

The Sabbath Recorder

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

As our part let us hand on
The Denominational Building

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

THE GIFT OF SILENCE

The forest has it. If a sermon lives
In trees, they do not shout it in your ear;
I wish that I might learn how a forest gives
Sweet counsel, so that people love to hear!

The calm stars have it. Silently they sweep
Their searchlights on the faulty human heart;
I would that I might half as surely reap
The rare reward of their consummate art.

The mountains have it. Yet how stern they stand,
Dwarfing earth's meanness, and its shallow pride;
If only I might such a faith command,
Knowing the patient heaven was on my side!

We fuss and fret, we criticize and scold—
Dear God, we do not do the good we might,
Because we know not how our tongues to hold,
And in sweet silence, set our own lives right.
—Ruby Weyburn Tobias.

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WHOLE No. 4,239

A PRAYER

*O thou whose very word is power,
 Great Master of the mighty sea,
 Grip thou my will within thine own,
 And rule thou me.*

*As thou didst calm the winds and waves
 That wrestled wild on Galilee,
 Rebuke the passions that would slay,
 And calm thou me.*

*The arm of man availeth not
 To snatch me from the fateful sea.
 Stretch forth thy strong and willing hand,
 And save thou me.*

—Thomas Curtis Clark.

Pacific Coast Edition A beautiful and interesting little pamphlet of eight pages, five and one half by eight inches, called the *Pacific Coast Edition of Milton College Bulletin*, has just come to hand. On the outside front cover there are three pictures in colors of scenes in Riverside, Calif., where it is claimed that more Milton graduates are living than at any other place on the Pacific coast.

On the back cover is a photograph of Dr. W. B. Wells, class of '96, president of the Alumni Association, physician and health officer of Riverside.

Inside are three other cuts, each with an article, one of Hylon T. Plumb, '96, consulting electrical engineer, Salt Lake City; Mr. F. M. Smith, a student in Milton in the '60's; and Rev. Channing Richardson, '96, M. E. pastor in San Jose, Calif.

There is also a brief note from Victor Randolph of Phoenix, Ariz., who regrets that he has no cut to send, but expresses appreciation of Milton College.

Mr. W. R. Rood, of Riverside, in just a few lines says:

MILTON—MOTHER OF TEACHERS

Confusion!
 Is not this the proper word to use in describing present-day conditions?

In business, in politics, in medicine, in religion, in education—wherever, in fact, there is collective thinking and human endeavor, there is the mingling of old ideas and established customs with new-day applications, with resultant confusion and bewilderment.

On one hand, is the swinging to the new, casting aside all of the old—because it is old. On the other, there is clinging to the old order that has proved the best in the past, and the refusing to recognize the new—simply because it is different.

Where is the solid foundation of proved truths upon which one may stand as he turns to the new order and takes up the tasks of the present day?

To point the way, so far as is possible, is Milton's greatest mission. And her greatest contribution is to send out graduates trained to work in new-day conditions upon the old, established principles which have always been the foundation of human progress.

W. R. Rood, '03.
 Riverside, Calif.

Following this editorial you will find the articles by Dr. Wells and Brother P. B. Hurley, in which all Milton friends and many others will be interested.

This year the speaker on commencement day will be Hylon T. Plumb, of Salt Lake City, and the class of '96 will hold its thirtieth anniversary. The gift of the senior class this year will go to the Daland Memorial Fund for a new library building.

TO THE OLD STUDENTS, FRIENDS AND ALUMNI OF MILTON COLLEGE:

As we are approaching the close of another year at Milton College, many former students are carried back in pleasant memories to the days when we were enjoying the hospitality and culture of the town and college where we learned to love those noble men and devoted teachers, who gave so unselfishly of their lives to the cause of Christian education. Seldom are students permitted to make the personal contact with the lives of a faculty of such scholarly and consecrated noblemen as was our privilege during the years when we were students at the college.

The past sixty years, during which Milton College has had a large part in training the youth of the West, may well be divided into two thirty-year periods. The first of these were years of pioneering in the field of education, and we find that Milton men were prominent among the educators of Wisconsin; often directing the state department of education as well as guiding the course of our normal schools and colleges. During this period science was gradually finding itself. Those were days of privation and great sacrifice by the poorly paid faculty. The students also knew why they were there, as many of them worked their way through college. While the graduating classes of this period were small in numbers yet the tone of Milton's culture was such as to place her students in many positions of trust.

The year 1896 marked the beginning of the second thirty-year period. The panic and depression

had spent their force; free silver and populism had been relegated to the discard; and a period of renaissance found Milton College "carrying on," inspiring the youth of our land with higher ideals, and molding their lives into character of the highest type. Last week in a neighboring city I met a clergyman who was, until last October, the pastor of the University Baptist Church at Madison, Wis. As we were comparing notes he spoke of his very high esteem for the Milton College faculty, and of the splendid type of students he found there as he addressed them upon a recent commencement occasion. We were agreed upon the fact that the small Christian college has an overwhelming advantage over the state university, when you measure up the preparation that each institution gives to the youth who is trying to make his life count in terms of service to humanity.

It is with pride and profound veneration that we call back the memories of such names as Whitford and Daland. And we are likewise proud of the splendid service that their worthy sons are rendering to the cause of education. And we bespeak on their behalf the same loyalty and confidence that we rendered to their fathers.

Now as to the future. We are today entering a third epoch in the history of the college. Let as many of the former students as can, return to Milton, June 4 to 9, to renew the friendships of the past as well as meet those who are now carrying forward the work to keep the college active in molding the home life of our nation. Here we can get a fresh vision of things worth while. We can enjoy a few days of inspirational fellowship, that will abundantly enrich our lives.

The future of the college is in the hands of its old students, friends, and alumni. Let each of us plan to spend commencement week at the old college.

Yours in service,

WILL WELLS, '96,

President Alumni Association.

Riverside, Calif.,
May, 1926.

P. B. HURLEY SAYS WOMEN HELPED IN FOUNDING
MILTON

DEAR FRIENDS:

According to tradition and unwritten history it was a woman who had the very first vision of Milton as a college town—a woman of whom former President Whitford said, in a memorial address given in her honor in the college chapel, "Her ideas of education were at least a generation ahead of her day," especially in her belief that higher education for girls was helpful, not detrimental as had been the popular opinion before that time. It was out of her vision and the vision also of her brother that Milton College had its origin.

Joseph Goodrich felt keenly the need of an education further than that of the district school for the young people of the vicinity, so he and his sister Mrs. Polly Goodrich in 1844 gave the land, paid for the first school building, and supported the project for several years, and later always gave moral and financial aid to the school as it grew and progressed. For four years it was of the nature of a private school; for the next nine-

teen years it was recognized as an academy; and from 1867 it has been known as a college. The first building was a modest one-story structure of gravel, built at a cost of about \$300. The school progressed so favorably that more room was needed, so a place was cleared on the hill, and in 1855 a three story brick building was erected at a cost of \$5,000. A little later a women's dormitory was built and was named Goodrich Hall in honor of Nancy the wife of Joseph and of Polly his sister. The last mentioned buildings still occupy the prominent places on the campus and are being used daily by students who, though they may know little or nothing about their history, can not help but feel the silent influence that pervades the atmosphere of the place. A great great granddaughter of Polly Goodrich and a student from Riverside, is now living in the hall and receiving the valuable training in the college.

At the time that Milton Academy was founded there were no graded schools or colleges in Wisconsin, only a few common schools were in existence, and they were conducted only a few months during the year and gave meager instruction. The institution was originated with the purpose of training Seventh Day Baptist and other young folks of the neighborhood, but in a few years it had grown far beyond the expectations of the founders and has ever since held a high place among the institutions of learning in that state. The nativity of Milton College was humble, but the foundation was solid, laid by men and women of sterling character, with outstanding characteristics of integrity, piety, generosity, hospitality, the spirit of progress and service to God and humanity. The influences of such a beginning have not and can not fade in all the years that the college shall stand true to her name and to Seventh Day Baptists.

Sincerely,

P. B. HURLEY.

Why Sabbath Reform Is Greatly Needed No one can study the popular conceptions of the Sabbath, and conscientiously compare them with the God-given and Christ-honored conceptions found in the Bible, without feeling that reform is greatly needed, even among Seventh Day Baptists. It is painfully evident that our own conceptions of the meaning and purpose of God's holy day are altogether too low. Thus we come far short of the spiritual uplift and blessing we should receive from this perpetual representative of God in sacred time. The vast majority of Sabbatizers seem to have lost sight entirely of the real spiritual nature of the Sabbath; and they have consequently placed it upon the low, physical plane of bodily rest and recreation. The noble conception of a special and particular day, made sacred above other days and sanctified by Jehovah as his representative among days forever, has been lost sight of amid the confusion

of idolatrous ages and in the mad rush for worldly things. Thus the unthinking multitudes never regard any time as sacred, and consequently never seem to think of God or care for heaven. The so-called American Sabbath is to them only a holiday to be spent in recreation and worldly pastimes.

Again, the great host of professed Christians, who do hold some regard for a sacred day and still cherish the institution of the Sabbath; who compose the membership of ten thousand churches; who claim the Bible as their only rule of faith and practice, are, after all, keeping a day which God never sanctified and for which there is not so much as a shadow of Bible authority! For such a day the unchurched masses have no respect; and in sheer desperation these so-called Bible Christians are striving to have it established by civil laws.

When we behold all these things, in a world rapidly becoming sabbathless, how can we escape the conviction that there is a crying need of Sabbath Reform? Outside the ranks of Seventh Day people, the great world, as regards the Sabbath, naturally falls into two classes: those who care for neither God nor Sabbath, and the professed Christians who substitute a man-made Sabbath for God's holy day, and try to bolster it up by human laws.

It is becoming more and more apparent that the vast multitudes of unsaved, churchless people are wise enough to see that Christians have no divine authority for the day they try to force upon their fellows. They see clearly the inconsistency of proclaiming the Bible as God's word to man, and then in practice going squarely against its clearest and plainest teaching; and so the unsaved laugh to scorn those who try to win them to Jehovah!

More and more as the years go by will the world outside the churches turn a deaf ear to the appeals for Sunday as a Sabbath, and less and less will sabbathless men care for all the efforts to force them to observe it for religious worship.

Men must be made to see that God is behind the teachings of the church, before those teachings can appeal to their consciences. Whenever the Church departs from God's specific command and from the teachings and example of Christ, in order to establish another day in place of God's Sabbath, then it is that human authority sup-

plants the divine. Human laws have no authority over conscience. God is the only authority in matters of religion; and it is folly for those who would lead men to Christ, to try to enforce a Sabbath upon them by penal laws! Every motive and all authority in such matters must come from God alone and through the consciences of men.

The Sabbath is purely religious in character and in purpose. It was made for man's *spiritual* nature to meet the needs of the soul. Therefore nothing but appeals to conscience can ever enthrone it in human hearts. As God's perpetual representative, in time it should ever bring Jehovah nigh to man. Whoever regards it as merely a day for rest comes far short of comprehending God's purpose in giving it. Its functions are purely spiritual.

The tendency to walk by sight instead of faith is so strong that man would surely forget the true God and worship things in nature, which he can see or handle, if there were no immaterial institution like the Sabbath, to return again and again and thereby to keep in his mind the great fact of Creation, and in his soul the consciousness of an ever-present Creator. This precious, holy portion of time could not long be forgotten, since it must return, desired or undesired, every seventh day, filled with the Jehovah Spirit, with its God-blessed, peaceful hours for special communion with the Creator and Savior of men. It was thus especially adapted to wean men from the world and to fix their affections on heaven.

What if Men Had Always Been True To God's Sabbath? This holy God-filled seventh day Sabbath was so essential to the

spiritual welfare of man that God gave it the most conspicuous place in his law, and repeatedly made it, more than any other precept of the Ten, a test of his people's loyalty.

If men had always been true to this sacred day, keeping it as God intended, they would never have forgotten him, and idol worship would never have been known.

Forgetting this representative of God in time was always the first step toward idol-worship. This commandment forgotten, and all were forgotten. This faithfully kept, and there was no trouble about the others. Hence whenever God remonstrated

with his people for forgetting him, he always charged them with forsaking his Sabbath, as if that were the main thing. The Sabbath breaker violated the fundamental law of God; hence he was considered guilty of treason against God; and when he forgot the Sabbath, it was construed that he had forgotten God. On the other hand, the true Sabbath keeper finds the Sabbath the point of contact between himself and Jehovah, who has a special blessing for him on that particular day, that is not promised for any other day.

Civil Laws Will Not Do The persistent plea of certain leaders of the Lord's Day League for strict Sunday laws would, if successful, not only be a violation of our Constitution, but it would be a long step backward toward the very tyranny our fathers fled to the wilderness world to escape.

The strangest thing to me in all this matter is that Christian men, in the light of the twentieth century, could for one moment think of urging Congress to pass laws upon matters of faith or religion! The story of the past is black with crimes as a result of the union of Church and State. The establishment of religion by law has been the acknowledged curse of the world. To escape its blighting influences the Pilgrims forsook homes and friends and native land to find a country where consciences could be free.

Old England imprisoned and executed men whose only crime was love of liberty in thought, faith and worship! Her dungeons were filled with Christians who suffered for conscience' sake; but those things never made the world any better. Men may enforce penal laws upon unwilling consciences till doomsday and only make matters worse. The true Sabbath could never be enthroned in human hearts by such methods, and it is impossible in this way to make Sunday a sacred day.

Is it not strange that, heedless of the warnings of history, the descendants of the persecuted Pilgrims should themselves become persecutors and strive to compel men against their consciences to observe a certain day as a Sabbath? Is this liberty-loving America? Are we living under the guarantees of the Constitution which forbids legislation on matters of religion? Why should men be forced by law to keep a Sab-

bath any more than they should be compelled to submit to baptism or to join the church, to support the ministry, or to participate in communion?

Why not legislate against infidelity and compel men to recognize the true God or pay a fine and go to prison? Is it not just as proper to compel men to regard the first commandment as it is to compel them to observe the fourth? If in olden time it was regarded as persecution for the states to establish the tenets of religion, why should it not be so considered today?

What if the Lord's Day Alliance should succeed in securing their long sought Sunday laws? Would anything be gained toward giving it a Sabbath flavor? They might compel men to stop honest work or hinder them in their recreations, but this will only drive unwilling hearts farther away from God and tend to make our government a hotbed for infidels. It is bad enough to have multitudes who are utterly *indifferent* to religion and the Sabbath; but when legal steps are taken to enforce a Sabbath upon them, this indifference turns to bitter hatred for all religion, and the oppressed have nothing but feelings of contempt for their oppressors. Thus thousands would be driven to hate Christianity. This would stultify the efforts of Christians to bring men to Christ, and so defeat the very purpose aimed at by those who plead for the laws.

No wonder the chasm between the Church and the world grows wider each year, and that hosts of sinful men within the sound of church bells are becoming sabbathless and therefore godless! This is just what must be expected, when representatives of the meek and lowly Jesus leave the gospel of love and resort to the iron hand of civil law!

Such laws savor too much of the spirit of the Dark Ages, and would be more at home in the land and times of the Inquisition.

Men in our times who persist in compelling the observance of any particular day, whether it be the seventh day or the first, would not hesitate to cast into prison those who did not conform to their laws. This they have done time and again in our own free country—and that too for quietly working on farms where nobody could be disturbed! Had these law-making Chris-

SEMI-ANNUAL MEETING PAPERS

[The four papers following were read at the Semi-annual Meeting of the Brookfield, N. Y., Churches, held in Leonardsville, N. Y., May 15, 1926. One encouraging feature of conditions in our churches today is the interest being taken by the young people all along the line. The Sabbath Rally day was well improved in many churches.—T. L. G.]

YOUNG PEOPLE REMAINING TRUE TO THE SABBATH

MISS RUBIE A. CLARKE

Who has not often heard the expression, "It seems too bad that so many of our young people are leaving the Sabbath!" And even the most cheerful optimist must admit that it is true—all too true! Every year sees many of our friends and acquaintances lost to the church and denomination. If they are close friends, we try to excuse them to the public by such remarks as, "Well, her husband (or his wife) keeps Sunday and it is not very pleasant." Or, "His work is all among Sunday folks." If the person is a mere acquaintance we just say, "Too bad," or "His folks never were very strict anyway."

But beware how you say these things, for we never know who will be the next backslider. It is as catching, apparently, as measles or bobbed hair, and can only make us wonder, "Who next?" for there seems to be no surety as to faithfulness. Church officers of long standing and high esteem; men and women, young and old, of exceptional ability and apparent loyalty, as well as others of lesser merit, exact toll from the strength of our loved denomination.

It is, indeed, time for Seventh Day Baptists to take account of the constant ebbing of the life blood of our denomination. What will its future be? Will the next few years see many other churches, now mainly supported by elderly or middle-aged people, forced to close their doors because they have no young folks, trained in loyalty and service, to take their places?

I believe that our denomination as a body has recognized this need and is trying to conserve its resources. Conference is no longer "a preachers' convention." There is a decided place on its program for young people. Would that every young Seventh Day Baptist might attend our Conferences

tians lived in the sixteenth century, they would have been eager to banish Roger Williams for his preaching, imprison Ann Hutchinson for holding independent meetings, and others for failing to attend church.

Indeed it is hard to see how penal laws to apprehend and punish all who can not see their way clear to observe the Sunday are any different in spirit from those under which the martyrs suffered. In early colonial days, this same spirit, carried to its natural end, hounded and harried men and women for their faith.

Weekly Report This is the eleventh week of the new building fund canvass, and we have less to report than in any week since the canvass began—or rather, since the letter and pledge notes were sent out.

The sum total on the eighteenth of May was \$18,153.63. Since that date to May 25, six persons have responded with gifts and pledges to the amount of only \$185. Aside from this there has been one annuity note of \$500 given for the fund, making \$685 for the week. This added to last week's total makes the full amount to May 25, \$18,838.63.

One of our very smallest churches in the southwest gave \$25 of this week's sum. The treasurer's secretary reported: "There has not been a single thing of special interest that I can pass along to you for your editorial." One or two letters to the editor—especially from Europe—have cheered us by loyal expressions of interest and by the hopes expressed that the building will soon become a reality. Evidently there are many who feel that it is no credit to a denomination as old as ours is, and prosperous as ours has been, to still be without anything we can call a denominational headquarters.

This undesirable state of affairs has been partly remedied by the building of the print shop, and the plans can be completed just as soon as the Seventh Day Baptist people are willing to respond with their approval and their pledges.

The editor starts tomorrow for the commencement week at Salem College, and then on to three associations; but arrangements for reports will be made, and reports will come as fast as there are hopeful things to publish.

and realize the inspiration and fellowship which are there manifested! Who could help being more loyal after joining with a hundred or more "live" young folks at a "sunrise breakfast" and singing with them:

"We young folks are Seventh Day Baptists,
And proud we are of the name!
We're scattered from Texas to 'Rhody',
The state whence our forefathers came.
We'll strive to be true to the Sabbath;
We'll strive to be true to our God;
And whether at home or afar we do roam,
We'll guide our lives by thy Word!"

The Vacation Bible School is also doing a great work in training the children for service in the future. The knowledge of the Bible which they are gaining is going to make some older ones "look to their laurels" and cause many of us to wish that we had had such a chance at their age. Parents who refuse or neglect to see that their boys and girls attend every possible session are depriving them of "treasure without price."

Money, in the form of a job, or "a decent living," seems to be the main cause of many leaving the Sabbath. So far as I know, Detroit has tried to meet this need more than any other one of our churches. They try to see that all Seventh Day Baptists who come to their city are provided with a job where they can keep the Sabbath. A special committee attends to this duty. While many towns may not be large enough to admit of this, every loyal Seventh Day Baptist who employs others should consider it a duty, as well as a privilege, to give as many Sabbath-keeping people positions as he can. Does it seem right that our own young people should be compelled to seek employment in towns without Sabbath privileges, and be forced to break or leave the Sabbath, when similar positions in our own church towns are given to those of another faith?

If there are young people in your town who come from another church, try to make them feel at home. Give them a place in your church and society, let them feel that you are interested in them and want them to succeed. But that is not enough. Let them enjoy some of the home life in your community. If you have ever lived away from home, you will know how it feels to live in a strange town, away from friends, and to know nothing but the outside of the houses! Every act of hospitality will be fully appreciated.

Another way in which young people can be helped to be true to the Sabbath is by early training in the home. Did you ever think of the training Moses had while a mere child—how it affected not only his life but the history of the whole Jewish nation—or the expression with which the Catholics are credited, "Give us the training of a child until he is seven years old, and he will never recant"? These will give you a clue to one way in which many Seventh Day Baptists families fail. They do not train their children in regular church attendance and careful Sabbath observance. Too many homes make "cracking the Sabbath" a joke and spend the day sleeping so that they may be able to attend the "movies" or some other social affair in the evening. Habit is a cable, woven of many deeds; and if the threads are rotten, small wonder that the cable breaks under slight provocation, setting another life adrift on the sea of sin.

But after all is said and done, the final decision of loyalty to Christ and the church, young people, will be up to you. No one else can decide your questions or do your work. When the trials and temptations of modern life come, there is always one Friend who is ready and willing to help you, if you will let him. God needs your life, the denomination needs your service; find a place where you can serve both, and never allow yourself to be untrue to either, wherever you may be. The world has more respect for you if you respect yourself—if you have a backbone rather than a wishbone.

"I would be true for there are those who trust me;
I would be pure for there are those who care.
I would be strong for there is much to suffer;
I would be brave for there is much to dare.
I would be a friend to all, the foe, the friendless;
I would be giving and forget the gift;
I would be humble for I know my weakness.
I would look up and love and laugh and lift."

THE SABBATH A DELIGHT

NEWEL WELCH

The Sabbath should be our joy and delight, our pleasure to do God's will and keep his commandments. Jesus said, if ye love me keep my commandments, and if we love him and obey his commands we must keep the Sabbath.

In the beginning God saw that man

needed the Sabbath, and he gave it to be a sign between him and his people. It stands out from the other days of the week as God's day. The Sabbath stands out among the days as the Bible does among books, and as Christ does among men.

In six days God created the world. After he had created man in his own image and after his likeness, he rested the seventh day from all his work which he had made. And likewise he has given us six days for work, and the seventh day for rest and worship.

His command to us is to remember the Sabbath day to keep it holy. To simply cease from labor and seek physical rest only would be making the Sabbath a holiday rather than a holy day. Yet God does not mean for us to forget him on the other days of the week. But this one particular day he has given us as a day of rest and worship. On this day he has promised to come near with special blessings if we will remember it and keep it holy.

Jesus' teaching concerning the Sabbath was that it is for man's good, that it should be a time for worship. We know it was his custom to attend worship on this day; and from the study of his life we find him making the Sabbath a time for good deeds—yet no more so than any other day where there was opportunity. But he shows that it is right to do things on the Sabbath which will bring cheer and happiness into the lives of others. He has said, "it is lawful to do good on the Sabbath." Yet the Sabbath will not do us the good it should unless we come to it with rejoicing. It was not given to us to be a burden or a hardship, but to be a blessing.

We need the Sabbath for our spiritual growth just as much as we need food physically; and the way we treat it is an expression of our love to God. We need the peace and joy that come from the proper use of God's holy day.

There may be times when we are deprived of church privileges. It may be that we are unable to attend or that it is impossible or unwise for us to go. God knows our hearts, he is our judge. Through obedience to him we make the Sabbath a day of gladness.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight,

the holy of the Lord, honourable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

"Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

REASONS FOR GOING TO CHURCH

DONALD C. GREENE

We are the creatures of habit, good and bad; and I think we often notice people's bad ones rather than their good ones. But of all good habits, there is none better than that of weekly attendance at the church services. If a person, especially a young one, attends the preaching service and then spends one hour in the study of God's Word, I do not think he will be liable to go far wrong during the rest of the day, and the influence should last throughout the week. Gladstone says, "Tell me what the young men of England are doing on the Sabbath and I will tell you what the future of England will be." In Hebrews 10:25, we read, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching." In the church covenant of the Seventh Day Baptist churches, we promise to attend the services of the church insofar as we are able.

A great many of our greatest and most successful men attend church regularly. A story is told of a young man who was a guest in the home of Ex-President Cleveland during the duck-hunting season. He came down to breakfast Sunday morning dressed for hunting while Mr. Cleveland appeared dressed for church. The youth said, "I thought we were to go hunting today." "Oh, no," Mr. Cleveland said, "we always go to church on Sunday." The Coolidge family attend church and then go out on their yacht for rest and relaxation. Our great Roosevelt was a regular church attendant and has given the following nine good reasons for attending.

NINE REASONS FOR GOING TO CHURCH

1. In this actual world, a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down grade.

2. Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others.

3. There are enough holidays for most of us. Sabbaths differ from other holidays in the fact that there are fifty-two of them every year—therefore on the Sabbath go to church.

4. Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house, just as well as in a church. But I also know as a matter of cold fact the average man does not thus worship.

5. He may not hear a good sermon at church. He will hear a sermon by a good man who, with his good wife, is engaged all the week in making hard lives a little easier.

6. He will listen to and take part in reading some beautiful passage from the Bible. And if he is not familiar with the Bible, he has suffered a loss.

7. He will take part in singing some good hymns.

8. He will meet and nod or speak to good, quiet neighbors. He will come away feeling a little more charitable toward all the world, even towards those exclusively foolish young men who regard church-going as a soft performance.

9. I advocate a man's joining in church work for the sake of showing his faith by his works.

—Theodore Roosevelt.

HOW SHOULD THE SABBATH BE KEPT?

ALBERT ROGERS, JR.

The keeping of the Sabbath should be put on a broad basis or we shall finally end like the Pharisees in trifling and fault-finding. The work of reaping and threshing was forbidden in the law, to be done on the Sabbath; and the Pharisees said that plucking grain was a kind of reaping, and rubbing the husks was a kind of threshing, hence wrong. They forgot to look at the human side of the matter. Some one tells of a fire's breaking out in a home, but the people would not try to extinguish it because that would be work and would break the Sabbath. Obviously we must use common sense.

A Roman soldier, finding a bag filled with jewels, cast away the jewels, but kept the leather bag. That is what the Jews did with the Sabbath. They lost the spirit of it and kept the form of it.

We can break the Sabbath with our automobiles. But all automobile riding need not be condemned. A trip to the country with one's family may be good, not bad. It is the worst when it causes us to neglect spiritual things—the church, the work for others that we might do, Sabbath school, Christian Endeavor.

We can keep the Sabbath with our automobiles. We can use them in the service of the King. We can take aged people to church who could not get there unless we drove them to the door and took them home again.

We keep the Sabbath in a Christian way when we catch the spirit of the Sabbath. We must have some Sabbath legislation, or godless men would keep everything open on Sabbath day and working men would be forced to work seven days a week. But legislation will not bring about the observance of the Sabbath. Only when the Sabbath is in our hearts will we truly keep it and delight in it.

Keep the Sabbath with joy. Joy is a recreating force in the soul. It makes us over, gives us strength, makes the world rosy. Joy was one of the greatest gifts of Jesus to his disciples.

Keep the Sabbath with friendships. It is easy to imagine Jesus visiting the homes of friends on the Sabbath and talking with them. We do not realize that America is not a country of friendships, but only of acquaintances. We have not time for friendships, unless we can use the Sabbath for this purpose.

Keep the Sabbath unselfishly. That means serve on the Sabbath. Make it possible for mother to get to church on Sabbath morning. Visit the sick. Write letters to absent ones. Remember the old and crippled. Do not forget lonely roomers. Why not organize a fire-side circle in your home, for young folks that have nowhere to go? Or a Sabbath afternoon sing in your home or in church?

Use the Sabbath for reading. But choose the best books. There are now libraries in the reach of most of us. Do not choose a book merely because it looks interesting. Ask the librarian's advice. Get the best. Read especially devotional works on Sabbath day.

Use Sabbath day to strengthen you for all the week. We used to wind the old-fashioned eight-day clock. It is good to come to church on the Sabbath day and get an inspiration that will help us in the days ahead. We need religion every day and should give time to it, but on Sabbath day we have a special opportunity to give our minds to it.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

June 30 closes this Conference year.

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

June 28-July 16 — Interdenominational Vacation Religious Day School at Brookfield, N. Y. Pastor William M. Simpson, superintendent.

The present address of Rev. and Mrs. J. W. Crofoot is No. 23 Fairview Avenue, Plainfield, N. J.

"NO SALVATION WITHOUT LAW"

The above is the subject of an editorial in the last number of the *Sunday School Times*. I want you to read it, and so am quoting it.

There are especially two reasons why I was attracted to the editorial, one, because of the statement, "Until men are convicted of sin, they see no reason why they should need a Savior." This attracted me because I have made a similar statement in more than a score of our churches. The second reason is that the present state of disregard for human and divine laws demands clear and loud statements from the press and the pulpit concerning God's laws.

NO SALVATION WITHOUT LAW

There could be no gospel without the law. Dr. Machen of Princeton made a statement, recently, bringing out a truth often overlooked. Said he: "The trouble with the preaching of today, which we are told does not attract people, is not because we are not preaching the gospel, but because we are not preaching the law of God. Moody never made the mistake of beginning by preaching the gospel. He always began by preaching the law." There is no doubt that Dr. Machen is right. Until men are convicted of sin, they see no reason why they should need a Savior. There is no need of any gospel unless there is law. That is why, in the order of the books of the Bible, the Old Testament precedes the New, for law must precede grace. "The law is holy, and the commandment holy, and just, and good . . . that sin by the commandment might become exceeding sinful" (Rom. 7: 11-13). As God brings us face to face

with his perfect and righteous and terrible law, and with the realization of our own hopelessness by nature, we are convicted of our unspeakable sin,—and then the good news of the Savior can do its work. Old-time preaching burned the law deep into men's souls. The Old Testament prophets did it. John the Baptist did it. The apostles on and after the day of Pentecost did it, and it is an unailing, ever-present note of the New Testament as well as the Old, clear through to the terrors of the unhindered working of the law through the judgments disclosed in the Revelation. Let us be faithful today in giving God's message concerning his eternal and inexorable law, and the lost condition of men under the law, and the marvelous simplicity and effectiveness of escape by receiving Christ, who not only kept the whole law in our stead, but who received in his own person the death penalty of our breaking of that holy law.

WHAT IS THE REASON?

Twice lately I have been asked why the churches are not paying their quotas in full on the denominational budget. I have an idea that some others are asking the same question.

I fear that it is very largely due to a lack of interest in the work that we as a denomination are pledged to do, and that this lack of interest is due in large measure to ignorance of the work, and of its importance in relation to our very life as a denomination.

Information about our work is imparted mainly in three ways—by pastors, board representatives, and the SABBATH RECORDER.

Of the three I would place the pastor first, for he has the advantage over the other two agencies in that he is continually with his people in their meetings, while the denominational representative is only occasionally with them, and the SABBATH RECORDER is not read by every one.

When a congregation feels the intense interest and loyalty of their pastor to our denominational activities, and is often given information about our work and the open doors before us, the interest of the people will increase, and they will the more readily respond to the financial needs for carrying on the work.

A large and valuable part of the work of the board representative is to impart information. His familiarity with the work as it is carried on, the plans for future work, and the knowledge that he has obtained by correspondence and visitation, of the actual conditions on the different fields—these make

it possible for him when visiting churches or speaking at annual gatherings to give valuable information that will increase the interest of the people in the work to which they are giving. And such service rendered is most helpful when he gives his inspirational addresses.

The SABBATH RECORDER has a unique place in imparting information about our work and in impressing us with the possibilities of enlarging that work.

The RECORDER has this advantage over the other two agents in giving information,—you have it at hand and can turn to it for information on any day of the week in the year.

Now if the pastor, the board representative, and the RECORDER impart the information that is so necessary to intensify our interest in the work, then they must have a congregation with ears and eyes and heart ready to catch the vision. And I believe that if you will give them your ears and eyes and sympathy they will cause you to see the work, increase your interest in it, and your zeal for it, so that you will long for the privilege of helping in financing it.

Another requisite to the financial support of the work by our churches is that there shall be in every church a group of men and women who will see that a thorough canvass is made in the society for the denominational budget—and made on time; that collections are regularly taken; and that money is sent each month to the Onward Movement treasurer.

Churches frequently get behind in their offerings for denominational work because many persons do not give systematically and regularly.

Not many would say to me that if they have anything left after they have paid their *necessary* expenses and bought a few luxuries, they will give it, or a part of it, to the Lord's work as carried on by our denomination; still it amounts to about that with some, I fear, for they find that nothing is left to give after they have secured the things that they call necessary and the few luxuries.

But there are some who *are interested* who have not held themselves to the plan of giving *regularly*, and now in May and June they remember that their pledges are unpaid. Again and again this year I have

emphasized the importance of giving regularly, for the good of the one giving, and for the sake of the boards which need the money to meet their obligations.

I am certain that a good many have not helped their church raise its quota because they have felt that they are too poor to give, or, if they give, the offering will be so small as to be of little value.

Too poor to give? I do not think so, if you are interested.

Your small gift unwelcomed? Not to the Master.

I believe that those who responded to my call for two cents a day (or more) this year, have found joy and soul-growth in giving, and that their interest in the cause and devotion to it have been stimulating to others.

We can, and we ought, to give much more than we are giving. A person recently told me that he thought that many of our people could double their gifts for denominational work and not feel it, and followed it by saying that he knew he could.

The more I know about our work, the more do I feel that it is worthy of your financial support.

Is your interest in our work to be measured by what you give during this year?

Only June is left in this Conference year.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, May 9, 1926, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Willard D. Burdick, Frank J. Hubbard, William M. Stillman, Theodore L. Gardiner, Esle F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Harold R. Crandall, Laverne C. Bassett, Ahva J. C. Bond, Theodore J. Van Horn, Arthur L. Titsworth and Business Manager L. Harrison North.

Visitor: Mrs. Theodore J. Van Horn.

Prayer was offered by Rev. Theodore J. Van Horn.

Minutes of last meeting were read.

REPORT OF CORRESPONDING SECRETARY

During the three weeks of my absence in Nor- tonville, Kan., and North Loup, Neb., I had the privilege of representing the interests of the Tract Society, while assisting in evangelistic meetings and speaking on our denominational work.

The programs of the Eastern, Central, and the Western Associations provide that Dr. Gardiner and I shall represent the interests of the American Sabbath Tract Society.

I have been invited to attend the annual Convention of the Michigan-Ohio Seventh Day Baptist Churches to be held in Detroit, Mich., May 28-30.

I wish to call your attention to the following letters:

Larchin A. Dalhouse, of Jamaica, writes of the good use he is making of the denominational calendars in teaching the history of Seventh Day Baptists.

Of the tract, "Origin of Sunday as a Christian (?) Festival," by Elder G. E. Fifield, he says the "tract is a fine little sword to cut away the Sunday screen hanging over the glorious Sabbath truth."

S. H. Davis inquires if we have tracts in Spanish showing the differences in belief between the Seventh Day Baptists and the Seventh Day Adventists. He holds a contribution given with the suggestion that such literature be sent to South America.

G. B. St. John, of the Committee on Religion of the Sesquicentennial Exposition, writes of the plan of that committee for exhibits of religious organizations. I recommend that this matter be referred to a special committee.

Dr. A. Israel Whiting, Blackpool, England, asks if there are Seventh Day Baptists in England.

Mrs. G. E. Richardson writes from London, pleading that a missionary pastor be sent to the Mill Yard Church and the London field.

A lady in Minneapolis, and one in Portland, Ore., write for information about the beliefs of Seventh Day Baptists.

Elder H. D. Clarke writes expressing his interest in the work of the Tract Society.

Numerous other letters relating to our work have been received and answered.

Correspondence presented from Rev. H. D. Clarke of Albion, Wis., embodying a reply by Mr. Clarke to George A. Main of Daytona, Fla., relating to the "Sabbath Promotion League," was referred to Corresponding Secretary Burdick for reply.

Pursuant to a meeting of the Advisory Committee held this morning, at which this correspondence was also presented, Secretary Burdick prepared such a reply, and presented it to the board at this time. By unanimous rising vote the letter was approved and adopted by the board and Secretary Burdick was requested to send copies to all on his regular mailing list and such others

as he may choose, on behalf of and by the authority of the board.

Correspondence from the treasurer of the Missionary Society relating to publishing tracts in the Spanish language was referred to the Committee on Distribution of Literature.

Correspondence relating to participating in the exhibits of religious bodies at the Sesquicentennial Exposition in Philadelphia this summer was referred to Sabbath Promoter Ahva J. C. Bond and Corresponding Secretary Willard D. Burdick.

Sabbath Promoter Bond reported matters of interest, but requiring no official action.

The Supervisory Committee reported progress in the appeal to the Union County Board of Taxation for the exemption of the publishing house real estate from taxation.

The Advisory Committee presented the following recommendation:

Regarding the matter of Rev. J. Franklin Brown that was referred to your committee,

We wish to recommend that Dr. Gardiner of the SABBATH RECORDER ask from Rev. Mr. Brown an article for the SABBATH RECORDER embodying his experience in accepting the Sabbath.

Recommendation adopted.

The Committee on Program for General Conference presented a tentative program which will be completed for presentation at the June meeting of the board.

President Randolph reported on his attendance at the last meeting of the Missionary Board.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Dr. Harry Emerson Fosdick, writing in the May issue of the *American Magazine*, has the following to say on the drink question: "Some people wonder why we ministers hate liquor so. I'll tell you. Because, out of every group of young men that start drinking there are always one or two whose nerves are tuned to alcohol, and who are doomed as soon as they begin. How can a man take on himself the abysmal responsibility of giving liquor to a youth? How do you know but that he is the boy between whose nerves and alcohol the affinities will fly?"—*Union Signal.*

MISSIONS

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

DENOMINATIONAL GROWTH

Permanent denominational growth comes through true missionary endeavor. The term "missionary" is here used in its broadest sense, including all efforts that are put forth with the purpose of making Christ and his teachings supreme in men's lives and human institutions. Other things being equal, the growth of a denomination is in proportion to the extent and intensity of its missionary operations.

Men have risen to distinction out of sheer effort. They had no genius or special ability in any line, but with great effort they have risen and filled creditably the highest places among men, while others with unusual endowments have failed. The same thing is true with Christian denominations. The most of them understand that tremendous effort along missionary lines is the price they must pay if they succeed. This is why they are sending out twenty-seven thousand missionaries to foreign fields and spending \$45,000,000 annually in their support, to say nothing of a much larger force engaged in home mission work at a vaster cost.

It may appear to a casual observer that some of the freakish, beguiling sects succeed in getting numbers without effort, but they do not. It is true that Mormonism has had a remarkable growth (several hundred thousand) in this country, notwithstanding the fact that it is an abominable system from the moral and other standpoints; it is true that another sect which has passed the one hundred thousand mark is said to succeed because it scarces people into its fold; it is true that the Roman Catholics, appealing to people's ignorance and superstition, draw in millions; and it is true that there are in our land beguiling systems less than one hundred years old which have passed the one hundred thousand point, and one of them has more than a million devotees; but while we admit all this we must remember that these have not secured their followers

without great effort, and the Protestant denominations that are trying to represent Christ truly will not. They have not thus far in their history; their growth has been in proportion to their missionary efforts.

Seventh Day Baptists and other Protestant denominations who accept Christ as the supreme One, try to represent him truly, and endeavor to preach the unadulterated gospel, must make far greater effort than the sects that proclaim something new and peculiar, or build on specious half-truths, or take advantage of men's ignorance, fear, and superstition, or appeal to men's selfishness and passions, because that which is addressed to men's lower natures has a stronger sway over most men than that which appeals to their higher natures. For this reason Lowell said, "Truth forever on the scaffold, wrong forever on the throne." If these sects, parasites on Christ and Christianity, have had to struggle with a great and persistent struggle, how much more must Seventh Day Baptist and other Protestant denominations!

Let us repeat that the growth of a denomination is in proportion to its missionary zeal. An intense and enthusiastic endeavor is Christ's appointed way. The denomination that is saying we are too small a people to enter the many open doors, will not succeed, and is not worthy to. Lukewarm efforts do not succeed in denominational enterprises any more than they do in Christian living. We are told that Christ is displeased with lukewarmness. "I would that thou wert either cold or hot. So then because thou art lukewarm and neither cold nor hot I will spue thee out of my mouth." Christ is pleased with faithful, enthusiastic endeavor; and when we go forward at his bidding, he assures success.

HOLLAND AND JAVA

TWO INTERESTING LETTERS

To Mr. Charles H. Fahs,
Managing Editor "World Missionary Atlas,"
370th Seventh Avenue,
New York City.

DEAR SIR:

Will you kindly excuse my delay in replying to your statistical questions of May 4 and your reminder of August 6 last?

Besides lack of time the principal cause

of this delay was the difficulty that your questions did not well correspond to the special character of the missionary and philanthropic work of our Seventh Day Baptist people in Java. Their work is real missionary work, done exclusively by Seventh Day Baptists, but officially it is no denominational work of the Seventh Day Baptist Missionary Society. The work is partly supported by our own Seventh Day Baptist people in Holland and America, partly by gifts from the public in Java. Since 1921 the work for the feeble-minded at Temanggoeng (see 2) has been subsidized by government.

Till 1922 there were three stations of missionary and philanthropic work, all undertaken and managed by Seventh Day Baptists in Java.

The oldest station is Pangoengsen, near Tajoe. It was founded in 1902 by Miss Marie Jansz, a daughter of a well-known Mennonite missionary, P. Jansz, (Miss Jansz had joined our people in 1894) as a refuge for indigent and unfortunate natives who lost all their possessions by a terrible flood and famine and who were not able to care for themselves because of sickness or other reasons.

On account of ill health, however, Miss Jansz had to leave this station last year. Pangoengsen now has a population of about one hundred eighty people; forty-five of them have been baptized and are still communicants; eight were baptized last year; sixty children were especially taught in the Christian doctrine and elementary instruction. All inhabitants are accustomed to attend the regular service on Sabbath morning, which was conducted by Sister Jansz. At the present time the little church is entirely pastorless. The native teacher had recently to be dismissed. Temporarily there is now a diplomated nurse at the head of the colony, called Cornelia Slagter, she is managing the industrial side well, but as she does not understand the native language, spiritual help is sorely needed. Mr. Vizjak from Temanggoeng (see under) is coming at intervals to preach and to administer baptism and celebrate marriages. The whole population of this colony consists of natives.

Temanggoeng. The work of our Seventh Day Baptist people at Temanggoeng is a

work of charity, for such people for whom there is no other refuge in Java (feeble-minded, blind, and other defective children and full grown people, descendants of European fathers and native mothers). This work was initiated in 1904 by Mrs. Graafstal, a sister of the well known philanthropist John Van der Steur at Magelang. Mrs. Graafstal has remained a loyal Seventh Day Baptist from early childhood, her brother left the Seventh Day Baptists while in Java.

There are three houses of charity now at Temanggoeng, led by our Seventh Day Baptist people. Mr. and Mrs. Graafstal care for seventeen unfortunate children in their own home. Mr. Vizjak stands at the head of the house for the male patients; and Miss Clara Keil, a diplomated nurse, stands at the head of the house for the female patients, assisted by a young helper, Miss Paula Dellen.

The total number of patients in 1920 was seventy-three; I do not know the exact number at the present moment. Nearly all the patients have been abandoned by their European fathers and neglected by their native mothers.

Until 1922 the third station managed by our own Seventh Day Baptist people was Gambong Waloh, but in the beginning of that year the head of this station, Sister Margaret Alt, a diplomated nurse of an admirable character, left our denomination and joined the Pentecost brethren. She had moved to Gambong Waloh in 1913 with all the feeble-minded patients of Mrs. Graafstal, because of the broken health of the latter at that time.

Gambong Waloh is a very isolated but beautifully situated spot in the mountains—an old deserted coffee plantation. They lived in the old buildings there, which were a little repaired. Gradually Miss Alt was joined there in her work among the feeble-minded by two diplomated sisters (nurses), both Seventh Day Baptists, first Cornelia Slagter, afterwards Clara Keil. Meanwhile Sister Alt, who speaks the native language very well, had begun to evangelize in the neighboring villages, with the result that a small native Seventh Day Baptist church grew there in the neighborhood.

At that time the plague made terrible devastations in those regions, so the government required the pulling down of the

old buildings, where the patients lived. The government promised a yearly grant to their work, but required their moving to a more accessible spot.

Miss Alt, however, did not want to leave the small native church, and remained at Gambong Waloh. The other sisters returned to Temanggoeng, with the Indo-European patients.

Some time after their departure Miss Alt was visited by the Pentecost brethren. She joined them and left the Sabbath. At that occasion thirty-six natives were baptized and followed Margaret Alt. So this station is lost for us as Seventh Day Baptists and went over to the Pentecost brethren. Probably you have received already a report of the missionary work of the Pentecost brethren in Java, so I need not dwell longer on that point.

The average yearly contribution of our Seventh Day Baptist people in Holland to Gambong Waloh had been a little less than \$500 a year. Moreover there was a contribution of \$100 from the American Seventh Day Baptist Missionary Society. When Miss Jansz was at Pangoengsen, she did not look for support among our few Seventh Day Baptist people in Holland (numbering little more than a hundred members). The principal income of her colony was private gifts from the Java people and the readers of the SABBATH RECORDER in America.

Our friends at Temanggoeng never asked for support in Holland. They helped the unfortunate by their own means of subsistence which they shared with them. Mr. Graafstal is a vanilla planter. They live in the spirit of the primitive Christians; they hate all luxury and use their income to help the poor and helpless.

I hope these few historical and statistical data will not come too late in your hands to suit your purposes.

I trust you will excuse me when I pray you to rubricate them yourself, under the heads you think best.

With kind regards,

Yours in Christ,

(Signed) G. VELTHUYSEN.

Amsterdam, Holland, September 4, 1923.

[People ask about the situation in Holland and Java. The letter given above and the one below explain many things. The one above was written nearly three years

past to Mr. Fahs, editor of the *World Missionary Atlas*, and was the most complete description of the work in Java which had come to hand up to date. Some changes have come since then: Mr. Vizjak and Clara Keil of Temanggoeng have been united in marriage, and Miss Helen Stuut of Holland, a graduate nurse, has gone to Temanggoeng thus making it possible for Mr. and Mrs. Vizjak to go to Pangoengsen to assist Miss Cornelia Slagter. At present, then, the white workers in Java are as follows: Cornelia Slagter and Mr. and Mrs. Vizjak; Pangoengsen; and Mr. and Mrs. Graafstal, Paula Dellen, and Helen Stuut at Temanggoeng. Mrs. Vizjak is seriously ill, but is recovering; and Marie Jansz is hopelessly sick at the home of one of her brothers in Java. Money intended for the work in Pangoengsen, formerly sent to Miss Jansz, should now be sent to Cornelia Slagter.

The letter given below was addressed to Mr. Hubbard and sent to Treasurer S. H. Davis, with request that copies be sent to Mr. Hubbard and the secretary and president of the board.—MISSIONARY SECRETARY.]

DEAR BROTHER HUBBARD:

Will you kindly excuse me for not writing you after the receipt, with very many thanks, of your last remittance for the *Boodschapper*? I made some delay as I wanted to add some words about the work here and in Java.

A few weeks ago we enjoyed a very good spiritual annual meeting of the Haarlem Church. The young folks at Amsterdam had been working for a few years making and selling nice things, to buy a new organ for the chapel of the Haarlem Mother Church, and presented it at this occasion.

Brother Munk is considering moving to Haarlem with his family to canvass there in the neighborhood with the *Boodschapper* and other literature and to take a lively share in the Haarlem Church life. In the course of several years he has got people interested near Arnhem, but nobody there ever decided to embrace the Sabbath and join our Seventh Day Baptist churches.

The less religious character of the people round Haarlem makes him fear that it will be more difficult to earn his livelihood by canvassing at Haarlem than it proved to be at Arnhem.

Two of his sons, the eldest, have found

employment in the business of Brother De Jong at Leeuwarden. Perhaps he will move there. We pray the Lord may lead him, and us, in this matter, by his Spirit.

Last Sabbath night (May 1), in the prayer meeting at Haarlem I was greatly surprised by finding on the table in our chapel a small piece of paper with the name of Mr. J. W. Crofoot, Shanghai, China. I immediately inquired at the carekeeper's and learned that Mr. Crofoot had called there but that they had not been able to understand each other; the only thing he had conceived was the time of the morning service at ten o'clock. Mr. Crofoot had not given the address of his hotel, but next morning I discovered where he stayed with his wife and daughter, and we had the privilege of introducing them to our people. He addressed good words to our small congregation, and they spent the Sabbath with our Haarlem people. Next day we had the pleasure of having them as our guests in my home at Amsterdam. Monday, the third, I went with them to the Hague, especially to inquire if it was advisable for them to go to England, as a general strike was threatening there. We decided they should spend still a few days in Holland to see how in England the "cat would jump." They remained the whole week at Amsterdam and spent next Sabbath, May 8, with our Amsterdam people. They attended the Sabbath morning service and addressed also our people here. We had a very good time together all day. Though the strike is continuing in England, I think they will go to London, because conditions there are tolerable now and their steamer is to start from London next Friday. If the agent of the company dissuades them, they will spend a couple of days in Belgium and hope to embark at Boulogne. They found plenty of time to see our good old city of Amsterdam. I hope they will not experience any further disturbance on their way home. Our people were very much interested in all Mr. and Mrs. Crofoot told us about our China mission.

Our Holland General Conference will be held this year at the Hague, the middle of August.

Rev. Mr. Taekema, after the very bitter experience with his father at Groningen, moved to Pekela. I think in the course of time, he will move to the Hague or Rotter-

dam, to serve both these small churches (as I do Haarlem and Amsterdam), but the time seems not yet ripe for it.

As to the work in Java, we are very anxious about the condition of Mrs. Vizjak's health. She was too ill to stay at Pangoengsen and was nursed at the Graafstal's at Temanggoeng after she had left the hospital of the Mennonite mission. She grew worse and worse, and we expected every day to hear that she had departed. There is a little improvement now; she has been admitted into the Government Hospital at Magelang (the dwelling place of my old friend John Van der Steur).

Her husband is continuing his work at Pangoengsen. If Mrs. Vizjak recovers from the serious tropical sickness from which she is suffering it surely will take many months. It is not easy to find a solution for several questions about our mission in Java.

May your persevering efforts for the denominational building be crowned with success. Do you think it would be expedient for me to try to collect some money for this purpose in Holland? It would only be a small sum; I do not know the opinion of our people here about this matter. There are many needs here and in Java, but if it would be welcome to you, I may make some effort.

Will you kindly remember me to all friends who know us? I hope they may all be well.

I had an indubitable warning this winter that I was overworked, so I have limited a little my activities. I miss my faithful help, Miss Hali, a young sister who was helping me in church affairs and other work. She is suffering from tuberculosis, and has been forbidden this kind of work by the doctor.

I try to do all my work cheerfully, and I rejoice the Lord does not withdraw his blessings. My youngest daughter, Jacoba, and her husband, Mr. Zylstra, are a valuable help to our cause especially in relation to the *Boodschapper*. . . .

Let me close now and commend our work and our people here to the prayers of our brotherhood in America; we hope to remember you.

With kind regards,

Very truly yours in Christ,

(Signed) G. VELTHUYSEN.

Amsterdam, Holland, May 11, 1926.

WOMAN'S WORK

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

GROWING OLDER

A little more tired at the close of day;
A little less anxious to have our way;
A little less ready to scold and blame;
A little more care for a brother's name.
And so we are nearing the journey's end,
Where time and eternity meet and blend.

A little less care for bonds of gold;
A little more zest for the days of old;
A broader view and a saner mind;
A little more love for all mankind.
And so we are faring a-down the way
That leads to the gates of a better day.

A little more love for the friends of youth;
A little less zeal for established truth;
A little more charity in our views;
A little less thirst for the daily news.
And so we are folding our tents away
And passing in silence at close of day.

A little more leisure to sit and dream;
A little more real the things unseen;
A little nearer to those ahead,
With visions of those long loved and dead.
And so we are passing where all must go.
To the place the living may never know.

A little more laughter, a few more tears,
And we shall have told our increasing years.
That book is closed and the prayers are said,
And we are part of the countless dead.
Thrice happy, then, if some soul can say:
"I live because he has passed my way."
—A. V. Banes, M. D., in "Medical Herald."

SPRING IN SHANGHAI

DEAR FRIENDS:

It is spring and a very beautiful spring. It seems earlier than usual and we are rejoicing in it. We did not have a hard, long winter such as you did at home, but we are just as glad to have the warm days, the birds, and the flowers come. For several weeks now a yellow-billed blackbird has given us an early morning concert—telling us what rapturous joy he has. One can not fail to feel it with him. Flowers are plentiful, too, peach blossoms, forsythia, bridal wreath, flowering almond, hyacinths, and tulips. The lilacs are just coming out. Dr. Palmborg has just been in Ningpo for a few days and came back this morning bring-

ing us some beautiful azaleas and wild lilacs that they had gathered on the hillsides. They made us long to get out into the country where the fields are yellow with the rape blossoms and fragrant with that and the blue bean which is less conspicuous than its neighbor, the rape. The peach trees must be masses of pink too.

While it is all very peaceful and quiet here the North is suffering. The paper tells of bombs dropped in Peking, and one can only hope they will not wreck the wonderful temple and Altar of Heaven and the museum in which are so many valuable relics of the Chinese art of the past centuries. Peking has so many interesting and beautiful buildings and places, not to mention the people who are in danger, that it seems especially sad to have fighting going on there.

Two weeks ago yesterday a big mass meeting of students and workmen was appointed to be held in the recreation ground near by in commemoration of the students who lost their lives in Peking, March 18, when the guards fired into them so ruthlessly. Trouble was feared, and at first permission to hold the meeting was not granted. Later, however, it was given with the restrictions that soldiers must accompany them when they paraded. When I came back from the Sabbath school in the native city that morning the crowds were gathering. There must have been thousands of students already there and more coming all the time. The field was dotted with school banners. Bands were in evidence. The national flag was at half mast. They had speeches and then marched through the native city. For the most part it was very orderly, but one group went to the Presbyterian Boys' School at South Gate. There had been some trouble there shortly before and some boys had been suspended. The paraders very threateningly demanded that all those suspended be reinstated, that the Students' Union be allowed in their student body *ad infinitum*, and that there be no restrictions on this organization. Finally the principal, Mr. Silsby, promised to take the matter up with his faculty, and the trouble-makers were to come in a couple of days for their reply. The next day Mr. Silsby closed school for a ten days' holiday, and

during that time the trouble seems to have largely blown over. The last report was that the boys had come back to school quietly and all was going well. It seems remarkable that there has been so little disturbance in schools this year. Some prophesy trouble when May 30th comes again, and others are equally sure there will be none. Time will tell.

April 24. Two weeks have gone by and this letter is not yet sent on its way. In the meantime conditions in China have changed. There has been another turn-over in authority in Peking and the Kokmingchun have quietly left the city. I am not rash enough to say whether it is for better or for worse. We are only glad that the fighting has stopped for a while. Our daily paper seems confident that peace and more prosperous times are ahead. One sincerely hopes so. Many Chinese seem to have great faith in the ability of Wu Pei Fu to bring order out of this chaos. I am afraid my faith is not as great, but I hope he can do something along that line.

In the *China Weekly Review* last week was an article by Julean Arnold, the American commercial attache in China, which applies to the present situation. I would like to quote from one paragraph. He says: "It is difficult for the American people to conceive of the possibility of one section of the country being fairly prosperous while certain other regions are overrun by brigand soldiers or suffering from the results of pitched battles between the warring military governors, yet this apparent anomalous situation obtains in China to such an extent that it seems impossible to put the lid of depression on the whole country at any one time. In other words, trade in industry in China makes certain headway on a broad average in spite of turbulence and disorder. It is not meant to intimate in this statement that the chaotic conditions in China have not had a very depressing effect upon any large advancement in trade and industry generally. As a matter of fact, it is hard to conceive of the limits of possibility in the expansion of trade and industry in this country with a stabilized political situation."

One hopes, of course, for this stabilized political situation for the sake of more than

just business and industry, however important they are.

With best wishes to you all, I am
Yours in his service,
ANNA M. WEST.

*Grace School for Girls,
St. Catherine's Bridge,
Shanghai, China,
April 11, 1926.*

THE SUN OF RIGHTEOUSNESS

SELECTIONS BY DEAN MAIN

*For the Lord God is a sun and shield:
The Lord will give grace and glory.*

*Jesus spake unto them, saying, I am the
light of the world; he that followeth me
shall not walk in darkness, but shall have
the light of life.*

Oh, where are those noble souls to be found who, all unconscious of themselves daily pursue their career like the sun, which rises each morning in the heavens and scatters its gold to the left and to the right, on the mountains and in the valleys, those noble souls that, by an inward necessity, here create and renew, there beautify and heal, and everywhere bless, like the sun, that can not but give light? There is but One in whom such an image of high love has appeared to us in its entire purity; and it is only by faith in him that such self-sacrificing is produced.—*Tholuck.*

O God, as all our light is from thee, the Father of Lights, so make me no niggard of that poor rush candle thou hast lighted in my soul. Make me more happy in giving light to others than in receiving it into myself.—*Bishop Hall.*

What's this morn's bright eye to me
If I see not thine and thee,
Fairer Jesu; in whose face
All my heaven is spread! Alas,
Still I grovel in dead night,
Whilst I want thy living Light;
Dreaming with wide-open eyes
Fond, fantastic vanities.
Shine, my only Day-Star, shine!
So mine eyes shall wake by thine;
So the dreams I grope in now
To clear visions all shall grow;
So my day shall measured be
By thy grace's clarity;
So shall I discern the path
Thy sweet law prescribed hath;
For thy ways can not be shown
By any light but by thine own.

F. Beaumont.

The presence of Christ is light enough for heaven's clearness and for earth's distress.

It is well to stand in the sunshine. It is warm and light; likewise, when standing in prayer before God, our spiritual Sun, we are warmed and enlightened.—*John Sergieff.*

PRAYER

O thou, who art the true Son of the world, evermore rising, and never going down; who, by thy most wholesome appearing and sight dost nourish and make joyful all things, as well that are in heaven, as also that are on earth; we beseech thee mercifully and favorably to shine into our hearts, that the night and darkness of sin and the mists of error on every side being driven away, thou brightly shining within our hearts, we may all our life long go without any stumbling or offense, and may walk as in the daytime, being pure and clean from the works of darkness, and abounding in all good works which thou hast prepared for us to walk in.

HOME NEWS

NORTH LOUP, NEB.—Sabbath Rally Day was observed last week. "The Sabbath" was the theme for prayer meeting, the pastor's sermon Sabbath morning, and was also touched upon in the closing exercises of Sabbath school.

The Woman's Missionary Society met with Genia Crandall Tuesday afternoon. The subject of the program was "Faith." The meeting was also in the nature of an appreciation of Winnie Clement, one of our oldest and most faithful members, who will leave soon for her home in Riverside, Calif. Light refreshments were served.

The Y. W. M. S. will meet in the church basement for the summer. The lesson last Wednesday, was a Sabbath lesson, ably conducted by Minnie Davis.

The financial agent, Orsen Davis, announced May 29 as a financial rally day, when it was hoped everyone would pay up his pledge to the church if not already paid.

Eleanor Stillman's class of "Live Wires" is so large and emits so many sparks that a part will be put on another circuit with Thelma Patterson in charge.

The Endeavor leaders were Billy Davis for the juniors, Ivan Comstock, interme-

diates, and Marcia Rood, seniors. The juniors' lesson was on David, the seniors, "How to Use the Bible."

WATERFORD, CONN.—Some time has elapsed since Waterford was last heard from, but we have not been idle. The pastor outlined a plan for special meetings; when presented for the approval of the church, it was unanimously adopted as given. The first meeting of the series was held the second Sabbath evening of March, an experience meeting. The two following were evangelistic meetings, with a talk by the pastor, and a consecration meeting.

To carry out the special program for the Friday evening services during April, a committee was appointed to choose leaders, topics, and places of meeting. The idea was to have them in places as widely separated as possible in order to reach the greatest number, and to invite particularly those who do not go regularly. The fact that the attendance varied from twenty to forty-two, together with the marked degree of interest shown, leads us to feel that they were of real spiritual benefit and uplift.

In the week preceding Easter Sabbath a special effort was made by the pastor and members of the church to visit every home in the neighborhood and invite people to the service. As a result the congregation numbered over sixty. Through the efforts of various members the church was made attractive with flowers and potted plants. The whole service was very fine. Miss Helen Maxson sang two solos, and the many visitors helped largely to make the congregational singing better than usual.

All the sermons given by the pastor during the month were planned with the evangelistic idea in mind.

The Mother's Day service, on May eighth, came on the same day as the regular bi-monthly communion service. The sermon was unusually touching and appealing.

Our church has suffered a great loss through the death of our former treasurer, Mr. H. M. Swinney, as he was a very faithful attendant at all the services of the church as long as he was able to come.

On May fifteenth a Sabbath Rally service was held, the theme being a truer conception of the meaning of the Sabbath and a better observance of it.

CORRESPONDENT.

YOUNG PEOPLE'S WORK

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

MONEY AS A GOAL

Christian Endeavor Topic for Sabbath Day,
June 19, 1926

DAILY READINGS

Sunday—Dishonest gain (Jas. 5: 1-8)
Monday—Rich and unselfish (Gen. 13: 1-18)
Tuesday—Rich and selfish (Luke 16: 19-31)
Wednesday—Honest riches (Job 1: 1-3; 42: 12)
Thursday—Wedded to wealth (Matt. 19: 16-30)
Friday—The gold-hunter's fate (Jer. 17: 9-11)
Sabbath Day—Topic: How much of a goal should money be? (Matt. 6: 19-24, 33)

G. M. ELLIS

What is the chief goal of our life? We can not attain genuine satisfaction out of life unless we render some real service to those about us. In fact, it would appear that this should be our main goal in life. "It is more blessed to give than to receive."

How shall we best fit ourselves to render this service to those about us? We should live in such a way that physically, mentally, morally, and spiritually we shall be at our best. We must develop ourselves in each of these four respects to as high a degree as possible.

Education and training for our life work are necessary if we are to give our best. Then what place shall money play in our endeavor? We can not reach a desired goal by merely becoming proficient in some profession, on the farm, in the schoolroom, in the shop, in the home, or elsewhere, unless we really contribute to the moral, physical, and spiritual advancement of others together with mental development. If this is our ultimate goal, then to what extent are we justified in accumulating money and other material resources? Possession of these may afford an opportunity to render service or it may prove merely a temptation for gratifying our own selfish desires for pleasure and personal advantage. This may also be true of political power, social preferment, intellectual attainment, or professional skill. None of these afford a commendable goal unless the ultimate result is the rendering of service.

Some of us may not have the opportunity or ability to render the service we should like to render. If we profit materially and accumulate property we may, however, use our resources in enabling others of specialized ability to render service. Only the degree of ultimate service rendered will determine the extent to which we may rightfully make money a goal.

Milton, Wis.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The gaining of money should not be the chief aim of a person's life. Yet there are many people—in fact, too many—who make it their goal and bend all of their energy toward that end. In fact, they become so absorbed in amassing wealth that they even ruin their health in so doing. They think only of self gain, and their motives are simply selfish. Their chief desire is to hoard money, and in this way they become Silas Marners. And this is what Jesus opposes—the "laying up," the hoarding, the making a goal of money.

We need to get a broad view of life—to be unselfish in our motives and desires and to make *service* our watchword. Money will help us to do this, and if we make it our goal with this idea in mind, we shall do no harm and God will bless us.

Battle Creek, Mich.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK
Intermediate Christian Endeavor Superintendent
Topic for Sabbath Day, June 19, 1926

HOW CAN WE TAKE OUR RELIGION WITH US
ON OUR VACATION? (PS. 139: 1-12)

VACATION RELIGION

Summer time is vacation time, to be sure, and many churches, as well as Christian Endeavor societies, give up part of their services during the warm weather. It is well to think now, and begin to plan concerning the summer work. We know that the ancient enemy of man is always busy, and that the idle days of summer often find us unprepared to meet his temptations. Let us look to the Christian Endeavor societies to furnish interesting and uplifting activities for the summer months.

But be sure to make the meetings enough

different so that the "summer laziness" will not creep in and destroy interest and reduce attendance till the last faithful remnant at last gives up. Plan now to hold attendance up as well or better than it has been during the cooler months of the year.

Here are a few suggestions for introducing variety into Christian Endeavor meetings.

Organize a band or orchestra to help out with the music, and plan to give at least one public concert during the summer.

Hold your meetings outdoors frequently. Have a sunrise prayer meeting beside a lake or on a hilltop. Hold a few meetings in the homes of shut-ins. They always enjoy the fellowship of worship.

Have at least one patriotic program. The Fourth of July this year celebrates the one hundred fiftieth year of American Independence.

The social activities of the society may well be of a nature to get outdoors. Hikes, picnics, athletic contests may be arranged. A kodak club or a garden club will create a good deal of enthusiasm among its members.

It is not work that makes us tired so much as it is the monotony of one kind of activity. So a good deal of variety will help to keep our society from the "tired out" class.

Rockville, R. I.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR JUNE 19

This is to be an automobile-race meeting. The week previous divide the membership of the society into groups of five, appoint one of the group as the chauffeur, whose duty will be to see that all his passengers are at Junior the next week. Print the names of the cars on pieces of cardboard and hang on the chauffeur's chair. Let the leader keep the score of each car on the blackboard using the following points: full car, 15 points; prayer, 10 points; original testimony, 10 points; a Bible verse from memory, 5 points; reading a Bible verse, 2 points; reading a clipping, 2 points; for each passenger late or for each one who disturbs the meeting, 5 points off.

This is another torch-bearer meeting,

studying about Elijah. On the end of the torch made for Elijah print the word "Faith." Point out the great faith which Elijah had in God when he trusted God to feed him and to fill the barrel with meal and cruise with oil for the poor widow.

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

NORTH LOUP HOLDS A "YOUNG PEOPLE'S BOARD" SOCIAL

EDNA B. SANFORD

Social Fellowship Superintendent

Several interesting features of a recent social held at the home of Rev. and Mrs. Polan of North Loup might be suggestive to other C. E. societies. On the Sabbath before, the following notice was read: "The Young People's Board will meet at the parsonage, Sabbath night, March 20, in a regular business session. All endeavorers will be glad to see the members of this board and to hear the proceedings, so be sure to be there early."

A large poster was made using pictures from Battle Creek and reading "Young People's Board Meeting: Battle Creek? No! North Loup. Welcome all. Also a lift of Irish laughter."

Names of the members of the board were printed on little cards and one was pinned on the back of each guest; and by asking questions, etc., every one became acquainted with himself and his friends as the evening progressed. The business meeting was called to order by "Dr. Johanson." Then came the roll call, answered by all members of the board and several guests. Minutes of the last meeting were read from the RECORDER, and business proceeded with all the dignity due our C. E. leaders. Several games pertaining to Battle Creek followed, also games appropriate to St. Patrick's day, as this was a March social.

The refreshments were direct from Battle Creek, as breakfast foods, malted nuts, minute brew, etc. The social closed with prayer by "Dr. Johanson."

Who will be the next to send in social suggestions?

Amusements are to religion like breezes of air to the flame; gentle ones will fan it, but strong ones will put it out.—*David Thomas.*

FOUR AND ONE-HALF MONTHS' LABOR IN IOWA

REV. E. H. SOCWELL

My four and one-half months' labor in Iowa, which has just come to a close, was begun on December 10, 1925, at Garwin, where most of the labor was bestowed.

On New Year's day I responded to the call from the people of Marion and engaged in a series of evangelistic meetings, together with Elder L. I. Rogers, the Church of God minister who is now located at Marion. These meetings continued till January 16, during which time I preached each alternate evening, Brother Rogers preaching the intervening evenings.

The meetings were well attended and a deep interest taken in them by the entire membership. Beside preaching, I did much visiting and personal heart to heart work among people in Marion, Robins, Kenwood, and Cedar Rapids. At the close of the meetings, two willing candidates offered themselves for baptism and church membership; and on January 17, I think it was, our Sabbath-keeping people assembled in the Baptist church in Marion, at which time Brother Rogers administered baptism to these two sisters who were received into the church. At this time the husband of one of these sisters was also received into the church by verbal statement. There were several other young people who professed conversion during these meetings who, for various reasons, were not baptized, but who I trust will soon be gathered in. During the time spent in these meetings I became acquainted with Rev. Daniel Dozier, a colored Sabbath-keeping minister, living in Cedar Rapids. I visited his home, also the building where he and his few followers hold worship each Sabbath, and where he hopes to open a school for colored children in the near future. He represents "The Church of God and Christ" and his address is 1106 Thirteenth Avenue East. He tells me that his usual Sabbath audience is about a dozen colored people. The Sabbath school at Marion has forty-four names upon the roll and an average attendance for 1925 of thirty-eight. Upon one Sabbath during my labor forty-eight were present at Sabbath school; and at a special Junior Christian Endeavor meeting nineteen children were present; and at a meeting since then twenty-

five young people were present. They certainly have an interesting Sabbath school, which is well attended by all members of the society. The church has recently put in a basement under the entire church building and installed a furnace and electric lights, the improvements complete costing more than \$700, all of which is paid. The society is composed of Church of God people and Seventh Day Baptists, who worship harmoniously together, dividing their offerings equally between the two denominations and using the Sabbath school helps of the two denominations alternate quarters. They comprise a society that is awake and earnest in their operations.

At the close of my labor at Marion, and by the invitation of Superintendent Ward, I preached one evening in Sunshine Mission in Cedar Rapids, where I have preached so many times during the past years.

The work at Garwin comprised preaching each Sabbath and visiting families of various religious faiths and of no religious faith in Garwin and the surrounding country, and among them are many Catholic families where the welcome is warm and sincere and where an intimate friendship has existed for several years.

Once during the winter I preached in the United Brethren church in Garwin, where I have preached so many times during the past few years and from whose members it is my privilege to enjoy much outspoken friendliness and warm Christian courtesies. This church dedicated their parsonage during the winter, the services being conducted by their state superintendent, Dr. Duncan; and I was given a place upon the program, after which I had the pleasure of sitting down with the membership of the church to a fine dinner, prepared for this occasion. Upon two occasions the brotherhood of this church conducted services in the church and at their request, I delivered an address upon each occasion.

During the winter the United Brethren Church employed Dr. T. F. Cooke, a dentist from Ames, to conduct a three weeks' evangelistic meeting. Dr. Cooke is an earnest and efficient worker and much good was accomplished through his energetic efforts. By invitation I participated in each service of this series of meetings and upon two Sabbaths I had the privilege of having Dr. Cooke in our own pulpit, and these

occasions were enjoyed very much by our people.

On one occasion I had the privilege of visiting a nonresident member of our Garwin Church who is also a lone Sabbath keeper, Mrs. Lenora Winter, living at Dysart, about twenty-four miles east of Garwin. This faithful one seldom has the privilege of attending church, but she is a true, consecrated Christian mother, a loyal Sabbath keeper, and no one can sit in her presence and converse with her without longing to become better.

Just before closing my labors at Garwin I was requested by Assistant Superintendent Frank H. Ward of Sunshine Mission in Cedar Rapids to come to the city and conduct evangelistic meetings at the mission for as long a time as I could spare. I complied with this request and the account of this labor has already appeared in the RECORDER of April 12.

The Garwin Church has one nonresident member residing in Toledo, Mrs. Henry Reichman, whom I visited during my labors at Garwin.

Closing my labors at Garwin, I went to Des Moines to spend a few days visiting, first at the home of Rev. R. G. Davis and wife, where I had a most enjoyable visit. Brother Davis is known to many of our people as a former pastor and earnest worker among our people, and it was a pleasure to visit him and his devoted wife in their home and to renew the ties of friendship of many years ago.

I also visited Rev. E. W. Curtiss, D. D., in Des Moines. Brother Curtiss was at one time pastor of one of the United Brethren churches in the city and is an old time friend of mine, in whose church I have preached and in whose home I have been entertained during the years now passed. It was a great pleasure again to be entertained in the home of this warm friend of other days.

I also spent a few days in the home of Rev. R. E. Williams, D. D., who is pastor of two United Brethren churches in the city. Dr. Williams and myself have been intimate friends for many years, having been neighboring pastors, at one time, during which years we exchanged pulpits and visited in each other's homes and became warm friends. At the time of my father's death I secured Dr. Williams to conduct his

funeral, and this served to intensify the warm feeling that already existed between us.

On Sunday, during this recent visit, I preached in each of the two churches of which Dr. Williams is pastor, and was much pleased to meet his people and to again be associated with him in religious services. At the close of my sermon on Sunday evening five attractive young women came forward and offered themselves for membership in the church. This was an occasion for rejoicing, and they will be received into the church.

In company with Dr. Williams I attended the weekly meeting of the Des Moines Ministerial Association, comprising over one hundred members, and at the proper time received a public introduction to, and a hearty recognition by, the association. At the close of this meeting the association was entertained at luncheon by the Des Moines Anti-Saloon League, and a delightful social time was enjoyed.

Several years ago I was quite familiar with this association, and at one time, by a unanimous vote, I was requested to deliver an address before the association upon the topic, "The Sabbath from the Point of View of a Seventh Day Baptist." The address was kindly received by the association and received favorable comments in some of the daily papers.

From Des Moines I went to Grand Junction, fifty miles north, and spent a few days in Christian work upon one of my former mission fields, 1888-1900. Here I labored for twelve years, at regular intervals, and built up a church of about fifty members, quite largely through conversions and baptisms; but when I resigned as general missionary and removed from Iowa, the people became discouraged by having no missionary pastor sent to them, sold their farms and removed to other parts.

If this field had received the encouragement and assistance that it merited a strong church could have been built up at this point, but at present none of our people are left in this beautiful and fertile farming community.

I spent a few days in the community visiting several first day families, who were once so faithful in attending our services held in the school house and who were so

very friendly with our people. It was a great pleasure again to visit these homes where I had always been so welcome and to renew the ties of friendship and Christian love which have grown very dear to each of us with the passing of the years.

I did not have time to hold preaching services in this community, but I was faithful to the object I had in view, visiting the people and trying to encourage and help and win souls to the Master.

The last stop made on this missionary trip was at Botna in Shelby County, where my sister and husband, Mr. and Mrs. H. E. Ramsey, live, also their son and daughter, both of whom are married and have families.

On Sunday evening I preached in the United Brethren church in Botna, and during the next few days I visited among the people of the place. While engaged in this work I was called back to Garwin, one hundred fifty miles distant, to conduct the funeral of Brother Jacob Knight, a member of our church; and thus I again found myself in Garwin in less than two weeks from the time that I had departed from it and as busy as I had been during the winter. After a few days spent in Garwin, I returned to Botna to complete the work undertaken at that point.

On Sunday forenoon I rode by auto twenty-two miles to Eden Valley United Brethren church, nestling among the beautiful hills of Audubon County, where I preached to a good audience; and in the evening, after an exhilarating auto ride of fifteen miles, I again preached in Botna.

The next few days were spent in visiting families in and around Botna, after which I returned to my home in Dodge Center. I had been at home but a few days when I was again called to Garwin to conduct the funeral of a friend.

While in Garwin on this trip, I preached on Sunday night in the Christian church and performed a few days' missionary labor in and around town.

Thus closed four and a half busy months of labor in Iowa. What shall the harvest be? I do not know. I have done my best. During this time I preached thirty-four sermons, visited one hundred forty different families, making between four hundred and five hundred visits in all. Personal religious

labor was performed and visits were made at Garwin, Toledo, Tama, Dysart, Cedar Rapids, Kenwood, Marion, Robins, Des Moines, Manning, Grand Junction, Botna, and Gray, and involved the traveling of fourteen hundred miles by rail.

TENNESSEE EDITORS LINED UP TO SUPPORT VOLSTEAD ACT

Editorial support of prohibition in Tennessee should be strong and unwavering, if the recent questionnaires sent out by the Anti-Saloon League have brought back a correct intimation of the editorial sentiment. That it is correct there seems to be no doubt, for editors of thirty-five newspapers in the state themselves answered four important questions as to their stand on the Eighteenth Amendment and its enforcement. A unanimous "Yes" was the reply to the first query, "Are you in sympathy with the prohibition laws?" and a unanimous "No" came to the second, "Do you favor any modification?" Other questions were, "If you favor modification, to what extent?" "How well do you think the present laws are being enforced?" and "Kindly give suggestions that may aid in the enforcement of the law." Small daily and weekly newspapers in close touch with the citizens of rural communities and smaller cities of the state received the questionnaire. Although widely differing opinions were expressed in regard to present enforcement, all held to the view that the law should be enforced to the letter. They were agreed that, even with lax enforcement of the dry act, conditions were greatly improved since the days of the saloon. Editors of the large city dailies of the state have come out strongly in favor of prohibition enforcement, among them the *Memphis Commercial Appeal*, the *Nashville Tennessean*, the *Nashville Banner*, the *Chattanooga News* and the *Knoxville Sentinel*. Through the editorial columns they opposed modification of the Volstead Act to admit light wines and beer.—*Union Signal*.

Do you know a book that you are willing to put under your head for a pillow when you lie dying? Very well; that is the Book you want to study while you are living. There is but one such Book in the world.—*Joseph Cook*.

CHILDREN'S PAGE

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

TEDDY'S TROUT

"I want to go, too," Teddy coaxed Sister Cleo. "I want to go fishing, sister. There's nobody to play with and mother's sewing and I'd be in the way."

Cleo eyed him thoughtfully "You're such a mouse of a buddy you'd never bother," she decided. "And I'll rig you up a fishing pole, and if you won't fall in and scare the trout to death—"

"I won't. Cross my heart," promised Teddy earnestly. Cleo laughed and ran to get ready. Teddy, full of importance, strolled around the house to share the great news with his haughty neighbor Tom, who was two years older, a foot higher, and owned a pony.

"Huh!" sniffed Tom who was too big to feel interested in Teddy's doings. "You go fishing! If you bring home one single lonesome trout I'll—I'll—"

"What will you?" demanded Teddy.

"Treat you to a ride on Rocket!"

Teddy's eyes opened wide and he swallowed twice. "Say," he finally managed, "Is it a bargain?"

"Shake on it," offered Tom grandly, though his grin was teasing. Cleo happened to hear it all from the window, and she looked thoughtful as the day flitted along and patient Teddy walked up and down the bank of the stream, casting his line hopefully, but in vain. Not a nibble had Teddy, for catching trout is not always easy even for grown-ups six feet high.

Teddy envied the tall, freckled-nosed boy who wore waders and walked calmly in the middle of the stream, with the water up to his waist. He pulled out the fish as if by magic. He showed Teddy a lot of speckled beauties in his basket. The girls had gone down stream to wade in a shallow spot, and it was time to start home when Cleo came hurrying to get Teddy.

"Come on, you bold fisherman," she called. Then at what Teddy held up to view she stared hard and exclaimed, "Say small

brother, you didn't catch that! It must have tried to catch you!"

Teddy smiled proudly. "The big boy helped some," he explained honestly. "He let me hold his rod and he wound it up for me and showed me how to cast the painted fly. It wasn't a honest-true alive fly, sister. So we caught it and he said it was my trout, and it is!"

Cleo's eyes danced. "Won't Tom be surprised?" she said. Tom certainly was. Also he was inclined to doubt Teddy.

"You don't expect me to believe you caught that," he declared.

"Well, I did sort of," began Teddy uneasily. Then Cleo's clear voice floated through the window.

"Stick to your bargain, Tom," she advised. "You didn't say Teddy had to catch it. You said if he brought home a single lonesome trout—and he did."

Tom cleared his throat. "Say, that's right, and you can ride Rocket this minute, or a whole hour tomorrow morning," he offered.

Teddy did not hesitate. "I'll ride him this minute," he said promptly.—*Storyland*.

Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King and my God.—*Psalms 84:3*.

Zion heard and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord.—*Psalms 97:8*.

And these things write we unto you, that your joy may be full.—*1 John 1:4*.

MRS. T. J. VAN HORN.

FOLLOWING THE LEADER

Fred and Dick and Walter and Ben were walking on the river ice. It was March and the ice was frozen nearly a foot thick in every place but one. Fred and Dick and Ben knew about that place, but Walter did not, and he was leading.

"Come on, fellows," he shouted, as they rounded the curve. "Let's race across and back. Follow the leader!"

Fred did not say a word. He just started to climb upon the bank where he would be safe himself.

"It's dangerous, but I am no coward.

ONE BIRD IN THE BUSH IS WORTH TWO IN THE HAND

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J., May 22, 1926)

Text: *If a bird's nest chance to be before thee in the way, in a tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young.*—Deuteronomy 22:6.

My grandma used to say, "One bird in the hand is worth two in the bush." Ask your grandma what she thinks my grandma meant. Or we might ask someone who lived long before even my grandma's grandma lived. More than two hundred years ago Nathaniel Bailey published in London the first English dictionary. He tells the meaning of about ninety proverbs, and these have been published in a little book by themselves. He says, "This proverb intimates that possession is a mighty matter, and precautions us not to run the hazard of certain loss for uncertain gain; no depending on *shall* or *will* hereafter."

There is another familiar proverb which means about the same as this one. "Reckon not your chickens before they are hatched," is the way it reads in this little book of "Divers Proverbs." Of it the author says, "This proverb has its rise from the vanity of anticipating our enjoyments before we come up to them; we're always brooding in our desires and hatching in our minds what we would have come to pass, before things are ripe for it; and this hastiness makes us overshoot our reason and forfeit our prudence, in reckoning that our own that is not so much as in being."

This all reminds us of the dog that was much pleased because of the big piece of meat he was carrying away with him for his dinner. As he was crossing a quiet brook on a little foot-bridge he suddenly spied another dog right under him with a larger piece of meat. He let go his own piece and jumped after the other dog. Head first he plunged right into the water; but the other dog was not there. There *was no other* dog. It was only his own reflection in the water he had seen. And the piece of meat only *looked* bigger because it was not his, but belonged, as he thought, to another dog. So he lost the meat he did have and got noth-

I'll go if you do," cried Dick, and he started to follow the leader toward the thin place.

But Ben called out to them. "Here, you two! Don't you know that just over there is where the sewer empties into the river? It never freezes solid there, and the current is strong. Stop, or you will both be drowned."

The two boys turned.

"Wait. I'll prove it," added Ben.

He climbed up on the bank, loosened a heavy stone, and threw it toward the thin place. It crashed through, leaving an ugly black hole beneath which rushed swift water.

Which of those four boys would have been most to blame had anyone been hurt? Walter did not know of the danger. Dick knew the ice was thin, but he wasn't brave enough to refuse to follow the leader. Fred looked out for himself, but that was all. Dick and Fred were both to blame. Ben was bravest. He kept out of danger himself, and kept the others out, too.

The next time the boy who is your leader asks you to do something which you know is wrong, remember this story. Perhaps he doesn't know of the danger. If you know your leader is asking something which is not right, don't follow! Try to keep the others from following, too.—*Selected*.

MY GRANDMA USED TO SAY

"Too many cooks spoil the broth."

Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

I need a friend,
And you need a friend,
To love and help each day.
So I'll be a friend,
And you'll be a friend,
And love and help alway.

POOR JOHNNY

"Mother," called Johnny, "these trousers that you made me are too tight."

"Oh, no, they are not, Johnny," answered his mother.

"They are so, mother; they're tighter'n my own skin."

"Now, Johnny, you know that isn't so."

"It is so, mother. I can sit down in my skin and I can't sit down in my trousers."

ing in return but a good wetting. Now, perhaps you can see the meaning of the proverb, "One bird in the hand is worth two in the bush."

But I have changed two words of the old proverb about, and my subject reads, "One bird in the bush is worth two in the hand." For an explanation of its meaning I shall not ask you to go to your grandma. And I shall not go to my grandmother, nor to my grandmother's grandmother, nor to Nathaniel Bailey, that good old, rich old, wise old Seventh Day Baptist who lived two hundred years ago. Let us go to our Bible, and read again our text: "If a bird's nest chance to be before thee in the way in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young."

I remember reading a story when I was a boy about a lad who had caught some birds, and who had them in a cage and was trying to sell them. A stranger stepped up to him and asked him the price of his birds. "Fifty cents apiece, sir," was his reply. "I do not mean how much apiece," replied the man, "I mean how much for all of them, I want to buy them all." The boy was very much pleased, and told him how much he would want for all his birds. The man paid the money, took the cage, and opened the door, and let the birds fly out. The boy was greatly surprised and exclaimed, "What did you do that for, now you have lost all your birds." The man replied, "I was a prisoner of war once, and I resolved that I would never see anything in prison unjustly if I could set it free."

The birds are happier if they are allowed to fly about in the air and to build their nests in the trees or on the ground. The birds are very useful too. They eat millions of bugs and worms that would destroy the crops. And as they fly about and flit from tree to tree, or hop upon the ground, how pretty they are, and how they delight us with their songs.

A few days ago a neighbor showed me a robin's nest built under the eaves of the porch. The robins had worked hard to build the nest, and they had just finished it. I asked my neighbor the other night how the robins were coming on. He replied that a man who came to paint the house

tore the nest down before anybody saw him. Then what do you think this big, broad-shouldered man whose business is building houses said. He said, "It's a shame; those birds were three days building that nest."

If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young.

One bird in the bush is worth two in the hand.

THE STRENUOUS LIFE

O Lord, we most of all give thanks
That this thy world is incomplete;
That battle calls our marshalled ranks,
That work awaits our hands and feet;

That thou hast not yet finished man,
That we are in the making still;
As friends who share the Maker's plan,
As sons who know the Father's Will.

Beyond the present sin and shame,
Wrong's bitter, cruel, scorching blight,
We see the end at which we aim—
The blessed kingdom of the right.

What though its kingdom long delay!
With haughty foes it still must cope!
It gives us that for which to pray,
A field for toil and faith and hope.

Since what we choose is what we are,
And what we love we yet shall be,
The goal may ever shine afar;
The will to win it makes us free.
—Wm. DeWitt Hyde in "Outlook."

Henry Ford's belief that "Opposition puts good causes across" explains his statement, made recently in "Mr. Ford's Page" of the *Dearborn Independent*, that "The wets must be given large credit for making the country dry." The Detroit manufacturer went on to say: "They furnished the excesses and stupidities which aroused public opinion to action. And they will yet complete what they have begun. All that is needed to enforce prohibition is for the wets to pursue their campaign a little farther; goad public opinion to the level of imperial demand and invincible action, and the thing will be done. The wet has never received the credit due him for his great part in making booze an outlaw. However unfortunate prohibition may have been in its friends, it has always been most fortunate in its enemies."—*Union Signal*.

Lone Sabbath Keeper's Page

JESUS CHRIST, THE CHRISTIAN'S HOPE OF GLORY

MARY E. FILLYAW

A PRIEST FOREVER AFTER THE ORDER OF MELCHISEDEC

(Continued)

If it were in our power to tell of all the things pertaining to the order of Melchisedec, to be more fully understood by our Savior's earthly ministry, and by the writings of those who were empowered by the Holy Spirit thus to signify to us the things which "belong even to us and to our children forever" (Deuteronomy 29:29) we would have subject-matter for much more space than this writer is able to fill. The more I think of these things, the farther and farther away stretch the lines of living light, that must lead on and on, until the gates of "the holy city," "the new Jerusalem," "the mother of us all," come in sight. (See Revelations 21:2; 3:12; Galatians 4:26.) But there are a few more things pertaining to the order of Melchisedec which I will try to search out today.

Melchisedec was not only a "priest of the most high God," but was a king also. And his name meant, "first king of righteousness, and after that also king of Salem, which is, king of peace." (See Hebrews 7:2.)

A righteous and peace-loving king will set his seal to no law that will oppress any of his subjects, but will encourage his people to work with their hands the things which are good that they may have to give to those that need. (See Ephesians 4:28) and to provide "for honest things, not only in the sight of the Lord, but also in the sight of men." (See 2 Corinthians 8:21.) Because "a good name is rather to be chosen than great riches, and loving favour rather than silver and gold." (Proverbs 22:1.) And, having such a king the people will rejoice; for "When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn." (Proverbs 29:2.) And they will regard this king with "loving favour."

Our Forerunner was born to be a king. (See Matthew 27:11; Mark 19:2; Luke 23:3; John 18:33-37). And of him Isaiah prophesied, saying, "Behold, a king shall reign in righteousness, and princes shall rule in judgment"; (Isaiah 32:1), and the composer of the Forty-fifth Psalm looked forward to the time when, in his majesty, the most Mighty would "ride prosperously because of truth and meekness and righteousness."

It takes righteousness to bring peace. When "the spirit is poured upon us from on high" "judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever." (See Isaiah 32:15-20.) "And the fruit of righteousness is sown in peace for them that make peace." (James 3:18.)

If Christians would quit so much planning for peace, and ask the Lord to do the planning, and ask it sincerely, "nothing doubting," and then "go forward," each one as the way opened up before him, each one would be a peacemaker. There would also be a Peter for every Cornelius, and plenty of Rhodas to tell the good news. I love to think of Peter and Cornelius—Cornelius not planning but fasting and praying, and Peter on the housetop praying till a hunger seized him; and while food was in preparation, the Lord handed his perfect plan to Peter, and he was told to carry it out "nothing doubting." Afterward the Lord had another plan for Peter. The devil also had a plan, by which Peter was cast into prison. But he felt as "safe in the arms of Jesus" as ever, and so fell asleep between two soldiers. And all Peter had to do was to obey the Lord's messenger until he found himself alone in a different street from that of the prison. If we would oftener pray, "Lord take us by the hand, and lead us all the way," our doubts and worries would fall away as the chains fell from Peter's hands. If our minds were continually "stayed on God," we would enjoy the peacemaker's "perfect peace." And the middle walls of partition between Christians of every nation, creed, or clime would all be broken down, because Christ, the great Peacemaker, who is even now reconciling unto God both Jews and Gentiles, is our "King of peace." (See Hebrews 7:2.)

Melchisedec "Without father, without mother, without descent, having neither beginning of days, nor end of life (an eternal being); but made like unto the Son of God; abideth a priest continually." And he was greater than the patriarch Abraham, for he had the power to bless Abraham. (See Hebrews 7:3-8.)

Time passed on and Abraham became a priest, and offered up Isaac.

"Happy saint so often found,
Firmly fixed on duty's ground;
Oh, how full thy short reply,
Faithful Abra'am, 'Here am I.' Gen. 22: 11.

"Oh, to call such faith my own,
When the Lord his will makes known,
When he comes my love to try,
Then to answer, 'Here am I.'

"Must this proud and lofty breast,
Lord, be humbled and depressed?
Leave me not until I cry,
Meek and lowly, 'Here am I.'

"Do I build on earth my nest,
Seek in creature joys my rest;
Make me, if thou bid them die,
Calmly answer, 'Here am I.'"

When I walk the shadowed vale,
And my earthly powers all fail,
May my spirit upward fly,
"Sweetly whispering, 'Here am I.'"

(This last stanza, except the last line, is a substitute for the one faded from memory.)
(To be concluded)

MORE ABOUT JERUSALEM

REV. J. W. CROFOOT

After our trip to Galilee we had a Sabbath, Sunday, and Monday in Jerusalem before we went for our brief visit in Egypt. As Mr. and Mrs. Partch were with us, we spent Sunday as well as Sabbath day in visiting some of the sacred spots in the Holy City itself, rather than making any long trips. Most of Sabbath morning we spent at what is called "the Garden Tomb," a place discovered by General Gordon near the end of the last century and believed by him to be the true place of our Lord's burial. Being in a quiet garden outside the city wall, the place naturally appeals to people of the Protestant type more than do the sites covered by Catholic churches with all their garish decorations. But the reasons given by the caretakers of the place for believing this to really be our Lord's tomb

were far from convincing, though of course it may have been the place. It was a small, rock-hewn tomb in a hill containing caves higher up which, by a stretch of the imagination, can be brought to look like part of a skull. And it is outside of the city walls, which the Church of the Holy Sepulcher is not. But we saw a great many fragments of walls of different dates including some recently excavated, and we found it hard to see the reason for saying "this is a part of the third wall," etc. Jerusalem has suffered twenty-seven sieges I read somewhere, and from David to Allenby has been a very long time. Some of the present city is about sixty feet above the ancient one, and in fact the Pool of Bethesda is fifty-four feet below the present city. On the whole, the impression left on my mind was that it was not intended that we should be sure of the place where the crucifixion, the burial, and the resurrection took place.

During the morning we also made a brief visit to a modern church belonging to the Church of England, and went to see the Tombs of the Kings, underground caves, difficult of access, but of some interest. Like other caves we have visited, they have such small entrances as to be not exactly attractive.

In the afternoon of Sabbath, after a long rest, we went to the roof of our hotel, from which we could get a fine view of the whole city, then took a walk to Mount Zion and along one of the city walls, from which we could also look across the Valley of Jehoshaphat to the Mount of Olives to the east, and south to the Well of David, the Pool of Siloam, etc. The city wall, while higher in some parts, and narrower, I think, in all, has some unpleasant likenesses to the wall of a Chinese city. In some parts at least, it is not kept clean.

Most of Sunday morning was devoted to our visit to the church of the Holy Sepulcher, which many tourists apparently visit first on reaching Jerusalem. I am glad that it was Sunday when we went, for the beautiful music, especially of the Greek church service, made up for the unpleasantness of the smoke of many candles, the crowds jostling each other around, and the many tawdry decorations. I was not so much disturbed as some people are by those things, partly because I was expecting them and

partly because I was so much impressed by the real spirit of devotion in the faces of many of those who were worshiping in ways strange to me.

The tomb itself, with its low door through which so many go and all come out backward in reverence; the place where Mary stood to view the crucifixion; the spots where the crosses stood; the Stone of Unc-tion, where the anointing took place; the cave where the crosses were found by Saint Helena, the mother of Constantine; and many other places were all pointed out to us. But they have been described in excellent books long ago and need not be described again here. The "Center of the World" is marked by a sign in the midst of the chapel of the Greek church, where there was the greatest crowd of worshipers and where the singing of the many priests impressed us so much. Of course their appearance as well as their singing was impressive, for they all had on much ornamental clothing, and all except the patriarch had black beards. The patriarch himself had a long white beard and looked fit for the part he took. Probably the fact that we have been in China a long time made the disorder, the noise, the lack of perfect cleanness and the image worship seem less offensive to us than it is to many pious visitors from Protestant churches in America.

Sunday afternoon we visited Mount Zion again, also the church of St. James. This belongs to the Armenian Church and stands where James was beheaded, if tradition is to be trusted. During the day we visited two churches built under the influence of the ex-kaiser of Germany. The Catholic church is the newer, and in fact has never been finished. It marks the spot where John and Mary, "our Blessed Lady" the priest called her, lived after the crucifixion. One notable feature of this church was that in the place of chief honor, before which each priest knelt each time he passed it, was not a statue of the Christ or the virgin but a picture of a lamb. The house of Caiphas, the tomb of David, and the upper room of the Last Supper were also in our itinerary that afternoon.

Like other Oriental cities in this hustling twentieth century, Jerusalem shows evidences of the meeting of the new with the

old, and in some instances the effect is surprising. We noted the Singer sewing machines in evidence everywhere in our travels; and in Jerusalem I saw in a fruit shop smaller than a Ford car, a box marked "Hood River Apples," and apparently containing some of that excellent fruit. But perhaps the climax was in a sign I saw in Jerusalem announcing Jackie Coogan as one of the attractions in Mount Zion Theater!

Our last half-day in Palestine was given to our trip down to Jericho and the Dead Sea. We left immediately after lunch, and it was beginning to grow dark when we returned, but it was no such weary journey as it was when Jesus and his disciples made the hard climb and stopped to rest on the rugged way. Jerusalem is about twenty-six hundred feet above sea level, and the Dead Sea is thirteen hundred feet below sea level; so in the twenty-five mile journey one goes down about four thousand feet, a fact that can hardly be appreciated by residents of the part of the United States east of the Mississippi River. If I remember correctly (I have no reference books at hand), Mount Washington in New Hampshire is about four thousand feet high, but I am sure the rise is more gradual than that between the Dead Sea and Jerusalem.

Near the start of the trip we stopped at the Garden of Gethsemane, our only visit to this spot. There has been a Russian church on the upper part of it for some time, and a new church of the Franciscans covers a part of the lower half of the place, including the reputed rocks where the disciples slept, as well as the one on which Jesus knelt. Only a small part of the garden is left uncovered, but it contains some olive trees which seem incredibly old.

The region near the sea is almost unbelievably desolate, and the sea itself is eight times as salt as the Mediterranean, but it served to wash our feet in. The Jordan is also not a pleasant place, for it is a swift and muddy stream. As van Dyke says, it is no wonder that the poetry of the Jews does not praise it, as rivers are often praised. The new town of Jericho is an oasis where the soil is fertile, being watered from the spring which was healed by Elisha, and it produces the best oranges in the world.

Paris, April 28, 1926.

SERVICE FOR DR. E. S. BAILEY

STUDENTS AND FACULTY JOIN IN MEMORIAL SERVICE

The memorial service held in the chapel, Friday morning, May 14, in memory of Dr. Eli Stillman Bailey, late alumnus and trustee of Milton College, was very appropriately opened by the singing of "Fight the Good Fight." While the student body and visitors remained standing, Dean Daland led in a short prayer.

President Whitford next made a few introductory remarks outlining the memorial program and explaining that Dr. Bailey had been a very near and very dear friend of Milton College. President Whitford gave a brief account of Dr. Bailey's life, from the data he was able to collect. Dr. Bailey was a quiet man, who did not care to have his praises sung, although they might well have been proclaimed from the house-tops.

Dr. Eli Stillman Bailey was born in Little Genesee, N. Y., September 2, 1851, and died at Hinsdale, Ill., April 26, 1926, in his seventy-fifth year. Dr. Bailey was a student of Milton Academy and of Milton College from the time that Milton became his home in the sixties until 1873, when he was graduated with the degree of Bachelor of Arts. It is interesting to note that other members of the class of 1873 were Professor Albert R. Crandall, Mrs. Flora Williams Dunn, and Mrs. Jane Bond Morton.

After graduation, Dr. Bailey went to Chicago to take up his medical career in Hahnemann Medical College. Dr. Bailey was a physician and surgeon of great skill, thorough knowledge, and excellent judgment. He was one of the first scientists to use radium in the treatment of disease. During recent years he served as dean of the faculty of the Hahnemann Medical College.

"It was because of his close association with the college (Milton) since his graduation fifty-three years ago, his frequent visits to the campus, his unique instructive talks in chapel and his lectures, and his warm, personal, undiminished interest in and financial support of his alma mater that these recognition exercises in his memory at this time and place seem eminently appropriate," were the words of President Whitford in his introduction. Dr. Bailey prepared and caused to be placed on the wall of the Whit-

ford Memorial Hall a bronze tablet commemorating the celebration of the fiftieth anniversary of Milton College. The final sentence on that tablet was a true expression of his feeling toward Milton—"Hundreds of students love Milton, their alma mater, with an affection as enduring as this bronze."

Dr. A. L. Burdick's tribute to Dr. Bailey was in relation to the Bailey family and its work. He spoke especially of Dr. Bailey, his work as a professor at Hahnemann Medical College, and his human sympathy and fellowship for students. His kind, fatherly advice was valued highly by those who were privileged to be in his classes and to come under his influence.

Mr. F. F. Burdick of the Burdick Cabinet Company, spoke briefly of the spiritual life of Dr. Bailey and of his friendship and personal relations with the doctor. Mr. Burdick was in a position to speak of the ideals of Dr. Bailey, because of the intimate friendship existing between the two.

In his tribute, Dr. Edwin Shaw said, "We do well to remind ourselves of the obligations which we owe to friends of the type and stamp of E. Stillman Bailey. We do well to call the attention of those who were not personally acquainted with him, and with his efforts to build up our college, to his attitude, his interest, his influence, his loyalty, his generosity, and I may almost say, his favoritism in respect to Milton College."

"God is Love" was the beautiful solo sung by Donna Brown as a fitting close to the memorial service.—*Milton College Review*.

"I am a native-born American," says Dr. Jefferson. "My father and mother were born here. My grandfathers and grandmothers were born here. I have been a law-abiding citizen all my life. I have always paid taxes. I have a back yard, pay taxes on it, have enough money to buy and keep a rooster. But when I went to a policeman and asked him if I could keep a rooster, he shook his head sadly and said No. Why not? Because I have neighbors. My neighbors have a right to undisturbed sleep in early morning hours. So my rights must be circumscribed by the rights of my neighbors."

This is the fulfilment of the law of liberty and the hallmark of Christian citizenship.—*Record of Christian Work*.

DEATHS

JENSEN.—Mrs. Ellen Jorgensen Jensen was born at Holm, on the island of Als, Denmark, October 9, 1858, and died at her home near Garwin, Iowa, April 30, 1926, aged 67 years, 6 months, 21 days.

In early life she united with the Lutheran Church of Norborg, Denmark, of which church she remained a faithful member till the close of life.

In 1872 she came with her parents to America and located near Garwin, Iowa, where the remainder of her life was spent. In 1878 she was united in marriage with Andrew Jensen, who is still living. To this union twelve children were born, ten of whom are still living. She was a very quiet and reserved woman, a faithful mother, and a consecrated and devoted Christian, full of trust and confidence.

Rev. E. H. Socwell of Dodge Center, Minn., was called to conduct the funeral, which was held on May 2, from Rock Creek church, three miles from Garwin, and was attended by a large concourse of relatives and neighbors. E. H. S.

CRANDALL.—Herbert L. Crandall was born December 3, 1862, and died March 5, 1926.

He was the only son of Almond E. and Elizabeth Sisson Crandall and was born at Alfred, N. Y., where, with the exception of three years which were spent at Colfax, Wash., he has spent his life. He was kind and helpful, ever ready to assist in any way he could. He was a member

of the First Alfred Church and was faithful in attendance to all service, both church and Bible school.

He is survived by one sister, Jessie C. Post of Alfred. Funeral services were conducted at the home of his sister, by his pastor, who was assisted by his teacher, Professor Norwood. His body was laid to rest in the Alfred Rural Cemetery.

A. C. E.

DAVIS.—Mrs. Arametha B., beloved wife of O. G. Davis, died at "Forest Lawn Farm," Jackson Center, Ohio, Wednesday evening, May 19, 1926. Sister Davis was born in Jackson Center district, December 18, 1869, and spent her entire life in that vicinity.

At an early age she became a member of the Jackson Center Seventh Day Baptist Church. Sister Davis always proved a most conscientious and indefatigable laborer in the vineyard of her dear Master. This brought joy to the hearts of her good father (the late Deacon James Anderson Hughes) and estimable mother, Mrs. Thatima Hughes.

Her activities, however, were not confined solely to church circles. She was in addition a very progressive worker for community uplift along the lines of music and general education.

On October 30, 1890, Miss Hughes was united in matrimony to O. G. Davis.

The writer, who conducted the memorial services, Sabbath, May 22, 1926, in Jackson Center Seventh Day Baptist church, speaking from the words found in St. John 11: 35, esteems it a privilege to have been acquainted with this loyal and devoted Seventh Day Baptist Christian. He has been impressed by her generous hospitality and courteous acts of service and thoughtfulness and was not surprised at the beautiful testimony

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she left as to Christ's saving power. She was the center of every good work, and the loss sustained by the church and community is indeed a very real one. The floral tributes were unusually numerous and beautiful. To those who are left, the challenge to take up her tasks is indeed a challenging one.

Surviving her are: her loving husband, O. G. Davis, her two daughters, Mrs. Charles W. (Ciella) Snyder and Mrs. O. Roy (Gladys) Coleman; four grandchildren, Virginia and Janet Snyder, and Robert and William Coleman; her mother, Mrs. Thatima Hughes; two brothers, C. G. Hughes of Columbus, Ohio, and J. Arlington Hughes, Milton Junction, Wis., and her sister, Mrs. F. H. Maxwell, Milwaukee, Wis. Her father died December 10, 1904, and a brother, Orville, in March, 1906.

Interment in the Seventh Day Baptist cemetery, Jackson Center, awaiting the resurrection of the just and the happy reunion of all loyal Christian friends and relatives.

R. B. ST. C.

WORDS ON THE WING

Jack Miner, the famous bird lover, who has learned how to win to his farm by the thousands the wild fowl on their flights, and then, gently restraining them for a little, to band painlessly their legs, so that wherever taken later their journeyings may be traced, has made these wonderful children of the air bearers of many a Christian message. On one side of the aluminum tag is printed his name and address, while on the other is printed a verse of Scripture. He has had bands returned to him from as far south as Louisiana and from as far north as Baffin Land. His home is in Kingsville, Ontario, Canada. A letter received by him last August says: "This is to notify you that Bands No. S 22 and 24 were handed to me by two Eskimos who state that they shot the geese at Cape Dufferin. They wondered what the writing on the bands was, and when I told them it was from the Bible they became greatly interested and I read most of the chapter to them. They would appreciate a message from you very much as they are very religious." Some remarkable letters have come to Miner as the results of these verses of Scripture sent as on the wings of the wind. Homer's "winged words" are no longer mere figures of speech.—*Our Dumb Animals.*

Any pleasure which takes and keeps the heart from God is sinful, and unless forsaken will be fatal to the soul.—*Richard Fuller.*

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Sabbath School. Lesson XI.—June 12, 1926

JOSEPH'S FIDELITY. Genesis 39: 1-33

Golden Text.—"Seest thou a man diligent in business? he shall stand before kings." Proverbs 22: 29.

DAILY READINGS

June 6—Joseph's Fidelity. Gen. 39: 1-6, 19-23.
June 7—Job's Testing. Job 2: 1-10.
June 8—Tempted by Prosperity. Psalm 73: 11-18.
June 9—Tempted by Wine. Jer. 35: 1-10.
June 10—The Temptation of Jesus. Matt. 4: 1-11.
June 11—Prepared against Temptation. Eph. 6: 10-20.
June 12—Avoiding Temptation. Prov. 4: 10-18
(For Lesson Notes, see *Helping Hand*)

I never saw a useful Christian who was not a student of the Bible. He may ask God to use him in his work, but God can not use him very much, for there is little in him for the Holy Ghost to work upon.—*D. L. Moody.*

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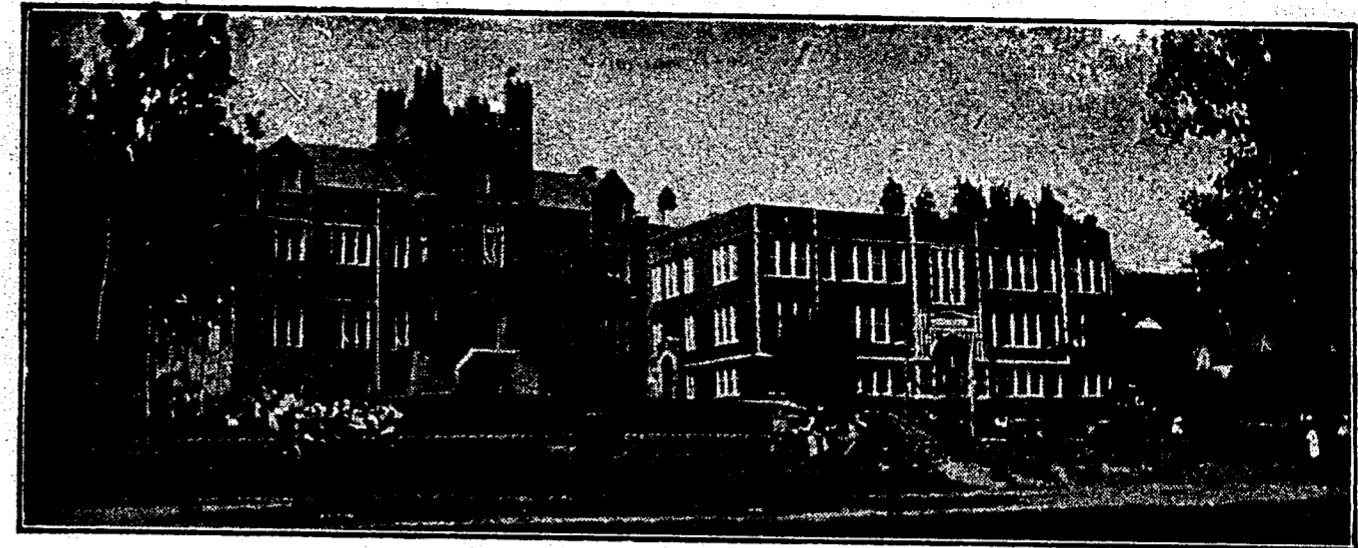
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Except the Lord build the house,
they labor in vain that build it.

—PSALM 127: 1a.

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"Shatter my dearest idol, purge my faith
Till truth holds sway:
Help me to sing and fight, not weep and cower,
When blows fall fast;
Patient to bear, strong to endure—thy son
True to the last!
Grant me a heart in tune with nature; eyes
To see yon stars
That dartle, read their message; ears to hear
Old ocean bars
Beat out their music; arms to hug this earth,
Its joy and pain
Till life has lived its passion, loved its loves, and death
Proves itself gain.
Let me live grandly, seek the things that last;
Press toward life's goal!
Win jewels, fame? Nay, better, when earth's past
Stand—a crowned soul!
So be my helper, Father, comfort me,
With staff and rod,
Till I give thee back thy year, well lived
For man and God."—Selected by Mrs. L. A. Wing.

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