

The Sabbath Recorder

INVEST

Your Religious and Material
Dividends for July

in the

Denominational Building

(A Vision in Material Form)

F. J. HUBBARD, Treasurer
PLAINFIELD, N. J.

Truth and Love no swords and guns employ,
Nor on the sting of venom'd words depend.
They wait and serve till Lies and Hate destroy
Themselves; and when the bitter struggles end,
They stand as victors of the hard-fought day
To bless the vanquished with benignant sway.
Rev. John Calvin McCoy.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Alfred, N. Y., August 24 to 29, 1926.
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Terms expiring in 1927—S. Orestes Bond, Salem, W. Va.; Gerald D. Hargis, Little Genesee, N. Y.; J. Nelson Norwood, Alfred, N. Y.

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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

Write the Treasurer for information as to ways in which the Board can be of service.

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(INCORPORATED, 1916)

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ADDRESSES OF MISSIONARIES IN CHINA

Miss Susie M. Burdick, Rev. and Mrs. H. Eugene Davis, Miss Anna M. West, Pont. Ste. Catherine, Shanghai, China.

Dr. Rosa W. Palmberg, Dr. Grace I. Crandall, Dr. and Mrs. George Thorngate, Grace Hospital, Liuho, Ku, China.

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WHOLE No. 4,246

"Almighty God, we beseech thee to put forth thy power on behalf of our distressed world! Thou knowest the injustice, the hatred, the vice which are abroad. Come to our aid, O Lord, and establish thy throne on earth! Make all in authority wise and discerning, lovers of justice and of mercy!

"Encourage us with the consciousness of thy nearness! May we learn to be patient, self-controlled, deliberate, as we face the hard things of life! Teach us to say we can do all things in Christ who strengtheneth us! Amen."

The Spirit of Intolerance Never Wins Men to God

In the study of religious controversies one is apt to find that men have persecuted their fellows most severely over small and unimportant matters. Sometimes the greatest bigotry has crystalized around the least valuable ideas. History reveals the fact that where one class of theorists, or believers, had persecuted another class, the ones enduring the persecutions held the truest and best ideals. The words of the Bible: "Him that is weak in the faith receive ye; but not to doubtful disputations," are all too often forgotten, and the spirit of intolerance and bitter denunciations is all too prevalent among Christians. The very fact that man is so ignorant and by nature so imperfect should make him more ready to tolerate different shades of honest religious belief, and should make him more ready to recognize the sincerity of those who see things differently, but it should not excuse men for open sin against light.

Most intolerance is based upon egotism which assumes that one has reached the ideal, as in the case where Puritans banished Quakers; but after such deeds are done, history is apt to show that the most truth and the best spirit were in possession of those who were persecuted. The fact is that some ideas over which men have bitterly fought have in the afterthought of Christians been found to be either useless or false. The dogmas for which one age has put people to death have in following years been either withdrawn or regarded as false. The question whether Christ had one soul

or two—a human and divine—once became a question over which men persecuted one another to the death, but we never knew of man's being put to death for heresy regarding the Sermon on the Mount.

Thank God, things have changed, and whereas our forefathers hung witches by the score, Christians today build asylums and protect those whom a former age would have burned at the stake.

It does not pay for Christians to be intolerant towards one another, for the spirit of intolerance will do much more harm than good. Even if a man disbelieves in Christ or in any God, all the light and help that can ever reach him must come only from the man of friendship and love, who speaks words of kindness without any tinge of bitterness, words spoken in the spirit of human equality and sincere brotherhood. Only such messages can touch the heart and move the spirit of an unbeliever. The man who speaks in the terms of hatred, who denounces the one he would win, had better not speak at all. His words only make discord and tend to drive the unbeliever away from the God of love and holiness.

The first disciples came not by invectives hurled at them. They were not moved to follow the Master by criticism and scolding; they came by blessed invitations and deeds of loving kindness. Doubtful disputations and sarcastic criticisms must give place to words of peace and loving kindness if men are to be influential in bringing their fellows to the foot of the cross.

Lest We Forget Some Interesting Facts They Should Stir Us

By way of review, it may be worth while to restate here some of the things in our history regarding our publishing interests, which have appeared in the RECORDER from time to time during the years since the present movement for a denominational building and publishing house was begun in 1918, some eight years ago. For more than ninety years our people have published some kind of denominational paper, and until recently we never owned a

print shop of our own. More than seventy years ago our fathers felt the need of a publishing house and made the plea for one, until considerable enthusiasm was aroused and one hundred fifty-eight persons pledged several thousand dollars toward a denominational building.

About this time the move for a Palestine mission interfered, and when complete failure resulted in that, our people were too distracted to renew the move for a denominational building.

After several experiments by different men, the denomination bought the paper, but things were not very satisfactory with no printing house home of our own. For some fifty years the SABBATH RECORDER was printed in crowded and poorly equipped rooms, with editorial room rented outside or furnished free in the editor's own apartment, until finally our plant was compelled to move.

Then began a new movement for a denominational building of our own. Valuable historic documents, books, and papers were stored in a room in Potter's shop; many other things were in a dark cellar in the Babcock Building; and finally to meet the necessities of the case, many cart loads of material were stored in a rented room in a storehouse elsewhere in town.

Thus in 1916 we made a new start for a building in which to house all our printing plant and to furnish editorial and office rooms for the workers and a meeting place for our boards.

Thus you see the distress we were in when we were forced to move, and why we began the new start for a building some ten years ago. At that time a fine large lot in a very desirable part of the city of Plainfield was bought, and the work began.

Before we were done the World War interfered so that the shop part only was completed, and an editorial room for work and for board meetings was partitioned off in the front end of this shop. When the main building is completed, this room will go into the use of the shop where it is needed. The precious things of historical value and the books and tracts are now stored in dark, low, dusty rooms in our basement, while the denominational library of the Historical Society still lies in storage at Newark.

When the World War interfered we de-

cidated to complete only the shop part and wait for better times for the main building. The beautiful lot for this, all paid for, stands empty next to the new Y. M. C. A. building and opposite the city hall park. When it did seem best to go slow and complete only the shop part while the war was on, our General Conference advised us to keep the movement alive until war matters were disposed of and times were better. So in harmony with these good counsels we have let the matter rest, to pay for the shop and the splendid equipment as it now stands, until this year 1926, when we are now seeking the funds to complete the work. People are expecting it to go on, and about \$22,000 has already been freely pledged for this work without our having to make any special canvass. It will require about \$75,000 to complete the work, but we have a system of pledges by which the larger amounts needed to make up the fund can be given in some five installments six months apart, to make it as easy as possible for our people to complete the good work.

People are expecting it to go on, but pledges are now slacking somewhat, and we do trust that when this article is read hundreds of our readers will quickly come to the rescue. It would be a disgrace for Seventh Day Baptists to stop now and leave this open lot opposite city hall as a testimony against our loyalty to the cause we claim to hold dear. A fine denominational home will show our faith in our good cause and stand as a testimony to our children's children for the loyalty of their fathers.

But this empty lot and unfinished front will, if, we stop now, bear testimony to our indifference to the work God has commissioned us to do. Denominational homes count for much with the world in its estimation of the people to which they belong. Such headquarters always give standing for the people who build them. This one of ours will speak for our faith and loyalty to the generations that shall come after we are gone.

We need a few more \$1,000 pledges and several \$500 gifts before we begin to plead for the little gifts from the loyal multitudes. What better can a loyal Seventh Day Baptist do than to devote some of his money, which really stands for him, to this much needed, permanent denominational build-

ing? Indeed it will give your children something worth taking care of to keep their loyalty to the faith of their fathers alive.

Some Copy Must Wait It may be that some of our contributors will be disappointed at not seeing their articles or reports in this issue of the RECORDER. But there seems to be no way to avoid leaving several of them out this week.

With articles enough to more than half fill this issue already set up and standing in type, it becomes absolutely necessary to withhold a considerable amount of copy—some of which is interesting as reports—for a later issue.

As a rule we try in such cases to give *original* articles the right of way rather than selected ones, but in this effort we can not always succeed without robbing some of the departments of any place in certain issues. It is very seldom, however, that we have to leave out an entire department.

Report of Building Fund During the week Receipts for the Week

Treasurer F. J. Hubbard has received from five persons the sum of \$356 toward this fund. Last week the full amount stood \$21,250.13. To this add the \$356 received the last week, and the present amount stands \$21,606.13. Watch this report for next week and see how the amount grows. Can you give it a good lift?

THE MICHIGAN-OHIO SEVENTH DAY BAPTIST CONVENTION

Detroit had the blessed privilege of entertaining the delegates from the Michigan and Ohio Seventh Day Baptist churches from May 28 to 30.

It was indeed a memorable occasion, and the tide of spiritual devotion and fervor ran quite high.

The session on Friday evening, May 28, opened with devotional exercises in charge of Elder J. H. Dutzel of Detroit, following which an address of welcome was given by Pastor R. B. St. Clair. Then came the keynote sermon by Dr. J. C. Branch, of White Cloud, Mich., on "This is the Way." Isaiah 30:21. There was a strong evangelistic appeal in the sermon by Dr. Branch, and Pastor J. P. Klotzbach, of White Cloud, followed with an altar call and fel-

lowship service. The spirit of revival was in the air. The people went to the various homes and to the conference headquarters, the Hotel Butler, 125 East Columbia Street, filled with praise to the good God who had so richly refreshed them.

Sabbath morning's conference meeting led by Dr. Branch was an inspiring prelude to the sermon on "Denominational Opportunities," delivered by Dr. W. D. Burdick, general secretary of the denomination. Luncheon was served in Private Dining Parlor A of the Y. M. C. A. cafeteria at noon by the Y. M. C. A. authorities. In the afternoon, following the devotional exercises, Dr. George E. Fifield, pastor of Battle Creek Church, delivered an especially helpful address on the international Sabbath school lesson for the day, Genesis 28:10-22. At 3 p. m., Rev. Mr. Bald, pastor of the Reformed Church, Detroit, and personal representative of Rev. Dr. M. C. Pearson, executive secretary of the Detroit Council of Churches, brought greetings from Dr. Pearson and the council. Dr. Pearson was unavoidably absent from the city organizing a church council in Louisville, Ky. Dr. Fifield made an appropriate response.

The address of President Ian Mackay, of the Detroit C. E. Union, was read by Treasurer W. E. Bishop of the union, President Mackay being out of town. Among other things President Mackay said was this:

"I was very sorry indeed when I found out that it was going to be necessary for me to be out of the city during the time of your convention.

"I want to assure the visiting delegates that they will be given a hearty welcome and shown every hospitality, because I know the young people of the Seventh Day Baptist Church of this city do not leave things half done. The support given to the city union has been a matter of real encouragement to me personally, and other societies have greatly benefited by the assistance rendered in so many cases by personal work in the promotion of definite programs.

"I was pleased to note Dr. Johanson's name on the program. It recalled the pleasant days of meeting we had together at the International Convention at Portland, Ore., last summer.

"I want to assure this gathering that we stand four square for the original ideals of Christian Endeavor in our union, and I now extend to you the greetings of the Detroit C. E. Union to this convention and let you know that we are willing and ready to support this meeting in any way possible.

"I know that your meeting will be successful because you come in the name of Christ, and I pray that the inspiration will be such that you will all be better fitted to carry on work in your individual churches and communities."

Miss Jean Currie, of Highland Park, Mich., secretary of the Michigan State C. E. Union, was next introduced. Miss Currie brought a very kindly and appropriate message to those present and urged attendance upon the sessions of the forthcoming state convention.

The sermon of the afternoon, "Understanding the Present Age," Daniel 12:10, and Matthew 16:3b, was then delivered by Pastor J. P. Klotzbach of the White Cloud Church. It was a very helpful and inspiring discourse.

A rather lengthy, but very profitable afternoon's program concluded with the sermon, and shortly after the delegates were entertained for dinner at the Y. M. C. A. cafeteria.

At 7.30 p. m., a missionary vesper service was held, followed by an address by Pastor St. Clair on "Inviting Openings in Far Off Lands." Reference was made to the great progress of our good cause in the empire of India. Dr. Willard D. Burdick then followed with one of his peerlessly inspiring addresses, and Dr. G. E. Fifield delivered an excellent sermon based on the Scripture found in St. John 12:23.

First day morning found out forty delegates and Detroiters at beautiful Belle Isle Park. The Young People's Board program was carried out and a fellowship breakfast served. I have left this for others to report.

Dinner was served the delegates at the Famous Restaurant, Broadway, Detroit, and the service here was all that could be desired judging by the satisfaction expressed by the visitors.

Sunday afternoon found President Norris L. Maltby in the chair. Interesting reports of churches were presented. In the business session which followed the following officers were elected:

President, Nathan Branch, White Cloud; first vice-president, Adelbert Branch, White Cloud; second vice-president, Dr. B. F. Johanson, Battle Creek; third vice-president, J. L. Lawhead, Jackson Center, Ohio; fourth vice-president, M. B. Beers, Halway, Mich.; secretary, Miss Naomi Bab-

cock, White Cloud; treasurer, Brother Dawson, Mt. Pleasant, Mich.

Voted to meet at White Cloud, autumn of 1926.

The Resolutions Committee reported the following:

Resolved, 1. That we express our gratitude to Almighty God for his goodness in aiding us during the past six months in the prosecution of our work.

2. That we express our appreciation to the Detroit Council of Churches, the Detroit Christian Endeavor Union, and the Michigan Christian Endeavor Union in sending to our assembly fraternal delegates with messages of good will.

3. That we record ourselves as in favor of the reading of the Holy Bible in our public schools, and that this reading be without comment by the teacher.

4. That we regret the provision made by the United States Senate for our admission into the World Court and express our hope that the next Senate will re-establish the time-honored American policy of non-adherence in foreign alliances.

5. That we urge our friends to support all measures for restrictive immigration and for the assimilation of such foreigners as we have within our borders, and especially such propositions as will effect the deportation of alien bootleggers and other criminal aliens.

6. That we approve the provisions of the Means Education Bill.

7. That we thank the public press of Detroit for its liberal and sympathetic treatment of this convention.

8. That we express our sincere thanks to the Detroit Church and Christian Endeavor society for the bounteous hospitality extended to visiting brethren.

J. L. LAWHEAD, Jackson Center,
Chairman.

R. B. ST. CLAIR, Detroit,
Secretary.

No opposition manifested relative to any of the resolutions excepting the one concerning the World Court. After discussion, this was adopted by a three-fourths vote, the other resolutions also being adopted.

Pastor Klotzbach then rendered a beautiful solo of his own authorship.

The main address of the afternoon was given by Brother John Kolvoord, of Battle Creek, Mich. The subject was "The Two Thousand and Three Hundred Days of Daniel 8:14—An Examination of the Sanctuary Question." Brother Kolvoord is a profound student of the Holy Scriptures and handled this subject well. Thousands of people are convinced that the "days" mentioned are "years" and that the period

began in 457 B. C. and concluded October 22, A. D. 1844, at which time Christ is said to have entered the most holy place of the heavenly sanctuary. We come into contact with many of this persuasion, and it is needful that we be well enough informed to help them out of their dilemma. Brother Kolvoord showed that verse fourteen is an answer to the question raised in verse thirteen, and that the whole chapter referred to an earthly state of affairs, hence that verse fourteen referred to a sanctuary here on earth. He also identified the royal line as Syrian and quoted from Josephus and from the Maccabees to establish that reference was had to the defilement of the Hebrew temple by Antiochus Epiphanes, about 168 B. C., and the subsequent cleansing of the sanctuary by the Maccabean princes. The address was very interesting indeed, and we take pleasure in referring our readers to Mr. John Kolvoord, R. 7, Box 85, Battle Creek, Mich., for information upon such points as we have been unable to touch.

Suffice it to say, it is incumbent upon us as Seventh Day Baptists to be thoroughly informed on this and every other portion of Holy Writ.

Supper was served at the Delmont Lunch.

Elder J. J. Scott, of Detroit, opened the evening devotions, and Mr. Ernest Marks, field secretary of the Michigan C. E. Union, gave us one of his characteristically able and interesting inspirational discourses. Pastor Klotzbach followed with an excellent sermon on "The Need of Aggressive Work in Behalf of the Sabbath Cause." This was indeed a telling discourse and listened to with great interest. Pastor St. Clair followed with a short address relative to the claims of the Sabbath of Christ on Christian people. Ernest Marks, who is a song leader of pronounced ability and head of the Rodeheaver Song Conference in Michigan, very kindly led the singing throughout the evening. An altar call for service was made and six bright young people came to the front, dedicating their lives to Jesus Christ.

A parting hymn was sung and the Michigan-Ohio Convention was a thing of the past, living only in the memories of those within the convention bounds and the visitors from Wisconsin, New Jersey, and New York churches.

R. B. ST. CLAIR.

THE "PRAYERS OF OUR FATHERS!"

The "prayers of our fathers" were prayers of faith—they turned defeat into victory, "subdued kingdoms, wrought righteousness, obtained promises, out of weakness were made strong, turned to flight the armies of the aliens."

The prayers of John Knox shook all Scotland and struck terror to tyrants. The prayers of Martin Luther "broke the spell of the ages and laid nations subdued at the foot of the cross." The prayers of the Wesleys reverberated throughout the world, and melted the hearts of multitudes. David Brainerd so pleaded with God for the Indians of America that, in the depths of the woods on the coldest winter mornings, his clothes were wet and frozen with the perspiration that flowed from his body. George Whitefield, after prolonged closet wrestlings, "went to the devil's fair, and took more than a thousand souls out of the paw of the lion in a single day."

Charles G. Finney declared that if he missed his hours of prayer one day, he was conscious of the loss of power; two days, and others were conscious of it; three days, and the world knew it.

Thank God for the individuals and prayer groups that are holding on in living faith! Oh, for a multitude of churches to hear and to heed the divine challenge! That day is, we trust, not far away. May God be pleased to speed its advent.—*Christian Herald*.

"A profound love for the universal and eternally beautiful things of the world will tend to stimulate the spirit of youth and loyalty in the soul of man. God will not, nor can not, speak to, nor manifest himself through a cowardly person. It requires strength of character to place man in correspondence with the divine One, so it becomes necessary for me to be able to say no to myself, and regardless of the opinions of men, take up my cross daily if I would be able to hear the voice of the Highest and translate it into terms of brotherly love. He, therefore, whose ear is attuned to the eternal harmonies, is he who will distribute benedictions to a world that would vigorously oppose, and ruthlessly destroy him. When once we can come to this place, we will be able to reveal a nobility of soul that will make us akin to the infinite God."

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

Rev. Harold R. Crandall and family are spending their summer vacation with the Jackson Center, Ohio, Church.

The Onward Movement treasurer received \$34,405.70 last Conference year.

Church Treasurers, please notice. Send your Onward Movement collections for July to Rev. Harold R. Crandall, treasurer, Jackson Center, Ohio.

CLIMBING OUR FINANCIAL HILL

At the Western Association a pastor suggested that I send to the churches again this year the picture that I sent last year about climbing the *financial hill*, and so I am sending a revised edition of the picture, asking that it be placed in the churches and filled out by the pastor and the church treasurer month by month.

When you see the picture you will realize that its value will largely consist in filling it out according to the directions and watching the way the church is climbing the hill—and doing better the next month.

I could not place the quotas of the churches on the picture nor the amount of the denominational budget, for these will be determined at the General Conference in August, and then they will have to be filled in by the pastor or the church treasurer.

But this can be done before the amounts of the quota and the denominational budget are written in the picture. Place the amount that the church treasurer sends in for July on the line at the left of the picture, above the date, August 1 (or at the right, if you are going to climb the hill on that side).

Judging from what I learn of the feeling in the churches and in our boards I believe that the people do not wish the denominational budget reduced below what it was last year,—in fact some of the boards are calling for larger appropriations for their work than they did last year, because

of the urgency of the work in this and other lands.

I have no doubt but that we ought to adopt a larger budget than we did last year, and I am equally confident that we can raise the larger budget if the people join in regular and systematic giving.

But in order to realize such a desired result there must be concerted action on the part of pastors and other workers in the churches as well as by the board representatives and the general secretary, to give needed information to the people about the work and the need of workers and funds to carry on our various activities.

Then, too, we must begin climbing the "Financial Hill" early in the year, sending to Treasurer Crandall the money collected each month, beginning with July.

In the year 1924-1925 twelve of the churches paid their quotas, and last year ten of those churches again paid their quotas, and four others—making fourteen last year. Several other churches nearly paid their quotas. I hope that twenty-five or more will go *over the top* this Conference year.

Watch the picture and see how *your* church is climbing the hill.

SUCCESSFUL LIVES

MRS. WALTER L. GREENE

(Original story written for the Western Association and read in the Woman's Hour.)

Lewis Enright was a musician to his finger tips. From childhood he had studied music, thought music, dreamed music. It had ruled him body and soul. He was ranked, when but a youth, as one of the greatest musicians of his day; but still he was not satisfied. His attainments seemed meager to him, for he was ever reaching higher. His soul longed for perfection and he was cast into the depths of despair because the higher he climbed the farther away seemed the goal for which he aimed. Orphaned at an early age, with no one to restrain him, and greedy for greater achievement, he never spared himself. One by one he broke the laws of health, until even his naturally robust constitution could no longer endure the strain, and though but a young man, he was in a fair way to become a physical and mental wreck. His physician prescribed a com-

plete change of environment and occupation.

"Go into the western mountains," he said. "Live in the open air. Engage in healthy physical exercise! Rough it for a year or more!"

"But that is impossible," groaned the musician. "Think of my career."

"Your career be hanged!" growled the doctor. "Use common sense, man, or your career will end in a madhouse or an untimely grave."

Thus it was that on a certain gloomy day in early November, a haggard looking man left the train at a station some ten miles from the little village of Blackstone, in the foothills of the Rockies.

What had led him to choose Blackstone as the spot "in which to bury himself," as he expressed it, Lewis could hardly have told himself. It was a sudden impulse which came over him as he glanced moodily out over the rugged mountains and close at hand the rough, ungainly looking station. Several rough looking men, evidently lumbermen, stood about the door, and all stared at the stranger with curiosity, not unmixed with suspicion, as he hesitatingly approached them.

At that moment their attention was turned from him to a light but strongly built cart, drawn by a sturdy bronco, which came rattling down the stony hillside road.

"Sure it's the preacher," sneered a heavy-browed, sullen-looking Irishman. "And who's he after stringin' now?"

"Have a care how you speak of the minister!" wrathfully shouted a tall Scotchman. "Twill mayhap be the hangman that will be stringin' you."

The Irishman sprang forward with flashing eyes and a fight seemed imminent, but with the appearance of the minister in their midst, hostilities were discontinued for the present, although the Irishman's fierce looks boded no good.

Lewis watched the minister as he greeted first one and then another with a pleasant word or joke, and was drawn to him from the first. He was a man of perhaps sixty years of age, well built and slightly over the average height. His fine dark eyes looked as though they could be soft with tenderness or flash with righteous indignation. His face was strong, his bearing marked by gentleness and dignity.

Seeing the stranger he extended his hand with a welcoming smile. "I am Robert Allen, missionary pastor," he said. "Can I be of service to you?"

Briefly Lewis explained his presence there and his heart was cheered and his waning courage strengthened by the minister's ready sympathy and encouraging words.

"Cheer up, my young friend," he said heartily, pleased with the young fellow's manly bearing and steady blue eyes. "You are welcome to make my home yours just as long as you wish. Our bracing mountain air will do wonders for you. My daughter, too, will gladly welcome you."

"Thank you," said Lewis huskily. "I accept your kind offer, if you are willing to put up with me," and Pastor Allen's only response was a cheery smile and a hearty handclasp which warmed the heart of the weary man.

One by one the men had departed and the station was almost deserted as the minister led his companion to the cart, and soon the faithful bronco was carrying them steadily towards what was to Lewis an untried experience, but which at least promised rest and pleasant companionship.

Lewis Enright will never forget that drive. He talked but little himself, but listened with an interest that did not flag to the earnest, inspiring words of this servant of God. He talked of the wildly beautiful country through which they passed, of the rough people for whom he labored, of the little children growing up among these surroundings, of his noble young daughter, of his longings and his hopes. Through it all ran such an undercurrent of hopefulness and dauntless courage that Lewis almost forgot his weariness, his bitterness, and his futile longings and disappointments in a newborn desire to be of service to his fellow men.

At length an abrupt turn in the road brought them into the midst of the little village and almost to the door of the missionary's home, an unpretentious house of rough logs, but looking cheery and homelike, for everything around it was very neat and the square windows on either side of the wide door were bright with thrifty flowering plants.

On the right rose the noble mountains, glorious under the rays of the setting sun;

at their left could be seen a lumber camp with its great shack of unhewn logs and its huge piles of lumber. He could see men moving about, but all work seemed to have stopped and a restful quiet seemed to be falling over the little community. "Like a Sunday evening," mused Lewis.

As the bronco came to a stop with a neigh of approval, a slight, girlish figure appeared at the hospitable open door, and Lewis found himself gazing upon a face which even at first sight seemed very winsome and attractive. It was that of a young woman just blossoming out from girlhood. Her hair was brown with glints of red as the sun touched it, and it curled about her face with simple grace; her eyes were as dark and deep as the minister's own, and in their soft depths was a mingling of mirth and dreamy thoughtfulness. She looked the picture of youth, beauty, and health—rosy cheeks, tall, well developed form, and movements of grace and strength.

"The best chum a man ever had, my daughter," said Robert Allen proudly. "Alda, this is Lewis Enright of New York. He has come in search of the fountain of health. Has he not come to the right place?"

"That depends upon himself," laughed the girl, and she welcomed the stranger with such frank cordiality that he felt some of the bitterness and despair melting away from his heart and the first steps towards recovery had been taken.

Lewis was shown at once to the room which was to be his for many months to come. It was a small room, very simply furnished, but it seemed to reflect in every nook and corner the freshness and purity of the presiding genius of the house.

After removing the dust of his journey with the clear, cool spring water and drinking long and deep, Lewis went down to the cozy little dining room and sat down to a table bright with flowers. The supper was light and dainty. "Such as only Alda knows how to prepare," to use her father's words. The young man felt a feeling of thankfulness stealing over him such as he had never before known, and as the minister blessed the simple food he could not help but feel that God was in this house. "But why," he wondered, "did the minister speak of this as Sabbath evening and ask that a restful

night bring them strength and courage for the Sabbath service of the morrow?" Too weary, however, for close thought, he excused himself at the close of the meal and returned to his room. In a very few minutes he crept between the snowy sheets. Soothed by the mountain breezes, and lulled by the tinkling spring beneath his window, he soon drifted off into a dreamless sleep, the first of the kind he had taken in many a weary day.

When he opened his eyes the next morning, the day was already well begun. With little of the languor and exhaustion that had characterized his movements the day before, he hastily made his toilet and found his way to the pleasant dining room. No one was in sight as he entered, but the subdued clatter of dishes came from the kitchen, and presently Alda gave him a cheery greeting from the open doorway.

"Father wanted more time to prepare for our church service this morning," she said, "so we breakfasted some time ago. Your breakfast will soon be ready. Your rest has certainly done you good for you are looking much better this morning."

"I feel like a new man," declared Lewis. "I believe I have already found that fountain of health and its magic has begun to work. But please do not allow my natural laziness to add to your work."

The girl laughingly pressed her lips together and touched them with the tip of a slender finger, saying, "Hush! You have only taken the first dose of my medicine and I am proud of the result. Consider that I am pampering, not your laziness, but my own self-esteem."

His breakfast was soon set before him and he did it full justice. At his words of appreciation Alda answered, "Dose number two. My vanity is again rewarded. Please prepare for your next portion," and she motioned him to a large easy chair in the sunny front window.

"Your father is very industrious," said Lewis as he sank gratefully into the cozy seat. "He makes me quite ashamed of my own lack of energy. Does he devote the day to preparation for tomorrow?"

"Oh, no," said the girl with a sunny smile. "Our church service is at ten-thirty this morning. We are Seventh Day Baptists and rest and worship on the Bible Sabbath,

the seventh day of the week. This is a Sabbath-keeping community and there is no Sunday keeping church for miles around. Have you never heard of Seventh Day Baptists before? We are well known in England, in Holland, in several other countries, and in America."

"Why yes," stammered Lewis flushing with embarrassment, "but I thought they were some queer little known sect; and you —" He paused uncertainly.

Alda laughed merrily. "Then father and I don't strike you as being queer?"

"Indeed no," said the young man earnestly. "On the contrary I have found you charming."

It was now Alda's turn to flush, but her eyes sparkled with amusement as she said, "Well, Mr. Enright, we are fair samples of the average Seventh Day Baptist. Perhaps there are a few queer ones among us, but can you show me any people that is without its odd characters? For that matter, it is very easy to think that those who do not agree with us are queer. Perhaps you have heard of the dear old Quaker who remarked to his good wife, 'Everyone's queer except thee and me, Louisa, and sometimes I think that even thee is a little mite peculiar.'"

Alda's merriment was contagious, and Lewis found himself laughing away his embarrassment. Then Alda turned the conversation to other matters, and as she finished her morning duties they chatted like old friends, and Lewis felt his heart going out to this charming, capable girl. What a shame it was, he said to himself, that this fragrant blossom should bloom only in this rough place. She would shine in any position in life. It was not right that her talents should be wasted here. What a noble helpmate and homemaker she would make. He was strangely forgetting his oft repeated remark when he was chasing that will o' the wisp, a musical career—"Women are all very well, in their way. Many men need them; but when a man is striving to make his life count for the most in the world, to climb to the very top of the ladder, a woman is only a hindrance." When a friend assured him that a true woman would help him to mount higher, he had only shrugged his shoulders and dismissed the subject as unworthy of his consideration. But now, with Alda's bright face before him and her win-

ning personality making itself felt, a change was gradually coming over his spiritual and mental vision.

"Now, if you will excuse me, I must hasten to prepare for church," remarked Alda as she completed her morning duties. "Will you accompany us this morning, or are you still too weary?"

"I must confess," declared Lewis with a smile, "that much as I should enjoy a sermon from your good father, I can not tear myself away from this comfortable chair."

Alda wisely did not urge him, nor did her father, when he came in to give his morning greeting a few moments later; and soon they left their guest to his own devices. But before Alda left she placed in his hands a well worn Bible.

All the while they were gone he sat there in the sunshine, reading, thinking, and dozing. He planned how he would persuade these gifted people to give up this peculiar idea of keeping "Saturday for Sunday," to leave this rough country with its rougher people and get into the world of real men, where they could win honor and renown, where their service for God and man would be more far reaching, more worth while. He would find arguments against their cherished Sabbath in this very Bible. How strange that they could not already see these things as he did. It was for him to change their misguided ideas. He would begin this very day, so that when his health was restored they would be ready to return to civilization. Ah! many were the air castles he built as he sat in that cozy, quiet room, and Alda Allen occupied the central place in every one of them.

The murmur of earnest conversation and the sound of an opening door at length told him that his friends were returning, and he was surprised that the time had passed so quickly. They were smiling as they came in, and Lewis was struck with the radiance of their faces. The thought came to him that they seemed to have been in the presence of God. Surely these new friends of his had something that was lacking in most of the people in the world from which he had come.

"Sit still," said Alda brightly, as almost unconsciously he started to his feet. "I know you must be nearly famished. We were a little late in closing. Dinner will be ready in short order."

"Has the time been long?" asked Pastor Allen, as he took a chair beside him.

"Oh, no! I have been day dreaming, and the time has passed very quickly. Your face shows that your labor of the morning has been a pleasure to you."

"The pleasantest task in the world is that of service for God and his people," was the minister's quiet response.

In a few moments they were doing full justice to an excellent dinner, and Lewis soon began on the subject that was uppermost in his thoughts.

"I have been reading and studying your Bible this morning, Miss Allen," he said, "especially some of the passages relating to the Sabbath, and I have come to the conclusion that you have overlooked a very important fact. It is true that the fourth commandment can not possibly refer to Sunday, but on the other hand, the seventh day is Jewish and is thus not binding upon Christians."

"To be sure the Sabbath was observed by the Jews," said the minister, with a little amused smile, "but I do not agree with you that it is not also the Christian Sabbath. Would you deny Christ because he was a Jew? Do you think it allowable for you to break all the other nine commandments because they were also given to the Jews? Then why except the fourth? Have you read the first chapter of Genesis, that record of beginnings? Can you not see that the Sabbath goes back to the very beginning of things, long before the giving of the Ten Commandments? We know this by every known source of sacred history and by profane history as well. Why, my dear boy! the Sabbath was given to the world, not alone to the Jews, although the purity of the Sabbath has been preserved by the Jews in the same way and for the same reason that they kept the worship of God who made them his chosen people. Is he any less our God because he is the God of the Jews? Is the Sabbath any less ours because it is the Sabbath of the Jews?"

"I see I'll have to think and study more before I can change your views on this subject," said Lewis, silenced but not convinced. "It is hard to believe that the great and noble all over the land can be so mistaken and only a handful of people keep the true Sabbath."

"The army of Gideon numbered thirty-two thousand men, but God said, 'By three hundred men will I save you,'" said the minister quietly.

Resting quietly in his room that afternoon, Lewis pondered over these new thoughts that had been brought to him. "Surely," he said to himself, "I can yet prove to these good people that they have been misled." And all the rest of that quiet Sabbath day, although he did not speak of the Sabbath, the subject was not often out of his mind. That the others were thinking, too, was shown by the fact that beside the Bible, on the little bedside table, had been placed several small leaflets. He read the titles one by one. "The Sabbath and Seventh Day Baptists," "Why We are Seventh Day Baptists," "Pro and Con, the Sabbath Question in a Nutshell," etc.

The next morning Lewis came down bright and early with other arguments ready, only to find that his host had again breakfasted before him.

"Father wanted to get an early start for the woods," said Alda, smiling at his look of astonishment. "You'll have to be a very early bird indeed to get the start of him."

The morning passed pleasantly, and Lewis in his enjoyment of the stimulating companionship of this lovely young girl, let the Sabbath question rest for the present.

When Robert Allen came in from his labor in the woods, for the minister worked as diligently as any man in the camp, his greeting was kind and cheery, and he expressed pleasure at Lewis' improved appearance; but his daughter quickly discerned an anxious look in his eyes.

"What is the matter, father dear?" she said, placing her hand on his shoulder with a gentle, caressing touch. "Has there been trouble among the men this morning?"

"Dan Murphy and Sandy Burton have been fighting again," he said sadly, "and as usual Dan got the worst of it, but they are both pretty well bruised up. Sandy is ashamed of himself, but Dan is in a terrible passion. He has been drinking heavily and is almost ungovernable. God pity his poor little wife."

Seeing Lewis' shocked and inquiring look, he went on to explain the causes which led to the hostility between the two men.

(Continued on page 84)

MISSIONS

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

AN IMPORTANT MEETING

CONFERENCE ON EVANGELISM AT NORTHFIELD

A conference on evangelism was held at Northfield, Mass., June 23, 24, and 25. This conference was under the auspices of the Commission on Evangelism and Life Service of the Federal Council of the Churches of Christ, and the hotel entertainment was furnished by some man interested in evangelism, whose name is not published. Dr. Charles L. Goodell is the efficient full-time secretary of this commission and through his position is doing more for evangelism in America than any other one man. Ninety men from about thirty denominations compose the commission. The executive secretaries of the various mission boards belong to it. Many of the leading denominations have secretaries on evangelism who give their time to the direction and promotion of such work in their respective denominations, and these men are members of the commission. Besides the missionary and evangelistic secretaries each denomination connected with the Federal Council is represented on the commission by one or more men interested in evangelism.

From the standpoint of past associations there could be no more appropriate place to hold such a conference than Northfield, the home of Dwight L. Moody, one of the world's greatest evangelists, and surely there are few more beautiful spots. Here, too, is the Moody Seminary for young women, and about four miles distant on another eminence is Mt. Hermon, where is located the Moody School for boys. These schools were founded and have been conducted for young folks who could not, on account of the cost, go to other schools. About twelve hundred are in attendance annually. Mr. Speer, the head of these schools, said they did not want those who can go elsewhere.

The Seventh Day Baptist members of

the Commission on Evangelism in attendance at this conference were Mr. Ira B. Crandall of Westerly, R. I., and Secretary William L. Burdick. The conference came this year between the Central and Western Associations, and the missionary secretary had to hurry away in order that he might reach the Western Association before the Sabbath, but he was in attendance at the most or all of the important sessions.

The nature of the conference may be seen by noting a few of the topics on the program, which ran as follows: "Difficulties in the Field of Evangelism Today," discussion led by Dr. S. M. Cavert; "My Most Important Experience in 1926—Symposium by All Present," Dr. Jesse N. Bader presiding; "Evangelistic Plans Now Found Useful by Denominational Leaders—The Convention, the Week-end Evangelistic Visitation, Group and Individual, Mass Meeting." These topics go to the very heart of the evangelistic task and made very interesting as well as helpful sessions when discussed (as they were) by some of the ablest men of this country and Canada, men who are doing things and are fired by a passion to make Christ supreme and to bring men into fellowship with him. As interesting and helpful as was every session we can note only a few items here.

From what we learned at this conference, we conclude that the form of evangelism known as "Evangelistic Visitation" has come to be the most effective, and is also coming to be one of the most popular. In the visitation campaign no special meetings are held. It is understood from the start that none will be, for it has been found that if people are looking for special meetings later, they will depend on them to bring results instead of giving themselves to the work of evangelistic visitation. The plan is to make a list of all who should be reached by a special effort, organize the Christian people to go out for personal work and send them forth, often two by two. They are sent out, not to ask people to join the church, but to become disciples of Christ; they are not to preach or argue, but to tell what Christ has done for them. Great results have been accomplished the last five or six years by this form of evangelism. Last winter the writer cut the following from the *Christian Advocate*:

VISITATION EVANGELISM

Dr. A. Earl Kernahan has been directing a series of successful "visitation evangelism" campaigns in Providence, Pawtucket, and Central Falls, R. I., and Pittsfield, Mass. Since September 20, laymen under his direction won 3,392 people to a confession of faith in Christ and church membership. In Pittsfield, workers from five churches won 154 people for Christ and the Church in one hour and thirty minutes on Sunday afternoon, December 13. Dr. Kernahan has on his date-book: New Bedford, Mass.; Philadelphia, Washington, Hartford, Amsterdam, N. Y.; Baltimore, Kansas City, Mo., and several southern California cities. His method is not only leading thousands of people into church membership, but it is arousing the interest and replenishing the spiritual life of those who do the work.

Having seen this account of Dr. Kernahan's work and the things others are bringing to pass by the same methods, it was an especial favor to meet him and hear him present this form of evangelist endeavor. The pastor of the First Methodist Episcopal Church of Pittsfield, who was attending the conference, more than justified what is said in the clipping above as to the work done in that city. The Missions' Department of the SABBATH RECORDER for two years has been commending this form of evangelism to our pastors and churches, but no reports have come to hand showing that any church has tried it, though it is to be hoped this can not be said much longer.

The conference was greatly blessed in having Dr. George C. Pidgeon, president of the United Church of Canada, deliver three or four addresses. Dr. Pidgeon is modest and at first appearance does not impress one as being one of the foremost scholars and workers of the English speaking world, at least he did not when he came to our table, unknown and unannounced. Perhaps more than one asked himself, "What clean, bright, and bashful fellow is that?" But when we heard him an hour or two later, we hung on his words as he with simple sentences, conversational voice, accurate scholarship, and profound learning, used the Scriptures in unfolding his theme. When he was through he had gripped us all and we wanted to hear him again. Not since the days of President William R. Harper has the writer heard anything like it from pulpit or platform. For thirty or more years men have been exhorting us to preach the Bible and to preach expository sermons; but they have scarcely known what they were talking

about, as has been shown by the fact that their own attempts at this difficult task have turned out to be a number of passages strung together to prove some theory, and their expository sermons have been neither exposition nor sermons. If Dr. Pidgeon could go up and down this continent showing us preachers and Sabbath school teachers how to use our Bible in public address and before our classes, he would render a service to the Christian Church which would have no measure. The Bible, like a musical instrument, has measureless power in the hands of a master with his soul under control of the Holy Spirit.

Another impressive thing brought out at this conference was what may be done for evangelism by the radio. Dr. Massey, pastor of the Tremont Temple Baptist Church, Boston, Mass., brought this to us. He has a church numbering thirty-six hundred members and has thirteen workers, visiting in fifty-five cities, suburbs of Boston. Three times a week, Friday night and twice Sunday, he broadcasts; and it is estimated that he has a radio audience of three hundred thousand, reaching from Boston to Seattle, and from Florida to Newfoundland. The result is that many in his radio audience are converted, some while listening and others are influenced to come to Dr. Massey's office where they are led to give themselves to Christ. Among those who come are a marked number of Jews and Catholics, as well as the fallen and the outcasts.

There were many good and helpful things said, and this little account of the conference (little when its magnitude is considered) should not close without some of these: "Every Christian a witness; every church evangelistic; every minister an evangelist; every convert conserved." "God be thanked for the shy man." "Far more important than anything for which we pray is the fact that we pray." "One who is a friend can reach another better than anyone else." "Many people the minister can never reach." "Let God reflect himself through the workers without any affectation!" "Evangelism is in the air. There is a feeling abroad generally that our country has tried everything else and failed and must now try evangelism." "We may be passing to a different type of evangelism, but not to a different message." "We will

never have unity till we get onto the high plane of evangelizing the world." "Unity with God is the first condition of Christian life; unity with man is the second condition; the first must be maintained." "The ability to put ourselves where God can use us to lead men to Christ is the test of our call to the ministry."

REV. ELLIS R. LEWIS, GENERAL MISSIONARY IN THE SOUTHWEST, VISITS STONEFORT, ILL.

DEAR BROTHER BURDICK:

Just a brief report of the Stonefort work: On May 14 I arrived there and spoke Sabbath morning and Sunday morning and evening. Spent from Monday morning till Friday afternoon visiting the homes, and called on practically every one in the field. The Sabbath following we held an all-day session. Sunday I spoke in the forenoon at the church and in the afternoon at the water side, where two of our young people were baptized, and closed the effort Sunday night. My total expense in making the trip from Gentry, Ark., was \$32.10; of this Stonefort paid all except \$14.97.

Net results: two baptisms, two people publically accepted Christ and made confession, and one was reclaimed. Rather a poor showing, but may his name be praised, who is able to work in spite of the inefficiency of his servant. The outlook is hopeful for Stonefort.

Respectfully submitted,

ELLIS R. LEWIS.

Stonefort, Ill.,
May 28, 1926.

THE COLORADO FIELD

(Taken from the Quarterly Report of Rev. D. B. Coon)

Our Denver congregation takes up an offering for the Lord's work each Sabbath I meet with them now. They have just sent fifteen dollars to the Missionary Society.

In the six weeks I have worked for the board during this quarter I have preached five times for our people in Denver; once for a Methodist congregation in Denver; conducted a funeral service of one of our members in Loveland, Colo.; baptized five people who united with our Boulder Church;

and conducted the annual roll call of the Boulder Church, going to Denver for a service the same afternoon; and upon invitation, gave a short address to a Seventh Day Adventist congregation of eighty people in Denver.

Besides the work above referred to I have visited our people in Loveland, Black Forest, Simla, Matheson, Canon City, Denver, and Wheat Ridge. During the six weeks I have traveled with the car 2,034 miles. The Colorado field is altogether too big for one man. We need another man here all the time. Our interests in Denver are increasing. I preached to forty people there last Sabbath, our own congregation. We have a good place of meeting there now in a Methodist church. A man is greatly needed to help take care of that congregation and other parts of the field. One man should have headquarters in Boulder and another in Denver. The two men might frequently hold special evangelistic meetings together in various parts of this big field. They could do much more than one man working alone. We ought to have an organized church in Denver. The Missionary Society and the denomination should stand squarely behind a move for doubling our force on the Colorado field.

D. BURDETT COON.

June 30, 1926.

HELLO! LISTEN! COME!

It is proposed to have a reunion of all persons now living who have studied theology at Alfred. The invitation to this reunion includes both husbands and wives.

Time: August 24, 1926, between the afternoon and evening sessions of Conference.

Place: The parish house of the First Seventh Day Baptist Church of Alfred.

The Ladies' Aid society will provide a supper for the moderate price of fifty cents a plate. It is important that the ladies know, very soon, how many plates, approximately, should be reserved. All, therefore, who expect to come, are urged to write to the undersigned, and tell how many plates will be wanted. It is hoped that there will be a large attendance, and a good time is confidently expected.

ARTHUR E. MAIN.

Alfred, N. Y.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

COMMENCEMENT AT MILTON

OSCAR T. BABCOCK

[In the absence of any write-up regarding Milton's commencement week, the RECORDER used the report published June 9 in *Milton College Review*, which appeared two weeks ago in our columns. On July 2 the following articles came to hand, written by Brother Babcock, the college registrar, in a very interesting way, accompanied by an explanation that certain unpreventable things made an earlier write-up impossible.

What one article left out the other has put in, and the repetitions are not conspicuous enough to make it seem wise to withhold this one; so with the exception of the formal programs which were inserted in full, we give here the entire story as told by Mr. Babcock.—T. L. G.]

Commencement this year at Milton was somewhat more important in certain respects than others have been. The largest number of visitors at commencement in several years was noticed, due partly perhaps to the emphasis put upon a new feature, alumni day. With one exception, this year's class was the largest in the history of the college, twenty-eight young people receiving their bachelor's degree, one member also being graduated from two courses in the school of music. The new vice-president of the college was present and outlined his plans for the development campaign.

The new feature of commencement week was the alumni stunts and senior class exercises held on the campus Tuesday afternoon. The classes at ten year intervals, beginning with the 1896 class of which President and Mrs. Whitford were members, and followed by the classes of 1906, 1916, and concluded by the senior class, the class of 1926, each presented a stunt of some sort, all of which were greatly enjoyed by a large number of students, visitors, and friends. They showed great originality, especially the stunt presented by the senior class, which was a take off on "Hamlet," the play given

by the Shakespearean players this year. The class of 1896 sang a new college song, which was written by members of the class. The Milton College Male Quartet, consisting of E. E. Hurley, '12; L. H. Stringer, '09; H. M. Place, and A. E. Whitford, '96, a very popular musical organization seventeen years ago, also had a reunion on this occasion and sang two of their old songs.

The joint session of the lyceums occupied the whole of the evening program following the Sabbath, and showed some fine work on the part of the lyceums in music readings, debating, and dramatic work.

The Shakespearean play this year was "Hamlet." This is one of the big events of commencement week and its popularity is always attested to by the large audience attending. This year the auditorium was completely filled. Whatever is said about the play would not be complete without mentioning the excellent work of at least the two principal characters. R. W. Rood, '26, played Hamlet, the mad prince of Denmark, in a masterful way and proved his ability as an amateur player. Dorothy Whitford, '28, portrayed in a very excellent way the part of the loving and obedient Ophelia. Her work was of the highest order and she played equally well the different parts of Ophelia's short but sad life. N. A. Buending, '26, playing the part of Polonius, produced many a laugh, as did R. G. Dunbar and R. K. Jacobson as the grave diggers. They were all supported by a very excellent cast. Professor L. H. Stringer directed the play.

The two women's lyceums held their annual reunions as usual, the Idunas in Burdick's woods and the Miltonians at Clear Lake. After eating their lunches each lyceum held a short but interesting program.

Rev. Robert A. MacMullen of Janesville preached the annual sermon before the Christian associations on Friday evening, using as a theme "Inspiration."

It is becoming one of the traditions of Milton College to have Dr. Edwin Shaw preach the baccalaureate sermon. His theme this year was "The Task of the True Scholar," and his text was "First the blade, then the ear, after that the full corn in the ear." Mark 4:28. He spoke of the relation of education and religion, saying that both are characterized by a process of

growth and development; that they are not an imposition of a system of knowledge, not an indoctrination, but the unfolding of capacity.

The alumni baseball team went down to defeat at the hands of the somewhat depleted varsity nine in the annual alumni baseball game, after "Coach" Crandall, pitching left handed, Professor Oakley, and H. P. Kakuske had all tried their hand at pitching. The score was fourteen to eight.

The school of music presented its annual program on Monday evening, at which time, Miss Elva Belle Clement of Ord, Neb., was graduated in both pianoforte and voice culture courses. It is rather unusual for a student to complete a full college course and receive a bachelor's degree and also two courses in the school of music in four years as Miss Clement did. Miss Clement is an accomplished musician on the piano and one of the best soprano soloists Milton has.

At the commencement exercises Wednesday morning, Hylon T. Plumb of Salt Lake City, Utah, a member of the famous class of 1896, delivered the commencement address, his subject being "Education Fundamentals." At this time the twenty-eight graduates were granted the degree of Bachelor of Arts, and two of Milton's former students were granted honorary degrees. Mr. Hylon Theron Plumb, an electrical engineer, and prominent citizen of Salt Lake City, Utah, and member of the class of '96, was given the honorary degree of Doctor of Science. Mr. Francis Marion Smith of Oakland, Calif., a student in the academy in 1863, and organizer of the famous Twenty-Mule-Team Borax Company, was given the honorary degree of Doctor of Laws.

Certain awards and scholarships were announced at this time also. Mr. Albert E. Whitford was awarded the annual University of Wisconsin Graduate Scholarship. Mr. Clarence W. Buending was awarded the Rolland Sayre Athletic Medal. The class honors for the year, first place in the three lower classes carrying a scholarship for the next year, were announced as follows:

Seniors:

First—Albert E. Whitford
Second—Paul L. Ewing

Juniors:

First—Ralph P. Winch
Second—Dolores Scheblak

Sophomores:

First—Iras Remer
Second—Dorothy Whitford

Freshmen:

First—A. Prentice Kenyon
Second—Robert G. Dunbar

There were two hundred sixty-nine people at the alumni luncheon Wednesday afternoon, of which one hundred twenty were out-of-town guests. There were thirty-three graduating classes represented, of which the class of 1925 furnished the largest number. Seventeen members of that class of thirty-one were present. The classes ran back well into the seventies. Dr. W. B. Wells of Riverside, Calif., president of the Alumni Association was toastmaster. The Glee Club and Treble Clef furnished several numbers of music. Mrs. Adelaide Bartholf Burdick, '17, of Chicago was elected president of the association for next year, and Leland C. Shaw, '19, of Milton was re-elected secretary-treasurer.

Of the twenty-eight graduates one, Albert E. Whitford, received the degree of Bachelor of Arts, *magna cum laude*. Seven others: Norman A. Buending, Elva Belle Clement, Raymond W. Crosley, Aurel Blythe Denson, Paul L. Ewing, Vine I. Randolph, D. Theodore Stillman, received the degree, *cum laude*.

Three important changes in the faculty were announced. Professor G. H. Crandall resigned as professor of physical education and coach of athletics, after five years of service. His successor was announced as Mr. Norris Rowbotham of Walworth, Wis. Dr. F. G. Hall, professor of biology, has been given an indefinite leave of absence to go to Duke University, and his successor has been announced as Mr. Warren N. Keck of Stockport, Iowa, who will be associate professor of biology. Professor W. D. Burdick, who has been on a leave of absence for two years, has just received his master's degree from the University of Wisconsin and will return to active duty this fall. Mr. H. R. Sheard, who has been instructor of chemistry during Professor Burdick's absence, will leave, of course.

The work of the year and the plans and hopes of the future were outlined in the annual statement of the president, which was read at commencement. It is as follows:

ANNUAL STATEMENT OF THE PRESIDENT OF MILTON COLLEGE

These exercises mark the close of the fifty-ninth scholastic year in Milton College since it was chartered early in 1867, and the eighty-second year since the first private school in Milton was organized in 1844. Instruction has been given continuously from the earliest beginning. In all these years Milton has had its full share with other schools in sending out strong men and women who have been leaders in their several professions and who have contributed much to the bettering of society. There has been on the average steady progress during this long period in the number of buildings and material equipment, in the number of persons on the faculty and in their professional attainment, in the grade of work in class room and laboratory, in the number and the intellectual achievements of the graduates, and in the influence and value of the college in the surrounding territory. It is a remarkable record of growth and achievement when one considers the very limited means available. It certainly is a striking record of devotion and sacrifice on the part of many who have made this significant day possible.

During these years a gradual rise in the grade of work done in Milton has come about. First was organized a select school of an elementary character, then the school became a chartered academy, later instruction in strictly college work was given resulting in the chartering of Milton as a college in 1867. From that time for fifty years Milton offered studies both in preparatory or high school work and in the more advanced subjects of college grade. But the majority of the students during this period were of the preparatory grade. To illustrate my point, let me say that in 1902 when Dr. Daland came to Milton as president, the student body numbered about one hundred, of which thirty-five were college students and sixty-five were academy students. This proportion changed perceptibly until 1918, when Milton discontinued its preparatory department and devoted itself exclusively to instruction of students of college grade. The student body numbered then one hundred fifteen. Today, eight years later, we have an enrollment of one hundred seventy-three in the four college classes.

In order to set forth more vividly in your minds raising of standards and growth of numbers in Milton College, let me point out the facts that Milton College has granted as many bachelor's degrees in the last fifteen years as in all the forty-four years previous, and has graduated as many young people from this platform in the last six years as in the previous fifteen years. Today we are presenting for graduation a class of twenty-eight young people, the second largest class in the history of the school.

These statements are made to establish in your minds the fact that Milton's usefulness has ever been increasing and is now the greatest, measured by the number of students it is training and graduating. The curve of production is a rising curve, nor has this curve reached a maximum. This is true not only in the number of students but is also true in the quality of scholarship and attainment of our students and our graduates. An increasing spirit of independent thinking and investigation is evident among the upper classmen, and a great interest in the project method of learning and in research is developing. This is particularly true of the seniors in the preparation of their theses. Without question the thesis work of the seniors has grown year by year in thoroughness, in time spent, and in accurate results obtained. All of this has its influence on the work of all the students, so that the better students are not satisfied merely with textbook reading for gaining knowledge, but are making a larger use of the library for special reading, and are giving freely much time to laboratory investigations for gaining scientific knowledge.

References have been made in previous years to the outstanding points in the work of the several departments of instruction and to the various student activities. Perhaps it will be sufficient to say that all these departments and activities have been carried on during the past year with equal strength.

About a year ago Dr. F. G. Hall, head of our biology department, had completed arrangements for a year's leave of absence from Milton to take a trip with Dr. A. S. Pearse of the University of Wisconsin for zoological research in the islands of the Pacific Ocean. The plan failed of realization because of failure of expected financial

support for the project. Recently Dr. Pearse has accepted the chair of graduate professor of zoology at Duke University and has asked Dr. Hall to join him in that institution partly for the purpose of carrying on certain joint research work which they have in mind. Dr. Hall has therefore asked for a somewhat indefinite leave of absence from Milton College to take up this special work. The leave of absence has been granted reluctantly, and Dr. Hall goes to Duke University for next year. Our biology department has maintained a high standard of excellence and achievement and the leaving of Dr. Hall, even though temporary, is deeply regretted by the entire college community and particularly by the students.

It is the desire of the trustees that the exceptionally high standard of our biology department shall be maintained. In following this policy the trustees have been careful in selecting a suitable professor to carry on Dr. Hall's work during his absence. I am happy to announce that Mr. Warren N. Keck of the State University of Iowa has been called to take up this work with the title of associate professor of biology, and that he has accepted the position. Mr. Keck has both his bachelor's degree and master's degree from Iowa. For the past two years he has been research assistant in zoology under Professor C. C. Nutting, head of the zoology department of the University of Iowa. He has specialized in ornithology and has given much attention to geology. I am confident the work in our biology department will go forward with unabated interest.

Two years ago Professor W. D. Burdick, head of the chemistry department, was granted a leave of absence to pursue his graduate studies at the University of Wisconsin. During this two-year period Mr. H. Richard Sheard has ably and acceptably conducted the classes in chemistry under the general supervision of the head of the department. Professor Burdick will receive his master's degree in chemistry this month and will return to active work in the college next autumn. We are sorry to lose Mr. Sheard, for he has given valuable service not only in the class room and the laboratory but also in musical lines as well, but we are glad to welcome Professor Burdick

back to a larger work in his chosen field of study.

Announcement has already been made through the papers of the resignation of Professor George H. Crandall as head of the department of physical education and coach of athletics. Professor Crandall came to us five years ago and created his own department. There was nothing before that time. In these five years he has done a remarkable piece of constructive work. Besides developing a system of physical training which all freshmen and sophomores are required to take, he has built up creditable teams in all the major sports and has established for Milton an enviable reputation for clean playing and good sportsmanship. He has formed friendly relations with the surrounding high schools and has helped organize the Rock River Valley League of high schools. Moreover his high character, great industry, and persistent determination to overcome difficulties have been a valuable asset to Milton College. We are sorry to have him go.

I am glad to be able to announce that his successor will be Mr. Norris Rowbotham, at the present time an instructor of physical training in the Sheboygan High School. Mr. Rowbotham is a graduate of Beloit College in 1925. While in college he was a consistent, outstanding athlete, especially in football, and enjoyed exceptional opportunities for instruction in coaching under "Tommy" Mills, who is recognized as one of the leading coaches in the colleges of the mid-West. Mr. Rowbotham's home is Walworth, Wis.

For the last five years it has been my privilege to present to you at the commencement exercises a résumé of the year's work and to point out the greatest needs of Milton College necessary for its continued growth and widest usefulness. In each of these annual statements the events of the preceding year have furnished evidences of just pride in our achievements and well-founded optimism for a greater Milton College. Growth, expansion, increased confidence in the permanence of our work, greater respect for the institution and the quality of the instruction given here, have been marked features of development in this period. I think we have demonstrated beyond a doubt that Milton College has a place to fill in our

modern scheme of education that is much larger than anything we have realized. Our country is growing rapidly in population and an increasing number of young people are looking to the small college for their training.

The future of Milton College is, therefore, most promising *if* we can secure adequate financial resources to carry on our work and to meet increasing needs. It has been evident to many of us that Milton would soon face a definite crisis in her finances. Announcements have been made that a sum of money, not less than \$500,000—\$300,000 for increased endowment to provide adequate income for natural growth and desperately needed increases in salary, and \$200,000 for new buildings—must be raised in order to enable the college to carry on its present program and retain the prestige which it now has.

During the past year definite plans have been made to press our campaign for funds to a conclusion. The trustees have employed Rev. Clarence D. Royse as director of this campaign and have given him the title of vice-president. Mr. Royse has already entered upon his work and is giving his attention to publicity and the cultivation of our widely scattered field in preparation for the intensive part of the campaign in the spring of next year. It is definitely determined that the campaign shall close on May 31, 1927.

Since increased income is our first and greatest need, it is proposed that the first \$300,000 raised shall be for endowment and that the next \$200,000 shall be used for buildings and equipment. Some of us have in recent weeks given considerable study to the sort of new buildings most needed on the campus and their most appropriate sites. It is definitely agreed that a new library is the first and most needed building, and after that a new dormitory for girls should be erected. A central heating plant and a new chapel are more remote considerations. In order to have our ideas concerning new buildings and improvements on the campus crystallized in some definite form, the trustees arranged with a firm of architects to furnish us sketches and preliminary drawings for the library and the dormitory. These considerations are very attractive for we have a beautiful campus and excellent sites for new buildings.

But I want to make it very clear that these physical improvements, greatly needed and desired as they are, can come only after we have made adequate provision for income in the form of endowment. The endowment must come first. Why? Because we must furnish income to meet deficits, to increase salaries, and to meet ever growing expenses budgets.

Now, friends of Milton College, the issue is clearly before us. The crisis in the development of Milton College is on us *now*. The next twelve months will be the crucial year in Milton College. The success or failure of this campaign will determine whether Milton shall longer continue as a college. The trustees *ought not, can not* longer continue to incur deficits, as they have for three years, in order to support our work.

We all believe in the worth-whileness of Milton College. We take pride in her glorious past, we know her ideals and traditions are wholesome and constructive. We know that Milton has sent out, *is sending out*, educated men and women of character who become leaders in their communities; we believe that colleges of our type are vital to the best sort of training for citizenship; we have faith in a larger and more glorious future for Milton College; then let me tell you something. We shall all be put to the *acid test* for our faith during this next year. I speak *advisedly, deliberately, conservatively*. Milton College is *doomed* if this campaign fails.

But the campaign will not, can not fail. All our alumni, former students, citizens of Rock County, numerous friends and supporters from the Atlantic to the Pacific will unite to bring success to our efforts. Then let us all put our shoulders to the wheel; let us perfect our organizations for the carrying to success this supreme effort; let each one act as if on him alone depended the victory.

Milton's greatest opportunity lies in the future. "Milton's best days are yet to come." We believe it. Then let us make it possible.

"Thus far all the 'back-to-the-farm' movements evidently have failed. For the first time in our history the urban population exceeds the rural."

YOUNG PEOPLE'S WORK

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

BOOKS WORTH WHILE

Christian Endeavor Topic for Sabbath Day,
August 7, 1926

DAILY READINGS

Sunday—Some books weary (Acts 19: 13-20)
Monday—Books that build (Eccl. 12: 9-14)
Tuesday—Books of history (1 Cor. 10: 1-12)
Wednesday—Books with messages (Dan. 6: 10-24)
Thursday—Books of biography (John 21: 24, 25)
Friday—Books worth assimilating (Ezek. 2: 6-10)
Sabbath Day—Topic: What books have I found worth while? Why? (Josh. 1: 1-9)

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

One of the books which I have found worth while is *In His Steps, or What Would Jesus Do?* The main thought expressed in this book is "What would Jesus do if he were in my place?"

This question is one which all of us should consider. If Jesus were in my place would he say the unkind word, criticise others, leave a task undone, stay away from the polls on election day, or vote against prohibition? Is there anything in my life which would be different?

Let us come down to "brass tacks" and say, "If Jesus held my office in our Christian Endeavor society, what would he do? Would he perform his tasks willingly or grudgingly?" I think the answer is obvious. Jesus always performed his duties willingly and cheerfully. He came to serve mankind and he wants his disciples to follow his example. There is no better place where we can serve our fellow men than in the Christian Endeavor society. Let us try to follow our dear Master in this way.

If there is any young person who reads these words, and who has not taken Jesus into his life, let me urge him to do so *now*. "Let Jesus come into your life," put him in your place, and see how your life will be changed. Will you give him a chance? Do not delay.

A PLAN FOR THE MEETING

Early in the meeting have a list of favorite books given informally by the members. Write this list on the blackboard. Later consider each book informally, finding as many reasons as possible why each is worth while. List the qualities that make these books valuable. Close the discussion by showing how the Bible contains the helpful attributes of the books discussed.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent
Topic for Sabbath Day, August 7, 1926

DAILY READINGS

Sunday—Sarah, the faithful wife (1 Pet. 3: 1-6)
Monday—Miriam, the prophetess (Exod. 15: 20, 21)
Tuesday—Ruth, the ideal daughter (Ruth 1: 11-18)
Wednesday—Mary, the mother of Jesus (Luke 1: 46-56)
Thursday—Tabitha, the good (Acts 9: 36-43)
Friday—Mary, the friend of Jesus (Luke 10: 38-42)
Sabbath Day—Topic: Heroines of the Bible (Esth. 4: 10-17; 5: 1, 21)

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR AUGUST 7

On the torch for today print the name of John the Baptist and the word "Humility." John had a very important work to do in preparing the people for Christ, and yet he realized himself and also told the people that he and his work were nothing as compared with the One he was telling them about. John also forgot himself and put Christ first.

Teach the juniors that they should try to live like John and put Christ first, giving him the praise for any good thing which they do. They should never try to put themselves forward and do things just for the praise which people will give them. They should do everything for the praise and approval of God and be glad and happy only when they are sure that their deeds show forth the humbleness of John the Baptist.

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

HOME NEWS

WATERFORD, CONN.—A program of organized visitation, cottage prayer meetings, and special Sabbath services with an evangelistic emphasis, was carried out during the last of March and throughout the month of April. Upon consideration the church thought the usual type of evangelistic effort with an extra series of meetings was not suited to the present need nor advisable since the pastor had to be absent during the week for his studies in Yale Divinity School. This special program resulted in genuine spiritual refreshment to the church and gave a new impetus in the work that is still strongly felt.

According to the pastor's record, the average attendance at the Friday evening prayer meetings since April 1 has been twenty-one. During the special series of meetings the average attendance at the prayer meetings was twenty-seven, and the average since May 1 has been seventeen. This is about two thirds of the number of adults in the morning congregation. The church is to be congratulated for its splendid showing at the prayer meetings.

The church was represented at the annual meeting of the Eastern Association at Shiloh, N. J., June 10-13, by the pastor, who brought back reports of a splendid, harmonious, and uplifting gathering of the churches.

It was learned recently by the church that Waterford had gone well "over the top" in its giving to the Onward Movement again, as usual. It is likely that the gifts of the church by the end of the Conference year will be nearly a fourth over our quota. The church may well be proud of this record, for it has meant an increase in giving over the years past since this year is the first since the Forward Movement that a pastor's salary has been included in the budget of the church.

The attendance at the regular Sabbath morning worship is good and getting better steadily, while interest in all the activities of the church is generally excellent.

The church has sustained heavy losses through the death during the month of May of two active members, Herbert M. Swinney and Miss Jennie Rogers, and one of its regular supporters and friends, Dr. Thomas W. Rogers. The great loss is keenly felt. —*Waterford Review.*

BROOKFIELD, N. Y.—The Baptist, Methodist, and Seventh Day Baptist churches of Brookfield are uniting in a Vacation School with about forty-five pupils. The Bible schools of these three churches enjoyed a union picnic at Button's Falls Thursday, July 8. They planned to unite in evangelistic work the last of July, using the Central Association ministers' quartet, but had to give up that plan for the present, as some of the members of the quartet could not come at that time.

The Brookfield Church charged thirty-five cents for meals at the Central Association. By furnishing the most of the supplies themselves and by the careful planning of Mrs. Merletta Friar, the church was able to clear on these meals \$122.59, which is contributed towards the Denominational Building fund. The pastor and family hope to spend the last week in July at Oneida Lake.

W. M. S.

SUCCESSFUL LIVES

(Continued from page 74)

"Sandy is one of the best hearted men living and will go through fire and water for his friends, but he is hasty and hot-tempered and not always wise or just in his treatment of those who anger him. Slander or abuse of those he loves is sure to throw him into a passion. Nellie, Dan's patient little wife, is an adopted sister of Sandy's and he has been devoted to her from childhood. Dan is fond of his wife and when sober is kind to her, but when he is under the influence of drink her very life is in danger. This drives Sandy nearly frantic, but his furious attacks on Dan only make matters worse, for Dan has become violently jealous of his wife's protector and, in his drunken rage, there is no telling what he may do. God only knows how it will end."

"Yes," said his daughter softly, "God does know and all will come out right in his own good time."

Her father stroked her hair almost reverently, saying tenderly, "God bless you, my child. You make me ashamed of my lack of faith."

Lewis spent a profitable afternoon in the woods. The rough cordiality of the lumbermen pleased and surprised him. Among them

he found men of various types and nationalities, but one and all seemed to regard the minister with love and respect.

Lewis singled out Sandy and Dan and recalled their quarrel at the station. The Scotchman seemed to have his temper under control, but a sudden tightening of the lips every time he glanced in the direction of his late antagonist showed that it would not take much to arouse it again. Dan looked sullen and ugly and regarded Sandy from under his heavy brows with many a threatening look; but even he was outwardly respectful in the presence of the minister.

Lewis was touched as he realized what an influence for good had this man of God over the lives of these men. What was the career he had planned for himself in comparison with that of Robert Allen, away out here in this almost wilderness? Truly his ideas of what constituted the values of life were rapidly undergoing an upheaval.

That evening he stood long at his window gazing out upon the falling shadows with eyes that saw them not. Dreamily he reviewed his experiences since he stepped off the train so short a time ago, a gloomy, broken-spirited man, and he marveled at the change that had come over him in these few short hours. Where before he had been concerned chiefly with self and selfish interests, now life was beginning to take on a richer and deeper meaning.

He thought reverently of the minister, but it was on Alda that his thoughts were centered. What a true good woman she was with all her girlishness, living her helpful unselfish life from day to day. She inspired others with the desire to do something worth while. Oh, if he could only take her into the great world where her influence could reach far and wide.

He felt that he must change some of the views held by these good friends of his, especially those relating to the Sabbath. He must study more over the question. Surely they were mistaken.

After spending a good share of the next forenoon in careful study, he asked the Allens if they would spend a little time with him that afternoon in discussing the Sabbath.

"Gladly," replied the minister earnestly; and Alda remarked, "If you can show that you are right and we wrong, we shall be

willing to acknowledge it, and we are sure that you too are open minded."

For more than an hour Lewis asked leading questions, receiving ready and convincing answers.

"Christ rose from the dead on Sunday. Should we not reverence it for that reason?"

"There is no real proof that he did rise on the first day of the week, but even so, would he not have requested his disciples to so honor him if that was God's will? On the contrary, he taught by example and precept that the seventh day should be observed as did his disciples and later the Apostle Paul. He taught, preached, and did good deeds on the Sabbath. He removed from it needless restrictions and gave it new and deeper meaning. He taught them that he came not to destroy, but to fulfil and helped them to see that the law of God is even more binding when kept in faith and love, rather than by command. Christ taught no other Sabbath, and no other Sabbath is mentioned in the Bible. Sunday is spoken of eight times, but nowhere in the Bible do we find, 'Remember Sunday to keep it holy,' although such a command is in the Catechism of the Catholic Church, and even that says distinctly that the 'seventh day is the Sabbath.' The early Christian Church kept the Sabbath for nearly three hundred years, and at no time since the institution of the Church, about nineteen hundred years ago, have there failed to be those who kept the seventh day."

"Then why do so many Christian people keep Sunday?"

"Sunday was brought into the Church by the Roman emperor as a compromise between Christianity and paganism. To tell the truth, Sunday is a Roman Catholic institution. Do you not begin to feel, my dear young friend, that it is you who have been misled? But do not give your decision now. Study the Bible and everything you can find on the subject; consider it thoughtfully and prayerfully. God will surely make the truth known to you."

Following this good advice, Lewis spent many days in going over the question from every angle, and at length he confessed to these true friends of his, "I see but three alternatives for any reasoning person; either to have no Sabbath; let the Church decide,

as does the Roman Catholic; or keep the one true Sabbath, the seventh day. As a fervent believer in Christ and the Bible, I can conscientiously do no less than become a loyal Seventh Day Baptist, as a follower of Jesus, the first Seventh Day Baptist. But, dear friends, I can not give up the thought that you should seek a larger field of usefulness where your unusual abilities could reach and mold more lives."

The only response he received to this was a smile and a hearty handclasp which meant more than words, while his last words met with a quiet shake of the head.

As the days passed swiftly and Lewis found himself growing in health, strength, and nerve power in this bracing mountain air, still stronger grew his love for sweet Alda Allen, and with its growth was the constant striving toward a better, higher life than he had ever known before. Love for a woman like this is ennobling, and a true man carries it with him through the length of this life and takes it into the life beyond. Thank God for such noble women.

Alda would laugh merrily when told that she was doing a great work in the world. "I am only trying to do the little things," she would say, "only trying to hold up my father's hands. I do nothing great." But she was ever ready to help and encourage all who called upon her, and they were many; she never turned away a single needy, seeking soul; she inspired all to nobler living; she gathered the little children around her and taught them, not only from books, but from God's storehouse of love; she sang her sweet, low songs at the bedside of the sick and the dying; and each Sabbath, in the little church in the very heart of the village where her father loved and labored, she poured forth her whole soul in song. "Little things," do you say? Then where are the great?

Lewis and Alda often sang together while he played a soft accompaniment on her worn piano. He was charmed by the beauty of her voice. It was a rich contralto, even and true, full of strength and power, but sweet and melodious in every tone; and as it blended with his musical tenor, the little house was filled with a flood of melody. The minister would listen with his soul in his eyes, and the passers-by would pause to hear and oftentimes forget the errands on which they were going.

It was on a balmy June evening, as they sat together in the gloaming resting after an hour spent in song, that Lewis told Alda of his love. She raised her pure sweet face to his and answered softly, "Yes, Lewis, I love you. It seems as if I had loved you all my life." But when he spoke of taking her with him into the great outside world, where together they could bless the world with their music, she said, "No, dear, my work is here in Blackstone. Much as I love you, my duty to my father and my God must keep me here."

Long he pleaded with her that a greater work awaited her in the busy East; that there she could influence hundreds to her one, here; he even begged her to go for love's sweet sake, but her answer was ever the same, "For love's sake, I must do what I feel to be right."

He left her and mounted sadly to his room. He loved her, but he could not give up the plans and dreams of a lifetime yet.

During all these months there had been no serious trouble between Dan and Sandy. Dan worked more steadily and was rarely under the influence of drink, and his poor little wife was almost happy.

But one Sunday night, just before the evening service, a company of half intoxicated miners from a distant village drove into town. Many of them were old cronies of Dan's, and they soon had him as drunk as themselves. Then they came into the church with the idea of breaking up the meeting. Some sharp words from Sandy as they entered threw Dan into a rage, and the minister's heart sank as he noted the expression on his face.

The outbreak was not long in coming. Before the closing prayer the visitors had begun to be noisy and with Dan were soon in an uproar. The minister could not make himself heard above the din. Sandy grabbed Dan by the shoulders and shook him like a dog. With a shout of rage the Irishman wrenched himself loose and raised a knife above his head, but there he suddenly stopped. For a moment the room was quiet as the grave. At the front of the platform stood the minister's daughter, looking straight at Dan with her whole soul in her glorious eyes. Then she began to sing, "Nearer My God to Thee." Her melodious

(Continued on page 90)

CHILDREN'S PAGE

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

JOHN THE BAPTIST

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
August 7, 1926

DAILY READINGS

Sunday—John's message (Matt. 3: 2)
Monday—John baptizes Jesus (Matt. 3: 13-17)
Tuesday—John points out Jesus (John 1: 29, 30)
Wednesday—A sermon by John (Luke 3: 10-14)
Thursday—John's boldness (Matt. 14: 3-12)
Friday—What Jesus thought of John (Matt. 11: 7-11)
Sabbath Day—Topic: John the Baptist, whose torch showed the way for the great Torch-Bearer (Matt. 3: 1-6)

MABEL E. JORDAN
Superintendent of Friendship Juniors

In our study today of the life of John the Baptist let us think first of him as a tiny baby, long before he knew the meaning of the words his father had said, "And thou, child, shalt be called the prophet of the Most High: for thou shalt go before the face of the Lord to make ready his ways."

As he grew older his parents told him of God's plan for his life. God has a plan for every life, but he does not force any of us to do his will, so the use that John would make of his life was not settled until he himself decided to do what God wished him to do; and what was true of John is true of every one.

John's boyhood was spent in the hill country of Judea. Here he learned to pray for strength and wisdom. Here, too, he planned how to begin his work of preparing the way for the coming Christ.

Finally a day came when God said, "Go now and preach to the people." Soon travelers coming to Jerusalem from the Jordan told of a strange man clothed in rough garments who was saying very stern things down by the river. "Ah," said the Pharisees and priests, "a prophet in Israel! It is long since we have had a prophet among us; we will go and hear him." So they hastened to the river, thinking that the

prophet would be much flattered by their coming and would give them honor. But John cared nothing for their nice clothes or high position. He knew that their lives were evil and he told them that they had need to repent of their sins. People of all classes came to hear him preach, and for all he had the same message, "Repent."

John often spoke of the One for whom he was preparing the way. One day as John was baptizing some people a strange man whom none of them had ever seen came and asked to be baptized. John hesitated and spoke to him. What was said the people could not hear but the new-comer was baptized as the others had been.

Something happened as they were coming up from the river that made John remember that day always. Let us read about it in Luke 3: 21, 22, and Matthew 3: 16, 17.

Do you think that John was glad that day that he had said "yes" to God's call for service? Surely he was. He wanted to prepare the way for the coming of the Lord and he did. John was a hero. God needs heroes always for his work, and he is calling boys and girls today to be heroes, not as prophets but just as boys and girls in the schoolroom, at home, and at play.

"Little things are little things, but faithfulness in little things is great."

Nile, N. Y.

RAINBOW BRIDGES

REV. AHVA J. C. BOND
(Sermon to the boys and girls, Plainfield, N. J.,
June 26, 1926)

Text: *And the bow shall be in the cloud.*
Genesis 9: 16.

I am sure all my Plainfield boys and girls have seen a rainbow. And I am sure you have all seen a bridge. But I am not sure that you ever thought of a rainbow as a bridge. The term "rainbow bridge" has been called to my attention lately as a name for the good work being done in taking children from the crowded cities to the open country for two weeks or so in the summer. And it is certainly a beautiful and appropriate name for that work which brings happiness to so many boys and girls. These children have no place to play except in the narrow, crowded streets, and on the bare, hot pavement. There are many people who live in the country who are glad to take

some of these children into their homes for a little while during the hot summer days; and what a wonderful time the children have. Those who make it possible for city children to go to these country communities are building "rainbow bridges." Some of them are long bridges, too, for I have seen New York City children in Rhode Island, and in western New York.

I saw one little girl once who had been taken to the country for the first time in her life. She was a quiet, timid little girl. The day she arrived someone saw her get down on the ground very shyly, when she thought no one was looking, and rub her little hand over the soft, velvety grass. Perhaps it was the first time she had ever enjoyed the "feel" of growing grass. Surely it was a rainbow bridge that had carried her to nature's fairy-land.

I suppose anything that is done to make children happy might be called a rainbow bridge. If that be true there are a great many people today who are building rainbow bridges, for much is being done by grown-up people for boys and girls.

If grown-up folks build rainbow bridges for children, that is something that boys and girls can work at too. They can build their own rainbow bridges over which they can walk from gloomy valley to sunshine land.

There can never be a rainbow except when it rains. Neither can there be a rainbow unless there is sunshine. Sometimes when it is cloudy and rainy there is no sunshine at all. Then there is only one way to have a rainbow. When it is cloudy and rainy, and the sun doesn't shine at all, then all you have to do to make a rainbow is to furnish a little sunshine yourself. You can do that with a smile that comes from a contented and happy heart. Then when it rains you can sing,

It isn't raining rain to me,
It's raining daffodils!
In every dimpling drop I see
Wild flowers on the hills!
A glow of grey engulfs the day
And overwhelms the town—
It isn't raining rain to me—
It's raining roses down!

A health then to the happy!
A fig to him who frets!
It isn't raining rain to me—
It's raining violets!

—Robert Loveman.

That is one way then to build a rainbow bridge. If the day is dark and gloomy, and you are down in the dumps, just build a little rainbow bridge and walk right out over the clouds into the sunshine.

Before there were men on the earth at all there was rain, and there was sunshine; and before Noah's day many men had seen a rainbow. But when Noah saw the lovely thing in the midst of the dark clouds he saw in it a token of God's mercy. It was a promise of God's kindness forever.

How wonderful it is that God has made such a beautiful rainbow bridge over which he comes to be with his children. He will meet us there if we will only go out to meet him, as Noah did. The way to meet God on this rainbow bridge is to think of him. God says, "And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." So if God looks upon the rainbow and remembers us, and we look upon it and remember him, then we meet God on the rainbow bridge. And this is true not only with respect to the rainbow, but is just as true of every little flower that blows, of every fleecy cloud, and of every glowing sunset. All about us there are materials out of which we may build a rainbow bridge, where others may walk and be happy, and where God will come and walk with us.

Be thou the rainbow to the storms of life!
The evening beam that smiles the clouds away
And tints tomorrow with prophetic ray!

—Byron.

And the bow shall be in the cloud.

When all is said it is the mother and the mother only, who is a better citizen than the soldier who fights for his country. The successful mother, the mother who does her part in rearing and training aright the boys and girls who are to be men and women of the next generation, is of greater use to the community, and occupies, if she only would realize it, a more honorable as well as a more important position than any man in it. The mother is the one supreme asset of national life; she is more important by far than the successful statesman, or business man, or artist, or scientist.—*Theodore Roosevelt.*

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

REPORT OF SECRETARY-TREASURER, MILTON SABBATH SCHOOL

The Sabbath school held its annual meeting June 20, 1926, instead of the first Sunday in July, as heretofore, so that the officers for the coming year might begin their work the first Sabbath in July. The newly elected officers are as follows:

Adult Department—superintendent, Professor D. N. Inglis; assistant, Guy W. Polan; secretary-treasurer, G. M. Burdick; chorister, Mrs. Ruby Todd. *Intermediate*—superintendent, Professor Edwin Shaw; chorister, Byron Rood. *Primary*—superintendent, Mrs. L. A. Babcock. *Home Department*—superintendent, Mrs. H. E. Thomas. *Cradle Roll*—Mrs. S. N. Lowther.

The Sabbath school, by vote, recommended that the superintendent of the adult department be considered hereafter as a church official, and so be elected by the church instead of the school. The church approved this action and the superintendent just chosen will so serve until the first of January when a new one will be elected by the church.

The secretary's report shows that there are in the school twenty-four classes—eight in the adult department, ten in the intermediate and six in the primary; number of officers ten.

There have been during the year about three hundred names on the membership roll. The largest attendance on any Sabbath was two hundred three, the smallest ninety-eight.

There has been a good attendance in the primary and intermediate departments. The intermediate department, which was organized at the beginning of the second quarter, had, except for one Sabbath, a perfect attendance. Four young people of the intermediate department attended the Older Boys' and Girls' Conference in Janesville and brought back interesting reports. Two members of the adult department attended the Wisconsin Christian Education Council

in Oshkosh, in May. Dr. A. L. Burdick brought a good report of the International Council of Religious Education at Birmingham, Ala.

Promotion was held last October, when several members of the cradle roll were transferred to the primary department, and some from the primary to the intermediate. Under the leadership of the pastor and the three superintendents a Christmas program was presented, when an offering amounting to \$68.86 was made by classes for various worthy objects. A gift of nine dollars had been sent by the primary department to Dr. Grace Crandall's little girl in China.

The Religious Vacation Day School for the community, under supervision of Professor J. Fred Whitford, is now in session with an enrollment of over one hundred.

The treasurer's report shows \$398 to have been taken in and \$379 paid out, \$75 of which went to the Onward Movement. The average Sabbath collection has been \$6.30; the largest, November 21, \$9.30; the smallest, August 15, \$4.33.

MUSICAL QUOTATION FROM SERMON BY HENRY WARD BEECHER

Sing upon the sea. Sing in the wilderness. Sing always and everywhere. Pray by singing. Recite truths by chanting songs. Sing more in the sanctuary. All of you sing. Sing from city to city, from state to state, from nation to nation. Let your songs be like deep answering unto deep until that day shall come when the heaven and the earth shall join together, and the grand and final chorus shall roll through the universe; when "the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever."

THE SEVENTH DAY BAPTIST SABBATH SCHOOL, BATTLE CREEK, MICH.

SUMMARY OF THE YEAR'S WORK ENDING
JUNE 30, 1926

During the past year progress has been made along some lines, the most outstanding of which I wish to call to your attention.

The membership a year ago was about one hundred ten. Now it is one hundred forty-five. The average attendance a year ago was eighty-two. Now it is one hundred two. The average collection a year ago was

\$3.32. Now it is \$5.55. The school has increased its equipment by the purchase of a complete set of Biblical maps, and one hundred new song books with a set of orchestration copies. Nearly the whole amount of these two purchases was raised by special "dollar offerings," so that the school was able to meet its regular bills promptly, give \$25 to the Zena Bible Mission, \$50 to the Onward Movement, and still have a sizeable balance in the treasury.

However these accomplishments are merely a result of closer co-operation on the part of all members of the school and especially the energy of the officers and teachers, and I want to thank personally every one of them for their loyal service. The willingness to accept responsibilities in Sabbath school work is scarce, and therefore much to be prized.

Hubert Clarke, the secretary, urged the purchase of a new style record book which has allowed him to make accurate weekly reports before the school concerning attendance, offerings, etc., as well as interesting comparisons with previous reports. These reports, I believe, have been of value in keeping the school informed as to the state of its affairs and in stimulating a beneficial class rivalry.

Egmond Hoekstra, as treasurer, has handled his duties in his usual efficient manner, successfully keeping separate no less than five special "dollar offerings" which totalled nearly \$100 and teaching a class of boys besides.

Lloyd Simpson, in the position of assistant superintendent, has shown that the job holds far more possibilities than just presiding when the superintendent is absent. He was the moving force back of most of the drives for funds; he provided teachers for classes, prepared programs, and taught a class of boys.

Mrs. W. B. Lewis, primary superintendent, carries on that work in such a smooth and efficient way that few realize the difficulties that are met in the primary department, which is by far the most important in the whole school—that of starting the children properly in their study of the Bible. She and her staff of teachers deserve the deep appreciation of the Sabbath school.

Clark Siedhoff, the chorister, is responsible for probably the greatest achievement of the year, as is evidenced each week by the appearance of the Sabbath school orchestra,

and by the remarkable "pep" he has put into the music throughout the year. I believe the school will agree that no one else could have done this work quite as well as Mr. Siedhoff has. The orchestra is composed of the following people: director, Clark Siedhoff, Miss Ila Johanson, Miss Floy Clarke, Mrs. B. F. Johanson, Hubert Clarke, Welcome Lewis, Everett Ling, Dr. B. F. Johanson, and Herman Ellis. It accompanies the singing each week and usually provides one or two special numbers of music. No one thing has done as much for the interest of the Sabbath school session.

ALLISON E. SKAGGS,
Superintendent.

Lesson for July 31, 1926

THE DELIVERANCE AT THE RED SEA. Exodus 13: 17-22; 14: 10-16.

Golden Text.—"Jehovah is my strength and song, and he is become my salvation." Exodus 15: 2.

DAILY READINGS

July 25—Guided by Jehovah. Ex. 13: 17-22.
July 26—Israel's Fear and Moses' Faith. Ex. 14: 10-14.
July 27—The Deliverance at the Red Sea. Ex. 14: 15-22.
July 28—The Egyptians Destroyed. Ex. 14: 23-31.
July 29—The Song of Deliverance. Ex. 15: 1-10.
July 30—The Song of Triumph. Ex. 15: 11-21.
July 31—Security through Faith. Psalm 37: 1-7.

SUCCESSFUL LIVES

(Continued from page 86)

voice rang out, growing sweeter, clearer and fuller with every note. Then she went on to sing "Jesus Lover of My Soul," and at last ended with "Home, Sweet Home."

When she finished many were in tears and even the rough visitors were quiet. Dan's face was buried in his hands, while the arms of his gentle little wife were around his neck.

With hearts tender to receive, Pastor Allen brought a wonderful message of Christian love and faith, until even the roughest among them felt themselves uplifted and nearer to the God of love; and after a fervent prayer for guidance and help, the minister dismissed his congregation, each person feeling that he was surely in the presence of God.

Lewis and Alda said little as they walked home together; their hearts were too full for words; but at the door the young man said softly, "Your way is best and right, dear heart. We will work here together."

JAPANESE CHARACTERISTICS AND CUSTOMS

(Tract published by the Presbyterian Executive Committee of Foreign Missions, Nashville, Tenn.)

The Japanese, like all mankind, are a people of a combination of good and bad characteristics and customs.

From the point of view of real ability and actual attainments, the nations of the world have wisely welcomed Japan into the circle of the first peoples of the earth; and if she will now choose to walk in the path of faith and will found her morals on the principles of righteousness, she will have very few superiors in the world. The Japanese nation is really no more than fifty years old. It must be conceded that a people who in so short a time can attain to a place among the foremost powers, is no race to be despised.

INDUSTRIOUS AND FRUGAL

One must be in Japan to appreciate the qualities of the Japanese. They are, above everything else, an industrious and hard-working people. One thing that impresses a foreigner on first coming to Japan is the fact that everybody works. More than sixty per cent of the people are farmers, and they till every available square inch of ground in the empire. Many of them have farms no larger than your back yard, but they raise enough on this to feed their families and have something left to put in the bank. In planting and harvest seasons, the farmers are in the fields before day and leave only when darkness drives them away in the evening. The shopkeepers, too, begin early and close up their stores only when it is certain that there is no prospect of a customer.

It has been said that an Italian can live on a taste, but a Japanese can live on a cent! A few years ago a Japanese student, after graduating from an American university and from Princeton Seminary, returned to his country, moved into the slums of one of the large cities, and took up work there, conforming his manner of living to his surroundings. Pretty soon he contracted tuberculosis and got so weak that his pulse could not be felt. He was saved, however; and although he was in desperate health, for five years he lived in a room for which he paid four cents a day and ate food that cost him only five cents. The balance of his salary he gave to the poor. Thousands of poor

people exist on two or three small bowls of boiled, cold, and unseasoned rice and a piece of pickled turnip a day.

GENEROUS

The Japanese are generous, self-sacrificing, and hospitable. If they like a person, there is nothing they will not do for him. They like to see a thing "go," and appear big and flourishing, and they are willing to give money and time to it even at a sacrifice to themselves. In this way practically all the vast expenses of their heathen worship are provided. The contributions to a single shrine not ten miles from my station in one year amounted to \$160,000, and those of one day were \$1,000 including three \$50 notes.

Christianity has not yet reached a stage in its progress to kindle a similar generosity. But when the people catch the vision of the true aims of Christ, there will be sufficient money and generosity to make the church in Japan quickly a self-supporting institution.

While the Japanese have not yet a vision of the kingdom, the people have been awakened to the opportunity and value of civic and social service which is entirely the fruit of Christian teaching, and their enthusiasm in this respect is flourishing. Recently a man walked into one of the large banks of Japan, set a large handbag on the desk and said: "I have recently heard of the splendid social service work that your president is doing. Now, I have more money than I actually need and don't want to leave too much for my children. So I want to give some of it away, and know of no better way to use it than to put it into social service. Here is \$750,000. It doesn't matter about my name." So saying, he set the bag down and walked out. And no one knows to this day who he was.

KIND

One of the outstanding characteristics of the Japanese is their kindness, especially their kindness to children, to the insane, and to missionaries. It is not known whether they place missionaries in one of the other two classes or rate them in a class by themselves. At any rate they are all special objects of their kindness.

It is proverbial how much the Japanese love children. They fondle, pet, and spoil

them beyond endurance. A frequent sight is an old man or woman carrying a big strong boy or girl four or five years old on his back, simply for the sake of the latter's amusement. And if these little ones get sick nothing is too good for them; everything in the household is turned to their comfort and welfare.

There is a great deal of sickness among the Japanese children; and those who grow up do so not because of but in spite of the conditions that surround them. At all times they are allowed to eat anything and everything they can find—which is as a rule a good deal. In the summer time, though a broiling oriental sun beats down on them with a heat that is intolerable, few boys and girls wear hats. In winter, except for a handful of charcoal burning, they have no fires in their houses, and their doors are all of thin, white paper. When I, wrapped in the heaviest woolen clothes that can be bought, am nearly freezing, the Japanese evangelist's little two-year-old barefooted boy is running about on the cold straw mats, while the baby's nose is running and she is coughing her head off with croup.

As for the insane, and there are plenty of them, there is not a single asylum in Japan. It is strange that the people have never built asylums, but they prefer to keep them at home, and each family is responsible for the actions of their own insane. Fortunately, insanity seldom assumes a very violent character. Where the patient becomes violent, a coop or pen is built on the premises and there he is confined.

Missionaries are continually embarrassed by the abundant kindness of the Japanese, that at times is little short of Christian. During the fifty years' history of Japanese Christianity, two or three missionaries have been murdered by Japanese burglars, but far out in the interior where most of the evangelist missionaries are located, a weapon of protection is never needed. Indeed a foreigner is much safer with respect to both person and property than in America. A missionary can travel anywhere with perfect safety and ease, all officials exhausting themselves to make him comfortable.

The Japanese people are especially considerate and long-suffering with the new missionary, whose customs, methods, and

forms of thought and expression lead him to commit many unpardonable blunders. But the Japanese laugh these off and forget them. Much has been written about the missionary's hardships and long-suffering qualities, but nothing has yet been said about these mutual qualities in the natives, which, in the case of the Japanese, would make wonderfully attractive reading.

POLITE AND FORMAL

As is well known, the Japanese lead the world in point of politeness. But this grace does not spring from unselfish consideration. It is, in substance, largely a formal conformity to a vast and minute set of unchangeable rules. In fact, the whole fabric of Japanese life is woven by the machine of law, which begins its grind from childhood. When a person brings a present to another's house, it comes in a beautiful colored cloth two or three times the size of a handkerchief. Etiquette prescribes that in returning this cloth, a piece of white paper must be folded twice and wrapped up in the cloth; else the recipient of the gift has been very impolite, and his action is taken to mean that he does not wish to meet on social terms the person who gave the present.

There was no kiss in Japan nor any word for it until the foreigner came and gave them both. But though the word has been put into the Japanese dictionary, the kiss has not found a place in their associations. Men do not kiss their wives. Indeed my secretary was quite embarrassed when I asked him if he ever kissed his wife. Brothers and sisters and even mother and children never kiss. One Japanese who knew some English was heard to express his opinion of this form of greeting, and what he thinks is probably what the entire nation thinks about this custom. He said, "When I see the foreigner do the kiss, I take a sick!"

But what they lack in this charm, the Japanese make up in elaborate bows. When two friends meet after a long separation, it is not infrequent to see them bow as many as ten times. A certain missionary said that he watched two old women "pass the time of day," and after watching them pass most of the day, he counted thirty-five bows. If one does them right, oriental salutations and formalities require a great deal of time.

But the Japanese themselves are very rapidly changing in this respect.

CLEAN

As to cleanliness of the body, the Japanese have few rivals. It is safe to say that seven out of every ten people bathe twice a week. For this wholesale cleansing process there are public bath houses in every little hamlet in the country. These bath houses consist of two large rooms side by side, both opening out on the street, and having only a very thin and doubtful partition between them. The men bathe on one side, the women on the other. The authorities are never careful to keep the doors closed, and sights often greet the newcomer which no doubt might shock him.

Besides these public baths, many houses possess a private bath. The Japanese bath tub is in a class all by itself and deserves a separate article to describe and sing its praises. Nothing could be more simple, more useful, nor more pleasant to use. It consists simply of a large tub three feet deep and three or four feet in diameter. In one side is a water tight stove whose flue reaches no higher than the top of the tub. It is fired with charcoal from outside the tub, and will obligingly heat forty or fifty gallons of water in an hour. A Japanese bath tub does not require a bath room in which to function; in fact, it is as much at home outside as inside a house; and bathers are often seen performing their ablutions out in the yard. Wherever a Japanese bath tub sits down is home sweet home to the tub—and to the bather!

A visit to the house of a Japanese of the middle class or upper class and a glance at the furniture and appointments would also quickly convince one of this admirable quality of cleanliness. During the day the people sit on their immaculate, stationary straw mats, and at night spread large, thick quilts upon them and sleep there. The missionaries in their country evangelistic work, even in the most remote districts, stop at the inns, eat without fear whatever food is served, and sleep on these pallets.

ARTISTIC

The Japanese is essentially an artist. And no wonder! He is born and reared in a country any one of whose scenes is worthy of an artist's brush. Accordingly, every child of primary grade is taught to sketch;

and a very frequent sight is a group of two hundred children, ten to twelve years old, sitting on the side of a hill or by the seashore sketching the scene.

This artistic quality expresses itself in everything the people do and say. The fancy cakes for sale at a confectioners have on them the picture of Fugi, their greatest mountain, on the crest of which is sprinkled a little pulverized sugar to represent the snow. Or the cakes are molded in the form of flowers, trees, fruit, fish, or birds and painted in their natural colors. Their trees are trimmed and trained into the most beautiful shapes, and great pains are taken in their culture. The pines have long spreading branches, some trees measuring two or three hundred feet across. The dead needles of many of these pines are picked off by hand, one at a time.

Japan is both small and old, hence the fondness of the people for things possessing these qualities. A Japanese yard is frequently not more than ten feet square, but on this small plot he demonstrates his decorative genius. Here he is sure to have a fish pond with real live fish in it, a pine tree and a stone lantern.

The Japanese are great lovers of nature, and sometimes they will stand for hours gazing at a solitary scene. They have special national days set apart for going to view the moon, the flowers, and the snow, and special words to express these ideas.

AMBITIOUS

The Japanese are eager to learn. Of this the twenty-five thousand primary schools bear evidence. Besides these, there are grammar schools, colleges, and universities without number. They are particularly interested in everything foreign. They want to know whether the climate in the foreigner's country is cold or hot, and how fast the trains run. They want to know what he eats, how he keeps warm in winter, and everything else concerning him.

IMITATIVE

The Japanese are not inventive, but they are past masters at imitation. They can take an American made hat, and in a few months can turn out hats by the hundred that look just like it for half the price. It is not meant that the imitation will be of as good quality as the model, but it will look like it for a time at least.

This race has imitated every outward form of civilization, until they have in the most remote country places many of the most modern conveniences of America. Everywhere one sees electric lights, street cars, automobiles, telephones, and telegraphs.

LOYAL

Everyone knows about the Japanese sense of loyalty. They are loyal to their emperor, even worshiping him; and there is not one but who would gladly die for him. They firmly believe that the imperial ancestry runs back in unbroken line for more than twenty-five hundred years, and that their first emperor was born in heaven.

One of the first things that a child learns to read is that his country has never been defeated; in his copy book and on the first page he learns to write in large letters, "Great Japan." These two simple, first day lessons form the key to the whole of his education until he leaves the university twenty years later; and the product is a thorough Japanese from head to foot. He never forgets it. He can't. He has been taught, and is ready to die for his belief that his country is the standard of all excellence and righteousness, and any country or individual that does not measure up to Japan's code stands, without debate, self-condemned. It is almost unbelievable that in the face of the present intimate international relationship that Japan enjoys, such notions could be seriously persisted in.

This characteristic is what the Japanese themselves call "the soul of Japan." But Japan is about to lose her soul. Her doom has already been sounded, and she is rapidly tottering to a ruin that must come before she issues forth into true greatness.

Next to loyalty to country comes loyalty to family, which binds the family together with bands of steel. There is no individual freedom in this country; all are slaves to father, older brother, or to the grandmother. No girl is allowed to marry as she desires—or, rather, she is not supposed to have any desire. She is freight. But she is sometimes very precious freight, for she is sold to a brothel for the paltry sum of \$200. Japan is a paradise for brutal villains for whom parenthood has made work unnecessary. To such men the possession of a daughter over eighteen is as good a posses-

sion as a bank account; and even the least desirable girl can be sold for \$250. Ninety per cent of the women in licensed quarters are there in obedience to this ignoble trait of family loyalty, and because a trifling, beastly father or brother commands her to go. To her other boastings Japan may also add this, that she has fifty thousand families who have disgraced themselves by selling their daughters to brothels!

This filial piety, or, rather, impiety, is one of the principal obstacles to the progress of the gospel in Japan. Literally tens of thousands of young people would become Christians if the objections of their superiors were withdrawn.

COMPROMISING

The Japanese are compromisers. They are Jesuits. Any method is honorable if only it works. This is particularly true with respect to methods of promoting religious interests. Most people are both Buddhists and Shintoists; there is no conflict between them. They can not see, therefore, why it is essential wholly to relinquish faith in their heathen beliefs and customs on becoming Christians. The suggestion is not infrequently heard that the religious forces of all creeds unite for a cooperative evangelistic campaign. Letters have just been received from a certain province where this very thing actually took place. Even the leaders of the church find it difficult to get over these ideas.

DECEITFUL, CONCEITED

Somebody said that the two words that describe the Japanese race are *deceit* and *conceit*. It certainly can not be denied that Japan has her share of both.

Being artistic and superficial, all goods are manufactured with the thought of catching and pleasing the eye, the underlying motive being to make the most money at the smallest expense and labor. In all business transactions there seems to be no controlling code of honesty nor any desire to please the customer beyond the present. There is no such thing as superior service or superior quality, for all are alike short sighted and bent on the same quest, and actuated by the same motives.

Recently a certain Japanese firm was selling a Japanese product under the label of "Borden's Eagle Brand Condensed Milk."

When an American firm objected, the label was changed, and not being familiar with American ornithology, the Japanese firm substituted another bird of quite a different sort and continued to sell "Borden's Buzzard Brand."

IDOLATROUS

To a Japanese mind the word *god* means anything that is dead. If a thing possesses unusual strength or unusual anything, and if it be dead, it takes a seat in their pantheon without vote. Hence all emperors, great men, bears, horses, snakes, turtles, and thousands of other things are enthusiastically worshiped by millions of apparently intelligent people. There are eight hundred thousand gods in Japan, and the end is not yet. Japan has seventy-two thousand temples and tens of thousands of shrines. Japan is heathen to the core of her heart and this heathenism is strong and virile. There are Buddhist Young Men's Associations, preaching campaigns, Sunday schools, and all the other machinery for propagating their faith. To a single shrine ten miles from the writer's home, three million worshippers come in a single year. A sect of Buddhism called Tenrikyo, founded only forty years ago, has four million members and sends out every year six hundred missionaries! The heathen religions have even

extended their propaganda to America. Temples are being built here and converts are being made from the American people.

CONCLUSION

The Japanese may thus be seen to be a great people, but a people wholly without the knowledge of the true God. Their civilization, like many of their products, is nothing but veneer. They are groping in darkness. Is it surprising therefore that everywhere there is dishonesty, conceit, shamelessness, and hideous idolatry? It would be wonderful if her morals were anything but rotten.

But the spirit of Christ turns not away in disgust from such conditions nor leaves to their fate a people that practices such things. It is the duty of the Church to preach the gospel to the Japanese people, and to see that they be given a fair opportunity to make of themselves a truly great and noble race.—*J. Woodrow Hassell.*

Mary saw the creases in the baby's feet, and explained, "Oh, des see! She's dot frowns on her feet."

"Ordinarily the best way to get out of trouble is to reverse the course by which you got in."

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MARRIAGES

RITTENHOUSE-RANDOLPH.—At the home of the bride's parents, Mr. and Mrs. Curtis F. Randolph, Alfred, N. Y., at high noon, June 23, 1926, Mr. Harley Rittenhouse of Honeoye Falls, N. Y., and Miss Janette F. Randolph, Rev. T. J. Van Horn, uncle of the bride, officiating, assisted by President B. C. Davis.

STEVENS-SMITH.—At the parsonage in Andover, N. Y., June 28, 1926, by Rev. W. L. Greene. L. Gifford Stevens of Alfred and Miss Elizabeth G. Smith of Freehold, N. J.

WARREN-SUTTON.—At the home of the bride's parents, Mr. and Mrs. Alvadore Sutton, Salem, W. Va., July 1, 1926, by their pastor, Rev. George B. Shaw, Hurley S. Warren of Alfred, N. Y., and Maybelle Sutton of Salem.

DEATHS

MEEKER.—William W. Meeker, son of James and Cynthia Meeker, was born in Champaign County, Ohio, October 5, 1847, and departed this life June 2, 1926, at his home in Jackson Center, Ohio, at the age of 78 years, 7 months, and 27 days.

He was of a family of eleven children, six having preceded him in death.

He was united in marriage to Mary Eleanor McBurney, July 31, 1873. To this union were born one daughter, Geneva, and one son, De-Orley, both having preceded their father in death.

In his latter days William gave his heart to God and became a member of the Seventh Day Baptist Church.

He leaves to mourn his departure, his wife, Mary Eleanor; three brothers, Albert R., of Jackson Center; James A., of Wapakoneta, and Jonas, of Melba, Idaho; two sisters, Caroline Snapp, of Huntsville, and Mary Oakley, of Jackson Center; one daughter-in-law, Mrs. George Allen, of Anna, and a host of relatives and friends who will miss his fatherly love and spirit of good will.

The funeral services conducted by Rev. J. P. Journell, were held at his late home, Sunday morning at ten o'clock. Burial at Port Jefferson.

J. P. J.

As sure as God ever puts his children in the furnace, he will be in the furnace with them.—*C. H. Spurgeon.*

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor
L. H. North, Business Manager

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We are but children, the things that we do
Are as sports of a babe to the Infinite view,
That sees all our weakness and pities it too.
And Oh! when weary, may we be so blest
As to sink, like an innocent child, to our rest,
And feel ourselves clasped to the Infinite breast.
—*F. B. Smith.*

I fear the practice in America has been to proceed on the theory that children must first have an experience of sin before they can finally come home to Jesus. I do not believe this is the case. I believe the growth must come from within, and I urge parents to care for and discipline their children while they are in a plastic stage.—*Rev. Henry Howard.*

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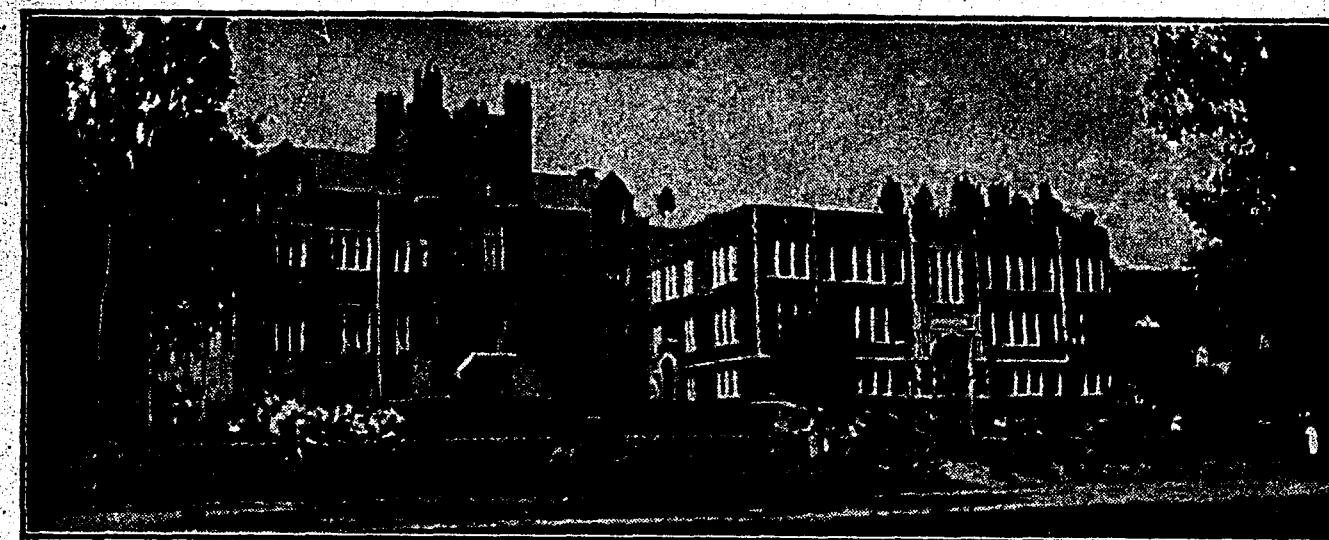
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STAND LOYALLY

Just where you are in the conflict
There is your place!
E'en though you think you are useless,
Hide not your face.
God placed you there for some purpose,
Unknown tho' it be.
Know he has chosen you for it,
Stand loyally!

Just where you are in the conflict
Stand undismayed!
Fear not the forces of evil
Howe'er strongly arrayed.
They're but wrong's puny might!
Over 'gainst infinite right!
Where'er your place may be,
Stand loyally!

Just where the Leader has placed you
Be faithful and true.
It may be the turn of the battle
Depends upon you!
Tho' just to stand and wait
May seem but a coward's fate,
If that your task may be,
Stand loyally!—Margaret B. Platt.

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