

The Sabbath Recorder

Keep Climbing

Watch the aeroplane as it climbs to the zenith accompanied by the roar of its powerful engines—then all is still. The engines have been shut off but still the plane seems as high as ever. But no, it is gradually coming down. It has lost its power and without that nothing can make progress.

Power—funds—must be had for the
Denominational Building

Will you do your part, now?

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

In its main features the Declaration of Independence is a great spiritual document. It is a declaration not of material but of spiritual conceptions. Equality, liberty, popular sovereignty, the rights of man—these are not elements which we can see and touch. They are ideals. They have their source and their roots in the religious convictions. They belong to the unseen world. Unless the faith of the American people in these religious convictions is to endure, the principles of our Declaration will perish. We can not continue to enjoy the result if we neglect and abandon the cause.—President Coolidge in Fourth of July, 1926, Address.

CONTENTS

Editorial. —Yes, But There Are Two Sides To It.—High Authorities Against Religious Legislation.—The Last Precious Message From a Loyal Friend.—Was It Worth While? What Did It Prove?—A Blessed Good Work.—A Good Man Gone.—Important Things Are Overlooked.—Mexico's Consul General Speaks for His Country.—Must Educate the Negro; Changed Conditions Demand It	225-230	Education Society's Page. —Keeping Step With Education	237-243
Affairs in Mexico	230	We Must Win This Fight This Fall.	243
Missions. —Formulate an Evangelistic Program Now.—A Co-operative Plan of Evangelism.—Letter From Jamaica	231-233	Tomorrow	244
Notice of Annual Meeting	233	Woman's Work. —Letter From China.—Worker's Exchange.—An Error	245
Friendships	233	Young People's Work. —What Is the Church?—A Thought for the Quiet Hour.—The Intermediate Corner.—Junior Work	247
Rev. George E. Fifield, D. D.	235	Leper Mission Head Returns	248
A Tribute	236	Children's Page. —Jesus, the Light of the World.—Tell the Truth.—'How-Do-You-Do?'—God's Sky.—Fast Train Held Up for Cat.	249
Letter From Java	236	The Only Way to Keep the Country Dry	251
		Sabbath School. —Vacation School at Brookfield.—What the Church Is.—Lesson for September 4, 1926.	252
		My Treasure Ships	253
		Is Judaism Disappearing?	253
		Marriages	255
		Deaths	255

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"Our Father, we seek the power to express the spirit of the Master in the right way! Teach us when to resist evil, and also when to flee from it! May we love righteousness more than life!

"We seek the gift of a willing heart! If prejudice, pride, or passion is swaying our judgments, do thou deliver us and save us! Open our eyes to see thy glory as our Master saw it! Amen."

Yes, But There Are Two Sides to It

We have no desire to belittle the present dangers that threaten to undermine the faith of Christians. If one fixes his mind upon the evidences of skepticism alone and continues to dwell upon the inroads Bible critics are making upon the age-long beliefs of Christians, it is but natural for him to fear for the outcome and to look for the ultimate overthrow of the Christian religion. If a man has studied this one side of the conflict between truth and error, overlooking the fact that God is still alive and caring for his own, it is not strange that he should regard our blessed Christianity as "practically a complete wreck," and that he should wring his hands and distress his heart over the utter ruin, while he shrieks and screams for immediate help to save a little, if possible, from the wreckage!

I do not wonder that from such a viewpoint one should write: "Something must be done intelligently, promptly, and efficiently" if only a little is to be saved from the blackened desolation of a doomed Christianity.

Some way I can not quite bring myself to think that Satan is to so completely defeat the purposes of the Almighty, who has created a people in his own image and made such far-reaching and efficient plans for their salvation. I admit that something should be done, and that too "intelligently, promptly, and efficiently" by the friends of Christ, to check tides of evil and to revitalize the spiritual life of the church. But it is hard for me to believe that this "something" is to be done *simply to save scraps of wreckage*; nor yet to hasten gospel preach-

ing in all the world *in order that* the wrathful God can complete the utter ruin!

To me there are two sides to this great question. Christianity has seen darker days than in the present; but our God, in his own wonderful way, led his people out of darkness into light—and that, too, after it seemed much nearer to final shipwreck than it does today. I believe that what God has done for his cause, when it was besieged by the bitterest and strongest foes on earth, this he will do again. The past has shown that Christianity is its own breakwater, and it has met successfully the surges of evil. It does not need men to defend it by arguments and by bitter contention. What it does need today is *men to use it* in practical life. It does not need fighters to invent sharp new arguments nor to furbish old ones, half so much as it needs conscientious, sweet-spirited men to exemplify its blessed truths and to manifest the precious fruits of the Spirit among their fellow men.

Instead of arguing with one another regarding the historical credibility of Paul's remarkable conversion, let us demonstrate the certainty and genuineness of our own. The very best argument against atheism and positivism is an exemplary life of divine love—a life illumined by the indwelling of the Holy Spirit.

If Christians would stop magnifying the opposition to our religion—cease their faith-destroying clamorings over the threatenings of the foe—and all go to exalting the Christ, proclaiming the gospel to the poor, and offering salvation to the captives in sin, the common faith of God's people would be greatly strengthened and the good work would go forward. Indeed, the very best answer that could be given to modern skepticism would be a modern Pentecost.

FACTS ON THE OTHER SIDE

Those who fix their eyes on the foes of Christ do not seem to know that, while he has enemies, there was never a time when he had so many friends as he has now. Never were so many singing his praises, looking to him in prayer, studying the Bible, as there are today.

The Bible is indeed criticised; but notwithstanding all this there are more Bibles printed and more demand for them than ever before in all the world's history.

In the great world of business it is probable that there were never so many trying to promote the precepts of honesty as taught by the Golden Rule as we have today. There are many signs that Christianity will outlive the present phases of unbelief and come out all the stronger for its trials. But it must come by the personal experience of believers in communion with God.

High Authorities Against Our Advent brethren in Washington, D. C., have been making a strong fight against the passage of four Sunday laws by the United States Congress for the District of Columbia.

The advocates of these four bills make no secret of the fact that while the bills are primarily for the District of Columbia, the ultimate design is to make them "serve as a model and national legal precedent for a Sunday observance law for the whole nation."

There is a strong religious lobby invading Congress, and while these bills were before the committees, representatives from this lobby became very persistent in their fight. The spirit of intolerance prevailed and even ministers of the gospel made use of language entirely unbecoming for any Christian. Some things were said so venomous, so acrimonious and vilifying as to offend common decency, and their language had to be stricken from the records.

Congress was reminded more than once that these lobbyists were backed by a solid church constituency, and threats were thrown out that congressmen who do not favor religious legislation would hear from the church people when they get back home. It was the old time plea for tyrannical enforcement of laws on religion, without any regard for the freedom of conscience provided for in the Constitution.

The leaders of the Lord's Day Alliance should begin to see by this time that they can not easily move the Congress to violate the Constitution in order to please religious fanatics; and it is very evident that this alliance is afraid to risk their cause to a vote of the people. These spasmodic efforts to "put it over" on Congress do not seem

to be winning any victories for them, and the sooner they turn from their political efforts to establish religion, to the right method of advancing the cause of Christ, the better it will be for them and for the world as well.

The *Liberty* magazine makes telling points on every page.

Among other things it calls attention to the attitude of some of the world's great men upon this vital question, some of which we give here:

Bishop William T. Manning, Protestant Episcopal Church: "This proposed campaign for stricter Sunday laws is one of those well-meant but misguided efforts which do harm instead of good to the cause they are intended to serve. It is impracticable, wrong in principal, and based on a narrow and imperfect conception of the Christian religion. It would do far more to drive religion out of the hearts of the people than to draw them toward it. We have no right to try to compel religious observance of Sunday by law."—*Quoted in the Outlook, December 8, 1920.*

Chief Justice Terry, of the Supreme Court of California, in declaring enforced Sunday observance unconstitutional: "The enforced observance of a day held sacred by one of the sects, is a discrimination in favor of that sect, and a violation of the freedom of others. . . . Considered as a municipal regulation, the legislature has no right to forbid or enjoin the lawful pursuit of a lawful occupation on one day of the week, any more than it can forbid it altogether."—*9 California, 502.*

Benjamin Franklin: "When religion is good, it will take care of itself; when it is not able to take care of itself, and God does not see fit to take care of it, so that it has to appeal to the civil power for support, it is evidence to my mind that its cause is a bad one."—*Letter to Dr. Price.*

George Bancroft: "The American Constitution, in harmony with the people of the several states, withheld from the federal government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite Spirit of eternal truth might move in its freedom and purity and power."

United States Senate, January 19, 1829: "What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government can not deprive any portion of citizens, however small. Despotism may invade those rights, but justice still confirms them."

Abraham Lincoln: "Our reliance is in the love of liberty which God has planted in us. Our defense is in the spirit which prizes liberty as the heritage of all men in all lands everywhere. De-

stroy this spirit, and you have planted the seeds of despotism at your own doors. Familiarize yourself with the chains of bondage, and you prepare your own limbs to wear them."—*From Speech at Edwardsville, Ill., September 13, 1858.*

Chief Justice Clark, of the Supreme Court of North Carolina: "The first Sunday law, the edict of the emperor Constantine, was the product of that pagan conception developed by the Romans, which made religion a part of the State. . . . In the New Testament we shall look in vain for any requirement to observe Sunday. . . . The Old Testament commanded the observance of the Sabbath. . . . and it designated Saturday, not Sunday, as the day of rest. . . . As late as the year 409 two rescripts of the emperors Honorius and Theodosius indicate that Christians then still generally observed the Sabbath (Saturday, not Sunday). . . . What religion and morality permit or forbid to be done on Sunday is not within our province to decide."—*North Carolina Reports, Vol. CXXXIV, pp. 508-515.*

The Last Precious Message From a Loyal Friend

In looking over the papers that have accumulated under my writing board, I came across a letter from our aged friend and mother in Israel, Mrs. S. A. Bates, of Watertown, N. Y. It was written just before the holidays, and contained her last subscription to the SABBATH RECORDER. For many, many years Mrs. Bates had taken the paper, and whenever she wrote, from year to year to renew, she always had words of good cheer. She was hopeful, and her messages always brought sunshine to the RECORDER office.

This last letter is characteristic, and it may be some reference was made to it when it was received. Be that as it may, the discovery of it this morning brought a new thrill to my heart and led me to thank God for the help such loyal, true-hearted friends have given during years of toil and longing for the welfare of our good cause.

I know many readers will recall her cheerful ways, her faithful help while she lived and I think, too, that they will enjoy again this, her last message to the SABBATH RECORDER:

Enclosed please find \$2.50 for SABBATH RECORDER for the year 1926.

Oh! No! I could not afford to go without our dear RECORDER. I look for it eagerly every week and treasure it, as it tells us all about our denomination that we are so much interested in. I only wish I could enclose a check for \$1,000 toward our denominational building. I hope that after the holidays, money will come for the same.

Yours in Him,

Was It Worth While? What Did It Prove? Some of the religious papers are making much of the story told by a tramp evangelist who took upon himself the task of tramping all the way from Newark to Cincinnati and return in order to find out just what a penniless, hungry, footsore wanderer would find in America whenever he applied for food, shelter, and help.

The trip was compared to that of the traveler from Jerusalem to Jericho in New Testament days. He does not state as to whether he started out as "a certain man"; but the story looks as though he did start out as a *good for nothing vagabond*, and that, too, in face of what he must have known in advance about the standing of such fellows among all decent people, and in view of the fact that such persons as he pretended to be are regarded as the most dangerous of all dangerous people on the road.

He complained of encountering both thieves and good Samaritans, "priests and Levites" who passed him by. He found twenty charitable organizations that refused him help, met nine highway robbers, three of whom turned around and helped him when they learned of his poverty. There were six drinks of whisky to one cup of coffee offered him on the way, and when he pretended to be wounded and lay down in the road, more than two hundred thirty automobiles "passed him by on the other side," while only one stopped and offered him help.

This man certainly succeeded in showing up some of the sinful ways that need to be corrected. I suppose that was what he set out to do. He probably meant to exalt the religion of Christ and to show how much it is needed in a wicked world. But it is hard to see how this could be done by the evident effort of the story-teller to show that he found more good Samaritans among bandits, robbers, and bootleggers than he did among other people!

The question comes: What kind of an evangelist did this man prove to be? What about his methods? How much has he helped the cause of Christ by such a story? Does he *purposely* exaggerate the generous qualities of wicked men, while he either deliberately overlooks or minimizes the natural, well-known reasons why respectable men are obliged to be very cautious about

taking in men of the class he pretended to represent?

Look at the case a little more closely. When you recall that experience has shown the very great danger of taking unknown strangers into your car, there may be grounds for some charity as one looks at some of these cases. This bogus tramp must have known how careful societies and charitable organizations have to be in order not to encourage vagrancy, and this might have modified his harsh judgment against the societies that turned him down.

Some way I can not think this man's method as an evangelist was either honest or fair to the Christian part of the world. It was indeed dangerous and gave him first hand knowledge, but what new light has come from it, and how is religion helped by it?

He did not need to leave either of the cities he has compared to Jerusalem and to Jericho in order to find the sinners he should try to save and plenty of genuine Christian and good Samaritan work to do for them. And I can not see that his story will be likely to make the road between his Jerusalem and Jericho any safer for travelers. It must seem to his readers that he actually extolled the generous qualities of bandits and bootleggers above all others he met on that unnatural tramp experiment.

I close by asking: Was it worth while? What did it prove?

A Blessed Good Work For many years we have heard of the excellent work of the old Bowery Mission in New York City, where the poor and unfortunate are cared for in genuine evangelical fashion. For nearly half a century the programs have been carried out with religious services or concerts or gospel picture shows for every night, after which food and lodgings have been freely provided for the hungry and the homeless.

There is also an employment bureau to help men get work. The report shows that last year 8,760 lodgings were given homeless men, and 65,574 meals were furnished the hungry. More than 36,000 Bibles and Testaments were given those who would read them; 4,000 articles of clothing were provided, and more than 550 letters were written to friends of the homeless. Men from every corner of America have been

helped, and all has been supported by benevolent gifts from people all over the land. This is worth while evangelism.

A Good Man Gone Brother Jordan's article elsewhere in this RECORDER on the death of Rev. George E. Fifield, D. D., will stir the hearts of many readers with sympathy for the beloved wife left behind, for the pastorless church, and for the many friends to whom he was dear.

It is seldom that bereavement comes upon a church with so little warning, and, when a sudden call does come, the shock is harder to bear, the loss seems all the greater. When we think of Brother Fifield's last blessed message, so much like a call from one just ready to step across the line between earth and heaven into the blessed home of our faith, we can surely feel comforted and better prepared to follow in the heavenly way. This last message will be given our readers soon, in the RECORDER, and may it prove to be a light for the path of many a pilgrim to the promised land.

Important Things Are Overlooked In the almost universal efforts of daily papers to help the "wets" by magnifying the "straw vote" conducted some time ago through the press, and in the persistent attempt to create public sentiment in favor of modifying the "National Prohibition Act" so as to restore beer and wine to their old place in trade, it is evident that several important things are either overlooked or are being wilfully disregarded.

They do not seem to realize that the straw vote, which was pushed by the wets for all it was worth, resulted in securing only three votes for wine and beer out of every one hundred vote. There are 100,000,000 voters, if all had voted, and only 3,000,000 voted wet. When the other 97,000,000 come to vote in November, we look for a different story.

Then when the wets tried to convince the congressional committee that prohibition was a miserable failure and that the people want the dry law repealed or modified, the very next move was a vote of 196 to 4 in the House of Representatives for a bill to *strengthen* the prohibition act and to secure better enforcement!

Once more: face to face with the efforts of the papers to show that recent primaries

reveal a special antagonism to prohibition, there stands the fact that nearly all the dry candidates were victorious. They do not seem to sense the fact that even in the "Keystone State" where the wets were hilarious over certain minor wet victories, the two dry candidates for governor—in a divided party—received 250,000 more votes than did the one wet candidate for the same office, and that after all, a dry candidate for governor was nominated. In such a case, what must be the result in November where the one great issue is to be wet or dry?

When you see the constant showing between wets and dries in the daily papers it will be well to notice the things they have overlooked.

Mexico's Consul General Speaks for His Country Elsewhere in this RECORDER will be found an interesting presentation of the Mexican government's trouble with the Catholics, sent to the SABBATH RECORDER by Arturo M. Elias, Mexican consul general in New York City.

He also enclosed the following item from his pen that had been published regarding the boycott that had been ordered by the Catholic hierarchy. It shows the real animus of the anarchistic movement, and comes from one who knows the facts in the case. Consul Elias says:

Boycotts are nothing new in the history of modern times. They have been carried out in many countries. But this appeal for a boycott issued by the supporters of the church in its struggle against certain provisions of the Constitution contains an appeal that no society of anarchists has ever equaled. Here is the paragraph in the appeal that begins "Catholics through this boycott we will triumph. Refuse to pay rent, light, and telephone bills and stop all classes of payments until this brings serious danger."

Is not this a dastardly depth for those who call themselves "religious" to descend to? They do not dare to appeal to the people not to pay taxes, as this would bring the power of the law upon them. So they ask them, in order to help create anarchy, to refuse to pay their honest debts—debts contracted for services rendered. "Stop all classes of payments," says the appeal. Those who have trusted them and who are in no way parties to the controversy are to be destroyed if these fanatics have their way, not only the landlord and the public service corporations, but the grocer, the butcher, the clothier and all those who, relying on the integrity of their customers, have given them credit. This one act alone puts an indelible stamp on the opposition to the just laws of the Mexican republic and should show its true character to the people of the United States,

who are being appealed to to sympathize with the campaign of the hierarchy of the church in Mexico.

Must Educate the Negro Changed Conditions Demand It Considerable attention is now being given to the increasing demands for better education for the colored people in America. The New York Times has given to the public some interesting letters from noted educators on this important matter, and spoken editorially concerning the changes that have come by the World War and the general trend of business, which make an imperative necessity for higher and better education of colored leaders to serve their own people.

The old Fisk University for colored people still holds to its policy of having a white man for president. But the new Howard University for the Negroes has made a new departure, as to leadership, by electing a bishop of the African Methodist Episcopal Church as its president.

Leading educators are strongly urging the necessity for greater educational facilities for colored people, so they may have strong, intelligent physicians, teachers, ministers, social leaders, and other "technicians," from among their own ranks, who are capable of helping their people to become better and truer citizens.

The Times puts it in this way:

This new leadership in the two outstanding Negro colleges comes at a time of the greatest importance in the education of our colored youth. The post-war period has been notable for the emphasis laid upon education and for the generosity of the American public in strengthening and developing its schools; yet only the faintest ripples from this ground-swell have so far reached those institutions which have in hand the training of young colored men and women to serve their race in the professions. This anomaly persists in the face of the fact that ten per cent of our population has undergone and is still experiencing the most profound changes of any group in the United States. For the outstanding effect on American life of the World War has been the Negro migration not merely geographically from the South to the North and West but also vocationally from farming to industrial and city life. A public opinion which continues to think of Negro education solely in terms of the agricultural and industrial institutes developed under the leadership of Dr. Booker T. Washington to meet the problems of a distinctly rural economy misses the significance of what has since occurred.

The rapid migration of colored people, since the war, from rural districts of the South into cities and the industrial centers

has greatly increased the need of educated men and women to lead their fellow countrymen in the congested colonies of our cities. This question is more important than many people seem to think.

AFFAIRS IN MEXICO

Editor Sabbath Recorder,

DEAR SIR: An attempt is being made by the Catholic hierarchy to rally Protestants in this country to their support in opposition to what are falsely termed "religious laws" in the Mexican Constitution. It was necessary to place these laws there because the hierarchy of the Catholic Church departed from their spiritual mission and sought temporal power through special privileges.

This hierarchy who inflicted the inquisition upon Mexico and who for many years tried to prevent teachers of other religions from establishing themselves there have now raised the false issue of "religious liberty" and upon these grounds are asking the Protestant clergy to join with the Catholic Church hierarchy in arousing agitation against the Mexican government, whose only crime is carrying out the provisions of the constitution.

In the interest of fair play I wish to place before you certain facts that will prove beyond the shadow of a doubt the real attitude of the Catholic Church hierarchy toward the Protestant clergy in Mexico. One of the prominent members of the Catholic hierarchy who specializes in Mexican affairs wrote a book a few years ago under the title "The Book of Red and Yellow." This book was published by the Catholic Church Extension Society of the United States of America. The author was Bishop Francis C. Kelley, very much in the public prints at this time denouncing the government of Mexico and talking about the attacks on "religious liberty."

When Bishop Kelley wrote the book some laws had been promulgated against the asking of offerings or tithes. Because the Protestant clergy in Mexico refused to join with the hue and cry of the hierarchy against these laws, Bishop Kelley charged that they wanted the laws because "they (the Protestants) desire the destruction of the Catholic Church." And again in referring to these "offerings" the bishop insultingly asks, "In their (the Protestants) mad

desire to kill off the Catholic Church are not many of these reverend 'generals' and 'colonels' killing the goose that laid the golden egg for them?" Bishop Kelley's reference to the Protestant officials as "generals and colonels" is due to his ridiculous claim at that time (the last revolution), "Almost to a man have these former salaried officials of American Protestant missionary societies entered the ranks of revolutionists."

Bishop Kelley in this book bitterly attacks the work of the Protestants in Mexico. He says nothing of the fine social work they have carried on there. But let the bishop talk for himself. "For years they (the Protestants) have been working, but their achievements have been practically nil. By this time people ought to know that a Latin is Catholic or nothing. When he loses his allegiance to the church (the Catholic) he becomes an infidel or an atheist. . . .

Those who are swayed from the Catholic faith by Protestant missionary efforts land in the rank of open infidelity, enemies to all religion. . . . If Protestants believe that the Catholic Church is Christian at all, why do they follow a plan which they know will destroy Christianity with the church?"

Bishop Kelley further charges that Protestant missions have made no friends for the United States in Mexico but have raised up resentment against this country. The "resentment" that has been raised up has been by the efforts of the Catholic hierarchy who resent the presence of any clergyman in Mexico but those of their own faith. Not content with this Bishop Kelley makes the outrageous charge that "their (the Protestant missions) very presence is taken as an insult by the enlightened people."

The writer is not addressing you either as a Catholic or a Protestant, but as one who believes that all religious beliefs should be allowed to flourish among a free people. He believes, however, that the real sentiments of the church hierarchy should be known to those who are being appealed to for help in the fight the hierarchy is making against the Mexican government for the special privileges that it has enjoyed for so many centuries and which it has so sadly abused.

Sincerely yours,

ARTURO M. ELIAS,

Consul General of Mexico.

New York, N. Y., August 13, 1926.

MISSIONS

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

FORMULATE AN EVANGELISTIC PROGRAM NOW

The Baptists (Northern, Southern, and Colored) in the United States have gained one hundred forty per cent in the last twenty-five years. Some of the other evangelical denominations have had about as high a percentage of gain. The Catholics have not gained as have these denominations, notwithstanding the fact that they have taken in millions of immigrants who were Catholics before coming here. This remarkable increase on the part of many evangelical denominations has come because they have organized and pushed evangelistic campaigns. The denominations who have not followed this course have had no such ingatherings.

To win men to Christ and to nurture them in the Church is the chief work of the Church. It should be the supreme passion of the pastor and the Church. It is not only the supreme work of the Church of Christ, but it is the world's greatest need, the opinion to the contrary notwithstanding. Some of the readers of the SABBATH RECORDER will recall the words of the great Jewish financier, Edward A. Filene, regarding this matter. They have the greater weight because they come from one who is not a Christian but is deeply interested in the prosperity of the United States and the perpetuity of our institutions. He says:

"Perhaps you will not agree with me, but I have a growing conviction that to further this movement there is need for a nationwide religious revival, if the Church is to regain in this generation a position of effective leadership in the public mind. In theory, I have always been opposed to, or at least have doubted, the efficacy of religious revivals. But when I think of the normal forces of hate and destruction let loose by the war, it seems to me that nothing short of a great religious revival will have the power to check those forces and substitute for them the greater forces of brotherhood and tolerance."

No church and pastor should be satisfied unless men are being brought to Christ and the weak and struggling are helped in the Christian life. It is so easy to excuse ourselves from doing aggressive work along this line and drift into an attitude of comparative indifference. This is ruinous and wicked. The *British Weekly*, last year, referred to this attitude in words which should be taken to heart. It says:

"We would not for a moment speak uncharitably, but the question often arises whether preachers have any purpose or any desire or any dream of bringing souls to Christ by the sermons they preach. We have known men to sneer at the idea that the Church was a soul-saving organization. It is possible to belittle the great idea of salvation, but those who understand it in the New Testament sense will perceive that if the Church is not a soul-saving organization, it can never be the Church of Christ."

No pastor should be content to mark time and every church should back its pastor in his evangelistic program if it is at all reasonable.

Every pastor should begin early in the Conference year to lay plans for work which is especially evangelistic. Many times we wait till the year is one half gone before any definite plans are laid, and as a result one half of the year is lost, so far as this *work* is concerned, and more than one half of the harvest.

The Commission on Evangelism appointed by the Federal Council of Churches, which met at Northfield last June, readopted the evangelistic program approved last year. It is very suggestive and is given below with the hope that it may be a help to our pastors and churches.

A CO-OPERATIVE PLAN OF EVANGELISM

(Approved by the Federal Council of Christ in America)

GENERAL STATEMENT

1. Evangelism is the foremost work of the Church. All her other activities are of value chiefly to the extent that they aid in making Christians truly Christ-like; in bringing non-Christians to faith in Christ; to a sincere confession of him as Savior and Lord; and to devoted service in his name.

2. There is developing in the communions comprising the Federal Council of

Churches a better understanding, a new spirit of unity, and a growing uniformity of method in connection with their evangelistic work.

3. For these and other reasons, presented to the commission by the denominational representatives, it is led to believe that the time has come for the adoption of a common program, and its early presentation by the evangelistic agencies of the denominations to their constituencies. The commission also expresses a strong desire and expectation that all our churches will unite in carrying this program, and that they will adhere to its cardinal features, adapting it where necessary to their several needs.

4. The outline of the program as adopted by the commission is presented under four heads. First, the denominational plan and the way in which it may effectively be presented to all the churches. Second, the program for the local church, its preparation and the enlistment of the church membership in its execution. Third, the outstanding features of a pastoral and parish program. Fourth, interdenominational co-operation with recognized interdenominational community federations or associations.

I. A GENERAL DENOMINATIONAL PLAN

1. The establishment or reinforcement of a commission or department of evangelism by each one of the constituent churches, with provision for such support as will make each denominational plan effective.

2. An effort on the part of each denomination to bring all pastors, officers, and people to think and pray and work in terms of the whole Church of Christ.

3. The issuance by each commission of a handbook on pastoral evangelism or other literature which will completely outline a parish evangelistic program.

4. A concerted effort on the part of the commission or department of evangelism and all workers who can be enlisted for service, to present the plan of each denomination to the entire pastorate, to the official bodies, and to the members of all the churches.

5. A fellowship of prayer within the denomination and with other communions.

II. PREPARING FOR THE WORK IN THE LOCAL CHURCH

1. There will be personal preparation on the part of the pastor himself.

2. The pastor will draw up a definite evangelistic plan which will fit into the general program of his church and be a vital part of all the work of the year.

3. This plan will be presented to the officers and people with an effort to secure their hearty approval, and to enlist them in the work of carrying it forward to success.

III. THE ELEMENTS OF A PASTORAL AND PARISH PLAN

1. A study of the church in order to form a basis upon which to select members for assignment to service.

2. The preparation of a complete constituency or prospective membership list.

3. The conduct of a Church Rally day in addition to the usual Bible School Rally, preferably on the second Sabbath of October, this to be followed by a careful consideration of the possibility of an autumn ingathering, especially of those to be received by letter.

4. Sermons on evangelism to be given at stated seasons in order to inform the people as to the real meaning of evangelistic work and to quicken their spiritual life.

5. The assignment of names from the constituency list to personal workers, with provision for regular reports by them on the work which they have done.

6. Training church members in their privileges and responsibilities, enlisting them in the ranks of the service organizations, and assigning them to such service in the church as each may be able to render.

7. Special responsibility to be placed by the church upon the young people for personal evangelistic work to be carried on by their own leaders under the supervision of the pastor.

8. Such instruction of Bible school teachers as will enable them to discover the evangelistic note in their Bible school lessons.

9. Full use of the evangelistic possibilities in catechetical or communicant classes.

10. A period of intensive evangelistic work as a climax of the church year.

11. Carefully fitting newly secured members into the life and work of the church.

IV. INTERDENOMINATIONAL CO-OPERATION

1. The denominational agencies of evangelism should endeavor to lead their own churches to co-operate in simultaneous programs of evangelism, especially in every

community where there is a Federation or Council of Churches, or other association.

2. The churches, in co-operation, should begin their program of evangelism in the early fall, giving special attention to the study of the community, definitely locating the unchurched and rallying all the Christian forces of the community to this work.

3. There should be a winter and spring period of cultivation and ingathering. In communities where a pre-Easter program is agreed upon by all the churches, the denominational agencies should unite in supporting it.

LETTER FROM JAMAICA

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

MY DEAR BROTHER BURDICK:

Enclosed is my report for the second quarter, ending in June. Owing to ill health I was only able to work for eight weeks. In the closing days of April I visited Ballinamony, to which place I had not gone for many months. I found the brethren whom I met of good courage in their Lord. Excellent meetings were held, and on April 26, we celebrated the Supper of the Lord. The terrible periodical drought had settled down in these, as well as in other parts of the island, for several months, and conditions were rather trying. But the rains had started in again and we hope to see the bettering of those ill situations. Brother C. M. Flynn is the leader of the little church here; he is a very good pastor. I then left for Guy's Hill and answered a call at Brother McDonald's home. He held meetings for five evenings; an appeal was then made to the people who were gathered to hear the word of God, and five stood up to indicate that they wished to observe the Lord's Sabbath. April 3 I visited Mile Gully; a place of worship is needed there. The brethren succeeded to purchase a square of land for three pounds sterling (\$15), and while they can not just now erect a church building, they are endeavoring, as even the Roman Catholics did when they entered this district, to erect a booth in which to worship. But they now have a very fine church building. This is a promising field. There are many Seventh Day Adventists around, who were brought into the Sabbath truth through my labors in the past years and who are now inquiring into

our teachings, and we hope to see them helped into the truth of the gospel. When they have their booth finished and acquaint me of the same, then I shall have them organized into a church. Since I left them I have been dangerously sick. But I got word from them that a very able man had planned to preach against the Sabbath, and was preaching it with much zeal. I hope by the grace of God, as soon as I am better in health, to visit them and to help them along.

At this time of writing I am in Kingston, but not strong as yet, and will be returning to Bath tomorrow, remaining there till I am again fit for my work. I am of good courage in the Lord.

Please accept kindest wishes.

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

12 Hitchen Street,
Allman Town,
Kingston, Jamaica,
July 16, 1926.

NOTICE OF ANNUAL MEETING

The annual meeting of the corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the "Gothic," at Alfred, N. Y., Wednesday evening, September 8, 1926, at 8.30 o'clock.

By order of the president.

A. L. BURDICK,
Secretary, Sabbath School Board.

FRIENDSHIPS

A friendship, though warm and personal, is not necessarily a mutual admiration society. If one chooses for his friends only those who to him seem to be perfect, he may have the constant stimulus of a good example (Judas had that!), but he will not have the development of character that comes from learning to bear patiently and cheerfully the imperfections and the foibles of those he loves best. I used the word "love" in the sense of being a friend; for we have no verb corresponding to the noun "friend." "Befriend" does not convey the meaning. We love our friends, not in the Freudian sense, but in the sense that we so appreciate their good qualities that we

gladly accept also their less amiable qualities.

A person of large personality may form a friendship for a much more shrunken and defective personality—as in the case of the "Big Brother Movement"—not for what is manifest in the latter, but because he believes in the better nature of the latter, lying latent, smothered by the hard usages, the deceptions, the hypocrisies of the world, but awaiting the sympathetic touch of a loving heart, to burst forth into activity.

The best example of the "friend" in this sense was Jesus. He called to his side twelve humble, unprepossessing men, who, even to the close of his ministry, often failed utterly to get his spirit. Yet, though he knew one would betray him, another deny him, and all desert him, he called them "friends." His example and the infusion of his spirit afterwards made moral and spiritual giants of eleven of these humble men.

And today, he still offers the same friendship to all who choose to accept it. And each one who accepts, finds it just as personal a friendship as though he were the only one befriended. This personal friendship with the Master is one that, above all other friendships, one should cultivate. From even our closest earthly friends we must hide some things; we can not bare our natures completely if we try to; but with him we can discuss freely all that is worst in us, knowing that his great sympathy and understanding will help us out of our troubles.

But we need human sympathy; even Jesus yearned for a human friend who could understand him. So every human being longs for human friendship and sympathy. Unfortunately, one who is looking for a friend sometimes looks for perfection; and failing to find it, goes through life without a friend. No human friend can be perfect; and unless we are so extremely egotistic that we believe ourselves to be perfect, we shall not expect perfection in another. And we shall not be disappointed if that other, whom we have chosen for friend, is slow about allowing himself or herself to be molded by our ideas of what is right.

Our first study of our friend should be an effort to discover the strong points of his character—the lovable traits that are worth imitating. The more we see of this

side, the less shall we be disposed to see the negative side, and the more shall we be disposed to make allowance for what we see.

Probably we should not relish a friend's attempt to transform our personality in accordance with his preconceived notion of what we should be. So, applying the golden rule (the only proper rule between friends), we shall avoid the attempt to mold him after our similitude.

The Savior once said of certain Jewish leaders that they compassed heaven and earth to make one proselyte, and then made him ten times more the child of the devil than themselves. So we should beware lest, in trying to make over a friend to our liking, we do not work into his character mortar that is untempered. After all, our friend's greatest friend and confidant should be the Savior. Earthly friendships should all be secondary to the great friendship with the greatest of friends. Our friend's greatest improvement should come by communion with his Savior; and anything on our part that would lead him to look up to us rather than to the Savior as a model would be detrimental both to him and to us.

Our friend may not be a Christian. He may never have experienced the joy of communion with the Risen One. He may have a nominal religion which, in theory, recognizes the supremacy of Christ, and yet may know nothing of personal religion. Perhaps he has seen so much in professors of religion that he recognized a mere sham, that he is skeptical regarding the existence of a true religious experience. If such be the case, our best procedure may be to say very little to him about religion—he has had his fill of that; but to manifest at all times a Christian spirit.

The Savior told his disciples that they were to be lights in the world. Let your light so shine that others may glorify your Father in heaven.—*Lost Creek Booster.*

The *Christian Advocate* of New York announces that it has absorbed the *Washington Christian Advocate*. Both papers were published under Methodist auspices, that in Washington having been supported by the annual conferences of the Washington area, of which Bishop W. F. McDowell is the head.

REV. GEORGE E. FIFIELD, D. D.

Was his last message to his flock presaging the proximity of his departure? Did he sense that the words were a statement of his life's efforts and prophetic of his coronation? For he spoke on that last Sabbath with his people upon the theme, "As the Stars," using as a text, Daniel 12:3, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." The audience was thrilled with that message and now recall how enthusiastically he, with the congregation, sang the closing hymn, "Will there be any stars in my crown?"

Early Monday morning, July 26, Pastor Fifield suffered a paralytic stroke. On Tuesday he began to lose consciousness and grew weaker, until early Friday morning, July 30, he entered quietly and peacefully into that rest "that remaineth to the people of God."

Rev. George E. Fifield, D. D., came from a sturdy New England parentage. His parents, Mr. and Mrs. Rodney Fifield, lived in Nashua, N. H., where George was born May 18, 1859. He knew little of parental love and care, for his father, when George was only two years old, enlisted as a Union soldier in the Civil War, from which he never returned. His mother also died while he was a mere lad. He was cared for by his relatives until he was about twelve years old, when he became practically self-supporting.

In 1876 he came to Battle Creek and entered the old Battle Creek College. He was studious and made excellent progress in his courses. Later he studied in the School of Oratory in Chicago.

Pastor Fifield was a deep student and expositor of the Bible. He was a clear thinker and a forceful and eloquent preacher. For forty-seven years he served his Master as a writer, a preacher, and an evangelist. His best known book is, *God is Love*. This theme was central to all his preaching and practice.

His earliest church connection was with the Seventh Day Adventists. While connected with that denomination he established several strong churches, notably in Massachusetts. For fourteen or fifteen years he

carried on religious work independently until about ten years ago he became pastor of the Chicago Seventh Day Baptist Church. In its fellowship he enjoyed some of the happiest experiences of his life. He first became acquainted with Seventh Day Baptists while he was located in Westerly, R. I.

Pastor Fifield was a man of strong convictions but tolerant toward those who differed with him. He held the closest friendship and fellowship with the other pastors of the city and was regarded by them as the strongest preacher among them. He was distinctly pleased when in 1925 Milton College conferred on him the honorary degree of Doctor of Divinity.

In his going, he leaves a fond wife, Mrs. Alice W. Fifield, a church of sorrowing par-

Elder George E. Fifield, D. D.

ishioners, and a large group of warm friends.

Farewell services were held in Hebbles' chapel on Sunday afternoon, August 1. Two of his favorite songs, "O Love, that will not let me go," and "Crossing the Bar," were sung by a quartet consisting of Dr. and Mrs. B. F. Johanson, Mrs. Allen Van Noty, and Mr. Clark Seidhoff. The note of vic-

tory was dominant throughout the service. Those who participated in the services were Mrs. Edith Wagner, who was an intimate friend of the family and whose husband Dr. Wagner, was a true yoke-fellow of Pastor Fifield; Rev. August Johanson, in whom the pastor had a deep, helpful interest; Rev. S. B. Crandell, who represented the Ministerial Association; and the writer.

The body was laid to rest in the beautiful Oakhill Cemetery. H. N. JORDAN.

A TRIBUTE

TO REV. GEORGE E. FIFIELD, D. D.

It is with keen sorrow and a deep sense of our irreparable loss that we, the members of the Seventh Day Baptist Church of Battle Creek, make this record of the death of our beloved pastor, Dr. George E. Fifield. With gratitude for his ministry and fellowship do we pay this tribute to his memory, worth, and work.

For four years he has faithfully ministered in all the interests of his church and of the community so far as his health permitted. He has been a loyal friend to his God and his people. His sermons and addresses have been messages of power, of deep spirituality, and an uplift to his hearers. His was a master mind in the explanation and application of the Word of God. Love was the content of his teachings and the motive for his daily living. For him to live was Christ.

It is due him that mention be made of the happiness he felt in his associations with his brethren of the denomination. He had a living faith in them and loved them for their own sake and for the sake of the cause which they and he loved.

The hearts of his parishoners and friends overflow with love and sympathy for his beloved wife and our sister, Mrs. Alice W. Fifield. We have this assurance that his God and her God will comfortingly sustain and bless her and give her the oil of joy for mourning.

A copy of this tribute is being sent to Mrs. Fifield; to the SABBATH RECORDER for publication; and to the clerk of the church for permanent record.

In behalf of the church,

MRS. ELSIE TENNEY,

L. EMILE BABCOCK,

HENRY N. JORDAN,

August 14, 1926.

Committee.

LETTER FROM JAVA

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

DEAR BROTHER HUBBARD:

Nearly two weeks ago I received your letter with contents \$55.90. I am very grateful to you and the givers. I am quite sickly since April 22, on which date it was discovered that I had gallstones. I had returned again to Pangoengsen to continue the work there, but had to give it up, and Dr. Gramberg advised that I return to the hospital.

It is very kind of them (Dr. and Mrs. Gramberg) because I am so poor that I am unable to pay them, and they have many cares. In the past they used to receive much help from Russia, but since the war things have changed.

I am asking the Seventh Day Baptists in America, please do not forget your lonely sister in Java. We need your help so much in spiritual matters as well as in temporal affairs.

Sister Vizjak, who spent from November to May 27th at the hospital, is again at Pangoengsen; she is somewhat better but not cured. Their cares added to my own make me somewhat downcast.

Since I am unable to do the work Brother Vizjak has to do the biggest part. All being well, six expect to be baptized next Sabbath. Oh, how we would like to see more spiritual life here, quickened by the Holy Spirit. I am unable to write any more. I write this in bed. If it is not asking too much, would you write a few lines for the SABBATH RECORDER, especially asking the brothers and sisters to remember us in their prayers?

With many greetings.

Your humble sister in Christ,

CORNELIA SLAGTER.

P. S.—I certainly would like to thank the givers personally for all the help sent us, but it is difficult for me to write while in this condition.

Mission Hospital, Kelet,

June 17, 1926.

Government reports show that the American people spent forty-seven million dollars for chewing gum last year. Hereafter the United States will be known as the wide open faces.—*Des Moines Capital.*

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

KEEPING STEP WITH EDUCATION

(An address delivered at the Alfred Summer School, Wednesday evening, August 11, 1926.)

I assume that nearly every person in this room tonight is involved, either as student or teacher, in the tremendous task of assimilating the skill and knowledge of the past and present and of re-interpreting them for the benefit of the future. Yet I am persuaded that, moving most successfully though you may be with the currents of the sea of education, you may feel like the child on board ship for the first time, who exclaimed, "I can't see the ocean for the waves!"

This is only a round-about way of saying that few folks, even educators, often stop to consider that the business of teaching, managing, furnishing, financing, and supervising the schools and colleges of America is a national enterprise of gigantic dimensions. On the material side, the business done and the property involved may well match up with the operations and property of such a huge concern as Standard Oil. On its spiritual side, its influence surpasses that of the press and approaches, if it does not equal, that of the pulpit.

With this general statement still echoing in your ears I want to start with a very modest assertion; to wit, that keeping step with education is keeping step with the universe. And keeping step with a progressing universe means that we are always more or less consciously applying to the purpose of living the experience of the past and the inventions, discoveries, and new attitudes of the present. No advance was or ever will be made that is not impelled, driven forward, by the use of these factors which it is the special business of modern education, in its professional sense, to get control of and to use consciously for the preserving, dignifying, and ennobling of human life.

H. G. Wells has something of this thought in mind when he reminds us that

history records the race between education and catastrophe. By catastrophe he undoubtedly means not only bodily destruction, but social decay, and spiritual death.

Possibly education in this sense began when Adam told Eve to steer clear of the apple tree. It had progressed a good bit farther when the sadder and wiser couple

"Looking back, all the eastern side beheld

Of Paradise, so late their happy seat,

Waved over by that flaming brand. . .

The world was all before them, where to choose
Their place of rest, and Providence their guide.
They, hand in hand, with wandering steps and
slow,

Through Eden took their solitary way."

We can follow the march of education through the times when Tubal-cain became "an instructor of every artifice in brass and iron," when Micah exclaimed "What doth the Lord require of thee but to do justly, love mercy, and walk humbly before thy God!" to the time when the Great Teacher by precept and example enjoined men to love God with all their heart and their neighbor as themselves.

It thus appears that there are at least four kinds of education. There is first the sort which enables a man to keep the wolf from the door and earn a livelihood; second, that which teaches a man to make something beautiful and useful; third, that which helps him control the savage that is in him and co-operate with his fellows; and fourth that which instructs him in the fine art of living, makes him a bigger and better person. Upon man's keeping the right balance among these several kinds of education depends—I say it reverently—the success of God's experiment with man on the earth.

But, in order to understand the progress of education—and the universe—we can with profit look at our subject from another angle. For the purpose of explanation I should like to seize upon a figure of speech from the business world.

The clothes we are wearing tonight have come to us through an interesting process from the cotton boll of a southern plantation, from the cocoon of a Japanese silkworm, and from the backs and skins of animals of a western sheep-farm or of the South American pampas. Next the raw material was worked over, possibly in New England mills. And then began the intricate business of getting it, by the aid of

railroad, wholesaler, and retailer, to you. In other words this history divides itself easily into production, distribution, and consumption of goods.

In like manner we can divide the business of education. Columbus discovering America, Galileo inventing the telescope, Harvey discovering the circulation of the blood, Kant philosophizing on the dignity of man, Horace Mann promoting the American public school—these men all in the front-line trenches of civilization were engaged in the production end of education. They, with thousands of others before and since, have produced the facts worked over eventually into the beautiful garment of human life of today. The present-day chemist with his test-tube, the physicist with his balances, the economist with his statistics, the thinker in his study are today producing the facts to be worked over into human life tomorrow.

Following out this figure we can easily see that the universities, the colleges, the summer schools, the public schools correspond to the involved distribution machinery of business. The minister in the pulpit, the lecturer on the platform, the school teacher at her desk thus become the potent distributing agents of the spiritual goods produced by scientists, discoverers, and philosophers.

And completing our figure we perceive that the public assembled in church, in the Chautauqua tent, and in the thousands of class rooms of the land are the ultimate consumers.

Without wishing to detract from the spiritual significance of education, I have invited you to think of it under the figure of a world-wide business enterprise in order to help you to realize something of its hugeness and complicatedness.

Against this background now let us survey hastily something of the growth and scope of education in America, particularly. In accomplishing my purpose, I shall commit an unpardonable sin in a public speaker—cite statistics. I realize they may be quite unpalatable. I hope, however, they will prove somewhat nourishing. I am warning you thus in advance that you may be prepared for the worst.

Sometimes popular ignorance of the extent of educational machinery is amusing. Back in those ancient days when I was a graduate student in modern languages at

the University of Wisconsin a good friend of mine, a pastor of a country church, said to me:

"Well, I suppose up at the university there is one teacher who does nothing else but teach German and French."

When I informed him that there were twenty-two teachers of German alone, he nearly collapsed.

It is interesting to note that the University of Wisconsin attendance had increased a few years ago to such an extent that the authorities were forced to establish one-way halls and stairways in the main building. In 1920 at Columbia, I estimated that at the end of the last morning period some three thousand men and women were released almost simultaneously into the corridors of one recitation hall.

Today Columbia's summer school registration alone has reached about 15,000 students—about fifteen times as many people as live in the village of Alfred. Growth in summer school enrollment is perhaps the most phenomenal of all attendance increases, for twenty-five years ago only a mere handful of folks had the courage to try summer courses, or felt the necessity of studying in the summer time.

An army of boys and girls attends our public elementary schools. In New York City alone there are 922,000 of them. In the United States there are 21,000,000 of them—more than the total population of Spain. In the world some 200,000,000 are estimated to be going to school. In 1924 high school attendance in the United States was 3,204,141, an increase of 372,287 over four years before. Comparisons show that school attendance in 1924 had multiplied ten times over that of 1890—thirty years ago—while population had only doubled. At the present time there are 780 colleges with an enrollment of 618,555 students as opposed to 110,000 in 1900. At the close of the Revolution there were but a scant dozen colleges. Adding together these figures for enrollment and putting with them the attendance figures for universities, normal schools, and other institutions of learning, we find that some 26,000,000 folks are today in school in America, that is, about one-fifth of our total population.

I should like to give you a lot more attendance figures but time and your patience forbid. I can not forbear, however, point-

ing you to some other significant school statistics which may help you to realize the enormosity of the educational venture in the United States and something of the rate at which it is growing more enormous. In 1922 there were 113,680 high school teachers alone in America, which number was an increase of 16,030 over 1920—two years before. In 1890 America expended for its public schools \$141,000,000, whereas in 1922—thirty-two years later—it paid the neat little sum of \$1,526,000,000 for the schooling of its up-coming citizenry. It is estimated that the total bill for education of that year, 1922—for elementary and high schools, colleges, normal schools, and universities—was \$2,053,250,492.

I presume it is fair to say that the value of college property in the United States is about \$1,000,000,000, and endowment amounts to \$850,000,000.

According to figures recently compiled by the United States Bureau of Education, Harvard University is the richest university of America, with an endowment of \$53,000,000; Columbia is next, with \$41,000,000; and Yale, Leland Stanford, Chicago, Cornell, Johns Hopkins, Carnegie Institute, Princeton, Rochester, and University of Pennsylvania follow in order.

If any of you are interested in verifying these statements, or going more deeply into them, I suggest that you consult the files of the *Research Bulletin* of the National Educational Association for the last three years, where, if you can make statistics talk to you, you will find an amazing exhibit of the progress of education.

Personally, in studying these figures, I have been amazed at the tale they unfold of America's growing interest in education and of the vast system she has built up with her genius and her treasure. It is a powerful engine for the weal of America. I can understand how our educational interest, machinery, and wealth are the envy of foreign school men. Who was it—a recent visitor in this country—who remarked that education was America's religion?

Impressive as are the figures I have just cited as to the growth of education, I believe that equally impressive are the facts as to its modern scope.

It is a far cry from the three R's to the present rich and varied curriculum, from the little red schoolhouse to the \$2,000,000

city school plant, from the one-school-for-all system to the modern diversity of schools to fit a diversity of needs.

Consider for a moment the present-day multiplicity of schools. Beside the old-line graded school, the high school, the college, and the university, we find in the world today a tropical luxuriance of training institutions: schools for the blind; schools for subnormal children; night schools; trade schools; vocational schools; Americanization schools; junior and senior high schools; commercial high schools; business colleges; schools of medicine, dentistry, law, ceramics, agriculture, salesmanship, undertaking; summer schools; correspondence schools; schools of international relations; institutes of international politics; and schools of business and administration. If my breath and memory would only hold out, I could name you as many more.

The old saying that anything worth doing is worth doing well finds its modern counterpart in the contemporary belief that anything worth doing is worth doing scientifically. The venerable procedure of "cut and try," of "muddling through" is rapidly being replaced by a procedure grounded in knowledge and characterized by professional conscience.

One hundred fifty years ago the schoolmaster served up a menu of severest simplicity. Its monotonous round of readin', 'ritin', and 'rithmetic sounds like the culinary program of a certain young wife I once read about who served, because of the pie for breakfast—I think she must have lived in New York State—meat and potatoes and pie for breakfast, potatoes and meat and pie for dinner, and pie and potatoes and meat for supper.

The meager educational philosophy of our Revolutionary forefathers based itself on complete ignorance of the powers and nature of the child, of the laws of his mind, of the way he learned, and of any purpose for education comparable to our modern conception of its aim. Under this ancient and honorable system of education the several parts of knowledge were like bolts to be hammered and beaten in and the teacher a human steel-riveter who drove them home and clinched them—if he could.

By contrast with the scanty fare of the child of one hundred years ago, consider the opulent menu laid before the modern

youngster in elementary and high school. The table to which he comes fairly groans with its abundance, as did that of a certain West Virginian housewife who is reported to have served at a single meal sixteen different kinds of sauce and other eatables in proportion.

Dropping our culinary metaphor, we find that the present-day curriculum offers the child an array of fundamental tool-subjects, like the notorious three R's, plus spelling, language, and arithmetic.

But because it is not sufficient to drill the child's memory, content material like geography, history, and science were brought in to give him a mass of useful information and acquaint him with the world in which he is called upon to live. In history he learns to know the world of yesterday out of which that of today has come and that of tomorrow will emerge. In science he becomes acquainted with the physical world of which he is a part. In civics he is introduced to the institutional world that is his precious heritage from the past. In literature he learns to know the world of human aspiration and ideal beauty. This elementary acquaintance with the world is broadened, deepened, and immeasurably specialized as the child proceeds into the college and the university.

But again it is not enough to know the worlds of the past, present, and future, of human struggle and hope, of human working together in society—all these worlds converging in him—but he must be able to do. He must have so digested knowledge and fact that they become integrated into daily action, skill, judgment, interpretation, attitude, and character.

Some—as I think—mistaken critics of contemporary education cavil at what they hold to be a lack of thoroughness in the modern school in teaching the so-called fundamentals. They complain because they think the old bread-and-butter and the meat on the school menu have been replaced by too much pie, ice cream and cake, and candy—by fads as these more or less gentle cavillers term them.

Since these criticisms have been fully met again and again in practical tests, I shall not touch upon them here. The critic of the modern school who feels himself out of sympathy with current education overlooks

the fact that education is not synonymous with information.

I was interested in reading not long ago an editorial in the *New York Times* headed "Sampling Day," a comment on an interesting examination experiment undertaken by the Chicago superintendent of schools, which pretty well illustrates the spirit of 1926 in education. A day was set apart for volunteer, lay judges to rate sample children, selected one each from the eighth grade of ninety elementary schools, in the thirty-seven "accomplishments" which, in the judgment of eighty-one representative citizens, these children should have as a result of their eight years of schooling. Over three thousand citizens were present at the examination, which lasted for three hours.

The following were some of the accomplishments in which the children were examined: cleanliness of clothes and person; accuracy in the use of the spoken language with "due recognition of the value of common words"; conduct at "domestic ceremonies" in receiving the "daily bread"; courtesy; clear, concise, legible expression in writing; summarizing material as for the "ordinary newspaper editorial"; acquaintance with city government; ability to use common tools and materials; concentration; parliamentary knowledge; graphic expression; self-possession; co-operative service; taste in dress; acquaintance with the real benefactors of the race; . . . ability in "making bills"; clear-voiced reading; alphabetizing (that is, putting matter quickly in alphabetic order); a repertoire of the best songs of the race; . . . a discrimination in jokes; an appreciation of good literature; good judgment of human character; financial integrity and sound ethical standards; and a sense of obligation to the community.

The markings of the lay judges show that the children made creditable records—better in some respects than those of the adults who took the examination with them.

What I am driving at is that the modern curriculum has widened its scope to include not only the original drill subjects, like reading, writing, and arithmetic, and the content subjects, like geography, history, literature, and science, but a new group of "expression subjects," like music, drawing, manual and domestic arts, vocational subjects, plays and games, and school and community activities. The modern curriculum thus aims to produce an informed, capable, co-operative, well-disposed citizen as the result of schooling.

Hence he who runs may easily see that the elementary and high school program of studies of today is richer even than the college curriculum of one hundred years

ago, which included Greek, Latin, mathematics, and some philosophy. I think it is equally perceivable that the man of today who knows only reading, writing, and arithmetic is as illiterate as the man of yesterday who could neither read nor write.

In this hop-skip-and-jump fashion I have endeavored to unfold for you something of the tale of the marvelous development of American education—the growth of its material side and the widening of its scope—since the signing of the Declaration of Independence. In 1776 there existed a sort of intellectual *Götterdämmerung*—a twilight of the gods, to use a phrase from mythology—which has gradually been dispelled by the morning sun of popular illumination which promises a radiant day.

From a few timid school shacks—shall I call them—straggling along the Atlantic seaboard to a continental spread of school buildings that often vie with cathedrals in their imposing architecture; from an Ichabod Crane and the Jolly Old Pedagogue of Long Ago, of whom Whittier sang, to a Frank McMurray and a John Dewey; from a comparatively insignificant, permissive private activity engaged in by a few long-haired people to a compulsory State concern promulgated by multitudinous long-headed folk stretches the brave record of a fight to conquer materially and spiritually this continent with all its resources, to assimilate the inflooding stream of immigration, to weld America together by a common tradition into one nation instead of forty-eight, and to raise high the spiritual ideals of every race that has given its blood to America.

"Education today has become the great constructive tool of modern civilization." (Perhaps some of us still think of it only as a pleasant way to earn our livelihood.) "A hundred years ago the school was of but small importance in the life of the State; today its proper maintenance has become the prime essential to good government and national progress. In this hundred years the school has been transformed from a little district institution for the teaching of the simplest tools of learning into a great State undertaking for the preservation and advancement of the intelligence of the people and the promotion of the welfare of the nation."—*Cubberly, School and Society*.

The march of educational progress for

the past one hundred fifty years has been phenomenal; it has set a smart and steady pace which has kept us Americans stepping. And the end is not yet.

And what of tomorrow?

I trust that I have not given any of you the impression that the educational job is about done, that progress has reached its apogee. Quite the contrary is the case. Education is just starting. Like the British admiral, it has just begun to fight. If life were to stand still, not become increasingly complicated, and human needs more imperative, then education might perhaps rest on its oars. But life insists in going on, forming new patterns, presenting new problems, and the world daily extends itself and widens out. In the race between civilization and catastrophe, education must keep step.

I shall not of course attempt to describe the many new trails which education is now blazing. I would not if I could and I could not if I would. They are almost bewildering in number. The developments of today are multiplying at a greatly accelerated speed over those of yesterday. I do wish to mention briefly, however, three—to me, at least—highly significant moves on the complicated educational checkerboard.

Some time last year I asked Dr. Charles R. Mann of the American Council on Education what he thought was the biggest thing in education today. Almost immediately he replied, "It's factual-mindedness." As a science education is learning that before it can proceed most certainly to worth while ends it must know the facts which determine the conditions under which it proposes to work. It must know the rules of the game. Like the physician who is called in to minister to a patient, the modern educator more than his predecessor must be able to diagnose the case. Like medicine and surgery, education is increasingly compelled to be factual-minded.

One hundred fifty years ago the village pedagogue used what he considered a sure-fire method. Later that fell into discredit. Then the teacher began to teach subjects. Today's educational gospel preaches that the child is the center of gravity of the entire school system. Therefore, teach not a method or a subject but the child.

The growing factual-mindedness of education it undoubtedly was which produced the psychological tests. Two French psy-

chologists, Binet and Simon, about 1908 devised a set of measurements which they felt would shed light on human mental capacity. Since it was obviously all too true that few folks knew what intellectual powers they actually did possess, these Frenchmen felt that it was folly to try to develop the abilities of man until you knew what abilities he possessed.

Since 1908 educators have come increasingly to realize that human beings were no more created free and equal mentally than they were politically. Some are imbecil, some slow, some bright, and some super-bright. These facts, although not new, in the light of the information which psychological tests have thrown upon them are reshaping modern education. Or perhaps I should say are beginning to reshape it. No longer pooh-poohed as at first, tests and measurements have come now to be considered as an indispensable guide in educational diagnosis. They are no longer thought of as sets of figures which the statistical-minded among educators amuse themselves in juggling with.

As a practicing educator I am interested in the bearing of psychological tests on the problems of human wastage and salvage. Like every other schoolman, I suppose, I have asked myself why so many children fall behind their grade in the public school. Why do so many drop out? Why are there so many failures in college? Why is a college education for so many folks of little use? Why does a brilliant student, instead of proceeding from glory to glory, so often fade out—and away? It is because educational measurements can answer some of these questions that I am interested in them.

Nowadays schooling is, much less than formerly, like the bed of Procrustes who, as you recall, cut off the extremities of his guests if perchance they were too long for it, and stretched them out to its length if perchance they were too short. Perhaps, indeed, education grows daily more like a shoe store, where a child's intellectual measure is being constantly taken and where he can be fitted accordingly.

By the aid of tests it is now more easily and certainly possible to determine the sort of service a given child can best render to society. More and more the educational director, who will increasingly rely on the data furnished by these measurements, is

becoming a necessary adjunct in every school, that each child having expert advice about his probable vocational or professional fitness may come into his own and avoid becoming an occupational misfit.

Once his vocational aptitudes are approximately determined, the child can then be stimulated to do his utmost in the field where his efforts will give him a maximum development of his capacities and his personality.

Although the psychological tests are yet far from that degree of perfection to which they seem destined to attain, they have already accomplished much and they appear to have brought with them as a corollary a greatly enhanced interest in the development of every student according to his powers. Educators are now in a much more strategic position to help the backward and the dull pupil, for they know exactly what he can do and furthermore—and what is immensely more valuable—they know that he can acquire certain skills and perform certain services to society which will make him, not a drag, but a valuable member of the human family. And it is undoubtedly due to the new knowledge of and interest in the individual capacity that there is an awakening concern for the development to his highest potentiality of the bright student. If it is worth while to salvage the dull boy, it is infinitely more desirable to save the high-powered student for his own sake and for the sake of society.

And so we come back to the old idea again that the proper study of mankind is man—man dull, man bright, man interesting, man always worth while—growing man with unguessed and rapidly developing powers. The insight which our new knowledge of human capacity is affording through mental measurements is after all only a peep-hole on to an almost undiscovered field which is bound to become more and more alluring to the psychologist, the educational philosopher, and to the thoughtful teacher.

After all—I might as well confess it—my talk tonight is an attempt to stimulate a renewed interest in the great drama of education on the part of teachers—and who is not in some sense a teacher? If the idea of progress be no myth, there must be a glorious future in store for man, and it must be more nearly at hand after the rapid ad-

vance of the last one hundred fifty years. Aye, the teacher; there's the rub. Is he keeping step with the universe and with education? The world progresses no faster than its teachers.

Teaching, declares Mr. Wells,

is the greatest of all tasks. It is to insure that man, man the divine, grows in the souls of men. For what is a man without instruction? He is born as the beasts are born, a greedy egotism, a clutching desire. He can regard nothing except in relation to himself. . . . We teachers . . . We can release him into a wider circle of ideas beyond himself in which he can at length forget himself and his meager personal ends altogether. We can open his eyes to the past and to the future and to the undying life of man. So through us and through us only, he escapes from death and futility. An untaught man is but himself alone, as lonely in his ends and destiny as any beast; a man instructed is a man enlarged from that narrow prison of self into participation in an undying life, that begun we know not when, that grows above and beyond the stars.—*The Undying Fire*, p. 61.

WE MUST WIN THIS FIGHT THIS FALL

Election day in November will see the wet army marshalled for a grand maneuver to bring back the saloon to the United States.

Never has there been greater interest in the wet and dry fight as far as individual candidates for office is concerned; in several states there are entering wedges prepared in the way of referenda of various sorts. These are new and dangerous wet tactics. A complete analysis of the various referenda will be presented in a subsequent issue of the *Union Signal*; at the present time it is our desire merely to acquaint the W. C. T. U. members with the fact that the wets are forcing a fight which will require the brain and sinew of every union and every worker.

The situation marks a crisis in the history of the United States equal in importance to any of the crises which preceded the Civil War, because if the wets are successful in all their undertakings at this time they will make a considerable advance. What they want is the privilege of selling and drinking intoxicating liquor; and in some of the states where they are now forming their drives they plan even to take away the restrictions against the sale of liquor to minors.

There are many arguments from the wet

camp as to enforcement and personal liberty and "liquors intoxicating in fact"—but what they are all after is hard liquor. They want to take away the state enforcement codes; they want to repeal the Volstead Act; they want the saloon.

UNCEASING VIGILANCE NECESSARY

There are prominent politicians out for high office on the strength of their wet affiliations, and this is easy to meet. But some of the tactics and maneuvers of the wets in regard to the referenda which are proposed or about to be proposed need close scrutiny and unceasing vigilance.

For instance in New York, where Elihu Root, who works for the brewers, writes the wording of the referendum, the people will be asked to get excited over an utterly unintelligible question, while the wets vote their candidates into office. The same thing will happen in Illinois and probably in Wisconsin. In short the Elihu Root-Brewer camouflage is a clever feint to attract the attention of the dry defense to one point, while the main wet attack is made at an unguarded point.

Another new wet maneuver is clever in that wherever they institute a light wines and beer movement they interject the phrase "liquors intoxicating in fact." This catches the eye of the uninformed, but if that phrase should be written into the laws, every judge and every jury would have to decide in each case whether or not the liquors involved are intoxicating, a situation utterly impossible and indefensible and one that would give rise to a Babel of confusion.

This makes the coming election one of great importance, and dry leaders everywhere are urging their friends and followers to inform themselves of the local and state situations and to be fully prepared to meet the intricate attacks of the wets.

WETS WANT AN ANARCHY OF RUM

The W. C. T. U. insists upon and carries as a slogan this year the fact that *Prohibition is the best method yet found of dealing with the liquor traffic*. All the wet speakers who appeared in the recent widely heralded hearings before the Senate sub-committee in Washington merely brought out that fact in stronger and stronger light. Whenever they painted a picture of bad conditions under prohibition, they accentuated the need for the enforcement of the national and

state liquor laws. Wherever there was a lawless condition they extolled that fact and yet they ask for national anarchism as far as control of liquor is concerned.

The real wet attack in New York, Illinois, and Wisconsin, is cleverly concealed; for the referenda in those states, even if carried, would mean nothing.

They are trying to fool the public with these brewers' measures, while their main hope is to elect enough wets to the House and Senate to repeal or render ineffective the Volstead Act.

Wets seek to repeal the state enforcement laws in Missouri, California, Nevada, and Montana; while in Colorado they seek to nullify the state prohibition constitutional amendment. This latter move is novel and has the merit of being legally logical from the wet viewpoint.

WETS HOWL BECAUSE HURT

The wets have been working up their publicity and their propaganda with masterful cleverness for many months. They are hurt and make much noise howling. That seems to be the character of their publicity. They introduced about seventy-five wet bills into Congress; none of them passed or expected to be passed, but each bill was the basis of newspaper notice. Then the famous Senate hearings in April, which were exploited by the wets, were engineered entirely by those anxious for a return to the saloon, by those openly seeking to repeal the liquor laws of the United States. There was no valid excuse for those hearings; the dries have won, have put the nation on a dry basis, and are insisting that the laws be enforced. The wets, seeking for a forum from which to blazon forth their attacks on the dries, threatened to filibuster the United States Senate to an extent that would prevent the transaction of important national legislation.

And rather than be talked to death the Senate appointed a sub-committee to hear both sides.

No matter what the wet newspapers said, those hearings contain the record of the wets who want to flood the country with liquor by knocking down law and order; and they also contain the record of the dries who are in a majority in this country and intend to remain in majority, and who have

proved the economic and moral advantages of prohibition.

MRS. BOOLE'S ANALYSIS

There has been no change in the strength or attitude of the decent people of America; and the policy to pursue on election day in November is to *vote* and to see that your neighbor *votes for dry candidates*.

No clearer explanation of the situation before us can be made than that given by Mrs. Boole to the state presidents in a recent letter in which she said:

"Missouri, Montana, California, Colorado, Wisconsin have real referenda initiated in accordance with their state laws. The wording is different, but every one of them if adopted will greatly cripple law enforcement. The same question is submitted in New York and Illinois. Its wording is ambiguous, it is not mandatory, and it is the practically unanimous opinion of the temperance leaders in these two states that the emphasis in a campaign should be placed upon the election of dry officials and not on the referendum.

"In the other states, however, the result is mandatory and a very active campaign must be carried on. If we win the fight in these states it will stop the submission of referenda in other states; if we lose, it will give aid and comfort to our enemies.—*Union Signal*.

TOMORROW

Today may be dark and forbidding; our hearts may be full of despair;
But tomorrow the hope that was waning will prompt us to do and to dare;
Today we may feel that life's sorrows outweigh all the joy that we crave;
But tomorrow will teach us the lesson that life is worth while to the brave.

Faint heart is forerunner of sadness; despondency robs us of health;
The man who is chock full of gladness is the man who makes most of life's wealth.
Today may be all that is mournful—our paths can not always be bright;
But tomorrow we'll somehow take courage, and trustingly enter the fight.

Tomorrow the sun will be brighter; tomorrow the skies will be fair;
Tomorrow our hearts will be lighter; we'll cast aside sorrow and care.
Remember when heartsick and weary, the sunshine comes after the rain;
Tomorrow is time to be cheery; tomorrow we take hope again!

—Selected.

WOMAN'S WORK

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

WE THANK THEE, LORD

For that high glory of the impartial sun;
The matchless pageant of the evening skies;
The sweet soft gloaming and the friendly stars;
The vesper stillness and the creeping shades;
The moon's pale majesty; the pulsing dome,
Wherein we feel thy great heart throbbing near;
For sweet laborious days and restful nights;
For work to do, and strength to do the work;
We thank thee, Lord!

—John Oxenham.

LETTER FROM CHINA

DEAR RECORDER READERS:

While I was in Shanghai, a couple of weeks ago, I started a letter to you but never got very far. It was just after the graduation exercises of the two schools and I felt like telling you about it. But I expect that someone else has done that long before this, so that it would be an old story. Of course, I was especially interested this time because my big girl was one of the five graduates. It was a very pleasing affair anyway and did much credit to those who had worked hard to make it a success.

After I came back to Liuho we began to have a big rush of business and the hospital has been filled almost to capacity. We have one or two empty beds, and by arranging things could accommodate a few more, but the supply closet is about empty, and the girls and I have had to make especial arrangements to take care of some of the late comers. Fortunately it is summer time and they do not require so much bedding. Here's hoping the cotton crop will be good this year so that we can make some more quilts from our crop this fall.

We have about forty beds, but some of them are occupied by helpers instead of patients. I thought when I got the last ten iron beds that would fix us up for a while, but we shall have to have some more if this rush of business keeps on. We have space enough for a good many more beds if we

move into the new house which we are building.

Since I came back from my furlough I have lived in the hospital, and it is the idea that I should occupy a couple of the rooms on the second floor of the new house. The nurses may also have their rooms there and the women servants. That will release three rooms on this side with space for a dozen beds or so.

I do not know that we have ever written much about the new house. It is a Chinese style house much like the old dispensary, is two stories high, and has eight rooms in it. We built it especially because Dzau Sih-ding is coming here to help the hospital, and we needed some place for him and his wife and two little ones.

Mr. Dzau is a grandson of the Mr. Dzau who came to America with the Carpenters so many years ago, and his father is our faithful and dependable Dzau Sing-chung. He is spoken of very often in our letters as Dzau Sien-sang, which simply means Mr. Dzau, as many of you know. But that is what we call him always over here. Sih-ding is the son who was in the hospital so long with tuberculosis. He was very ill and we felt that his recovery was a direct answer to our prayer. He is now a full-fledged, healthy-looking man, although he still has a little trouble occasionally. He is a thorough Christian man, a good musician, and an all-round fine fellow; and we feel that we are, indeed, fortunate that he is willing to come to us. He is to be the Chinese superintendent and to act as a host for the Chinese who come here, as well as to attend to many details of the management of the hospital. It will be a great assistance to Dr. Thorngate, especially after I go away for my furlough and there will be so many things more than one person could possibly attend to.

The carpenters and masons are still working on the new house, for it is not yet complete. Mr. Davis' Richard and Carol are out here for a few days, and they with Brier and Meling greatly enjoy going up on the second floor and watching the work. We are watching the progress of things with a good deal of anxiety, because we hope that the upper rooms will be ready for the Davis family to occupy when they come out, which will be in about a week. They are to spend part of the summer with us here.

Dr. Palmberg is spending most of July in Shanghai. She or others have probably written you about the preparations which are being made for the marriage of Eling and Mr. Sung. It will take place next Sunday, the eleventh. We are all very fond of both Eling and Mr. Sung, and we feel that their marriage is going to be a great blessing to the whole mission, as well, we trust, to them. We are also very glad that they are to be helpers at the schools this coming year.

When this reaches you Anna West will already be in the home land. That makes quite a group from our family at home. We miss them.

We hear a good deal of talk about international relations these days, and many say that if people only understood one another better these relations would be better. Some of the young women of the Y. W. C. A. of Shanghai have been experimenting with international families. That is, several women of different races have a home together and at different meals eat the kinds of food of the different nationalities. One friend of ours has expressed herself as feeling that this was the most worth while thing she had ever done in China.

I thought of this this morning when we were at breakfast. I have been boarding entirely with Mrs. Thorngate since my illness, but when my big girl came home I thought it would be nice to eat breakfasts and suppers with the girls. We have no very good arrangement for eating, so it is a kind of camping affair, but we do have quite a bit of fun out of it. However, we mix things rather badly. This morning we had some peaches with sugar and some rice porridge, bread and butter and the girls' Chinese salt relishes that they eat with the porridge. I began with porridge, peaches and milk and sugar. Meling stuck to straight Chinese food for her first bowl. We-zen ate porridge with milk and sugar and a few salted peanuts on the side. Meling finished her first bowl and asked for bread and milk, ending up with peaches. We-zen took bread and butter and peaches for her second course, as I did also. I felt that it was surely international, but it would be hard to say which nation's customs we were following.

We have good times together even if we do have different ways of doing things.

By the time this letter is printed it will be Conference time. I hope that the Lord will greatly bless you in this gathering.

Yours in the Master's service,

GRACE I. CRANDALL.

Grace Hospital,
Liuho, Ku, China,
July 8, 1926.

WORKER'S EXCHANGE

WELTON, IOWA.—The Ladies' Benevolent society of the Welton Church held its annual business meeting July 7, 1926.

It may be of interest to some to know we are striving in our weak way to help in the Master's work. Our society meets twice each month. We raise our money by dinners at our all-day meetings, annual chicken pie suppers, and sales, spring sale and lunch, and by sewing and working for other people.

TREASURER'S REPORT

Amount in treasury July 1, 1925	\$122.72
Amount received during the year	238.72
Total	<u>\$361.44</u>
Expenses for year	\$258.38
Balance in treasury July 1, 1926	103.06
Total	<u>\$361.44</u>

We have paid out toward pastor's salary, \$80, and Onward Movement, \$50. We have helped with China mission work and evangelistic work, and have given flowers and plants to the sick.

In planning for our fancy work sales, we voted our Work Committee \$50. They bought and planned the work so, when sold, this amount brought us \$155.35.

Pray for us that we may be faithful.

MRS. WADE LOOFBORO,
Secretary and Treasurer.

AN ERROR

Permit me to call your attention to a slight error in the RECORDER for July 26, 1926, page 115, column 2, "Sacramento" which should read Sarmiento. His correct name is Domingo F. Sarmiento.

WILLIAM ROBINSON.

438 Denton Street,
Riverside, Calif.,
August 2, 1926.

YOUNG PEOPLE'S WORK

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

WHAT IS THE CHURCH?

Christian Endeavor Topic for Sabbath Day,
September 11, 1926

DAILY READINGS

Sunday—The Church a body (1 Cor. 12: 12-31)
Monday—A garden (1 Cor. 3: 9)
Tuesday—A family (Eph. 3: 15)
Wednesday—A light bringer (Phil. 2: 12-16)
Thursday—Praying (Acts 4: 23-31)
Friday—Caring for souls (1 Pet. 5: 1-7)
Sabbath Day—Topic: What is the Church and what should it be doing? (Eph. 2: 17-22; Matt. 28: 16-20)

"The Church is an organism, like a body. This means that it has a purpose—to live the life of Christ, to make God known to the world."

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

What is the world-mission of the Church? The answer to this question is stated in these words, "to spread the knowledge of God." Christ said, "Go ye into all the world and preach the gospel to every creature." Every Christian must help in spreading the gospel, so each individual has a responsibility. The Church is accomplishing its mission by both foreign and home missionary work, sending out workers who will carry the gospel to those who have never heard it.

Why should we belong to the Church? We often hear people say that they can be just as good Christians outside the Church as inside. That may be true. But, in unity there is strength. We know that any organization of people banded together for one common purpose can accomplish more than each person working alone. Organization encourages team work, and this is what counts. The Church needs team work; its members should pull together if its work is to be done.

Then, too, we should belong to the Church because it has a noble mission—the greatest mission that any organization has. The foundation of the Church is the apostles and

prophets, and Christ is the chief cornerstone. Let us who are in the Church serve it in the best possible way, and thus have a part in its great mission.

Battle Creek, Mich.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK
Intermediate Christian Endeavor Superintendent
Topic for Sabbath Day, September 11, 1926

DAILY READINGS

Sunday—Evangelistic plans (Matt. 22: 1-14)
Monday—Social plans (Zech. 8: 18-23)
Tuesday—Community service plans (Isa. 61: 1-7)
Wednesday—Missionary plans (Acts 13: 1-3)
Thursday—Preaching plans (2 Tim. 4: 1-5)
Friday—Benevolence plans (1 Cor. 16: 1-8)
Sabbath Day—Topic: What are my church's plans for the next six months? (Mark 6: 7-13)

"I WILL GO ALSO"

Once there was a prophet who lived in a day when it seemed as if God had departed far from his people. There came certain messengers from Bethel to ask if they should continue to weep and fast in the fifth month as they had been doing to no avail. The prophet, whose name was Zechariah, replied that the trouble was that they had been fasting to themselves. He tells them now to make these fasts times of joy and gladness, and the seeking of Jehovah's favor. He says that then many other peoples will want to go with them, and shall say, "I will go also."

Find a church that is sad and gloomy, and you will find one whose religion is all for self. Find one that is happy and prosperous, and you will find that it is working for others.

Wherever there is a church whose members are fault-finding and critical, you will frequently hear the expression, "They ought to do" so and so. Where members are working together cordially and harmoniously, you hear the expressions, "Let us go," "I will go also."

"Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also." Zechariah 8: 21.

Learn from your pastor or church officers the plans of the church for the coming months.

What do these plans contain of service to the community? Of social fellowship? Of work for missions? Of effort for the unsaved?

Or if you can not learn of such plans by your church leaders, why not pretend that you are a church board, and must make the plans for your church for a few months. Try to give a place to the various activities suggested above.

Then it would be a good plan to make an outline of activities for your Intermediate society for the same period, and really try to put those plans into operation.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR SEPTEMBER 11

Make another torch for today and put the words, "Jesus" and "The Light of the World," on it.

On the blackboard draw a picture of a globe to represent the world and write on it the words, "For all men." In the sky above draw a sun with the word "Jesus" on it. From the sun draw rays falling upon the earth and on these write "Life and Light." Around the globe write these words and let the passages be looked up to explain them: comfort (John 14:26), pardon (Psalm 25:11), courage (2 Chronicles 14:11), trust (Psalm 9:10), protection (John 17:11), reverence (Psalm 8:9), life (John 20:31).

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

LEPER MISSION HEAD RETURNS

W. M. Danner, general secretary of the American Mission to Lepers, accompanied by his wife and daughter, returned to New York Thursday, July 29, on the *President Garfield* from a ten months' tour of inspection of leper colonies in Japan, Korea, China, Siam, India, Sumatra, and Palestine, and under the United States flag in the Hawaiian and Philippine Islands.

In Shanghai Mr. Danner was instrumental in the organizing of a Chinese Mission to Lepers, with Chinese officers, for the purpose of dealing with the leper problem throughout the Chinese republic. It is estimated that one million of China's population of 400,000,000 have leprosy. The Danners made three attempts to visit a new colony for lepers on an island in the South China Sea: one on a government boat used exclusively against pirates and smugglers; another on a boat which a year ago had

been pirated and looted by armed robbers in the guise of passengers, and which now is protected by barbed wire and steel plates, with armed Sikhs patrolling the decks; and the third on a Chinese junk captained by a burly ex-pirate, now engaged in convoying small commercial vessels. All three attempts to reach this particular leper island were thwarted by heavy typhoons, which caused even experienced mariners to make for safe harbors.

At Manila Mr. Danner had interviews with Governor General Wood, who is taking a special interest in the colony of more than five thousand lepers on the island of Cullion. General Wood welcomes the cooperation of the American Mission to Lepers in helping to keep up the morale of this large body of sick people—the largest leper colony in the world.

Mr. Danner says that the attitude of governments and of the public toward the leper problem is more sane than it was at the time of his world tour in 1917. People, he says, are coming to realize that the problem can not be solved by ignoring it nor by hysterical fear of the disease, but by scientific measures in which the public must cooperate.—*American Mission to Lepers.*

Prohibition undoubtedly will continue for some years to come to form an important battleground in this country; the mere passing of the Eighteenth Amendment did not settle the prohibition question. It has already accomplished very much and, given a fair chance, it will prove to be the greatest single social reform measure in the history of America. But the process of education must be continued, particularly among young people who do not know about the ravages wrought by the liquor interests of the country when it was in power.

Here is an opportunity to work and fight for a cause which ultimately must win, in spite of the specious arguments of its opponents. It will win not only on the basis of its economic and social value, but because of the great moral elements which are involved. And it offers a challenge to the best men and women of our country to engage in a crusade which has in it all the factors it possessed in a day when valiant "white ribboned women" and red-blooded men were glad to sacrifice anything "for God and home and native land."—*Selected.*

CHILDREN'S PAGE

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

JESUS, THE LIGHT OF THE WORLD

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
September 11, 1926

DAILY READINGS

Sunday—The eternal light (John 1: 6-9)

Monday—Man loves darkness (John 3: 19-21)

Tuesday—The Light makes the blind see (John 9: 4, 5)

Wednesday—Jesus brings us light (Eph. 5: 8, 14)

Thursday—Walk in the light (1 John 1: 7)

Friday—How to walk in the light (1 John 2: 10, 11)

Sabbath Day—Topic: Jesus, the Light of the World (John 8: 12)

The following short exercise might be acted out by several of the juniors. If not acted, the part might be copied and read by two of the juniors, omitting the last part.

THE LIGHT OF THE WORLD

JULIA REID

(Enter first girl, representing the world before the coming of Christ. She carries an unlighted candle, has a black cape over her shoulders, and walks with an air of dejection.)

First girl—We look for light, but behold, darkness; for brightness, but we walk in obscurity. (Isaiah 59: 9b.)

For all have sinned, and fallen short of the glory of God. (Romans 3: 23.)

(Enter second girl, representing the coming of Christ, dressed in white, and carrying a lighted candle.)

Second Girl—(to the audience)—The wages of sin is death; but the free gift of God is eternal life in Jesus Christ our Lord. (Romans 6: 23.)

For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. (John 3: 16.)

In him was life; and the life was the light of men. (John 1: 4.)

I am the light of the world; he that followeth me shall not walk in darkness,

but shall have the light of life. (John 8: 12b.)

(To first girl)—And he called the twelve together,—and he sent them forth to preach the kingdom of God. (Luke 9: 1a and 2a.)

(Second girl takes black cape from shoulders of first girl and lights her candle with the one she has.)

Ye are the light of the world. (Matthew 5: 12a.)

And ye shall be my witness both in Jerusalem and in Judea and Samaria, and unto the uttermost part of the earth. (Acts 1: 8b.)

Go ye into all the world, and preach the gospel to the whole creation. (Mark 16: 15b.)

(To the audience)—Neither for these only do I pray, but for them also that believe on me through their word. (John 17: 20.)

(Exit second girl.)

(Enter several children, carrying unlighted candles. They file past first girl who lights their candles. The first girl stands in the center of a semicircle which they form.)

First girl—As there ye received Christ Jesus the Lord, so walk in him. (Colossians 2: 6.)

Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven. (Matthew 5: 16.)

Freely ye received, freely give. (Matthew 10: 8.)

(Exit first girl.)

(Children dressed to represent other nations march to back of platform, and kneel with arms stretched out toward the other children who bear the light; and each holds an unlighted candle.)

Heathen nations in unison—We look for light, but, behold, darkness; for rightness, but we walk in obscurity. (Isaiah 59: 5b.)

(The children with the lighted candles sing first verse of "We've a Story a Tell to the Nations"; others hold their same position. At beginning of last stanza the children march to the heathen children, take them by the arm so they can rise to their feet, and then light their candles. They march out arm in arm singing the chorus.)

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

TELL THE TRUTH

(Written for the topic for September 4, by Mrs. Frances F. Babcock, corresponding secretary of the Young People's Board.)

Boys and girls, the lesson this week is "Dare to tell the truth." How many of you can tell the story of "Peter denying the Master"? If you can not, read Matthew 26: 60-75. We admire Peter so many times, but this time he was not a true follower of Christ, for he denied his Savior by telling an untruth. Soon he realized what he had done and was sorry. Have you ever told a falsehood and then were sorry for it as Peter was? Be careful to always tell the truth, for Christ told the truth at all times.

There are many ways in which we may be untruthful, not necessarily by words but by our actions as well. We must be careful to always tell the truth by actions as well as words.

If we are truthful, we will be

T rusted.

R espected.

U plifted.

T riumphant.

H onored.

This is consecration meeting so let us read our Junior pledge, then bow our heads and ask Jesus to help us to always "Dare to tell the truth."

Battle Creek, Mich.

"HOW-DO-YOU-DO?"

American boys and girls say "How-do-you-do?" when they meet one another on the street. Did you ever think how children all over the world greet their friends, how they say "How-do-you-do?"

The little French boy and girl speak to you with a "How do you find yourself?" The brown-eyed Italian girl says, with soft accent, "How do you stand?" The funny little Dutch boy, with his queer clothes and big wooden shoes, says, "How do you fare?" The little Chinese says, "How is your stomach? Have you eaten your rice?" The little Egyptian child says a queer thing, "How do your perspire?" The Persian child says solemnly, "May thy shadow never grow less." In Russia, they ask, "How do you live on?" and in Poland the children say, "How do you keep yourself?" All of which means much the same thing.

Most of these greetings are more polite

and pleasing to the ear than the common American "Hello" which we so frequently hear. Don't you think so?—*Sunshine.*

GOD'S SKY

He was a very little fellow, but he wanted to say something comforting as his eyes turned towards the face of his mother, who was sad at leaving the dear old home and hills, the rivers, the woods; she would miss them all. Suddenly the little face pressed against the car window and brightened. "Why, mother!" he cried, eagerly, "God's sky is over us yet; it's going right along with us."

The mother smiled. "Sure enough, dear. God's sky is going with us wherever we go, and it will be with us always," she answered. All that is around may change, but that which is above remains secure. Dear old friends, the sweet and happy past may all be left behind, but overhead are the heavens with their tender blue, their cloud and their sunshine, their countless stars and the love that rules them all. Everything of earth may change, but "God's sky" is over us still to tell us that we are yet in his world, and so in his care. His loving care is always his children in Christ Jesus.—*Selected.*

FAST TRAIN HELD UP FOR CAT

"Min," pet cat of the car inspectors at Altoona, Pa., while strolling along the platform, decided to cross the tracks with her family. When in the center of the maze of rails the fast mail rushed into view. An inspector signaled the engineer to stop. The air brakes were put in action, and the big train quivered to a standstill. Min, in the majesty of her motherhood, headed her brood along, paying no attention to the big locomotive which had halted only a few feet away. When the engineer of the flyer discovered the reason for the stop he declared he was glad to save thirty-six lives—figuring the cats for nine lives each.—*Selected.*

A SPIDER'S OUTPUT OF THREAD

The spider is well supplied with the silky thread with which it makes its web. An experiment drew out of a single spider 3,480 yards of thread.—*Girls' Circle.*

THE ONLY WAY TO KEEP THE COUNTRY DRY

The greatest thing we can do at this moment is to insure a hundred per cent dry vote in November. This country has a majority in favor of the Eighteenth Amendment and the National Prohibition Act; but the wets will be able to produce a majority if we stay at home on election day. Therefore the work of the W. C. T. U. from now until election day is to see that every dry voter registers and votes.

As this is written, primaries are being held in three states; and the newspapers make the statement that political personalities and fights between the old line parties are mild in contrast to the keen excitement and the importance of the wet and dry issue. By the first of November, unless some national calamity occurs, there will be no other than the wet and dry issue; and we are the most important element in the fight.

We have the responsibility of seeing to it that every dry voter goes to the polls. Wherever there is registration we must see to it that every dry is registered; and if we do not we will be in the position of a general with a large part of his troops in the hospital or out of business. There are more dries than wets; and our job is to get the dries to the ballot box, each one with a dry ballot.

One of the oddities of American political life is the fact that millions of voters do not vote; and every W. C. T. U. member knows that among the millions of non-voters are thousands of church members who should be made to understand that their course is a distinct aid to the wets.

There will be several agencies at work this fall stirring up public sentiment on the matter of voting. The League of Women Voters announce from Washington that they will work for a hundred per cent vote; the American Legion announces that it will hold meetings in eleven thousand communities next month to stir up the sleepy American voter and get him to the polls. National associations of all sorts, chambers of commerce, and organized leadership everywhere will be talking and working to get a full vote to the polls.

ORGANIZE IN EACH STATE

In all this excitement the W. C. T. U. must remember it is the largest organiza-

tion in the United States exclusively devoted to the ambition of keeping America dry. It has approximately 600,000 members, and is growing every day; it is composed of volunteers, not paid workers, and is a vital and essential and a historic part of the social and economic structure of the United States. It is organized in every state and in practically every county in the United States; it has fought the dry fight for half a century, and while it has lost a skirmish or a battle here and there, it has never lost a war.

It is in this fight this fall to get out a hundred per cent dry vote, and should not be side-tracked or submerged by any other organization that is working to get out the vote regardless of what happens when the voter gets to the polls. We can work with any organization toward civic improvement, and we have nothing but sympathetic interest for our friends who are after a hundred per cent vote; but our object is to produce a hundred per cent dry vote and that is the move that will win the fight.

Having more members than any other dry organization we can come closer than any other to a nation-wide door-to-door canvass. Wherever this is possible it should be done, but our best line of organization is through the churches.

There should be organized in every state a Registration Sunday or a Prohibition Sunday or a Vote Dry Sunday or whatever sort of a Sunday will best fit the needs of the state. Every church member should attend church on those days and every minister should drive home the grave truth of the situation; which is, that nearly half the people of this country do not vote and that unless every dry casts his ballot there is grave danger of a majority of wets this fall, just when a wet majority would be extremely dangerous.

These meetings and this general campaign for dry votes should be organized in each state by the presidents and the state officials who are in close touch with the situation. In that way the matter will receive the expert intimate touch of women well known in every town and city and thus there will be considerable public interest aroused.

This matter has been communicated to the state presidents by Mrs. Ella A. Boole, national president, and her letter will receive national publicity.—*Union Signal.*

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

VACATION SCHOOL AT BROOKFIELD

I have received this note from Pastor William M. Simpson, about the Brookfield Vacation School:

"In our school this year we used for the seventh grade pupils a textbook *When We Join the Church*, by Archie Lowell Ryan, a Methodist Episcopal publication with ten lessons—What the Church Is, The Church of the Past, The Church's Standard of Membership, Problems of the New Member, How the Church Serves Its Members, What the Church Expects of Its Members, Growth Within the Church, Our Own Church, Organization and Enterprises of Our Church. These first eight chapters are undenominational. Chapters nine and ten, Methodist. Ours was a union school—Methodist, Baptist, and Seventh Day Baptist. All the pupils in the class studied lessons nine and ten. On Monday of the third week all the pupils studied Rev. George B. Shaw's tract, *Seventh Day Baptist Fundamentals*, then followed lessons on Baptist, Presbyterian, Congregational, and other denominational tenets and practices.

"At the public exercises at the close of the school the pupils of this grade reviewed the book, each pupil reviewing a different chapter. I am sending you the papers of the Seventh Day Baptist members of the class, thinking you may like to use them in your page of the RECORDER. One of these is already a member of our church; the others will be baptized on Sabbath, August 14."

I am indeed glad to receive this note from Pastor Simpson, and am publishing one of the papers written by the seventh graders. All are well written and are a credit to the school. Others will be printed later.

WHAT THE CHURCH IS

JESSICA BROWN

The church consists of the people, while a church is the building in which the people gather to worship. Many people belonging

to the church did not know what they joined. An example of this is when a small New England boy was asked, "Where is the church?" and he replied, "In the different homes of this town." The stranger reprimanded the boy for not telling the truth. This man did not know what *the* church was, though he was a noted speaker on business concerning the church.

Joining the church is an act of personal choice and should be decided only by the person joining. No one should unite with the church until he knows what he is joining and for what reason. He is uniting with a group of people who love and follow Christ, who band themselves together for worship, fellowship and service in "his name." When he joins the church he should expect to give and receive all the help he can. It would be a help to you, if you are just joining, to ask some church official about such church matters as may interest you. If you will do this you will know more about what you are joining. If by any chance your church building should be destroyed, your church is not necessarily destroyed. If the members are faithful and loyal to Christ, the Christian spirit still prevails in your community.

We have the church for the same reason that we have the state, the school, and the family; because there are tasks that can be done more successfully by a group of people than by one or two. The work of the church can be done on this same plan much better, too, if every one will do his own part. Everyone wishes to help carry on Christ's great work on earth. To do this we must work together faithfully and willingly.

"It is as much of a mistake for one to try to be a Christian without belonging to the church as it would be for him to try to get an education without the help of the school.

"Deciding to unite with the church is one of the most important choices you ever have to make, and taking upon you the vows of membership is one of the most important acts of your life."

Lesson X.—September 4, 1926

THE TENT OF MEETING. Exodus 33: 7-16.

Golden Text.—"Jehovah spake unto Moses face to face, as a man speaketh unto his friend." Exodus 33: 11.

DAILY READINGS

Aug. 29—Jehovah the Architect. Ex. 30: 1-10.
Aug. 30—Skill and Devotion. Ex. 31: 1-11.
Aug. 31—The Tent of Meeting. Ex. 33: 7-16.
Sept. 1—Jehovah's Glory Fills the Tabernacle. Ex. 40: 34-38.
Sept. 2—Giving God the Best. Haggai 1: 3-11.
Sept. 3—Joy in God's House. Ps. 122: 1-9.
Sept. 4—Safety in God's House. Ps. 5: 1-7.

MY TREASURE SHIPS

MRS. SARAH S. DAVIS SOCWELL

[The following poem was written more than fifty years ago by the mother of Ellen W. Socwell Ramsey, and sent to the RECORDER several weeks ago with a wish expressed that it might appear in its columns.

By an oversight it has been overlooked, but we know of many old friends of the author, both in South Jersey and in the West who will be glad to read it now. Its author used to furnish articles and poems for the RECORDER half a century ago. She died in 1904.—T. L. G.]

I walk by the wide blue ocean,
Living the past again,
Singing soft to my listening heart
Many a dear old strain.
But alas! the shore is lonely;
Once so brilliant and gay,
Not one is left of the joyous throng,
And I walk alone today.

Once o'er the sunbright billows
Proud ships went sailing free,
Laden with treasures gold can not buy,
And all of them sailed for me.
But now I stand idly gazing
Over the lonely sea.
The billows are bright, the wind is fair,
But no ships sail there for me.

The sea sings its solemn anthem
As grandly as of yore,
But the voices that gave it a human thrill
Can echo its chorus no more.
Then I heard only the triumph
Which rings through its sounding tones.
Now I hear but the shivering thrill
Of its sad complaining tones.

Then my young feet danced gaily
After the sweeping waves.
Now I walk softly along the sands;
They are full of holy graves.
Alas! can I ever leave it,
This lonely ocean shore?
Must I ever wander among these graves
And hear that mournful roar?

Sometime when the tide is ebbing,
A little bark, frail and lone,
Will drift away through the solemn night
Into the vast unknown.
And afar through the starry darkness
The gleam of sails I shall see;
And I shall go to the treasure ships
That never can come to me.

IS JUDAISM DISAPPEARING?

I sat down to lunch one day with three girls, each representing a well-known university. One came from a home where some of the Jewish customs were observed, one from a home where Judaism was barely remembered, and one from a home that had severed all connection with the ancestral race. The three girls ordered bacon and eggs and were much amused at my fruit salad. "To think," said the first one, "that any intelligent person can make a fuss over food today." "I don't see how I managed to get along without this delicious dish before," said the second one. "Really," said the third with a very superior air, "I must admire you for having convictions. As for myself I am constitutionally unable to have any convictions at all."

I wondered whether I was really the isolated, benighted creature that I appeared to be. Is it true that Judaism does not appeal to the young man or woman? Is it true that a scientific training presupposes loss of religious faith? Are the modern languages more attractive than Hebrew? Can the elders no longer rely upon the youth to continue the sacred traditions? I must find out for my own satisfaction, I said. I shall visit the centers of traditional Judaism and see for myself whether they have been completely abandoned by the educated young man and young woman.

I attended the Sabbath morning service of the Borough Park Young Israel. I took a seat in the rear of the large and beautiful room. I was amazed to see every seat gradually filled by young folks only. Plenty of university keys and pins were evident to assure me that more than a few of those present belonged to the intelligent and the educated. A young man who had received all of his religious training in this country was president of the group. Another young man conducted the services. Another read the portion of the week. The community singing was delightful and inspiring. Well, I said to myself, here at least is one center of enthusiastic Judaism. A whole forest can be planted from the acorns of a single oak tree. It would be sufficient if there were but one center alone.

A month later I decided to spend a weekend in camp. Surely, I thought, when young people are at camp having a good time, religion is very far from their

thoughts. The modern intellectual tells us that religious observance is no longer an integral part of the life of the enlightened. I was prepared for anything. But once again I was agreeably surprised. On Friday, as the afternoon waned, every one hastened to wash up and change clothes for the Sabbath. A goodly number of the young men began the Friday evening service, one of their number acting as leader. It was very pleasant to see a young American conducting services so ably. I had a talk with him later. Did his college education estrange him from the religion? Not at all, he declared emphatically. His whole leisure time, he informed me, was absorbed by the center to which he belonged. On Friday night he attended services, on Sabbath morning services again, on Sabbath afternoon a study group. The Monday night forum he would not miss for anything. On Tuesday there was gym. He himself worked for a Sabbath observant firm, and the other members of his family, all college graduates, were as deeply interested in the Jewish life as he. It was a pleasure at the supper table that night to hear Kiddush being recited at one table after another. The Zemirots were exhilarating. On Sabbath morning the camp attended services in full force although attendance was absolutely voluntary.

I mingled with the crowd, trying to learn their spontaneous, native reactions. Many knew Hebrew very well; a large number were ashamed of their ignorance and declared their intention of joining an adult group in the fall. Quite a few American born girls, with every opportunity to prepare for secular teaching, had deliberately selected the profession of Hebrew teaching. They were all enthusiastic about their work, had no regrets as to their choice, and were as intelligent and as well-read a group as one would like to meet anywhere.

Well, I said to myself, after a thoroughly delightful and Jewish week-end, if the young folks carry on their Judaism with such joy even in their vacation, there is no reason for despair. Israel will survive. Mother Rachel is sure of her faithful remnant. A charming little working girl was with me. "Are you particular about the Jewishness of the men you know?" I asked. "I should say so!" she declared. "I would have nothing to do with a man who did not

observe the Sabbath." "But suppose he could not make a living otherwise," I persisted. "God will help," she returned devoutly. "My best friend had faith and she married a good Jew. I have confidence, too, that God will send me a man to whom Judaism is dear." I looked at her earnest face and shining eyes. "Israel is blessed," I said, "when such are the daughters of the people."

I made further investigations. I found that there was a great hunger for things Jewish among our young folks. Some confessed that because their parents ridiculed the Jewish life they were ashamed to reveal their interest. Many said that they never knew that there was a beautiful literature and an inspiring history of their own people. They were only too anxious to obtain information about adult study groups and lecture courses. Great reservoirs of love and loyalty are waiting to be tapped by a skilful leader. Of course, it can not be denied that many have fallen away. In every age we have suffered our losses. When our nation was young in Palestine, the Canaanites absorbed their thousands. In modern times tens of thousands have become assimilated to the point of extinction in the different European countries. This is inevitable. This is to be expected. We need not feel discouraged. The gold that comes forth from the fire has had all the dross purged away. It has been said that the farther west one goes in this country, the greater is the tendency toward assimilation, the greater is the loss to Judaism. We can not help this deplorable state of affairs. Perhaps it is all for the best that the blood of modern nations is being leavened by Jewish infusions. It is enough that we have our centers of Judaism, alive, vital, and growing. We have our home in Palestine that must improve with the years. We need not fear. The Guardian of Israel neither slumbers nor sleeps.—*Beatrice S. Genn, in Jewish Forum.*

"School boys and girls of the United States now have upward of \$30,000,000 on deposit in school savings banks, reports Arthur H. Chamberlain, of San Francisco, chairman of the National Education Association's national committee on thrift education."

MARRIAGES

EVANS-SOROKA.—At the home of the bride's mother, Mrs. Anna Soroka, 315 Madison Ave., Dunellen, N. J., Rev. T. J. Van Horn officiating, Harry L. Evans and Mary Soroka, both of Dunellen.

DOTY-THAYER.—At the home of Mr. and Mrs. Emmett Thayer, parents of the bride, in Urbandale, Mich., on August 3, 1926, Miss Huberta Mae Thayer was united in marriage to Mr. Wendell Doty of Omaha, Neb., Rev. Henry N. Jordan officiating.

DEATHS

FIFIELD.—In Battle Creek, Mich., July 30, 1926, Rev. George E. Fifield in the sixty-eighth year of his age. Obituary article elsewhere in this paper.—*T. L. G.*

PALMER.—Mrs. Margaret Noble Palmer, born in Marlboro, N. J., widow of the late W. E. Palmer, M. D., went to the life beyond near the close of her eighty-first year on earth, at the home of her daughter, Mrs. Frank G. Bates, Bloomington, Ind.

She and her husband built up a happy home characterized by Christian grace, friendliness, and abounding hospitality. Dr. Palmer was for many years a successful and honored physician in Hornell, N. Y. The bodies of the father, mother, and daughter Ivana rest in the cemetery at Hornell. There survive, Mrs. Bates and her brother, Everett Palmer of Plainfield, N. J. —*A. E. M.*

PARTELO.—At her home in Ashaway R. I., July 28, 1926. Mrs. Nancy Bedford Partelo, in the eighty-third year of her age.

In early life Mrs. Partelo gave her heart to Christ and became a member of the Baptist Church in North Stonington, Conn. About fifty years past she and her husband transferred their membership to the First Seventh Day Baptist Church of Hopkinton, located at Ashaway, R. I., and of this church they remained faithful members till called home. Her husband departed this life, December 4, 1916, and one son, Howard, lost his life in a railroad accident the same year. Mrs. Partelo was a woman highly respected by all who knew her. She is survived by five children: Mrs. Nancy J. MacCumber, Mrs. Lucy M. White, Joe Partelo, and Charles Partelo of Ashaway, R. I.; Mrs. Lena Pierce of Riverside, Calif., two brothers, Thomas Bedford of Plainfield, Conn., and William Bedford of Providence, R. I.; and one sister, Mrs. George Lawton, Ashaway, R. I.

Funeral services, conducted by Rev. W. L. Burdick, were held at her home July 30, and interment took place in Oak Grove Cemetery. —*W. L. B.*

BOWEN.—Beulah S. Bowen, daughter of Phineas A. and Caroline (Randolph) Bowen, was born in Walworth, Wis., October 14, 1849, and passed from this life August 3, 1926, at the home of Deacon W. R. Bohman at Walworth, Wis., being 76 years, 9 months, and 19 days of age.

She was converted in early life and united with the Walworth Seventh Day Baptist Church, December 31, 1870. She maintained her membership with this church till called home. During her life she has resided in many different places, and a little more than three years ago she returned here and took up her home with Mr. and Mrs. W. R. Bohnam. There were three brothers and three sisters in her family. She leaves one brother, Rudolph R. Bowen of Chicago, a niece, and several cousins to mourn her loss. She was a quiet friendly body. Her end came suddenly as a thief in the night. She had many friends who admired her for her real worth.

Farewell services were held from the church the afternoon of August 6, conducted by Pastor Witter, who spoke from Hebrews 9: 27. Her remains were laid to rest in the Walworth cemetery. —*E. A. W.*

GARTHWAITE.—Susan Emily Garthwaite, daughter of William and Elizabeth Burdick Pierce, was born at Alfred, N. Y., March 3, 1848, and died at her home in Milton Junction, Wis., July 19, 1926, at the age of 78 years, 4 months, and 16 days.

She was the only daughter and the eldest of a family of four children. As her mother died when she was fifteen years old, she had the care of two younger brothers and took the place of a mother with them. The family came to Wisconsin in February, 1865, where she has lived ever since, residing all these years in the town of Milton.

During the winter of 1866, she was baptized by the late J. C. Rogers, and united with the Rock River Seventh Day Baptist Church, where she retained her membership until uniting with the church of the same faith in Milton Junction.

On October 17, 1868, she was united in marriage with Orson C. Garthwaite. Two children were born to them, Perry Fred, who died about a year and a half ago, and Mercy E., who lives at the home in Milton Junction.

Besides the husband and daughter, she is survived by three grandsons, Harlow Garthwaite of Chicago, and Bernard and Byron Garthwaite of Rockford, and three great grandchildren. There are also two brothers, Luther W. Pierce of Danbury, Iowa, and Samuel Pierce of Madena, Minn., as well as many other relatives.

Mrs. Garthwaite was a woman of sterling character, always ready to do her part in the community. She was deeply interested in the work of the church, the Ladies' Aid and other benevolent work. She was a constituent member of the W. R. C., and for many years was an active member of the W. C. T. U.

Funeral services were held in the Seventh Day Baptist church Friday afternoon at two-thirty, conducted by her former pastor, Erlo E. Sutton.

—*E. E. S.*

SPECIAL NOTICES

Contributions to the work in Pangoengsen, Java, will be gladly received and forwarded by the American Sabbath Tract Society.

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The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen Java. Send remittances to the treasurer, S. H. DAVIS, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 3681 Broadway, New York City.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August Johansen, Pastor, 6118 Woodlawn Avenue.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath. Sabbath School at 10 a. m., preaching at 11 a. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42nd Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. E. S. Ballenger, Pastor, 438 Denton St., Riverside, Cal.

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 4615 Vincent Avenue South, Superintendent of the Sabbath school; Mrs. William A. Saunders, Robinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 4012 Field Avenue, phone, Melrose 0414. A cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

Services are held each Sabbath in Daytona, Florida, at 10 A. M., during the winter season at some public meeting place and at the several homes in the summer. Visiting Sabbath-keepers and friends are always welcome; telephone 347-J or 233-J for additional information. R. W. Wing, Pastor

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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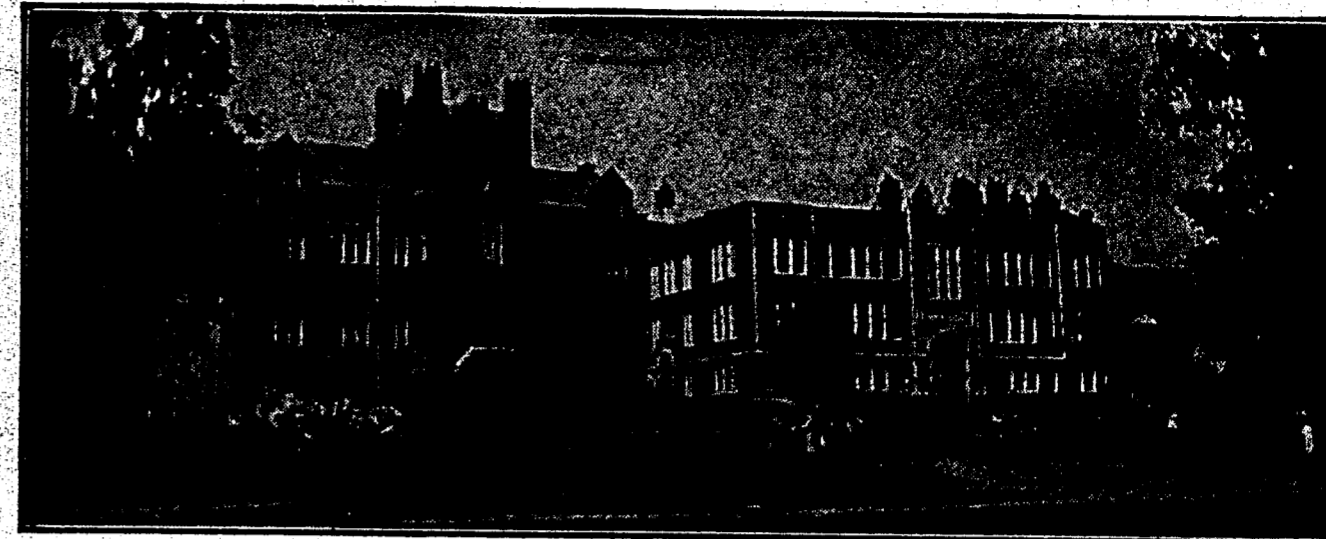
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His roof-tree shields him from the storms that frown;
He toiled and saved to build it, staunch and brown;
And though my neighbor's house is not like mine,
I would not pull it down!

With patient care my neighbor too, had built
A house of faith, wherein his soul might stay,
A haven from the winds that sweep life's way.
It differed from my own—I felt no guilt—
I burned it yesterday!—Literary Digest.

CONTENTS

Editorial. —"What Should Be Done?"	
—Studies for the Sesquicentennial.	
—Evangelism Should Be Far-reaching.—They Injured Their Own Cause.	
—When Does Peace Give Place to War?—Back in Old Alfred; The Same Yet Not the Same.....	257-264
Seventh Day Baptist Girls' Summer Camp	264
Closing Exercises of Religious School	269
Notice of Annual Meeting.....	269
Missions. —Missionary Society's Annual Report	270-275
When Chinese Robbers Were Astonished	275
Shiloh Notes	275
Woman's Work. —Song of Gladness.—Where Gardens Grow	276
Young People's Work. —Advance in India.—A Thought for the Quiet Hour.—The Intermediate Corner.—The Case Against War	278-282
Up the Coast	282
Children's Page. —Our Best Friends.—Where Chalk Comes From.—Two Boys and a Father.—Keep Your Promises.—The Supper Time Call..	284
Spiritual Unity	285
Tentative Program, Northwestern Association	288
Sabbath School Lesson for September 11, 1926	288