

The Sabbath Recorder

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

ONLY TO KNOW

"Cause me to know the way wherein I should walk."—Psalm 143:8

Only to know the path I tread
Is the path marked out for me;
That the way though thorny, rough,
and steep,
Will lead me up to thee!

Only to know that the cross I see
Is the cross of Calvary;
On which the world's Redeemer died
To purchase life for me!

Only to know his peace within,
My will to his resigned;
Oh, fill me with thy fullness, Lord,
And make me wholly thine!
—Allie Starbright.

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SEVENTH DAY BAPTIST DIRECTORY

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ADDRESSES OF MISSIONARIES IN CHINA

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PLAINFIELD, N. J., JUNE 14, 1926

WHOLE No. 4,241

"O God, when shall the nations cease to learn war? Oh, turn the hearts of rulers unto our Christ! Teach them to fulfil his law! Help the people to see wherein thy peace is to be found! Turn their hearts from falsehood to truth, from corruption to purity, from suspicion to faith! Teach them to fear thy name! We pray for a Christian country, that men who possess power and leadership may use their influence for the guiding of the people into habits of worship! Let thy houses of prayer be centers of national and city life! In Christ's name. Amen."

Thirty-eight Years Of Wonderful Growth And Excellent Work

Thirty-six years ago this autumn I found a home in Salem, W. Va., as missionary pastor of the little flock that worshiped here, whose homes were scattered among the West Virginia hills for several miles around. If I could show you a picture of Salem as it was then, only a little hamlet with a new born college, situated "too far out of town" as some people expressed it, and then place beside this old picture one of the entire Salem of today, you could not help being impressed with the evidences of a great forward movement. Then if I could show you the homes and the conditions and circumstances that prevailed here at that time, and place beside that a picture showing things just as they are here and in the surrounding communities in these days, you would be far more impressed with the wonderful advancement—the real forward movement—that has brought untold blessings to this land of splendid young people.

No one can see the Salem College of today, if he knows what it was in the yesterday, without being surprised at its wonderful growth; and at the same time he will be assured that it has played an important part in the changes for good that are so apparent.

I almost fear to state the facts, lest some of my friends will think I have overdrawn them. When the college was two years old and it fell to my lot to take charge, in its early day of extremity, we had only thirty-seven or eight students enrolled as I remem-

ber them, and I shall never forget how pleased we were after several terms when the registry reached one hundred. Today the president tells me that the term just closing has a registry of five hundred young men and women, and that during this entire year nine hundred sixteen different students had been enrolled! You say "wonderful!" So do I almost every time I think of it.

When President Bond asked me to preach the baccalaureate sermon on commencement day, and wrote me that there would be about one hundred seventy-five graduates, I could hardly believe my eyes. But here I am with the program before me, in which I have counted one hundred eighty-four names of young men and women to be given diplomas! You say "wonderful!" again, and so do I.

This morning I witnessed the giving of thirty-three diplomas to the academic graduates, and last evening I witnessed a splendid play by members of this class as the class day exercises.

This afternoon the auditorium is made to ring with the annual music recital.

Tonight the "Standard Normal" class will entertain a great crowd with another play, and tomorrow this class, numbering fifty-one young men and women, will graduate and receive their diplomas.

Tomorrow morning, June 2, graduation exercises of the musical department will attract a multitude, and several will receive diplomas or certificates.

Wednesday evening and Thursday morning will be the great days for college seniors. Twenty-five will receive the A. B. degree. This splendid class is presenting the college with a fine improvement of the campus by way of grading and terracing the hillside back of the buildings and making fine concrete stairs up toward the president's home on the hill. This will really be a very generous gift by the seniors, and will be greatly appreciated by the trustees and faculty of Salem College.

Of commencement day proper and the alumni banquet, I must wait a day or two before I can tell you.

It has been a great pleasure to meet with-

so many of the dear old boys and girls of other days, and to learn that so many of them are making good in life's great field of work.

When I see what a help the college has been to young people from the many homes in this land, I can not help feeling that both the fathers and mothers, and their sons and daughters who have had such help, will rally around the school and endow it for more blessed work in the years to come. In a very real sense, our money is a part of ourselves. It is a means of making our influence felt for good. By your money you can arrange for the good work you would like to see done so it may go on in your name after you are gone from earth. What better investment could the people here make than to place some of the money they must leave behind in a few years, in the endowment funds of this splendid college, where it will always be doing something for the young people of West Virginia.

The Rest of the Story One week has gone by since writing the editorial above, and exercises of Salem's commencement week are things of the past. The program as suggested in the last lines above was faithfully carried out. There was the academy commencement, the recital of the music department, and the two normal classes, all of which were full of interest and drew large audiences to enjoy them. The annual concert by the music department and the play by the seniors filled Wednesday full of good things. But there was one outdoor service on Wednesday morning which for its novelty and beauty attracted unusual attention. This was the session in which the seniors presented their farewell offering to the college and held their parting services.

Our readers who have been in Salem will remember the very steep bank and hill close to the back of the two fine buildings, as you look up toward the president's home. This class had built a fine flight of concrete stairs from the pavement just between the buildings up to the road above. There were two landing places over which were erected ornamental arbors made of substantial timbers, each arbor having a seat on both sides the walk, where one can rest if desired. The entire bank had been graded in terraces and well seeded with lawn grass, and

the whole effect is indeed very beautiful. The plan is to make such a stairway up the hill to the president's house. The plan is ideal, and the work so far as completed could not well be improved.

At the foot of these gift stairs, in the shadow of Huffman Hall, the class assembled in a half circle, dressed in their caps and gowns, sang their college songs, and presented their gift to the Board of Trustees. It was an impressive service. On one side stood the class, across the walk facing the class stood the president and other members of the board. Dean Van Horn, standing on the first landing of the stairway, made the opening prayer. Stanley Hardman, president of the class, in well chosen words, presented the class gift, which was accepted by the president of the board, Mr. Charles A. F. Randolph, in a beautiful and touching address.

Then Ben Vincent, representing the class, delivered the mantle oration, and the mantle was accepted by Frankie Ramsey of the junior class. Then came the transfer of the guardianship of the hour of prayer by Miss Dora Gardiner Davis, which was accepted by Mary Prunty of the juniors. The senior class president then spoke tender words of farewell and all joined in singing the Alma Mater song. This was really one of the most touching exercises I had ever witnessed.

THE GREAT DAY OF THE FEAST

Of course everybody knows that commencement day is always the great day of closing week. This was certainly a great day for Salem College. The address on "Making the Most of Life," by Rev. Charles Scanlon, LL. D., of Pittsburgh, Pa., was eloquent and practical. In due time our readers will have President Bond's annual statement, which is full of interest. We hope it will come in time for this RECORDER. It would be here now if what they did to the editor and ex-president had not so completely overcome him that he actually forgot to take it even after it had been promised him.

Really, I can not do justice to the story of Salem's kindness and beautiful tribute to me on this occasion, and so you must excuse me from telling you all. After we had witnessed the delivering of diplomas and certificates to one hundred eighty-four grad-

uates, as the five or six classes filed by the president to receive them, President Bond said to the audience that he had a little surprise for them and called out the president of the trustees to speak. Then Charles A. F. Randolph stood up and began to recall the memories of years gone by, telling the great audience that the board had determined by unanimous vote to confer the honorary degree of LL. D. upon the editor and former president, and actually told him to please stand up as the college president wished to speak a few words to him. I can not tell it all. It was too personal and overwhelming! All I could do was to stand and take it, while the great audience seemed in full sympathy with him. They had put a cap and gown upon me before allowing me to go upon the stage, and when he had said all he cared to say, he directed my grandson, Edward Davis, to "hood him," and the dear boy quickly stepped up behind and placed upon his grandfather the beautiful insignia of the degree conferred. This capped the climax! Such a tense moment of sympathetic feeling seldom takes possession of an audience—my poor pen fails here, and you must imagine the rest. It was too much! I did manage to get off the platform with some help; but you need not wonder that I forgot to take the manuscript of President Bond's address with me. I trust he will send it soon.

The week's entertainment closed with the alumni banquet, which was well attended in the basement of the Baptist church.

More About Conference Music I hope that our readers have not forgotten Mr. Annas' letter published a few weeks ago concerning a Conference choir for the General Conference meetings to be held in Alfred in August. Mr. Annas is pleading for the churches to get behind a fine denominational chorus for that week. He would like to see such a chorus become a regular *annual* affair, on account of the inspiration and uplift such a movement would give the meetings from year to year.

Here is Mr. Annas' letter to pastors and choristers. Please read it and do what you can to help him in this good work.

DEAR PASTORS AND CHORISTERS:

Do you have Conference music on your souls? Are your singers planning to be there and help

to swell the chorus? Let's plan to have a chorus made up of the choirs of all the churches. It is our Conference, not Alfred's alone. We are going to sing whether your singers are there or not—but we would like to have them there.

If you can send any singers please send their names to my address.

Very sincerely,

A. NEIL ANNAS.

340 Linden Place,
De Kalb, Ill.,
June 1, 1926.

A Good Plan May It Succeed In a letter from a loyal friend of the denominational building movement who lives in the Northwestern Association, the writer sends for my encouragement, a plan already set on foot by which good and substantial help may be secured for the new building. It is simply this: A large number of descendants from one dear old pioneer father and mother who helped to found one of our largest western churches in years gone by, are being asked to contribute as liberally as they can toward this fund in honor of their worthy ancestors. All the members of the family line, whether now in our own church or not, are being asked to help make up a sum of not less than \$500 for this good cause, and to help furnish a neat bronze tablet with the names of their worthy old father and mother, as a loving memorial to them.

Indeed, I like the plan, and wish there might be many descendants of old Seventh Day Baptist fathers and mothers ready to start a similar family plan. As I read over the old subscription list of 1853, I find the names of old families that were familiar to me in my childhood days, and I am sure that a goodly number of their descendants today could easily secure \$1,000 or more in honor of the parents whose name they bear, and who toiled in all good conscience to lay foundations upon which their children have been trying to build.

Oh, how nice it would be if the family names of the Babcocks, the Burdicks and Browns; the Clarkes and the Crandalls, the Chesters and Coons; the Greenes and the Greenmans; the Lanphears and the Langworthys and Lewises; the Maxsons and the Potters and the Rogerses, Randolphs, Stillmans and Saunderses; the Titsworths, Utters, Wellses, Williamses and Whitfords could all be memorialized in the new denominational home. The list of such good old family names is too long to write out!

Would it not be splendid if generous family offerings for the very thing the fathers pledged money and prayed for, years ago, could now be supplied and the names of the fathers given on tablets in the historical rooms and other appropriate places in this denominational home?

Oh, friends, we can not afford to lose interest now, after the movement started ten years ago has progressed so far toward completion. It would be a disgrace to fail now. A little enthusiasm and generous giving would soon carry us over the top, and then all could rejoice together over the victory.

Report of the Fund Last week we gave no report, for two reasons: the editor was away from home, and the receipt of pledges for the week was the smallest we have had since the letters were sent out.

This now is report number twelve, made to date, June 9, 1926. The last report showed \$18,838.63 as the sum total of cash and pledges. Today we can add to that \$560, making a total on June 8, of \$19,398.63.

"One Thing Thou Lackest" Ezekiel was preparing for the ministry, the noblest calling among men. He was set apart to minister unto the home-sick, sorrowing captives in Babylon, who hung their harps on the willows because they could not sing the home songs in a strange land.

Of course some special preparation was needed for such a minister. Ability to lead in temple worship and to teach the home people would not be enough for such a mission. Evidently Ezekiel had made good in education. His intellectual preparation seems to have been thorough. The message he was to carry to the captives had been fully apprehended. In his own symbolical language of the Orient he had "eaten" the scroll upon which the message was written; but still he did not seem to be allowed to go.

Finally he was lifted up in spirit by a wonderful vision in which he was transported in spirit to the scenes in Babylon; and there, among the captives for seven days he "sat where they sat" and remained there "astonished." Then it was that he was fitted for his great work. He had put himself in the place of those to whom he must minister,

where he could fully sympathize with them and understand their feelings and realize their needs.

Then it was that the Lord made him "a watchman unto the house of Israel" and sent him forth to his blessed work. Then, and not till then, did he receive the final preparation for his ministry, without which he could have done nothing worth while as a messenger from God to suffering men.

The man who can not sit "where they sat" in the sense in which Ezekiel did it, can not long be a success in the gospel ministry. The great thing he needs is, not larger pay, but a heart of sympathy by which he puts himself in the place of those to whom he is sent.

There are several things by way of qualification that enter into the make up of a successful minister. He must be truly pious, educated, and gentlemanly; but if he possesses all other qualities and lacks the one Christlike quality of *sympathy* for the distressed and sinful, for the downtrodden and oppressed, he lacks the one thing needful if he ever is to become a powerful leader.

When the minister has "sat where they sat" until he can look out every Sabbath from his pulpit upon a congregation, with his own heart "filled with compassion upon the multitude" as was the heart of Jesus; when he sees in his audience a company of struggling men and women, in all of whom there must be longings for a better life, but who are discouraged because, when they would do good, evil is present with them—real trouble-tossed men and women silently longing for some word of help—something to give courage and hope—then he has found the real secret of success as a Christian minister.

Indeed, this same principle holds true whether you are in pulpit or in pew, if you would help somebody to a better life. Sympathy is the heart-quality that starts any movement for human betterment. It comes before money. The very last thing the good Samaritan gave was money.

Plenteous grace! Ah, we want plenteous grace to keep us humble, to make us prayerful, to make us holy; plenteous grace to make us zealous, to preserve us through this life, and at last to land us in heaven!—*C. H. Spurgeon.*

A VISIT TO MT. ZION CHAPEL

REV. AHVA J. C. BOND

Leader in Sabbath Promotion

My first knowledge of this Sabbath-keeping congregation in Elizabeth, N. J., was gained last fall when the pastor, Rev. Ithamar Quigley, accompanied by one of his laymen, called at the parsonage to make some inquiry in regard to the nature of the organization of a Seventh Day Baptist Church. He reported four or five groups of the Mt. Zion people, with headquarters at Jersey City, and because of some internal differences (a disorder which, sad to say, seems to be affecting all Christian bodies at this time)—because of internal differences they were in the process of readjusting their organization. The object was to secure a greater independence on the part of the local congregation, hence their appeal to a Seventh Day Baptist.

At a later date Mrs. Bond and I were invited to take dinner with the Quigleys on a Sunday evening, which we did, finding them very cordial Christian folks, with no axe to grind. I spoke at the evening service in the chapel. Mr. and Mrs. Wright, who were married some years ago by Rev. Edwin Shaw, then pastor at Plainfield, met us at the Elizabeth depot in their car, took dinner with us at the home of the Quigleys, and brought us all the way back to our own home in Plainfield after the evening service.

Sunday, May 2, I was again invited to attend their services and speak, this time at the services commemorating the thirty-second anniversary of the dedication of their chapel.

There were more than a hundred people present at this special service, some coming from Jersey City, Staten Island, Philadelphia, and other points. After a wonderful service of testimony in which many participated, and in which they expressed their thanks for Mt. Zion and for the blessings which they had received, both physical and spiritual, a historical sketch was read by Mr. Wright. It was my privilege to speak a word of greeting from Seventh Day Baptists, and to wish the work abundant success in the future. This I could do right heartily because of the splendid spirit of Christian fellowship manifested by Pastor Quigley and his people.

It is a far cry from the Jewish congrega-

tion which I addressed in New York City recently and this congregation of Christians to whom Jesus Christ is a living presence who heals both body and soul, but in both cases there was the common loyalty to the Sabbath, a loyalty which had called for sacrifice, and which had brought its ample and blessed reward. It was an inspiration to hear of men who gave up their jobs not knowing what they could do to maintain their families, but who dared not be untrue to their convictions of Christian duty. It was a source of gratification and of thanksgiving to learn of repeated cases where these same men increased in material prosperity as they were loyal to their convictions. One man who was dismissed from the employ of the Singer Sewing Machine Company, went about from house to house fixing sewing machines and doing other tinkering with kitchen sinks, etc., until he is now one of the largest independent plumbing contractors of Elizabeth. Another man, thrown upon his own resources, has become a large property owner.

My readers may wonder why services are held on Sunday, since in both instances to which I have referred meetings were held on that day. Well, perhaps this is an illustration of another use to be made of two days of leisure in a five-day-working-week. As I clearly understand it, the Sabbath day is used as a day of rest. The day is spent at home with no riding on trolley cars and no driving of automobiles on Sabbath day. A Sunday service provides an opportunity for Sunday people to attend, and gives them their great missionary and evangelistic opportunity.

I have enjoyed my slight acquaintance with these devoted Sabbath-keeping Christians. They are true followers of Jesus Christ, not only in Sabbath-keeping, but in their brotherly spirit toward Christians of another faith. Evidently they believe that the Savior has sheep that are not of their fold. I, too, so believe with reference to my own denomination, and I have no doubt some of these other sheep are to be found in the membership of Mt. Zion Chapel, Elizabeth, N. J.

"Trust in God's Spirit as daily companion and hourly guide is one of the meanings of devotion to Christ."

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

Two more Sabbaths in this Conference year.

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

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

The following churches have paid in full their quotas for the present Conference year: Little Prairie, Ark.; Roanoke, W. Va.; New York City; Waterford, Conn., and Los Angeles, Calif.

Rev. Harold R. Crandall, the Onward Movement treasurer, received \$23,575.75 in the first eleven months of the Conference year. This leaves \$26,424.25 of the budget that ought to be paid in June.

ATTENTION

At our last General Conference we voted a budget of \$50,000 to carry on our denominational work, to be divided among the following boards and interests:

Sabbath School Board	\$ 3,600.00
Young People's Board	2,200.00
Woman's Board	4,300.00
Historical Society	500.00
Education Society	1,500.00
Missionary Society	18,000.00
Tract Society	7,800.00
Scholarships and Fellowships	1,000.00
Ministerial Relief	4,000.00
General Conference	4,965.00
Contingent Fund	2,135.00
Total	\$50,000.00

Inasmuch as not one half of the denominational budget has been raised, the various interests aided by the budget have not received one half the amounts apportioned to them in the budget; and so they are either in debt, or they have failed to meet their pledges in full, or they have not done thus far all that they had planned to do.

The following will give you something of an idea about the financial condition of some of the boards early in May.

The General Conference was in debt about \$2,000.

According to Secretary William L. Burdick's article in last week's RECORDER the Missionary Society was in debt about \$2,000.

The Sabbath Tract Society was in debt about \$1,200.

The Sabbath School Board was not in debt, but it had drawn heavily from the amount of money that it had on hand at the beginning of the year. Beginning with July 1, the board is to pay salary for full time service for their director of Religious Education, and they will need money in the treasury.

In the first ten months of the year the Woman's Board had paid on its pledges \$1,750. The treasurer writes, "Never since I have been treasurer of the Woman's Board has the money come in so slowly as this year."

The policy of the Young People's Board is not to run in debt. At the beginning of the year they had on hand \$620.30; on May 5, they had \$389.89, and lacked \$1,015.55 of paying their pledges for the year.

Doubtless there will be a special effort in the churches this month to send in as much money as possible; but should we raise \$11,000 in June, as we did last year, there will remain \$15,000 unpaid on the \$50,000 budget,—and that means that some of our boards will close the year in debt.

How rejoiced we were last year at Conference when we knew that all of the interests aided by the denominational budget were out of debt! Do you enjoy the prospects that several of these interests will be in debt at the close of this Conference year?

I ask that you read carefully Secretary William L. Burdick's article in the RECORDER of June 7, "Are We to Begin the New Conference Year with a Deficit?" Also, please read my articles, "The Support of Our Denominational Societies and Boards," RECORDER, May 24, and "What is the Reason?" RECORDER, May 31.

A member of the Tract Board, anxious for the support of all of our denominational interests, submitted the following resolution at the meeting of the board last Sunday: "Resolved, That we urge our pastors and other church workers to renew their efforts to advertise in this last month of the Con-

ference year the needs of all the elements of the Onward Movement."

The resolution was unanimously adopted.

In behalf of the cause we love I urge pastors and other church workers to respond to this call.

Let us put on an intensive campaign this month to raise this money, and make sure that the money reaches the treasurer, Rev. Harold R. Crandall, 3681 Broadway, New York City, before July 1.

I hope that there are scores of L. S. K.'s who will send something for this work to the treasurer, asking him to give the church to which they belong, credit for the money that they send.

MICHIGAN-OHIO SEVENTH DAY BAPTIST CONVENTION MANIFESTS KEEN INTEREST IN INDIA

ELDER R. B. ST. CLAIR

The Michigan-Ohio Seventh Day Baptist Semi-annual Meeting, May 28-30, 1926, at Detroit, Mich., has passed into history. It was a wonderful convention, souls were blessed, and the high tide obtained to the very last moment of the convention, when some six young people came forward after a soul-inspiring discourse by Elder J. P. Klotzbach, pastor of our White Cloud Church, and consecrated their lives to the service of Jesus Christ.

These matters, however, will receive attention in the convention report. At present we wish to call attention to the marked enthusiasm shown for the work in India. This will come as welcome tidings to our good brethren in that vast empire.

The offerings for this purpose were \$31.20 on the evening after the Sabbath and \$21.50 on the evening after first day. To this was added enough from the treasury to total \$60, leaving \$10 in the semi-annual treasury as a nest egg.

In an address on the evening after the Sabbath, May 29, the writer read certain letters from India and indicated the present inability of the Missionary Society to do anything for that important field. His quotations were from a number of Seventh Day Baptists in India, but principally from Pastor A. P. C. Dey, of our Calcutta Church. Brother Dey was quoted as follows:

"I am sending you another batch of fresh news and it is this: Last week Mr. H. C. Day, of Maulwi Bazaar, Sylhet, reported to me that some goodly number of hill people in Kailasor hill tract are interested in our denominational faith and practice. These hill people are known as Lushi people; they are in number some hundreds. Many of them are Christians but when they heard about the Sabbath truth from Mr. H. C. Day, they are now anxious to accept this truth; among them many heathen are also interested. Mr. H. C. Day is requested to work among them by themselves. I am glad to say that these hill people are more sincere than any civilized caste. [I presume that our brother means by this that they are more guileless, more childlike in their faith, more ready to accept the Word of God on its face value. Would to God we had many like them in America.—st. c.] Mr. H. C. Day requested me to pay a visit to these with an American representative of the Missionary Board, as early as possible. I answered Mr. H. C. Day as follows: 'Please wait a few months more and watch and pray until we come; and in the meantime if possible, you can encourage and instruct them for us. Please do not be hopeless because of our delay. If it be his will, his work will be started soon anywhere and everywhere through his people; of this I am sure.'"

Brother Dey also tells of Mr. P. C. Karmaker, a member of the first day Baptist Church, who is attending his Calcutta Sabbath meetings and has become interested in the Sabbath. This Indian gentleman is an independent evangelist of the Baptist Church. He asks Brother Dey to pray for him that he and his wife and son may unite with the Seventh Day Baptists. Let us pray for this family.

Personally I had hoped that Brother Crofoot, who sailed through the Indian Ocean and who afterwards stopped at Jerusalem and other points, might have been directed to visit Calcutta and bring this General Conference a first-hand report on affairs in India, especially respecting Seventh Day Baptist interests there, but this was not to be.

Our dear brethren in India have worked without money from us for nearly one year. They have been tested and tried. A very

small amount of money judiciously expended would bring large results in India. John Wesley once said: "Go not only to those who want you, but to those who want you most." India is indeed calling for us in unmistakable tones. Already, in a short space of a year or two, Seventh Day Baptists in India, either enrolled or awaiting enrollment, outnumber any foreign country, excepting Jamaica. When we have been in some countries scores of years, expending tens of thousands of dollars, this showing on the part of India, upon which nothing has been spent, caused the good friends at the Michigan-Ohio meeting to endeavor to give at least some aid to this great field—great in possibilities, great in sacrifice, great in sincerity.

On the subject of conditions and the necessary expense, Brother Dey writes:

"Our hearts are yearning to meet and to explain verbally all the teachings and doctrines of the Seventh Day Baptist Church to those brethren who are far away from the city of Calcutta; but our Calcutta Church is too poor to bear our traveling expenses for this cause. She is an infant church and weak financially. We trust and hope that in the future she may be able to do a little. At the present time we need your help in this matter. I will here give you an idea how in a most economical manner this traveling item may be met. In supposition, I can say if one man makes one trip both by land and water, i. e., one journey by third class in the train and country boat, or wherever possible, steam launch, will be less or more about twenty dollars a trip for three months. [Different from America.—st. c.] Of course, he must stay at least two or three days, or a week, where the interested people are located so as to encourage and instruct them. In this way I believe the brethren and sisters will be thoroughly established in our faith, and therefore it will take him about three months to make each of possibly four rounds necessary."

Or about \$80 per year for traveling expenses, with a very small salary of not exceeding \$1 per day, totaling about \$445 per year, will bring us into contact with hundreds upon hundreds of those who wish to be united with us and with our Christ.

All of those who are working in Seventh Day Baptist interests in India were in em-

ployment with another denominational group, but in the interests of truth resigned their salaried positions and started out, trusting only to God. We have carefully checked up this matter. Brother Dey testifies:

"I have been working in the Seventh Day Baptist cause since July 14, last year, with no outside financial help, and with seven souls to support, solely casting all our cares upon him, who careth for me and mine. I am glad to testify that his grace was sufficient for us; although we had to curtail our food and raiment expenses to a minimum, living on one meal a day many times. The result is that many people in the vicinity of Calcutta have become interested, also those in East Bengal, Chaurkhuli Buruabari, and other places, and in Assam. These people have been interested through our writing to them. We have not had the opportunity of visiting them, owing to lack of funds. Even heathens are interested and wish to join us under the Seventh Day Baptist flag."

"I am glad to inform you that I have just received very good and encouraging news from Brother M. S. Venkatarow, of Lakavaram, East Godavari, to the effect that a mighty work is in progress in the heathen and Christian villages in that locality. He says two or three Lutheran workers along with their members have joined with him in proclaiming the Sabbath truth."

If any of our readers, after meeting all other obligations, wish to help on in this needy and promising work, remittances may be made to the writer at 4012 Field Avenue, Detroit, Mich.

Every man according as he purposeth in his heart, so let him give: not grudgingly or of necessity, for God loveth a cheerful giver!—2 Corinthians 9:7.

In referring to "a cheerful giver" Paul does not mean one who is naturally liberal, but one who is liberal because of the grace of God in his heart: although one can be both liberal by nature and liberal by grace.—James Ostema.

The truest help we can render an afflicted man is not to take his burden from him, but to call out his best strength, that he may be able to bear the burden.—Phillips Brooks.

MISSIONS

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

MONTHLY STATEMENT

May 1, 1926-June 1, 1926

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

Dr.	
Balance on hand May 1, 1926.....	\$18,519 55
Young People's Board, Dr. Thorngate's salary.....	200 00
Washington Trust Company, interest credit.....	2 08
Onward Movement, Missionary Society	792 00
Los Angeles Church, Missionary Society.....	20 00
Welton Woman's Society, China field.....	15 00
	\$19,548 63

Cr.

Gerald Velthuysen, April salary.....	\$ 83 33
T. L. M. Spencer, April salary.....	83 33
H. Louie Mignott, April salary.....	35 00
William L. Burdick, April salary, traveling expenses and office expense.....	204 25
William L. Burdick, clerk hire.....	33 33
L. J. Branch, April salary.....	25 00
C. C. Van Horn, April salary.....	41 67
Ellis R. Lewis, April salary and traveling expenses.....	250 00
R. B. St. Clair, April salary.....	125 00
George W. Hills, April salary and traveling expenses.....	65 10
Angeline P. Allen, April salary.....	25 00
D. Burdett Coon, April salary and traveling expenses.....	71 45
L. D. Seager, April salary and traveling expenses.....	115 32
C. A. Hansen, April salary.....	33 33
Mabel L. West, April salary.....	41 67
J. Nelson Norwood, traveling expenses	35 00
Industrial Trust Company, account	
H. E. Davis' salary.....	96 30
Treasurer's expenses.....	35 00

Balance on hand.....	\$ 1,399 08
	18,149 55
	\$19,548 63

Bills payable in June, about.....\$3,200 00
Special funds referred to in last month's report now amount to \$20,779.47, balance on hand \$18,149.55, net indebtedness \$2,629.92.

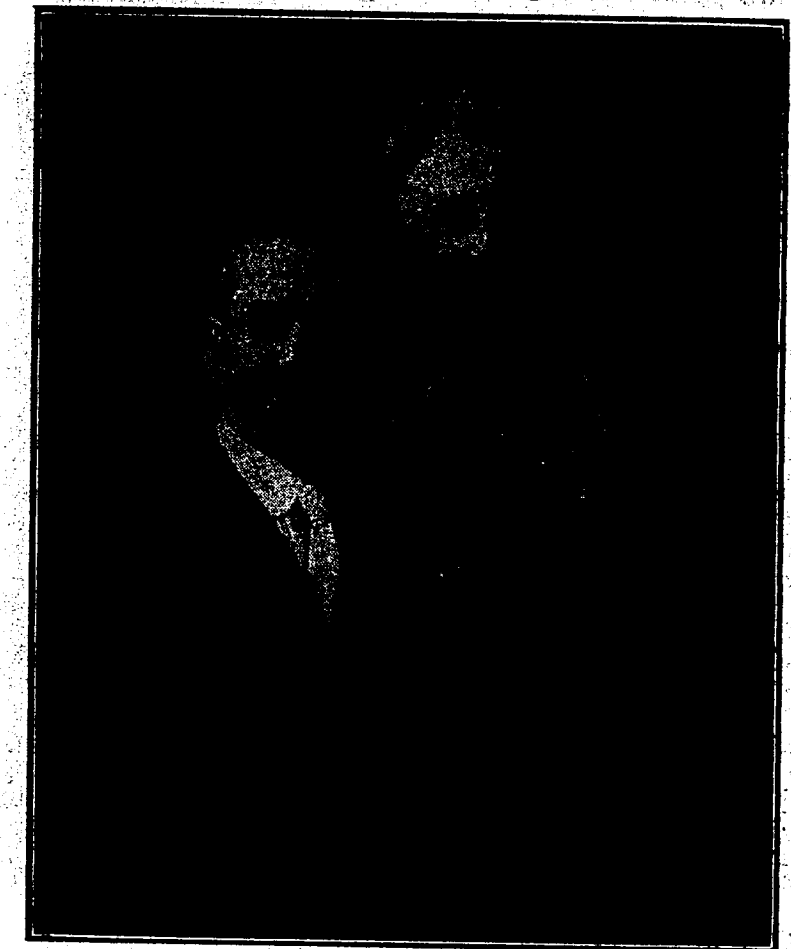
S. H. Davis,
Treasurer.

E. & O. E.

Too often the confession of sin is superficial, and often it is quite neglected. Few Christians realize how necessary it is to be in earnest about the matter, or feel that an honest confession of sin gives power to live the life of victory over sin. In fellowship with the Lord Jesus we need to confess with a sincere heart every sin that may be a hindrance in our Christian lives.—Andrew Murray.

FIFTIETH ANNIVERSARY OF REV. AND MRS. JAMES H. HURLEY

On May 15, 1876, at the home of Jake Van Horn at Welton, Iowa, Rev. A. H. Lewis performed the ceremony which made James H. Hurley and Mary Amelia Pierce man and wife. So it was with real pleasure that a few of the remaining former guests met on the same spot, with the many other friends of the couple to congratulate them on their golden wedding day. Three of the seven living brothers and sisters of the



groom and two of the seven living brothers and sisters of the bride were among those present.

The golden wedding was celebrated at the home of their daughter, Mrs. Z. Campbell. The house stands on the same place that the old Jake Van Horn house occupied. Welton was the early home of both Rev. and Mrs. Hurley, and several of his forty-odd years of preaching have been spent in the Welton church. At the time of the golden wedding Mr. Hurley was on his way to take up his pastorate at Albion, Wis. He had finished his pastorate at Verona, N. Y., the last of April.

Their daughter, two grandchildren, and two great grandchildren were among those who came. Many of their relatives and friends regret that time and distance forbade their attending the golden wedding, but

all over the land they are wishing them the best that more years of life and service can bring.

THE GOLDEN WEDDING

W. A. JOHNSON

Amelia, we are growing old.
There are silver threads among the gold;
But, Amelia, you will be
Ever young and fair to me.

Come on, Amelia, let's be gay
And enjoy our golden wedding day.
Let's put away our cares, and rest
And point our Ford to the great Mid-west.

Let's go back to the dear old home
Where in years gone by we used to roam,
Where I got the answer that has charmed my life,
Where we first started out as man and wife.

Let's go back to the dear old hill;
I'm sure we'll find a welcome still.
Let's go over the misty past
When you and I were lad and lass.

So jumping into their little Ford
They soon are settled and all aboard;
They give her the gas and away she goes
To Iowa where the tall corn grows.

But sad to relate, in the Hoosier State
They nearly met an awful fate,
When a green Hoosier on a load of green lumber
Came within one of "getting their number."

But after patching car and wife
They were ready again to stake their life.
And at last their "Lizzie" the couple did bring,
Somewhat disfigured but "still in the ring."

Once here, they forgot all about their fix;
Their minds went back to '76.
May, the fifteenth, was the date
Elder Lewis made them man and mate.

Oh, no, Amelia, I haven't forgot;
The ceremony occurred on this old lot.
The old house stood until down it was torn;
It belonged to Father Jake Van Horn.

On the spot where we took the solemn vow,
Our daughter Gertie is living now.
And at this wedding so happy and gay
Were Alma, Austin, Harry, Blanche, and Jay.

Father Hurley came near not getting there;
With the wedding at seven-thirty, there was no
time to spare.
It had rained all day, and the creek was high,
And the Fords were a dream of "the sweet bye-
and-bye."

But mounting a steed, away he rode,
And was there on time at the Van Horn abode.
The bride was attired in a gown of blue,
While the groom thought a suit of black would do.

James and Amelia—Amelia and James—
To us these are familiar names—
Names of friends we still hold dear,
Friends we've known for many a year.

On the church book with its members of old
We also find your names enrolled.
You have been our pastor, too,
Till our love for each other stronger grew.

And so on this occasion rare,
We thank the God of love and care
That on life's sea with its stormy track
He has safely brought you back—

Back to the scenes of long ago,
Back to the friends you used to know.
And so on this golden wedding night
In the wish of "much joy" all friends unite.

May joy and happiness follow you still
As they did fifty years ago on the hill.

MARY DAVIS TOMLINSON

Mary Davis Tomlinson was born in Dunden, N. J. Her father, David Bond Davis, was a descendant of John Sharpless, a Quaker, who came to Chester, Pa., in 1682, and purchased a large tract of land from William Penn, and of Richard Bond, a Seventh Day Baptist, who came to America the following decade.

Her mother was a descendant of Edward Fuller, who with his wife and son Samuel came on the *Mayflower* on its first trip to Plymouth, Mass. He was the twenty-first signer of the compact.

When six months of age, her parents moved to Plainfield, N. J. Her father passed on when she was between two and three years old, and her mother did not outlive him many years.

She attended a school for girls in Plainfield until eight years of age, when she was taken by a friend of her mother's living in Philadelphia, Pa., to attend school in that city. She afterwards attended the seminary in New Market, N. J., and later on went to Alfred, N. Y., where she qualified for a teacher. She taught one summer and fall in a district school in Cumberland County, near Bridgeton, N. J., and the next year secured a position in a school near New Brunswick, N. J., where she taught the girls of the district for four years. She then took a course of study in the normal school at Trenton, N. J., afterwards teaching for three years in the public schools of Dunden and New Market, N. J.

She was married on December 29, 1868, to Dr. Thomas H. Tomlinson, a practicing physician of Shiloh, Cumberland County, N. J., where they lived until November 1, 1870, when they moved to Plainfield, which has ever since been her home.

They had one daughter and two sons; Mineola passed on January 12, 1919, two weeks after her parents had celebrated their golden wedding; Edward M., is in a book and stationery store in Plainfield; and Rol-



land D. is an ear, nose and throat specialist in New York City.

In 1877, Mrs. Tomlinson joined the Woman's Christian Temperance Union, but was not active in the work until the winter of 1884; and in the fall of 1885 was elected president of the union, which office she held at various times for forty years. In 1886, she was elected state superintendent of parlor meetings, which position she held for nine years. In the spring of 1887, she was elected president of Union County W. C. T. U., and still held that office at the time of her death.

In 1893, she was elected national superintendent of parlor meetings and held that position for twenty-six years, when in 1919, she refused to be re-elected. In the sum-

mer of 1910 she was surprised to receive an official and congratulatory letter from Miss Anna A. Gordon, world's honorary secretary of the Woman's Christian Temperance Union, stating that at the world's convention held in Edinburgh, Scotland, she had been elected world's superintendent of parlor meetings, and at the convention in 1925 in Edinburgh she was re-elected to that position.

She was associated with the Woman's Auxiliary Board of Muhlenberg Hospital, Plainfield, at its organization, having been recording secretary sixteen years, vice-president for three years, and president for five years. Since 1887, she has been a member of the Rasores Club, and for several years was a member of the Monday Afternoon Club. She was a member of the Mayflower Society and the Huguenot Society, and was a member of the Continental Chapter, Daughters of the American Revolution. She has since 1871 been a member of the Seventh Day Baptist Church in Plainfield. She has, since her childhood, been connected with the four Seventh Day Baptist churches in New Jersey: Marlboro, Salem County; New Market, Middlesex County; Shiloh, Cumberland County; and Plainfield, Union County.

Her husband preceded her in death a few years ago.

A TRIBUTE

MRS. NINA G. FRANTZ

President of the New Jersey Woman's Christian Temperance Union

Friends, we have gathered here this evening to pay our tribute to a beloved comrade of the Woman's Christian Temperance Union. More than forty years ago Mary Davis Tomlinson enlisted in the battle that was to bring prohibition to the nation and total abstinence to the individual. During these years she has been a leader in her city and in her county; she has been a member of the State Executive Committee; she has sat in the councils of the National Executive Committee and upon the World's Executive Board.

Because of this wide opportunity that has been hers to know and to learn, her advice and counsel have been sought. No one knows better than I, as I travel up and down and across this state, that she loved, what

her home going means to those who are left to serve without her guiding hand.

How well she planned was shown in the county institute program that was carried out after she was stricken. Every detail was arranged; every plan developed. Some one has said that service is the rent we pay for the space we occupy upon this earth. And of our beloved comrade we can say, she has paid abundantly over and above that which is expected of human kind.

The Father of us all has called Mary Davis Tomlinson home. Already she has greeted the loved ones who have been waiting her coming. Already she has heard the Master say, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: Enter thou into the joy of thy lord."

I am one who believes that the place that has been prepared for us in our Father's house is prepared with the material that we daily send to him. Surely we all know that a mansion awaits our beloved friend. Her deeds of love and mercy have been constant throughout the years.

And again, I am one who believes that our friend and adviser is looking over the battlements of heaven now, watching us and praying for us.

This is the month of June; there are graduations on every side. This is Mary Davis Tomlinson's graduation. She has run her course well; she has achieved. She graduates from earthly duties into the eternal commencement.

So we have come together this evening to say good-bye to all that remains with us of Mary Davis Tomlinson. There is only one thing that she would have us do, re-dedicate our lives to the cause she loved and served. So we pledge anew our allegiance with a keener determination to "carry on."

WORDS OF APPRECIATION AND SYMPATHY

We, the members of the Plainfield Woman's Society for Christian Work, having been called by the death of Mary Davis Tomlinson to part with one loved and honored, do hereby express our high appreciation of her worth, the true nobility of her nature, the womanly qualities she possessed, her kindness, her self-forgetfulness and her

sublime and unbroken faith in the divine Savior.

In offering this tribute to the memory of dear Mrs. Tomlinson we can but express our sense of deep loss which her death brings to us and her family to whom we extend our deep sympathy.

LUELLA C. RANDOLPH,
IDA S. HUNTING,
Committee.

June 8, 1926.

THE BIBLE MARCHES ON

In a day when salacious publications glut the market and materialism is rampant, it is encouraging to note that the Bible goes steadily marching on. Nothing checks the sowing of the Word of God. Almost daily events come to light to show not only the vitality of the old Book, but also its incomparable hold upon the human race.

The New York City library reports the Bible more in demand than any other book in general circulation. Bible societies, American and foreign, report that printing and distribution is steadily increasing, with an incomparable demand around the world for the Scriptures. The Bible has been translated into 835 languages and dialects, and more than 600,000,000 copies have been circulated in the last 400 years. The average production now is 30,000,000 copies per year.

Just as the Bible was the first book to be produced on a printing press, so probably it will be the last. Books come and books go, but it goes on forever. While Bibles may grow dusty in some households and utterly forgotten in others, yet there are sufficient who read its pages and absorb its message to keep the spiritual fires burning. The Bible as a great missionary agency should so be increasingly recognized; every effort should be made to make the Word of God available to the millions of spiritually hungry people everywhere.—*The Continent.*

Pentecost is the great unifier. It makes human hearts flow together like drops of water. It binds them with golden cords. The outflow is in "purest streams of love." The self-life is utterly extinguished. The picture before us is the example which has attracted the wonder of the centuries.—*George Hughes.*

YOUNG PEOPLE'S WORK

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

MY COUNTRY

Christian Endeavor Topic for Sabbath Day,
July 3, 1926

DAILY READINGS

Sunday—A remarkable history (Ps. 106: 1-48)
Monday—National heroes (Jas. 5: 7-11)
Tuesday—Present prosperity (Deut. 30: 9-20)
Wednesday—Present dangers (Dan. 4: 28-33)
Thursday—Future aims (Zech. 2: 10-13)
Friday—Future hope (Rev. 22: 1-7)
Sabbath Day—Topic: My country: Its past, present, and future (Ps. 33: 1-22. Consecration meeting)

AMERICA FIRST

Not merely in matters material, but in things of the spirit.

Not merely in science, inventions, motors, and skyscrapers, but also in ideals, principles, character.

Not merely in the calm assertion of rights, but in the glad assumption of duties.

Not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a Good Samaritan.

Not in splendid isolation, but in courageous co-operation.

Not in pride, arrogance, and disdain of other races and peoples, but in sympathy, love, and understanding.

Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail, along which, please God, other nations will follow, into the new Jerusalem where wars shall be no more.

Some day some nation must take that path—unless we are to lapse once again into utter barbarism—and that honor I covet for my beloved America.

And so, in that spirit and with these hopes, I say with all my heart and soul, "America First."—*From a sermon by Bishop G. Ashton Oldham, in Washington, D. C., September 7, 1924.*

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

My country—its past. Our country was founded on high ideals and principles and has always stood for them. The stars and stripes represent these ideals and principles. In the past, men have willingly given their lives in defense of them, so that we might enjoy the blessings which we have today. Let us honor these heroes of the past by pledging allegiance to our flag and to the republic for which it stands.

My country—its present. "Blessed is the nation whose God is the Lord." There is a spirit of lawlessness and irreligion present in our country today, and its influence can be seen easily. The greatest service we can render at the present time is to "make Jesus king" in our lives. When he controls the life of each individual, then he can soon rule the nation, and the spirit of lawlessness and irreligion will vanish.

My country—its future. One of the greatest services which we can render to our country, for its future welfare, is to train the children of today, who will be our future citizens. Teach them to be God-fearing citizens. Teach them to love and honor the flag. Teach them that "righteousness exalteth a nation." This training can be given in the home, the school, and the church. Let all these agencies co-operate in this great work.

Battle Creek, Mich.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK
Intermediate Christian Endeavor Superintendent
Topic for Sabbath Day, July 3, 1926

HOW CAN I SERVE MY COUNTRY? (ROM. 12: 10-21. CONSECRATION MEETING)

The Fourth of July ought to take on new meaning to many this year, which is the one hundred fiftieth anniversary of the signing of the Declaration of Independence. A great exposition is now opening at Philadelphia. Many will visit there the old Independence Hall on the Street of Chestnuts, and view the old cracked bell that rang in liberty to all the world. Others of us, not so fortunate, will be reminded by pictures on postage stamps and coins, and by a wide

distribution of the immortal Declaration, of what our forefathers wrought in 1776.

Let us get as far as possible away from the idea that patriotism is best expressed by the booming of guns and the blazing of sky-rockets. There were none of these things present when our nation's emancipators met in that modest hall, but earnest conversation as they stood in groups of three or four and tense silence as each bravely signed his name.

Let us today, then, highly resolve that our nation, made free by the blood of patriots, shall not be sold into bondage by a weak-kneed citizenry to the saloon-keeper, the bootlegger, the scoffer at law, and the corrupt politician.

Let us obey the laws ourselves and not remain passive while others make them objects of contempt, for he that sneers at law derides the government that made it. In him resides no unselfish flame of love for country and for liberty within the law, but only self-love and disregard for the rights of others. He is no patriot, but a friend of demagogues and tyrants.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR JUNE 26

The subjects of our mission study for today are "Justice and the Rules of the Game."

Aim: To help the juniors realize how necessary justice is to good will and peace and to understand that laws, like rules of a game, are made for protection of human rights.

Talk over the instances of injustice, which the juniors have looked up in advance, and the Bible verses about justice. What kind of spirit will surely keep peace in the world? Can we have love and good will without justice? Tell of instances of which you know that have resulted in injustice to others. Also speak of the injustice of Americans to foreigners in our country. Have one of the juniors read the story on the Children's Page about the colored boy and the scouts. Whose action do you admire more, the commissioner's or the scoutmaster's of Charles troop? Suppose this affair had ended with the commissioner's

first decision, what would have been Charles' feeling toward the scouts? Imagine yourself in the place of an immigrant who has come to this free country of America and received unjust treatment. How would you feel toward America? What is the one way of changing such conditions? (Adopt Jesus' Golden Rule.) What result would this have?

For the second part of the lesson ask the juniors to tell about the rules of baseball, of a summer camp, etc. What would happen to a game or a camp if the rules were not obeyed? Explain that the laws of civilized nations are like the rules of a game or camp. Talk over the reasons for and the results of the following laws of our cities and country: laws governing the building of houses, factories, and stores, laws prohibiting the piling of refuse which will attract flies which carry disease to the food on which they later rest; laws regarding regulation of traffic; the prohibition law; the Emancipation Proclamation. Bring out the points that there can be no real liberty without obedience to law and that no government can endure unless it has wise laws which its citizens respect and obey. Which is the better plan, to protect one's country against enemies or to help make the kind of country that will not have enemies? In what ways can juniors show their patriotism every day?

Notebooks: Let the juniors decide which of these two subjects they want to write on. Write the story of a case of injustice and then show how the application of the Golden Rule would have changed it. Write an account of one or more laws of which you know and the reasons for them.

Posters: Let part of the juniors make a poster entitled Justice and Injustice. Under one heading writing such results as Friendship, Trust, Loyalty, etc.; and under the other, Hurt Feelings, Suspicion, Hatred, etc. Across the bottom write the slogan, A Better America Must Be a Just America. The other poster will have two divisions. Across the top write Rules or No Rules, Which? On one side paste pictures of accidents, children playing in the streets, etc., and opposite them pictures of a traffic officer with a crowd of people waiting to cross the street and children playing on playgrounds, etc. Under this write another heading, Laws

or No Laws, Which? On one side put pictures of an arrest, a court trial, a prison; and on the other side pictures of a school, a city mission, a church, etc. Across the bottom of this poster write, Which is Helping to Make a Better America?

Future assignment: Ask each junior to make a list of things which the Church does to help make a better community and a better America.

Devotional period: It seems more appropriate to close this lesson with the devotions than to open it with them. Song, "America, the Beautiful"; prayer by superintendent asking for justice and obedience to all law; Scripture reading, Matthew 7: 1-5, and Psalm 119: 1-18; sentence prayers; salutes to the Christian flag and the American flag; and the singing of "America"; benediction.

SUGGESTIONS FOR JULY 3

Make this a patriotic meeting by singing patriotic songs, giving the salute to the flag and patriotic articles read by the juniors. Ask different juniors to write short articles on the following subjects and come prepared to read them at the meeting: How Schools Help Us to Show Love for Our Country; Boy Scouts and Their Country; Girl Scouts and Their Training; What Churches Do for Our Country; Why Our Country is Called a Christian Nation; How Juniors Can Show Love for Their Country.

The superintendent might give a brief history of our country, pointing out the things through the years that have helped to make it better, such as the Declaration of Independence, the establishing of the Constitution, the freedom of worship, the Emancipation Proclamation, the pure food laws, the prohibition amendment, etc. Emphasize at the close some of the things that still need improving in our country, and make the juniors see that this work is for them, for they will soon be the next generation of voters and law-makers.

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

The unity for which our Lord prayed is infinitely beyond human achievement. We can hinder it and seem to mar it, but we can not create it, for it is perfect oneness in the one life of the blessed Trinity.—R. H. Gardiner.

INTERESTING FACTS ABOUT NORTH LOUP PEOPLE

[The following life sketch of Mrs. Dr. Badger of North Loup, Neb., was published in the *Loyalist* of that place and will be of interest to many readers of the SABBATH RECORDER. It was the editor's lot as pastor to conduct the funeral services of Dr. Badger in 1907.—T. L. G.]

One of the oldest citizens of North Loup is Mrs. Mary B. S. Badger, widow of the late Dr. Charles Badger, pioneer physician for North Loup and many miles of surrounding country. In the year 1834, when Abraham Lincoln was twenty-five years old and only thirty-five years after the death of George Washington, Mrs. Badger was born at Friendship, Allegany County, N. Y. Victoria, who three years later became queen of Great Britain, was then fifteen years of age, and our seventh president of the United States, Andrew Jackson, was in office. Her father was Major Alpheus M. Greene of the War of 1812, and her mother's maiden name was Abbie S. Wells. They were farmers.

The family consisted of three sons and seven daughters, there being one son younger than Mrs. Badger. At the time of her birth the older sisters were reading Thaddens Warsaw, and they named her Mary Beaufort after the heroine.

When little Miss Mary Beaufort Greene was about eight years old the family moved to Albion, Wis., where she attended school until at the age of fifteen she was teaching her first term of public school. At this junction a young man ten years her senior, named Hiram Smith, came to her neighborhood. He found favor with Mary's family, was well bred, well educated, industrious, and enterprising. At sixteen Mary became his wife. He had established a cabinet factory in Janesville, Wis., and the business at once became remunerative and satisfactory. He bought his timber in logs farther north and rafted it down the Rock River to Janesville where it was sawed and cured for use in the cabinet factory. Nearly a year after their marriage Mr. Smith went to bring down a raft of logs. He had been disappointed in obtaining the help he wanted so tried to do the work alone. In the attempt he was drowned, so Mary was a widow at seventeen.

The shock was so terrible for her that she lost her health and was taken to her parents' home while others disposed of her business and property for her as best they could. When able she again interested herself in school work. She graduated from Albion Academy and Normal School and taught there for several years, also serving for a time as preceptress of the ladies' hall of that institution. She also attended school at Milton and at Janesville, Wis. Her oldest brother was a physician in Alfred, N. Y. At different times she lived in his family and took work at Alfred University. Here she specialized in painting. She considers her reproduction of Cole's Voyage of Life her masterpiece. It was done in four pieces three and one half by four feet each and was pronounced by critics exceptionally well painted. The work being too large for a private residence, she later presented it to Salem College, Salem, W. Va., which received it very appreciatively; but when the main college hall burned a number of years ago these paintings went in the conflagration. At Alfred a beautiful romance crept into Mary's life. A talented young Southern gentleman came to Alfred to do his collegiate work, which he planned to follow up with a theological course. He graduated as valedictorian of his class and was greatly admired and beloved by all. This was before the Civil War, but even then jealousy and prejudice was brewing between the North and South. This young McNeil and Mary became fast friends and finally became engaged and mapped out their futures as one. Then he was called to his Southern home. The Civil War broke out. Neither McNeil nor Mary could put their love above patriotism, and so fell another tragedy of the lamentable Civil War. They never met again, and she continued her work along educational lines. Mary's parents were natives of different New England states, and she was much interested in places and relatives there, so visited them from time to time in her vacations. Near the close of the war when returning alone from one of these visits, a gentleman kindly assisted her with her luggage. He noticed "Mary Smith" on her suit case and said it was the name of his only sister and introduced himself as Seth Smith. So the Smiths made their railroad journey in company until they reached his home in Pennsylvania,

when she continued her way to Wisconsin alone. But later Seth Smith visited her people in Wisconsin and eventually took Mary to his home in Milford, Pa., as his bride.

He was in partnership with his father in the harness business. This arrangement held for some time. The new scenes and relatives were all very agreeable to Mary. But her husband, never strong after the hardships endured in the war, was losing his health, so they moved to Milton Junction, Wis., thinking the West might prove beneficial to him. This too brought her back among her own people. Here they lived very happily seven or eight years. Mr. Smith opened a harness shop, built up an excellent trade, erected a new shop and later a large residence. They had been in the new home but a year when tuberculosis, which he had been fighting all this time, claimed him as its victim.

Again shipwrecked on the sea of life, Mary traveled much but kept her home at Milton Junction.

Although she had twice married "out of the faith," Mrs. Smith was a staunch Seventh Day Baptist as were her parents before her. She attended the Seventh Day Baptist association and sessions of the General Conference for both religious and social privileges.

In that period of the Seventh Day Baptist Church history Mr. A. B. Spalding was a prominent officer and worker. He was a large, genial Christian gentleman of fine personality, and the outcome was that these two formed a sort of secret alliance but affected utter indifference, and their most intimate friends were taken by surprise when Mrs. Smith became Mrs. Spalding. They lived in his home in Leonardsville, N. Y., two years and then moved to Milton Junction, improved her residence there, and made it their home while he lived. His sister, Miss Louisa Spalding, lived with them at the time of his death and she was spared three years more to be company for Mary Spalding. Years before this when Mary's oldest brother was in medical college he was a classmate of the late Dr. Charles Badger. Dr. Badger told the story which Mrs. Badger claims not to remember, that when he used to visit his classmate, young Greene, at the parental home, the little sister Mary was going barefooted. And later when Mary was a young woman, Dr. Badger ad-

mired her, but they met no more for many years and kept up no acquaintance. However, when Dr. Badger's first wife died, leaving him lonely and desolate, he thought of his former friend Mary and persuaded her to come to North Loup and share his hearth. This was in 1898.

He was nine years older than she and he departed this life nearly twenty years ago.

Since that time Mrs. Badger has visited relatives in the East, has made several trips to Colorado, remaining once about three years, has spent one winter in Florida, and two winters in Texas. It is nearly three years since she last returned to North Loup, presumably to end her days. Nature endowed her with exceptional grace and beauty and a strong personality. She is strictly a lady. Nothing unworthy or vulgar finds place in her word or thought. She has always lived on the higher planes of life and has no knowledge of its slums. In her dress and personal habits she is as neat and dainty as at sixteen.

No wonder so many fine men have paid her homage. She has been showered with love and luxury such as bless comparatively few women, but she has also known many losses and bitter disappointments. Her more than ninety-two years have contained interesting human experiences enough to make many big volumes. The Indian scares of her childhood are full of thrills, and her memories of her childhood country home are poetic and beautiful.

She has never had a child, and her nearest living relatives are two nieces and two nephews, all old people and all living in different states. Many friends call her "Aunt Mary" and she has correspondents scattered from the Atlantic to the Pacific. The past few weeks she has been confined to her bed most of the time, but at present she sits in her chair for a time each morning and answers a letter or two. She feels that the end of the journey may not be far distant, but she thinks of the crossing not as a sad parting, but rather as a happy reunion.

We have written this for our young niece, Marybel Murgetroyd of Manchester, Eng., and request the *Loyalist* to please cross the Herring Pond to carry the story.

I. M. B.

TENTATIVE PROGRAM—SEVENTH DAY BAPTIST WESTERN ASSOCIATION

Alfred Station, N. Y., June 24-27, 1926

General Theme: "Unity and Our Mission."

Text: "That they all may be one." John 17: 21.

Thursday Evening

8.00 Moderator's Address O. M. Burdick
Introductory Sermon Hurley Warren

Friday Morning

10.00 Business Session
11.00 Sabbath School Hour
Address—"The Impelling Task"
Rev. W. L. Greene
Address—"The Educational Ideal"
Rev. W. M. Simpson,
Delegate from Central Association

Friday Afternoon

2.00 Sermon Delegate from S. E. Association
2.45 Education Society's Program, in charge
of Rev. Edgar D. Van Horn

Sabbath Eve

8.00 Sermon and Conference Meeting
Rev. J. W. Crofoot

Sabbath Morning

10.30 Morning Worship in charge of Alfred
Station Church
Sermon—"Unity and Denominational
Growth" Rev. W. D. Burdick

Sabbath Afternoon

2.00 Interests of the Missionary Society, pre-
sented by Rev. W. L. Burdick
Interests of the Tract Society, and Denom-
inational Program, presented by Rev.
W. D. Burdick and Rev. T. L. Gardiner.

Evening after the Sabbath

8.00 Young People's Program, in charge of
Leonard Hunting, Association Sec-
retary

Sunday Morning

9.30 Business Session
10.30 Open Forum on Denominational Work
Rev. W. D. Burdick, Rev. W. L. Burdick
11.30 Sermon Rev. C. B. Loofbourrow,
Delegate from N. W. Association

Sunday Afternoon

2.00 Address Rev. J. W. Crofoot
Woman's Board Program, arranged by
Mrs. W. L. Greene

Sunday Evening

8.00 Sermon—"Unity in the New Testament"
Rev. L. A. Wing,
Delegate from Eastern Association
Conference Meeting Rev. L. A. Wing

Children's services Sabbath and Sunday, ar-
ranged by Mrs. Dora K. Degen and Miss Marion
Carpenter.

"Growing up, not down, outward not in-
ward, forward not backward, Christward
not selfward—this is Christian Endeavor."

CHILDREN'S PAGE

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

JUSTICE—FAIR PLAY—THE RULES OF THE GAME

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
June 26, 1926

TOPIC: BETTER AMERICANS—JUSTICE AND FAIR PLAY—AND THE RULES OF THE GAME. (MATT. 7:1-5 AND PS. 119: 1-18)

(Note: The following story was taken from *Better Americans, Number Three.*)

Charles, a colored boy of twelve years, was very popular in a school of some eight hundred pupils. He was the only colored boy in his class. He was good at athletic sports and was the champion sixty-yard runner of the school.

A Boy Scout troop was formed in his neighborhood, using the school building as its meeting place. Charles came to the meetings to which all the boys were invited. He was among the happiest of all boys working to qualify as tenderfoot scouts. When the time came to enroll the boys formally, however, Charles was told by the scoutmaster that he could not become a voting member of the troop until the scout commissioner for that town gave his consent.

At the next meeting he was informed by the scoutmaster that the commissioner had said "nothing doing." This meant that, on account of the fact that he was colored, he could not become a member of the troop made up of comrades who were fond of him in their play and who met him in the classroom on equal terms.

One of the members of the troop, a boy of thirteen, took the matter up with his brother, who was scoutmaster of another troop. His brother said he would lay the matter before the members of his troop, who were white boys, and let them decide instead of referring the matter to the commissioner. The result was a unanimous, hearty vote to admit Charles to membership.

The members of the first troop, when they

heard of this action, remonstrated with their own scoutmaster against his failure to live up to the principles of fairness for which the Boy Scout movement stands. The scoutmaster then tried to regain Charles' confidence and get him into the troop, although Charles had by this time pledged himself to the other.

Charles has been a member of the second troop for about a year and a half, never missing a meeting. Recently he spent two weeks at the troop camp and had the time of his life.

Recently an attempt has been made to form a colored troop in this town and the commissioner has suggested that all colored scouts regardless of their present membership, be assigned to this colored troop. Charles' scoutmaster says that he will resign his commission as scoutmaster before he will give up Charles and another colored boy in his troop.

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

LOVE OF COUNTRY

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
July 3, 1926

DAILY READINGS

Sunday—Study their country (Ps. 105: 1, 5)
Monday—By loving God (Deut. 10: 20, 21)
Tuesday—By obeying law (1 Pet. 2: 13-15)
Wednesday—By defending it (1 Kings 20: 1, 13, 14)
Thursday—Pray for it (Isa. 62: 1)
Friday—Work for it (Neh. 1: 1-4)
Sabbath Day—Topic: How juniors can show their love for their country (Rom. 12: 17, 18. Consecration meeting)

A few years ago boys and girls looked with great pride upon their older brothers, cousins, and even fathers, who were showing their highest love for their country and the world by going across the seas to help fight in the greatest war of history.

Today men and women are realizing that there is a better and a higher way of showing their devotion to their country than by marching away at the call of drums to bloodshed and war. The spirit of Christian brotherhood is gaining a strong hold on the hearts and minds of the American people—a spirit that will seek to make all men brothers and friends instead of enemies, a spirit that is far closer connected with the teachings of the Bible, a spirit that will sud-

due the nations of the earth far quicker and easier than any war possibly could.

These men and women, the fathers and mothers of today, are setting this fine example to the boys and girls as one of the greatest and best ways for them to show their love for this great country of ours. An example for boys and girls to uphold the starry banner not as the flag of war but as the flag of peace.

There is yet another very important way for boys and girls to show their love for their country and that is by obeying its laws. In order to obey these laws they should study them and know what they are. Then as they become voters they can vote for men who will enforce these laws, men that will obey these laws, and men that will make new laws in keeping with the teachings of the Bible and Christian ideals. Laws should never be laughed at and made fun of; they should be respected and obeyed, for without laws our country would be a very unsafe place in which to live.

Juniors can also pray for their country, pray for the leaders, pray for help in obeying its laws, and pray that they may some day be true Christian citizens.

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

RALPH AND THE CHAPARRAL

When Ralph's mother had to be taken to the hospital and his daddy told him that he would have to go to his Aunt Ellen who was teaching a country summer school in the Panhandle the little boy didn't like it at all.

"I don't want to go to that old country where there aren't any nice parks. I'd rather stay here and feed the white swans on the lake!" he quarreled.

But Ralph's daddy was too worried to pay any attention to his quarreling but sent him right on to his Aunt Ellen.

The first day of school he refused to eat his lunch and he wouldn't play with the little children who were so anxious to be nice to him.

At three o'clock that afternoon Aunt Ellen was helping Tad with an arithmetic problem and Ralph was sulking and looking out the open door and down the hot dusty plains road. He thought of the pretty white swans on the lake at home and he wished he were there feeding them.

He must have been almost asleep for when a large dark grayish brown bird with a long tail and a very long bill hopped upon the door sill, Ralph almost jumped he was so surprised.

None of the children said a word and the bird stood very still for a minute and then he twitched his tail and ran across the room to a pan of water.

Ralph was so astonished that he cried aloud, "Look! Look, Aunt Ellen! Look at that bird!"

He had hardly said the first word before the bird had turned, run across the room, down the steps and was fast disappearing down the dusty road—much faster than a boy could have run the same distance.

Aunt Ellen told him that the bird was a chaparral and had come to the school the very first day searching for water. The children had put some in a pan and placed it near the fence and each day since had moved it nearer until they now had it entirely across the school room.

"Sometimes," she said, "he becomes frightened as he did today. But he always comes back, because until the fall rains come he won't have any place where he can get water so easily."

"But, auntie, he wasn't at all like a bird—he didn't fly a bit," said Ralph.

"No. Chaparrals don't ever fly! They run along on the ground and can outrun girls and boys and even horses. We've named this one Chappie and we're going to teach him to know his name."

Sure enough Chappie came back the next day and what do you think he did? He walked right across the room and got himself a drink. Then he saw the children's dinner buckets against the wall and walked right over to the first one and stuck his bill inside and brought out a hard boiled egg. Then he turned and walked out of the room and took the egg with him.

After that the children brought him an uncooked egg every day. Sometimes they would put it in the last bucket and then Chappie had to go through them all before he found it. Chappie soon learned his name and would even come to dinner when the children called him. When they play "Black man, Scatter," he would run through the line with them but he seldom allowed them to catch him.

When school was out Ralph hated to leave his new little friends, but most of all he hated to leave Chappie. Tad said that he could take the bird home with him, but Aunt Allen said that the chaparral was a country Panhandle bird and would die in a city like Dallas.

Ralph was afraid Chappie would die for water, but Tad said that a chaparral could smell water a long way off and that he could run so fast that it wouldn't take him long to find a new watering place.—*Storyland*.

THE DREAM MAN

The Dream Man comes at twilight time
When the shadows flutter down,
And he waits for the children who enter in
At the gates of Sleepy Town.

He brings the dreams for all who ask.
They are shining and rainbow bright
As bubbles blown from a purple sea
On a misty, moonlit night.

His grey eyes smile as the children come
Passing and passing down,
And he gives a dream to every child
Who comes to Sleepy Town.

But no matter how careful a child may be,
His dream will but last a night—
They break like bubbles before the wind
In the rays of the morning light!
—*Eleanor Hammond in Storyland*.

THE FIREFLY

On a warm summer evening you will see hundreds of fireflies flitting over the cool meadows, sometimes flying as high as the treetops. They seem like tiny people taking a walk, with their little lanterns to light the way. Do you know how the firefly carries his lantern?

Somewhere in the lower end of his back there is a strange substance which gives the light. As the insect breathes, the strange light comes and goes. That is why it looks as if his lantern flickered. On rainy evenings you do not often see the fireflies. Perhaps you have thought that the rain put the lights out, but if you should peep under the leaves and stones, you would find the little lights still shining, snug and dry.

In some of the tropical countries there is a kind of firefly which carries its light in its chest. The light which this insect gives is much more brilliant than that which we see in our own lightning bug. It is so very bright that if several of these insects are

placed in a bottle, you can see to read by the light which they give. Years ago, the men who lived in those countries, when they must journey at night through a deep forest, fastened some of these fireflies to their moccasins to light the way for them. The women twined the beetles in their hair, partly for decoration and partly for the light which they gave. Even now, in some of these far-away places, the men and women still use these strange lanterns.—*Maud G. Booth*.

MY GRANDMA USED TO SAY

"Never put off till tomorrow what you can do today."

Ask your grandma what she thinks my grandma meant.

MY FLAG

Bright little flag,
That holds the sun,
You are the flag
Of Washington.

Brave little flag,
Red, white and blue,
You are the flag
Of Lincoln, too.

O little flag,
That heroes bore—
You are my flag
Forevermore!

—*Primary Education*.

RIVERSIDE'S PASTOR GOES ON AN EXTENDED MISSION

[The following articles from friends in Riverside, Calif., and from two daily papers, regarding the departure of Rev. Mr. Ballenger and wife on an evangelistic tour for several months, will be of interest to many readers of the SABBATH RECORDER.—T. L. G.]

INTRODUCTORY LETTER

DEAR EDITOR SABBATH RECORDER:

I am enclosing an account of the farewell social and surprise for pastor E. S. Ballenger on the eve of his departure for the East, also two items from the daily papers.

Riverside, the "City Beautiful," as it is called, is not just now quite the same as it has been. Why? Because Rev. and Mrs. E. S. Ballenger are not here. They left May 30 for the East, to be away five months.

Before the usual morning service last Sabbath, Pastor Ballenger baptized three lads—ages, 11, 12, and 14 years—who, after the pastor's impressive sermon were received into the Riverside Sev-

enth Day Baptist Church membership. Some thirty of our people were at the 6.15 p. m. train to bid adieu and Godspeed to Rev. and Mrs. Ballenger.

JENNIE CRANDALL,

Riverside, Calif.,
May 31, 1926.

THE FAREWELL SURPRISE SOCIAL

Professor Ray Rood kidnapped the pastor and his wife of the Seventh Day Baptist Church of this city along with William Robinson, returned missionary from the Argentine Republic, the night following last Sabbath, taking all three, not on a wild goose chase, but to a delightful surprise in the dining room of the United Brethren church, where a large company of about one hundred members of the congregation and other friends with beaming faces and sweet smiles assembled to express in no uncertain terms their high appreciation of their spiritual leader, who, for the last six years, except one, has been shepherding his flock with ceaseless vigilance and love.

Under the unique and able direction of the master of ceremonies, Paul Crandall, the eventful occasion opened with refreshments in the form of generously loaded tables of substantial and delicately prepared dishes. Supper being ended, the audience listened to a well rendered selection by the church choir, Miss Bernice Brewer singing the solo, after which Miss Maleta Osborn sang alone. Ten short speeches followed. Each speaker used a letter in the word "Ballengers" as suggestive of the traits of character upon which each one spoke with enthusiasm as follows:

B—Bible student, Mrs. Coon (Sabbath school)

A—Ardent, active, Ethlyn Davis (choir)

L—Longsuffering, Charles Pierce (deacon)

L—Love, loyalty, Matie Moore (Dorcas)

E—Endeavorer, Bernice Brewer (Christian Endeavor)

N—Neighbor, Frank Wells (in verse)

G—Generous, Gleason Curtis (young men)

E—Educator, Professor Ray Rood (brotherhood)

R—Real men, R. C. Brewer (men's class)

S—Supplement (Mrs. B.), Dr. Pierce (everybody)

One of the most impressive parts of the program was the part performed by the

children of the church under the leadership of Mrs. R. C. Brewer. The pastor and his wife being seated in the center of the group, the children marched through the corridor singing their expression of admiration for Mr. and Mrs. Ballenger and supplementing same with a presentation of a large and beautiful bouquet.

Finally Dr. West, in his characteristically genial manner eulogized their spiritual leaders, terminating his remarks by presenting them with a generous purse of money to purchase a gift most adapted to their needs and which would ever remind them of the love and esteem in which they were held by the church.

More music followed by Miss Osborn, the choir, and the men's chorus.

With suppressed emotions, the pastor responded, telling his flock that his connection with the church in Riverside was a bright spot in his history, on which he would ever look back with more than ordinary pleasure. While listening to so many expressions of love and commendation, the pastor expressed his wonderment as to whether he were attending his own funeral.

Pastor Ballenger and wife are leaving the city next Sunday on an evangelistic tour of many states, the former going as far as New York and returning in about five months. He will be succeeded by Pastor G. D. Hargis who is expected in Riverside from Colorado next week.

WILLIAM ROBINSON.

NEWSPAPERS' REPORTS OF THE FAREWELL SERVICES—

The Riverside Press says:

Rev. E. S. Ballenger, pastor of the Seventh Day Baptist Church, will leave Riverside, Sunday evening for a five months' evangelistic tour in the Middle West and Eastern states, under the auspices of an independent church group known as "The Gathering Call."

Mrs. Ballenger will accompany her husband as far as Sheridan, Ill., where she will spend the summer with a sister.

A farewell reception and supper were held for Rev. and Mrs. Ballenger, last seventh day evening, at the United Brethren church, when a large company of friends and church members gathered to bid them Godspeed. An interesting program was enjoyed, and refreshments served. Plans were in charge of the Dorcas society and Brotherhood of the church.

The reception, which also honored William Robinson, returned missionary from the Argentine republic, was a surprise to the honored guests.

The following was read by F. J. Wells, in recognition of the sterling qualities of Rev. Mr. Ballenger as a neighbor:

"I can little tell what you know full well—his open, unselfish hand,

His car runs errands of love as though the cost were sand.

His generosity measures to the top, to keep along he makes me hop.

He prays for those who think him ill, and wishes your cup of joy to fill.

I've lived by neighbor B. for years; no matter how full he is of cares,

If neighbor hears of one in need, he's after him at lively speed.

As for his neighboring with me or many another, Why, he seems to be dreaming I'm his brother."

This was but one of ten special tributes, feelingly given by Mrs. Coon, Ethlyn Davis, Charles Pierce, Matie Moore, Bernice Brewer, Gleason Curtis, Ray Rood, R. C. Brewer, and Dr. Pierce, in appreciation of the pastor's unflinching devotion to the church during his six years of service here. A handsome bouquet and substantial purse were presented to Rev. Mr. Ballenger and Mrs. Ballenger at conclusion of the ceremony. Paul Crandall acted as master of ceremonies.

The *Enterprise* of Riverside had the following account, entitled "Departing Pastor Feted With Happy Surprise Party."

Honoring Rev. and Mrs. E. S. Ballenger of the Seventh Day Baptist Church, who will soon leave on an evangelistic tour of the country, more than one hundred members of the congregation gathered on seventh day evening for a banquet in the dining rooms of the United Brethren church. Tables were gayly decorated with the sunny gold of spring flowers, and good wishes to the departing pastor and his wife together with appreciative tributes for their service to the church during the last six years struck the dominant note of the evening.

The affair came as a complete surprise to Mr. and Mrs. Ballenger, who, with their house guest, William Robinson, a recently returned missionary from the Argentine, were literally kidnapped from their home by a gay group of their flock headed by Professor Ray Rood. The destination of the party was a mystery until the church of the United Brethren was reached. Here an ovation awaited Mr. and Mrs. Ballenger.

The evening's ceremonies were under the direction of Paul Crandall, and many original and touching tributes were paid the pastor and his wife by the grown-ups and children of his flock. A huge bouquet was presented Mrs. Ballenger by the Sabbath school members. The congregation presented a purse with which the honored guests might make their own selection of a gift from their friends.

Built on the letters of the pastor's name, glowing tributes were paid by Mrs. Coon, Mrs. Ethlyn Davis, Charles Pierce, Mrs. Matie Moore, Miss Bernice Brewer, Frank Wells, Gleason Curtis, Professor Rood, R. C. Brewer, and Mrs. Dr. B. Pierce.

HOME NEWS

HAMMOND, LA.—We are having summer down here under the southern skies; it is very tolerable too. The schools are closed—we have excellent schools. A member of our church graduated from high school, also one from the junior college. I overheard one of our bank presidents talking with a state official this morning; the statement was made that the experiment is counted a success and is to lead to the establishment of other schools in different parts of the state; though only as yet offering but the first two years' course it is a great boon to all who are entitled to its free privileges. Hammond has other facilities: the electric plant that gives continuous current at reasonable cost and ice at usable figures, and we have water—water most anywhere at two to four hundred feet. I mean artesian water for home and irrigation. The city water well is said to be two thousand feet deep, pure water, soft as rainwater and in abundant supply for all purposes.

The strawberry season is past—eight weeks shipping berries, two weeks for canning and home use. The shipping points united in celebrating with a great strawberry festival at Hammond, May 28, 29—processions with floats and decorated autos, brass bands, speeches by notables, a large delegation from New Orleans. Among the many handsome floats depicting various interests were those showing the growth of this industry—a wheelbarrow loaded with berry cases labeled 1886, \$6,000, followed by figures in sixes for the decades ending with 1926, \$6,000,000. The I. C. R. R. barge claimed twenty-three hundred cars transported safely this year. One float boasted \$1,000 from a single acre. Brother Charles Hummel outdid that; from fifteen hundred plants set in his garden, about one eighth of an acre, he received \$212.29.

It is well to note that the phenomenal growth of this industry is due to co-operation. Seth Low in *The Closing Century's Heritage* said, "The nineteenth century was an age of individualism—the twentieth is to be the age of co-operation." His statement is already verified by the first twenty-five years. The combinations of industry, the great sympathetic strike, the large numbers of organizations of farmers, are evidences of the spirit of the age. Seventh

Day Baptists maintained themselves through the age of individualism, for we are naturally independent. Can we adapt ourselves to the spirit of the age of co-operation?

We have observed Sabbath Rally Day and Preachers, or The Ministry, by appropriate services.

L. D. SEAGER.

DODGE CENTER, MINN.—Dear brothers and sisters around the circle of SABBATH RECORDER readers: This is Dodge Center calling up; how are you all? I'm wondering this beautiful morning if we truly realize what a beautiful world this is that we are living in, as I sit here and gaze out at the beautiful trees so stalwart, waving their beautiful green plumage in the breezes, and the great amount of shrubbery in its white plumage, denoting purity and many other beautiful flowers; and all go to say that God is there. And as I ride in the country I see the long clean rows of onions in acres and acres, and the rye headed and nearly ready for the sickle, and the masses of tall grass everywhere that must be cut very soon for the first crop of hay. All these things we enjoy and the finest kind of roads.

But we would not forget our little church we love so well but which is still growing smaller in number. More are soon going away to give their young people college advantages. Pastor Holston is still giving us most excellent sermons and many other things; and he has sickness in his family, but is faithful to all. There has been other sickness among our members this winter but they are much improved now. Our trust is in him who doeth all things well.

If any of you are seeking new homes, come over into Macedonia (Minnesota) and help us; we need you, and let us help each other. This is a good place to live; we always have crops of some kind and always plenty to eat and wear. One can get land here now very reasonable. We also have lots of apples and other fruits, berries of all kinds.

Semi-annual meeting convenes here this month, the eighteenth, and Bible school this month beginning the twenty-eighth, holding three weeks.

ELLEN CHURCHWARD,
Corresponding Secretary.

NORTH LOUP, NEB.—Mr. Polan's sermon Sabbath morning was on "The Christian Ministry," and included an earnest plea for young people to take up the work and parents to encourage it. There was a large and attentive audience.

The Junior C. E. had a missionary lesson led by Maud Sample's class.

The Intermediate society was led by Mrs. Hemphill, a most appropriate leader, on "How to Study the Bible." As next week is promotion day, there will be a union meeting of intermediates and juniors, and on Sunday evening there will be a seven o'clock dinner given by the intermediates to the incoming juniors. All who graduate should be on hand at both meetings.

The Senior C. E. lesson on "China" was led by Fern Maxson.

The seniors have suspended their rules and elected new officers in May so that those who are gone to school may take their turns in serving as officers for full three months. The new officers are as follows: president, Alta Van Horn; secretary, Elsie Rood; treasurer, Myra Thorngate; corresponding secretary, Maud Sample; Prayer Meeting Committee, Elsie Van Horn; Social Committee, Marcia Rood; Missionary Committee, Vesta Thorngate; Lookout Committee, Mary Davis; Junior superintendent, Mrs. Polan.

David and Minnie Davis sang a beautiful duet in church Sabbath morning, which seemed to touch all hearts.

The Sabbath school expects to have the Vacation Bible School again this summer if some one can be found to take charge of it. Details have been left to the two superintendents.

The Sabbath school orchestra which is being led by Howard Green practices Sunday night at the parsonage. The orchestra expects to play for the Riverdale commencement exercises.—*The Loyalist*.

Hotel Clerk—"I beg pardon, but what is your name?"

Guest (who had just signed register)—"Don't you see my signature there on the register?"

Hotel Clerk—"I do. That is what aroused my curiosity."—*Kansas City Star*.

[That hotel clerk has the editor's sympathy.]

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

THE FIGURATIVE ELEMENT IN BIBLE LANGUAGE

I have been not a little interested in an article taken from a copy of the *Sunday School Times* of twenty years ago under the above heading. It may be of interest to others—give a larger view in Bible study, so I am giving here the substance of it.

COMMONNESS OF FIGURATIVE SPEECH

The word "crook" means a bend in something, keeping it from being straight. So we sometimes speak of a person not straight in his dealings as a "crook." When we say of a man he is "level-headed" we hardly mean that the top of his head is flat. Many of our figurative expressions have become so common that we forget their being figurative; yet we do not take them literally. We take them for what they mean.

Quite otherwise is it with our understanding of figurative Bible language, which is Oriental imagery often unlike ours of modern times. No one will suppose that when Joshua set up a great stone at Shechem, at the time of the renewal of the covenant, as a witness of what the people had said, he really meant that the stone could hear. It is common in Bible language to speak of things without life as if they could see and hear.

NECESSITY OF FIGURATIVE LANGUAGE

The books of Scripture were written, as all books have been since the world began, with the purpose of being understood; and the starting point of all written expression must be the sense of the words to those who read or hear. Language and thought can not exactly coincide at all points, especially when we speak of spiritual things. We know that God is a Spirit. The untrained imagination of the world's childhood could not conceive of a bodiless and omnipresent Spirit. It was necessary, therefore, for the sacred writers to speak of God as if he had a human body, with bodily senses:

"And the Lord smelled the sweet savor; and the Lord said in his heart," Genesis 8: 21. "And the Lord said, . . . I will go down now, and see whether they have done altogether according to the cry of it," Genesis 18: 20, 21. But if crude errors of the heresy which insisted upon exact literalism and declared that the Trinity wore a human form, perhaps even deadlier evil arose from the human imperfection of language, namely, the attribution to God of human passions.

Thus we read in Scripture, "It repented the Lord that he had made man," Genesis 6: 6. "I the Lord thy God am a jealous God," Exodus 20: 5. "I trod them in mine anger, and trampled them in my fury," Isaiah 63: 3.

When in our loose, one-sided, inaccurate metaphors we press the many passages of Scripture in which we are told that God "repented," or "changed his mind," or "regretted" something he previously had done, we must be careful lest we wholly desecrate the conceptions of him who is immutable, yet says, "I am the Lord; I change not"; and of whom we are expressly told, "The Strength of Israel will not lie nor repent; for he is not a man that he should repent." Malachi 3: 6 and 1 Samuel 15: 29.

"Theology and poetry," says Boccaccio in his *Life of Dante*, "may be said to be almost one when their subject is the same; nay, more, I say that theology is God's poetry. For what is it but a kind of poetic invention, when, in the Scripture, Christ is spoken of at one time as a lion, at another as a lamb; sometimes as a worm, at others as a dragon, and again as a rock; also in many other ways, to recite all of which would be tedious? What else are the words of Scripture in the gospel but a discourse of what is beyond the bodily senses, which manner of speaking we, in more ordinary language, call allegory?" So we seek to teach spiritual things.

It is evident that in all these expressions we may not take the present literal meanings of the words, but what they figuratively teach—what they meant to those to whom they were written or spoken. Our Bible language requires as much study as we are able to give it. We should take it for what it meant to those familiar to such manner of expression.

PLEASE HELP US

The Sabbath School Board through its Director of Religious Education and Committee on Field Work, is planning an exhibit of work done in our Bible schools and vacation religious day schools for General Conference at Alfred.

Some of the most interesting things the director has seen during recent months have been exhibits of this kind, and he believes that Seventh Day Baptists are doing just as good work along this line as other denominations, in fact we have been pioneers along this line in most communities where we have churches.

Now what we want is this: each school to send the best of its work, such as hand work, note books, maps, posters, whatever the children have made. It does not matter if there are several pieces from the same class, but we do want each class and school represented, that is, all vacation schools and Bible schools.

Of course it will cost something for postage, but why not spend a few cents to encourage the children of your school or of your class. Children always like to be noticed. A list of schools sending material will be published in the RECORDER and we are sure you will want your school on the list.

If desired, your material will be returned after Conference without any expense to you.

Send all material to Miss Flora Burdick, Alfred, N. Y., and be sure that the following information is on each piece: name of school, name of child, and age of child, like this, Milton Junction Bible School, Gladys Sutton, Age fourteen.

Come on pastors, superintendents, teachers, let us each one do our part to make the exhibit worth while.

ERLO E. SUTTON,
Sabbath School Secretary.

Milton Junction, Wis.,
June 8, 1926.

Sabbath School. Lesson XIII.—June 26, 1926
REVIEW WHAT WE HAVE LEARNED FROM THE
BOOK OF GENESIS

Golden Text.—"We know that to them that love God all things work together for good, even to them that are called according to his purpose." Romans 8: 28.

DAILY READINGS

June 20—The Creation. Gen. 1: 1-3, 26-31.
June 21—The Beginning of Sin. Gen. 3: 1-12.
June 22—God's Covenant with Noah. Gen. 9: 8-17.
June 23—Abraham and the Angels. Gen. 18: 1-8.
June 24—Isaac and his Wells. Gen. 26: 12-25.
June 25—Jacob at Bethel. Gen. 28: 10-22.
June 26—Examples of Faith. Heb. 11: 4-22.
(For Lesson Notes, see *Helping Hand*)

THE PASTOR'S MESSAGE

With this issue we lay down our pen as editor of the *Messenger*. Within a few weeks after these lines reach the reader the pastor and his family will be headed westward for their new home in Little Genesee, N. Y.

We have spent five years among the people here—the five best years of our lives and the five busiest years, too. We came among you believing that God had a work for us to do, and we have tried to let him lead us in this work, "whereunto he had called us."

A careful study of the field here—the church and community—revealed to us certain definite channels through which we could best serve the church which we love and the Christ "whose we are and whom we serve." Certain definite tasks we have kept clearly before us. Though we are conscious of failure often where we had hoped and prayed for success, and though much we had hoped to accomplish remains undone, yet we believe progress has been made. For whatever of success may have come through our efforts, let God be praised.

COMMUNITY SERVICE

Ours being the only organized church in the village, the pastor has felt he should serve the whole community. This he has conscientiously tried to do. He has made 1,150 pastoral calls. He has conducted sixty-five funerals, over one-half of which were in families which have no connection with the church. To unite more closely the church and community, supported by the church and generous advertisers, the *Messenger* has been published bi-monthly for two years and is now being issued quarterly. The paper is mailed not only to every member of the church but to every family in the community.

TRAINING THE YOUNG

We believe that the hope of the church of tomorrow is in the youth of today. Believing this we have tried to labor with and for the young people. The C. E. society has been reorganized, a budget system of finances adopted, study courses organized, a missionary library started, and the social programs of the society modified. For four years the C. E. society has been the banner society in the denomination. Our Junior C. E. society has had as its directing head our efficient and faithful denominational Junior superintendent, Miss Elisabeth Kenyon.

Progress, too, has been made in our Sabbath school work. The graded course of study has been introduced for beginners, primary, juniors and intermediates. The primary department has given way to the graded department. We have conducted a Daily Vacation Bible School, of three weeks each, for the past three years. Such a school should be placed in the regular program of the church. We owe much to our superintendent of the graded department for her untiring faithfulness.

The parsonage has been at the service of the church and young people for committee meetings—business, social, executive, and teachers' meetings. During the past five years more than three hundred such meetings have been held at the parsonage.

In November, 1924, the pastor was appointed by the Sabbath School Board as denominational representative on the Executive Committee of the State Sunday School Association; now the Rhode Island Council of Religious Education. This has brought the pastor and our Sabbath school in close contact with religious workers of the state. One year ago the pastor was elected president of the Westerly District Sunday School Association. During this time the association has been reorganized, a constitution adopted, the name changed to the Westerly District Council of Religious Education, a six-week training school conducted in Westerly, meeting one evening each week, and four district rallies held.

The greatest joy of the pastor has been the baptizing of twenty-seven young people. Of the forty-two people received into church membership twenty-seven have been young people.

AMONG OTHER CHURCHES

While we believe a pastor's first duty is to the church that employs him, we do not believe that his influence and interests are to be bound by his own parish. One of the pleasures of the pastorate here has been the large opportunity we have had to serve many pastorless churches. The pastor has come to know personally many of the ministers of the state and to have a large circle of friends all over southern Rhode Island. The pastor has preached six hundred twenty-eight sermons in twenty-nine different pulpits. Of this number four hundred twenty-seven sermons were preached in other churches than our own.

DENOMINATIONAL WORK

Every pastor should be loyal to the highest and best interests of his denomination. Not least among my many tasks has been the service I have sought to render the denomination. For the past year I have edited the *Exponent*, a bi-monthly magazine, devoted to the fundamentals of our faith. Four of the five years spent among you I have been a member of the Commission of the Seventh Day Baptist General Conference, serving one year as president of Conference. It has been a great privilege, during the entire pastorate, to be associated with the members of the Missionary Board—to come to know these men and women, and to share in their common tasks and burdens.

All these varied activities testify that there is work, hard work in the ministry. But there are compensations which far outweigh the hardships. And now as we face tomorrow, we realize that these ties and relationships must soon be severed. Our path leads on to new tasks, duties, and problems, to new cares, burdens, and heartaches. Dear and cherished ties must be broken and new ties formed. Familiar faces must fade from sight and new ones come to view. The cares, burdens and heartaches of yesterday will grow light as the new ones of tomorrow take their place. While our path leads on, God bless you who remain here to carry on his work. Our tasks lie yonder, yours lie here. May his love overshadow us all—till we meet again.—*Pastor A. L. Davis in Ashaway Messenger.*

EVANGELISM AND SABBATH OBSERVANCE

I. *What is evangelism?* It is the evangel in action. What is the evangel? It is the "good news." What is the "good news"? It is God's message of mercy to sinful men. Where is this message found? In God's Word, the Book we call the Bible. What does God's Word say about Sabbath observance?

a. "Remember the sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto Jehovah, thy God"—Exodus 20:8. This is God's command, given in his codified law, the Ten Commandments.

b. "Wherefore the children of Israel shall keep the Sabbath . . . for a perpetual covenant. It is a sign between me and the children of Israel forever." It is binding on all generations. Exodus 31:16, 17.

c. Nehemiah "commanded the gates of the city to be shut." He threatened the caravans that waited outside. Nehemiah 13:19. Israel's later prophets enforced Sabbath observance.

d. "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things shall be accomplished"—Matthew 5:17. Christ accepted the Sabbath day law.

e. "And he came to Nazareth where he had been brought up; and he entered, as his custom was, into the synagogue" (or church)—Luke 4:16. Christ observed the Sabbath by attending divine worship. He says, "Follow me," and "I am your example." He was not a Sabbath desecrator, nor even a lax observer.

II. *We can not have evangelism and violate the law of the evangel.* We might just as well think of having good citizenship by practicing anarchy. Might as well expect good health by violating the laws of health. It resolves itself to the logical conclusion, "You can not have evangelism, by violating the law of the evangel."

III. *Evangelism comes from communion with God.* The Sabbath was given us in which to commune with God. Destroy this communion and you destroy the spirit of evangelism. Desecration of the Sabbath day and lax observance destroy this com-

munion and consequently the spirit of evangelism that should follow communion with God.

IV. *Evangelism comes through the Church.* Sabbath desecration neglects and destroys the services of the Church and vitiates the influence of the instrument which God designed in which to carry evangelism to a sinning world. The Sabbath breaker is not known anywhere as a supporter of the Church. He destroys evangelism by neglecting to cast his influence with the Church and by making it harder for the Church to do its work.

V. *Evangelism in the Church destroys indifference and spiritual laziness.* Sabbath desecration builds up these very things. They are deadly enemies of evangelism. What Sabbath violator was ever considered a good church worker?

VI. *A professor must practice the laws of his profession.* To be a good doctor, one must practice the laws of medicine. To be a good lawyer, one must practice the principles of jurisprudence. To be an evangelist, one must practice the law of God. Sabbath desecration does not practice, but tears down the law of evangelism.

VII. *Evangelism comes only through an effort to obey all laws.* The Sabbath breaker or lax observer violates all divine law and becomes a criminal in the sight of God. We do not need to commit theft or murder to become a criminal. We have only to break a plate-glass window. We do not need to break all the laws of the Decalogue in order to be a criminal in the sight of God. We have only to violate the Sabbath law.

VIII. *The crying need is for evangelism.* The Sabbath breaker is the Achan in the camp, prohibiting a victory for evangelism. The Church today is crying with the Psalmist, "O Lord, wilt thou not revive us again that thy people may rejoice?" This cry will never be answered until the Christian people in the churches recognize the sanctity of the Sabbath day. Times and customs of man may change. God never changes. He says, "Remember the sabbath day to keep it holy." Like begets like. We can only have evangelism by planting the seed of evangelism. That seed is God's Word. No planting means no harvest. How can a Sabbath breaker who violates God's Word plant such

seed? Evangelism is to the Church what the heart is to the body. If the heart ceases to function, the whole body is dead. When the spirit of evangelism ceases to function in the Church, the Church is dead. Evangelism will never be alive as long as there is lax observance or violation of the Sabbath day.—*The Presbyterian*, May 20, 1926.

[The above clipping was sent in by Mr. Lester G. Osborn, together with the following note:

"The enclosed I found in my *Presbyterian*, and although it is written by a Sunday man, it sounds like good Seventh Day Baptist doctrine, and I believe has a message that we need. Perhaps it would be worth while to run it in the RECORDER."]

THE VALUE OF BIBLES IN HOTELS

That Bibles in hotel guest rooms are of value and appreciated may be seen from the many letters received by the society from hotel managers and guests in hotels, extracts from which read:

"We congratulate you on your good work."

"I am indeed sure that these Bibles are appreciated and are a great spiritual help to many people, as it is a very common occurrence to hear remarks by guests on how much your good work is appreciated. . . ."

"I just want to say—Thank you—upon finding a Bible available in my room here. The reading of passages in it this morning has been strengthening and refreshing."

"Fifteen years ago I was leaving the Hotel on a trip. Having no Bible with me I borrowed this one, intending to leave it on my return. Unfortunately I never came back to the hotel so the book has remained with me ever since. I have never felt right about keeping it. I am returning it with many thanks and the hope that it will do someone else as much good as it has done me. . . ."

A stranger from across the sea writes: "On my way home I stopped in New York at the Hotel and enjoyed immensely reading from the Bible I found in my room. I am writing to obtain a similar copy. I never had had the opportunity of reading the Bible before and I certainly shall appreciate having a copy of my own. . . ."

"I was discouraged and felt I had nothing to live for. Because of wrong doing I was ashamed to meet my employer or see my wife and had written to each not to expect to see me again. In the hotel room I saw the Bible, my mother's Book, and on my knees I asked God's forgiveness and found hope and peace."

"The delivery of parcels of every kind and description is almost an every minute occurrence these days, but let me assure you that no package was received with greater appreciation and enthusiasm than your package of Bibles received yesterday. Please accept on behalf of our Lutheran Hospice, as well as the guests of our Walther League House, our most sincere thanks for this donation. Your society is performing a most excellent service for the extension and promotion of the teachings of the Bible by placing copies of the Book of books in public places, such as you are doing."

A hotel manager, writing to thank us for the Bibles sent to his hotel, closes his letter as follows: "We might add you are doing a great and good work and sincerely trust the results obtained are commensurate with the time, labor, and money expended."

"I thank you very much for the handsome copies of the Bible which we received today. I appreciate such a gift, as the Bible is a book I use as a companion on many a day. . . ."—*The Bible in New York*.

AN EFFECTUAL PRAYER

"No," said the lawyer, "I shall not press your claim against that man; you can get someone else to take the case, or you can withdraw it, just as you please."

"Think there isn't any money in it?"

"There would probably be a little money in it, but it would come, as you know, from the sale of the little house the man occupies and calls his 'home.' And I don't want to meddle with the matter."

"Got frightened out of it, eh?"

"Not at all."

"I reckon the old fellow begged to get off?"

"Well, yes, he did."

"And you caved in, I suppose?"

"Well, yes."

"What in creation did you do?"

"I believe I shed a few tears."

"The old fellow begged hard, you say?"

"No, I didn't say; he didn't speak to me."

"Well, may I ask, whom did he address?"

"His Father in heaven."

"He took to praying, did he?"

"Yes, but not for my special benefit. You see, it was this way; after finding the little house, I knocked on the outer door which stood ajar, but no one heard me, so I stepped into the little hall, and looked through the crevice of the door into the sitting room; and there upon the bed with her silver head high on the pillows was an old lady who looked just like my mother did when I last saw her on earth. I was going to knock again when she said: 'Come, father, begin; I am ready now.' So down on his knees went the silver-haired man still older I suppose than his wife; and I couldn't have knocked then for the life of me. Well, he began; first, he reminded God that they were still his submissive children, and no matter what he saw fit to bring upon them, they would not rebel against his will. Of course, it was going to be hard for them to go out homeless in their old age, especially with poor mother so sick and helpless; but still they had seen sadder things than that. But oh, how different might it now be, had even one of their boys been spared to them! Then his voice somewhat broke, and a thin white hand stole from under the coverlet, and moved over his snow-white head. Then he went on to repeat that nothing could be so sad again as the parting with their three sons—unless mother and himself should be separated! But at last he fell to comforting himself with the fact that the gracious Lord knew that it was no fault of their own that mother and he were threatened with the loss of their little home which to them meant beggary and the alms-house—a place they prayed the Lord to deliver them from entering, if consistent with his will. Then he quoted a number of promises concerning the safety of them that put their trust in the Lord. Yes, I should say he begged hard. In fact, it was the most thrilling plea to which I ever listened. And in conclusion he prayed for God's blessing upon those who were about to demand justice."

Pausing a moment in silence, the lawyer continued slowly, saying, "And I believe I would rather go to the poor-house myself than stain my heart and hands with the blood of such a prosecution as that."

"Little afraid to defeat that prayer, eh?"

"Bless your soul, man, you could not defeat that prayer. I tell you, he left it all subject to the will of God; yet he did not fail to make known his desires, claiming that we had been commanded to make our requests known unto God. But of all the pleading I ever heard, that was the most impressive. You see, I was taught that kind of thing myself in my childhood; and why I was sent there to hear that prayer, I am sure I do not know—but I hand the case over."

"I wish you hadn't told me about the old fellow's prayer," said the client, un- easily.

"Why not?" asked the lawyer.

"Well, because I greatly desire the money that the little place would bring. But like you, I also was taught the Bible straight enough when I was a youngster, and I hate to run counter to what you have just related. I wish you had not heard a word about it, and another time I would not listen to petitions not intended for my ears."

The lawyer smilingly said, "You are wrong again, my dear fellow; it was intended for my ears, and yours, too; and God intended it. I remember hearing my aged mother sing about God moving in a mysterious way."

"Well, my mother also used to sing the same," said the client, as he twisted the claim-papers in his fingers. "You can call there in the morning if you like, and tell 'mother and him' the claim has been met."

"In a mysterious way," added the lawyer, smiling.—*Selected*.

"I once heard," said a recent writer, "a great address on Washington and Lincoln. The speaker quoted perfectly unbelievable things which political opponents had said of these men. These envenomed partisan speeches are not all in the past. They are fast becoming a national disgrace."

What is needed in American politics is less free speech and more fair speech. The peril of the unbridled tongue is one of the greatest perils in present politics, where the religion of the bridled tongue is badly needed.—*Record of Christian Work*.

He who climbs above the cares of this world and turns his face to God, has found the sunny side of life.—*Spurgeon*.

MARRIAGES

MAY-VAN HORN.—At the home of the bride's parents, Dean and Mrs. M. H. Van Horn, Salem, W. Va., June 3, 1926, by Rev. George B. Shaw, Homer H. May of Charleston, W. Va., and Hallie F. Van Horn.

DEATHS

RANDOLPH.—Anna Elizabeth Moffatt Randolph, daughter of Dennis T. and Charlotte Wilcox Moffatt, was born in Westfield, N. J., June 13, 1842, and died at Plainfield, N. J., June 2, 1926.

She married Samuel F. Randolph, March 4, 1868. Their entire married life was spent on the old Randolph homestead situated so near to Plainfield that during the years of their residence there the city has encroached upon the farm, and finally almost absorbed it. Mr. Randolph died November 1, 1917. Two daughters were born to them, both of whom still live in the old home, Amanda C., and Anna Mabel.

Mrs. Moffatt early joined the Methodist church of Westfield, N. J., from which church she never removed her membership, but she was a regular attendant with her husband of the Seventh Day Baptist Church.

Funeral services at the home were conducted by Rev. Ahva J. C. Bond, pastor of the Plainfield Church, Sabbath afternoon, June 5, 1926. Burial was made in Hillside Cemetery. A. J. C. B.

NILES.—Harry Warren Niles, second son of Melville and Mariva Warren Niles, was born at Alfred, N. Y., February 14, 1887, and died in the Bethesda Hospital of Hornell, N. Y., May 29, 1926.

In his death, not only his family but the church of which he was a member and the entire community suffer an irreparable loss.

Having grown up in the community, "Harry" as he was familiarly known was widely known and highly respected. For a number of years he has served the community as one of our leading merchants and as postmaster, and as such will be sorely missed by the community.

Early in life he made a profession of Christianity and was baptized into the fellowship of the Second Alfred Seventh Day Baptist Church by Rev. C. S. Sayre, who was at that time pastor of the church. During all the years Harry maintained a lively and active interest in the work of the church, and at the time of his death was one of the leading ushers.

On October 20, 1909, he was married to Miss Blanch Ells of Hartsville, who has been a most faithful and devoted wife during the few short

years of their married life. Two children came to bless their happy home—Bernice Evalyn and Stanley Eugene, who share the deep sorrow of their widowed mother. In the capacity of husband, father, and home builder, Harry lived above reproach. Faithful, affectionate, industrious he sought always to provide the best for those dependent upon him. And in his untimely death the heart of the community will go out to those left in this once happy home.

He was a member of the Order of Free Masons, the New York State Retail Hardware Association, the Hornell Wholesale Association and the Postmaster's Association. In business circles he was a favorite, whose business methods and ideals commanded the respect and admiration of every agent and firm with whom he dealt. In these circles the feeling of loss is not of a good customer but a personal friend. Many unite in words of praise and appreciation. Such tributes together with the beautiful floral tributes laid on his casket bear evidence to the high regard felt in every circle where he was known.

He leaves to mourn his untimely death his widow, two children, his father, one brother, Irving Niles of Montclair, N. J., and a larger circle of other relatives and friends in the immediate community.

Funeral services were conducted from his late home and the church by Pastor Van Horn and appropriate music was furnished by a male quartet, consisting of Milo, Fred, and Francis Palmer and Lynn Langworthy. The body was laid to rest in the Alfred Rural Cemetery. E. D. V. H.

WOODRUFF.—Willis Woodruff, the son of William C. and Mary A. Barns Woodruff, was born in Kean county, Pa., April 18, 1857, and died at his home at Alfred Station, N. Y., May 22, 1926.

When he was four years old his parents settled in the town of Alfred where his entire life has been spent.

On December 22, 1890, he was married to Miss Fannie M. Pope who was a Christian woman of high ideals and sterling worth. To this union were born two children: Charles E. and William P., both of whom live with their families on the old homestead above Alfred Station. Mrs. Woodruff died in April, 1905, leaving her two little boys motherless.

Following the death of his wife, Mr. Woodruff assumed the duties of caring for the home and his little boys and at the same time carrying on his farm work. To these duties were later added that of caring for his aged father who made his home with him until his death. Thus it will be seen that his life was an unusually busy one, in which he bravely did his best as father, mother, housekeeper, nurse, and farmer.

He was a member of the Second Alfred Church, having joined by baptism in early life.

He leaves to mourn their loss, two sons, and a large circle of acquaintances and friends.

Funeral services were conducted by Pastor Van Horn and music was furnished by a male quartet consisting of Lynn Langworthy, Francis, Fred, and Milo Palmer.

The body was laid to rest in the Alfred cemetery. E. D. V. H.

ROGERS.—Alice Ennis Rogers, daughter of Matthew Stillman Ennis and Ellen Cotton Ennis, was born November 13, 1845, on Dodges Creek, Allegany county, N. Y.

When she was two years of age her parents moved to Little Genesee where her childhood days and early womanhood were spent. When she was fourteen years old her father died, leaving her mother a widow with three children to care for, Alice being the second of the three. When a child Alice was baptized by Elder T. B. Brown and joined the Little Genesee Seventh Day Baptist Church. She attended Alfred College a few terms and then taught school in and about Little Genesee.

She was married July 16, 1864, to Albertus C. Rogers, a lieutenant in the Union Army, who was then home on furlough recovering from a wound received in the Battle of the Wilderness. After his recovery he went back to the front and served his country until the fall of 1865. In the spring of 1866 Mr. and Mrs. Rogers moved to Farina, Ill., and settled on a farm in the then new country. They remained in Farina thirty-seven years. Here their active life was spent and their children were born and reared, and here, during these many years, they were among the substantial people of the community and church. In 1903 they moved back to New York State, settling in Alfred, where they lived until Mr. Rogers' death on November 2, 1918. Since then Mrs. Rogers and her daughter Ruth have lived in Alfred, making a home together, and during Mrs. Rogers' declining years Ruth has most tenderly and faithfully cared for her mother.

Mrs. Rogers was active in every form of church work in the new church at Farina, and for many years taught a Sabbath school class there. She was always interested and active in W. C. T. U.

work, having been county superintendent in her home county in Illinois, and later president of the Alfred W. C. T. U. In the pioneer days in Illinois she acted as nurse for the whole community, going far and near wherever her services were needed.

Four children were born to Mr. and Mrs. Rogers, all of whom are living: Agnes L. Saunders, wife of William A. Saunders of Robbinsdale, Minn.; Orra Stillman Rogers of Plainfield, N. J.; Walter Ennis Rogers of Milton, Wis.; and Ruth Adelle of Alfred.

Mrs. Rogers died on Sabbath morning, May 29. Funeral services were held at her late home on Tuesday, June 1, conducted by Pastor A. Clyde Ehret assisted by President B. C. Davis. Interment was beside her husband in the Alfred Rural Cemetery.

ROGERS.—Dr. Thomas W. Rogers was born at Waterford, Conn., August 1, 1853, and died at his home in New London, Conn., May 19, 1926.

Dr. Rogers was the son of Captain Thomas S. and Nancy Benjamin Rogers. When he was two years old the family moved to Brooklyn, N. Y., where Captain Rogers entered business. Thomas received his early education in the schools of Brooklyn and New York. Under the instruction of private tutors, he began the study of medicine, and later entered the Sheffield Scientific School of Yale University where he was a member of the class of 1877. Later he studied in the College of Physicians and Surgeons at Columbia University, graduating in 1890. During the next three years he served on the medical staff of St. Luke's hospital in New York, and in 1894 he moved to Westerly, R. I., where he engaged in the practice of medicine with Dr. John Champlain.

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In 1896 Dr. Rogers took up his residence in New London, Conn., where he built up a wide practice, and where he made his home throughout the remainder of his life. He was married in Alfred, N. Y., to Miss Lillie E. Stillman, October 7, 1897. She is his only survivor.

Dr. Rogers was a member of the Board of Consulting Physicians of the Lawrence and Memorial Associated Hospital in New London; he was affiliated with the New York State Medical Society and the Connecticut Medical Society. He was also a member of the New London Chamber of Commerce.

Although for many years he conducted a general practice of medicine, he specialized in the treatment of diseases of the nose, throat, and ear. For the past ten years he was engaged in electrotherapeutics.

About a month before his death, Dr. Rogers was stricken with a severe stroke of paralysis, while he and his wife were visiting in New York. He had had two previous shocks, of much less severity, several years apart. Following the last stroke, he was confined to his hotel apartment in New York for several days before his condition permitted his return home. His condition grew gradually more critical until it resulted in his death in the seventy-third year of his age.

With the death of Dr. Rogers the community has lost one of its noblest sons, one who numbered among his friends both rich and poor. He was ever conscientious in his response to duty and his whole heart was in his work. Because he was a true and loyal friend, Dr. Rogers made for himself a host of friends who are saddened at his departure. His many acts of kindness which reflect his great heart are known to but few of his intimate friends, besides those for whom they were performed.

Dr. Rogers was a Christian to the depths of his soul, and his life was one of unusual service. His religious associations were with the Seventh Day Baptist Church, and he attended and liberally supported the church of that faith at Waterford, Conn.

Funeral services were conducted from the home on Huntington Street, New London, Conn., May 22, 1926, Pastor Ogden of Waterford, officiating. The body was laid to rest in the Great Neck Cemetery at Waterford.

S. D. O.

TOMLINSON.—Mrs. Mary Davis Tomlinson was born in Dunellen, N. J., December 9, 1837, and died at the home of her son in Dunellen, May 29, 1926.

Farewell services were held in the Plainfield Seventh Day Baptist church, Tuesday evening, June the first, at eight o'clock, conducted by her pastor, Rev. Ahva J. C. Bond, assisted by Mrs. Nina G. Frantz, president of the New Jersey Woman's Christian Temperance Union. A brief sketch of her life and the tribute by Mrs. Frantz appear elsewhere in this issue of the SABBATH RECORDER.

Burial was made in the family plot at Shiloh, N. J., and the committal service was in charge of Rev. Eli F. Loofboro, pastor of the Shiloh Seventh Day Baptist Church.

A. J. C. B.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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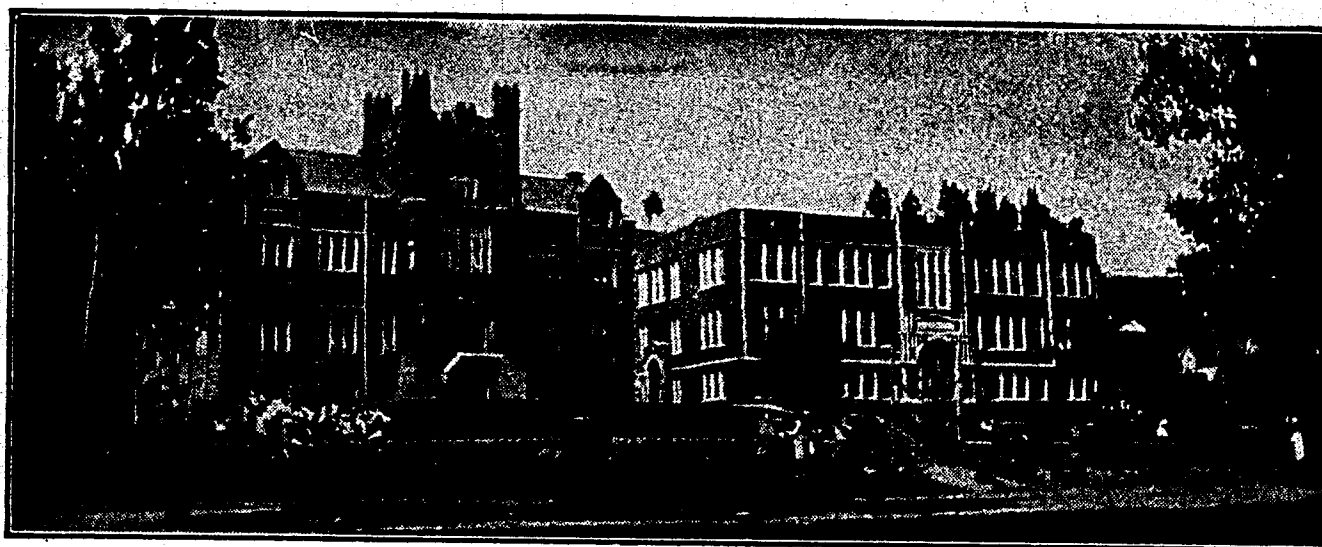
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