have received his special blessing. And we all say, God bless our dear mothers.

There can't be a revolution in America. Not enough people are mad about the same thing.—*Birmingham News.*

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

TWO KINDS OF TEACHING—LIPS AND LIFE

I have been reading about a class of boys taught by a Miss Jennie. The boys were of the kind that led people to speak of them as "bad boys." But Miss Jennie did not so think of them. She cherished the belief that the average "bad boy" and "nice man" either wore his coat right side out or wrong. When a man goes out among folks he is careful to have his coat with the wrong side in. He is something of a politician, but a boy is not. As like as not he'd rather have his the other way around. If a man has something good in him he is likely to want to show it. She was not handicapped with the idea that her boys were bad, yet she was handicapped with the notion that she was not "equipped." She wished she knew as much as Mr. Sharpe, whose class was near hers. All she could do was to do the best she could do, and she did it. It was plain, though, that her boys were trying to hear something Mr. Sharpe was saying, while she thought she was making no impression upon them.

Yet if Miss Jennie should die today, there are at least six grown-up boys on this continent who would do their best to get to her funeral. It would be to them like coming to a sacrament. For they all love her, and they revere her as the angel of their boyhood, as one they met in the way, who took them by the hand, and, by the gentle compulsion of her beautiful character, led them to Christ. Though not what was known as a well-equipped teacher, judging by her work and its results, she was much more successful than some who seemed best equipped.

A teacher came to me one day in the depths of despair. She has a class of girls from the submerged district, as a whole a most unpromising and giddy set of simpletons. She had done her best, yet in spite of her most earnest and persistent efforts not a girl in her class was showing any

sign of progress. Not one of them would study the lesson or even attempt to answer a question. She was at her wit's end. She knew she was not equipped for her work, and did not know what to do. I said to her: "Do you know that the few minutes these girls are once a week in your company is the only time they ever spend in a pure and wholesome atmosphere, where their souls can get a breathing chance—where they can get a glimpse of higher ideals and a consciousness of a higher life? Do you know that the mere presence of a refined woman whose heart is aglow with the spirit of Christ—perhaps the only example of highly developed womanhood they ever see—is as a magnet reaching down into the depths of their natures and drawing toward the surface all the submerged there is in them? Do you know that while you are straining every nerve in your almost hopeless task of opening their minds to the truths of their lessons, the silent influence of your character is at work in their hearts, rebuking their sins, awakening in them holy aspirations and drawing their hearts out toward their Christ, upon whom you are depending to transform their lives?"

It is well to be equipped with the means to open up the minds of one's pupils to the truths of the lesson; but is a teacher equipped for his or her work who has nothing with which to reach their hearts?

But that question overshoots the mark. For we all know that every teacher has something with which to reach his pupils' hearts, and he reaches them. The one fact some of us need to tremble over—rather the one fact we need above all others to face today—is that we as teachers are reaching hearts, whether or not we think we are. We need to stop short every day in the week and remind ourselves that we teach two lessons—one with our lips, the other with our personality. The lesson that goes from our lips may fail, in spite of all our efforts, to reach to the minds of our pupils; but whether we make any effort or not, the silent influence of life and character finds its way to their hearts. Teachers are often discouraged over their apparent failure to make an impression upon their pupils. They tell us John doesn't know any more than he did a year ago. And Henry does not seem to grasp anything. Anyhow, nothing

sticks to him. It is like turning water upon a duck's back. But these discouraged teachers have in mind only what they have been trying to teach with their lips. They are inclined, in so saying, not to think of what their lives teach every day. Because of this some of us are teaching every day unconsciously what we never dream of teaching.

How many people in their later years are made happy by some one who tells them about the unconscious influence for good that came a long time ago from their personality, to bless those who were their boys and girls in school.

I have taken the substance of what I have here written from an interesting little book entitled, "How Can I Lead My Pupils to Christ?" by Edward Leigh Pell, Richmond, Va.

Sabbath School. Lesson IX.—May 29, 1926

JACOB AT BETHEL—Genesis 28: 10-22

Golden Text.—"I am with thee, and will keep thee whithersoever thou goest." Genesis 28: 15.

DAILY READINGS

May 23—Jacob at Bethel. Gen. 28: 10-22.

May 24—Isaiah's Vision. Isa. 6: 1-8.

May 25—Ezekiel's Vision. Ezek. 37: 1-10.

May 26—Peter's Vision. Acts 10: 9-20.

May 27—The Transfiguration. Luke 9: 28-36.

May 28—John's Vision of Christ. Rev. 1: 10-20.

May 29—Help from on High. Psalm 121.

(For Lesson Notes, see *Helping Hand*)

REV. W. D. BURDICK AT NORTONVILLE

In reading Secretary Rev. W. D. Burdick's January letter to pastors and pastorless churches, these words attracted my attention, "The Commission desires that I visit as many of our churches as I can, and this I wish to do." And I said to myself, "How I wish Brother Burdick could come here and hold some evangelistic meetings." After talking with some of the people here, I wrote him and I was pleased to find that he, himself, had been wishing that he might visit these churches in the Middle West and that he would come as I requested.

As we wanted evangelistic meetings, Brother Burdick gave us our choice of two weeks the last part of March or the first two weeks in April. Accordingly, we thought we would make a safe decision as to weather conditions and chose the first two weeks in April. But how often are people

disappointed when they depend on the weather, not only in Kansas, but anywhere else! On Friday morning when Mr. Burdick reached Nortonville, the snow was from one and one half to two feet deep on the level, and more snow was promised by the weather bureau. He had to follow the straight and narrow path and sometimes no path at all in getting from the station to the parsonage. After Brother Burdick was safe inside the parsonage, the pastor busied himself until one o'clock in the afternoon shoveling snow, including drifts from three to five feet high. He was ready to stop when he was called to a late dinner.

The roads were so blocked and the walks were so bad that the attendance at the first meeting, Friday night, was very small. The attendance was larger on Sabbath day, but very few could get in from the country, one family making it in a lumber wagon and even then the horses came very near not getting through in a few places. But in spite of the bad weather and poor going, the interest and attendance grew from the start. The people took to Brother Burdick's warm, sincere, evangelistic messages. He brought the spiritual food which the people needed. Some who had not been in the habit of attending church as well as several from the other churches attended the meetings, and a deep spiritual interest was manifested all the way through. A gratifying response also was made to the expressions taken in the meeting for more faithful and consistent Christian living.

The music was under the direction of W. L. Van Horn, who was recently elected church chorister, and he was aided by a faithful company of singers, who were always on hand in the front seats. New song books, *Victorious Service Songs*, had just been purchased, and much interest was aroused in singing both the old and new songs. A male quartet furnished music for most of the meetings. At two of the meetings the Sabbath school orchestra helped in furnishing the music. The new song books are orchestrated, and the members of the orchestra are just getting used to their new books.

On the last night of the meetings, Wednesday night, April 14, according to announcement, Brother Burdick spoke on denominational matters. With the use of

charts, he spoke about the budget and how it is made up, about the boards and their needs, and the many opportunities that are opening up to us as a people. He showed to us by the use of the charts how the whole denominational budget could be more than met if each member of the denomination would pay but two cents per day. Who would dare to place any limitations to what our denomination could do if only every member were completely consecrated. At the close of this meeting the people all came forward and shook Brother Burdick's hand, thanking him for his helpful messages and bidding Godspeed in the work—*Nortonville Church Paper*.

WEEDS

ELMER AKERS

A weed is a plant out of place. Therefore a corn plant in a potato patch is a weed; or a cabbage in the melon lot is a weed; or, since house flowers are not proper in the pantry, a geranium is a weed while it remains in the pantry. What is an apple tree in a peach orchard but a weed? Might not any plant be a weed, and again might not even the most obnoxious weed find a proper place and be honored as a plant?

Dirt is matter out of place. If it were in place, there would be no dirt. What a pity that any material should get misplaced and thus become dirt! If it were always in its place, we would have no use for such ill-sounding words as scum and filth. Some day when we get this planet of ours all cleaned up and everything in its place, we can simplify our language and discard the unpleasant words of our vocabulary. How it does simplify matters when order prevails! To be sure, nothing is bad of itself, it is its misplacement that is bad.

How like the plants are human beings! In the garden of men, how many are weeds and how many plants? If everyone could find his place, we would have a perfect garden, would we not? We would at least have a clean garden and a simpler one. We would then not need policemen and truant officers and jails and reformatories. The jails and reformatories could be converted into libraries and barns, and the policemen and truant officers could be librarians and farmers. And the librarians and farmers could melt their pistols and handcuffs, and

remold them into pen-points and pitchforks. They would not need to lock their libraries and their barns, the locks could be converted into hand wagons for the children. And how fine it would be if all the children should grow up as plants—not a weed among them!

But that time is not yet. We still have weeds, lost, strayed, bewildered plants. Let us put them back in place.

Mr. Carlton Everett Knox says:

A weed's a flower gone astray;
Methinks that in some bygone day
It bloomed in garden fair;
And I've a thought if we'd but give
It love and tender care,
Its wondrous beauty and perfume,
The glory of its perfect bloom,
Again would fill the air.

So 'tis with man we judge as bad;
I sometimes think had he but had
An outstretched hand to touch,
He might have found new grip on life
To succor him in time of strife;
And man of worth and power he'd be,
Had we but helped, just you and me,
By proffering human touch.

Milton, Wis.

THIRTEEN EVERY MINUTE

Every time the second hand of your watch makes one revolution, it marks the entrance of thirteen young men and boys into the doors of various Y. M. C. A. branches in New York City. It is estimated in the annual report of the New York City Association for 1925 that on an average of 18,787 men and boys a day, or 6,857,225 a year, used the thirty-six Y. M. C. A. centers that are maintained in various parts of the metropolis. Forty-five thousand individuals were identified with the organization during the year, and nearly 3,000 men served on volunteer committees and boards, or led in activities.

Outstanding advance was reported in the work of the educational department, which held 27,536 classes, and a good balance was maintained between the physical and spiritual, with a gain of ten per cent in gymnasium attendance, and a corresponding gain in Bible training and discussion classes.—*Y. M. C. A. Council*.

"You can work at your play, but never play at your work."

OUR WEEKLY SERMON

THE MOTHER

REV. AHVA J. C. BOND

(Sermon, May 8, Mother's Day, 1926)

Text: *His mother kept all these sayings in her heart.*—Luke 2: 51.

The highest honor ever given humankind was bestowed upon a woman, Mary the Galilean maiden, when she was chosen to be the mother of the Savior of the world. Unfortunate indeed is it that tradition and ecclesiastical design have combined to rob that life of its simplicity as revealed in the Gospels.

How simple yet how eloquent was her answer to the angel who first announced to her that she had been chosen of God for this high honor, "Behold, the handmaid of the Lord; be it unto me according to thy word." Then she made her way to the home of her cousin, Elizabeth, in the hill country of Judea, and there tarried three months, spending the time in silent meditation and in quiet conversation with this pure-hearted expectant mother. We can well imagine that often as they sat together in the presence of Zacharias, temporarily dumb by divine decree, their conversation centered about the son of promise soon to be born to Elizabeth, and about the Babe to be born to Mary, whose name was to be called Jesus, because he would save the people from their sins.

After three months spent in the home of her relative, Mary returned to her own home in Nazareth. We next meet this chosen handmaid of the Lord with her husband on the way up to Jerusalem for the annual enrollment. Throughout the Christian centuries brush and pen have vied with each other to picture that scene of mother and Babe in the manger bed of Bethlehem. If there is ever a time when heaven comes down to kiss our earth, it is when a babe loved, though unseen, for months, has been delivered, pronounced "perfect," properly cared for, and is placed for the first time in the young mother's arms. In the instance of the Savior's birth it is well that we take account of the angels' song and

that we follow the shepherds in their wonder and delight at what has taken place. It is indeed well that we pause to behold the wise men with their precious gifts to the new-born King. Here wisdom and honest labor join in doing honor to the Son of God. But there is an intimacy which we do not want to miss in the statement that "Mary kept all these sayings, pondering them in her heart." To her at that moment he was not Savior or King, but her own Baby whom she had gone down to the door of death to bring into the world.

A little later, in order to save her Baby's life from the jealous king, this young mother with her husband-protector, took the long journey into Egypt, suffering the hardships of an enforced exile. Our thoughts have usually been with the Baby, as in our imagination we have followed this little family on their long journey; but the Babe was conscious of no danger and experienced no deprivation or hardship. From these he was protected by his mother, brave and self-sacrificing, who cradled him all the way in her lap and fed him at her breast.

We do get one real glimpse into the intimate affairs of the holy family when Jesus at the age of twelve tarried behind at Jerusalem when he was supposed to be on his way home with the rest of the folks. I suppose there is no one at any time more perplexing to a mother than a boy or girl at about the age of twelve, or perhaps a little older. This is not because they are bad. Oh, no, that is not what I mean. But they are trying to find themselves. They are trying to define themselves, which means that they must find the meaning of everything with which they have to do. And they can know its meaning only in terms of its relation to themselves. Hence this is the age of experimentation, of trying out. The world would grow very stale indeed if there was not constantly coming on an army of boys and girls who "want to know." They are not willing to wait, and so weary and perplex their elders by constantly asking "Why?"

In his quiet village home surrounded by the silent hills the Boy Jesus had dreamed of the big world and had tried to find the meaning of life. He had been taught about God and religion in the home and in the synagogue school; he had discerned in nature

and felt in his own heart the presence of his Father. It seemed to him, therefore, the natural and very proper thing to do, when the opportunity came, to engage the doctors of the law in conversation in order that he might get further knowledge of things of the kingdom from the fountain head at Jerusalem. It seemed to him his mother might have known just where to find him. Of course he would be in his Father's house, of course he would be in the things of the kingdom. This was the lad's viewpoint. But how could the mother know? How is any mother to tell what are the thoughts of her developing child? "The thoughts of youth are long, long thoughts. But on the other hand childhood days are busy days for our mothers, and they remain vivid days for them when they are past. Reluctantly do they see us passing out of our childhood, and always in our mother's dreams she is thirty, and we are babes at her knee.

Mary could not know of what Jesus had been dreaming. While mothers go back in their dreams to the time when their children were little, the child always dreams of the future, and in his thinking sets his stakes ahead. As he thus dreams and grows and aspires he thinks in terms of things beyond him, while his mother thinks in terms of the past; and there is a wide discrepancy between their "thinks." A wise mother indeed was Mary, who while she chided Jesus on his failure to consider the sorrow he might cause his parents, yet continued to ponder these things in her heart. Her mother heart was anxious for her Boy until he was found. But when she found him talking with the doctors, and heard his naive remark about being about his Father's business, she began to study to get the viewpoint of the Boy. And doubtless that was her attitude during the eighteen silent years of Jesus before he began his public ministry.

It is very interesting and withal suggestive that of the few times that the Gospels refer to the mother and Son together, one of them is at a wedding feast. Jesus has already chosen his disciples, but all are invited to this marriage in Cana of Galilee. Evidently they were a friendly family, and mother and Son could join happily in neighborhood social affairs. Here again is revealed the true mother. Enjoying with others the happy occasion, her motherly in-

stincts and kindly observations reveal to her the fact that the wine of the marriage feast is about to give out. This would indeed be the cause of great embarrassment to the host. How much is revealed here of Mary's friendly heart, and of her matronly interest in the "younger set." And then there is revealed, too, her intimate knowledge of her Son; for she knew not only that the situation would arouse his sympathy, but that he would be able to do something about it. It must have been with due motherly pride that she said to the servants, in spite of the mild protest on the part of Jesus that his time had not yet come, "do whatever he tells you." Doubtless in the compliance of Jesus with this request of his mother there was combined sympathy for the embarrassed host and respect for that mother, so capable and so concerned for the happiness of others.

It is often the case that the mother love, which distills itself into the heart of her child giving him high ideals and aims in life, hesitates when the time comes for the separation which is inevitable if her son is to accomplish his work in the world.

I remember well the day that mother broke down and cried as I started off to college. I had been at home for the long vacation; and as the time drew near for me to return to school, mother had washed all my clothes, sewed on buttons and darned socks, and had done everything a thoughtful mother could do to get me ready to go. And she had seemed very happy in it all. I know she was happy, for she had always shared my ambition and aided me in my purpose to get an education. But when we brought the trunk out on the porch all roped up ready to start for the train, mother could restrain herself no longer; and in a burst of grief which revealed her aching heart she exclaimed, "I am tired of seeing these trunks go out from here." It came as a great surprise to me, but as I looked up quickly and into her tear-filled but now smiling eyes, I got a new understanding of a mother's heart.

The bravest battle that ever was fought;
Shall I tell you where and when?
On the maps of the world you will find it not;
It was fought by the mothers of men.

—*Joaquin Miller.*

Mary suffered this wrench and strain as Jesus, just as the bird stretches its wings—
(Continued on page 640)

DEATHS

GREENE.—Oliva S. (Hall) Greene, daughter of Benajah and Catherine Buckley Hall, was born in Scott, Cortland county, N. Y., November 18, 1829, and died in Hornell, N. Y., May 4, 1926.

When a child she came to Alfred, where she has spent the most of her life of nearly five score years.

On Christmas day, 1847, she was married to William H. Greene of Alfred, and they lived for many years in East Valley. To them were born two children: Russell P. Greene of Angelica, and Harriet A. Greene Wamsley. Her husband, William H. Greene, died in 1882.

"Aunt Oliva" was one of six brothers and sisters, and the last to survive. When thirteen years of age, she united with the Second Alfred Seventh Day Baptist Church and was baptized by Rev. James H. Cochran in the stream near the old meetinghouse, one mile above Alfred Station. When the Andover Seventh Day Baptist Church was organized in 1871, she was one of the forty-three constituent members. Of the Andover Church she has remained a member, and was always interested in its work. She loved the Bible and the fellowship of the church.

Though obliged to go with a crutch, she kept her own home until about fifteen years ago, when she went to live with nieces, who have given her loving and unselfish care during her latter days. For one of her age her physical and mental strength was remarkably preserved until the last fatal attack of bronchial pneumonia.

At her request the farewell services were conducted by her great-nephew and pastor, Rev. Walter L. Greene, using the Scripture and text of her own selection from Psalm 23, "He leadeth me." Interment was in the family plot in East Valley.
W. L. G.

SHINN.—At Richwood, W. Va., April 26, 1926, Mrs. Walter Shinn, 63 years of age.

Nora E. Kennedy was the daughter of Dr. I. S. Kennedy. Her mother was Sarah D. Johnson Kennedy, an adopted daughter of Elder David Clawson. She was born April 23, 1863, at Lost Creek, W. Va. She accepted Christ as her Savior early in life and joined the Lost Creek Seventh Day Baptist Church.

In 1887 she married Walter Shinn. She is survived by her husband and by four sons and one daughter: Rex Scott Shinn of Berkley, W. Va.; Glen L. Shinn of Brooklyn, N. Y.; Ainslee Shinn of Richwood; Guy K. Shinn of Burnsville; and Alma, wife of C. H. Spayton, of Delray, Fla. She is also survived by four grandchildren and by two brothers and two sisters.

Mrs. Shinn will be keenly missed. At the time of her death the family home was at Burnsville, where she was a working member of the

Baptist Church. When she realized that the end was near she made most complete arrangements for the great change, both spiritual and material, which included a funeral at the Salem Seventh Day Baptist church, conducted by its pastor, and burial at Salem.

G. B. S.

POLAN.—At her home at Blandville, W. Va., May 3, 1926, Mrs. John A. Polan, in the eighty-third year of her age.

Emily Jane Davis was the daughter of Nathan G. and Mary Ann Davis Davis. She was born April 4, 1844, near Salem, W. Va. When she was quite young the family moved to the neighborhood known as Buckeye, in what is now Doddridge county.

Early in life she became a Christian and was baptized by Elder James B. Davis, and has been for fifty-eight years a member of the Middle Island Seventh Day Baptist Church.

In 1863 she was married to John A. Polan, who survives her. It was exactly sixty-three years from the day they began housekeeping to the day of her burial. To this family were born three sons and two daughters: Samuel L. and Manville O. Polan of Blandville; and Jemima, wife of F. W. Cozad, of Smithburg; Martin V. and Effie, who died before their mother.

She is also survived by a brother, Deacon M. V. Davis, and a sister, Hannah, both of Salem.

There are nine grandchildren and nine great grandchildren. Mrs. Polan was a good mother and faithful wife, who worked hard and did valuable service for the neighborhood in which she lived. Deacon Polan is very feeble and knows full well that he will not have long to wait here.

The funeral service was conducted by the pastor of the Salem Church—text, Deuteronomy 33: 27, "The eternal God is thy refuge and underneath are the everlasting arms."

G. B. S.

BEE.—At his home at Wolf Summit, Harrison county, W. Va., April 27, 1926, Eusebius L. Bee. He was the son of John Nelson Bee, who was the son of Elder Ezekiel Bee. Eusebius Bee's mother was Priscilla Bland. He was born March 1, 1850. He married Elizabeth Hammond, who died leaving two children, one of which, Mrs. E. E. Gribble, is living.

After the death of his wife, Eusebius Bee married Rebecca J. Hoff, who survives him, with two sons and four daughters: M. O. and O. C. Bee, Mrs. May Davis, Mrs. Rosa Anderson, Mrs. Heather Mason, and Mrs. Hazel Board, all of Wolf Summit. There are also twenty-two grandchildren and two great grandchildren.

Mr. Bee's early life was spent at Berea Ritchie county, where he was connected with the congregation of the Seventh Day Baptist church. He was not a church member, but held with firmness to the teaching of that denomination. His funeral was from the Salem church and was conducted by its pastor and choir.

G. B. S.

THE MOTHER

(Continued from page 638)

for its flight from the nest, thought and talked increasingly of matters beyond the range of home and native village, until she felt that she must give him to the world—the cruel but sin-sick world that needed him so much.

The last picture we have of mother and Son in the holy family is at the crucifixion. The final act of filial love on the part of Jesus was when dying he committed her to the care of his beloved disciple, John, asking her to be as a mother to John, and John to be a son to her.

How her heart must have been pierced that day, even as it had been prophesied by Simeon at the presentation in the temple. But how quiet her conduct, and how subdued her grief. No cry or moan, no throwing of arms or other wild demonstration. Calmly she waited, sharing his pain, but doubtless sharing in some alleviating measure also his purpose and his confidence of final victory. She knew his calm confidence in his Father, and she had learned through the Son to trust the Father also.

And this explains the calm spirit of Christian motherhood today, faith in God the Father through Mary's son. And this is the desire, the hope, and the comfort of all good mothers, that their children shall follow the Son of Mary, and believe in and trust him who is the Son of God.

SUPPORT PROHIBITION OR GO BACK TO BUGGIES

If America gives up prohibition, it also will have to give up the automobile, Badger Clark, cowboy poet of the Old West, told students at Colorado Agricultural College at Fort Collins, recently:

"All America uses high powered machinery," he said. "A drunken man can't twist the reins about the dashboard of an automobile and expect to get home as he did with old Dobbin. The automobile is a wonderful invention, but it hasn't horse sense. With our high speed competition we must have clear, sober heads to get there. We must either support prohibition or go back to buggies. Liquor has been discarded along with the old six-shooters."—*Union Signal*.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription	
Per Year	\$2.50
Six Months	1.25
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God commendeth his love toward us, in that while we were yet sinners Christ died for us.—*Romans 5:8*.

The Bible turns to the cross of the Lord Jesus and finds *there* its unanswerable argument,—“God demonstrateth his love towards us, in that while we were yet sinners Christ died for us.” Once we have really understood the cross, once we have grasped its inward spiritual meaning, there is one thing we can never do again,—we can never again doubt the love of God. Whatever happens to us, whatever sorrows come, whatever trials that there is no explaining, the magnificent proof of Calvary remains.—*G. H. Morrison*.

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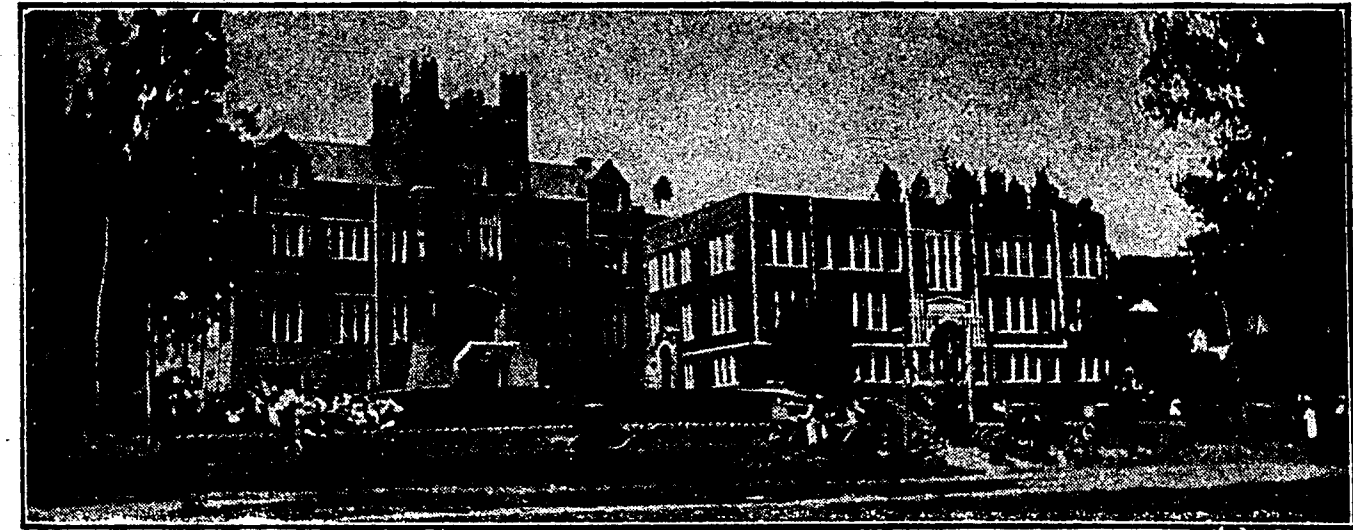
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Oh, when we are journeying through the murky night and the dark woods of affliction and sorrow, it is something to find here and there a spray broken, or a leafy stem bent down with the tread of Christ's foot and the brush of his hand as he passed; and to remember that the path he trod he has hallowed, and thus to find lingering fragrance and hidden strength in the remembrance of him as tempted in all points like as we are, bearing grief *for* us, bearing grief *with* us, bearing grief *like* us.

—Alexander Maclaren.

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