

The Sabbath Recorder

However Things
 May Seem
 No Good is Failure
 and
 No Evil Thing Success

As David heard the voice of God in the rolling clouds above,
 In the raging of the thunder, may we hear the voice of love.
 And not let imagination all our quiet thoughts deform,
 And be filled with fearful fancies in the fury of the storm!

Let not troubles overwhelm us in the turmoil of the day,
 Nor feel like tame surrender, as we strive along the way;
 Like that group of frightened fishermen, unworthy though it be,
 When the Lord commanded: "Peace, be still," on stormy Galilee!

May we still hear the Master's voice, as he ever kindly calls,
 And interpret Heaven's dictum in every sound that falls!
 May still, small voices every hour, or thunders every day,
 All tend to teach His holy will and keep us in the Way!

—Evans William Black.

North Loup Nebraska,
 July Fourth, 1921.

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Prompt payment of all obligations requested.

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

The Sabbath Recorder

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

VOL. 91, NO. 3

PLAINFIELD, N. J., JULY 18, 1921

WHOLE NO. 3,985

Milton College IS Hopeful

During a brief visit with Pastor Jordan of Milton, Wis., who was attending the World's Endeavor convention in New York City, we were glad to learn that, notwithstanding the great bereavement which has come upon Milton College in the loss of President Daland, the trustees and faculty are bravely planning for the future, looking hopefully forward toward a successful year.

The effort to secure financial aid last autumn resulted in great good, and the college came through the year without a deficit and with a balance in the treasury. For this the people are thankful.

The faculty is to be re-enforced by Rev. Charles B. Clarke, who has spent two years in faithful work at Ann Arbor, Mich.; Mr. Burdette Crofoot, son of Rev. Jay Crofoot, of Shanghai, China, and Miss Amy Van Horn, daughter of Rev. T. J. Van Horn, of Verona, N. Y.

The outlook is good for a large number of students next year.

Prof. Alfred E. Whitford has been appointed acting president, and the good people of the great Northwest will certainly uphold his hands. Indeed, much depends now upon the patronage and the hearty and loyal support of the friends of Milton College in all the dear churches. Milton College number of the RECORDER will soon appear.

Our Last Afternoon In Western Association

The last afternoon and evening of the Western Association were filled with good things. Orville Bond read a paper on the evolution of religion in the individual and in the world, which was strongly commended as a thoughtful presentation of the subject.

In Brother Holston's round table on religious education, Rev. Walter L. Greene gave a simple but pleasing illustration of gymnastics, by which bodily exercises can be given the children in any school; Dean Main spoke of home education; Rev. William C. Whitford spoke on the work of the Sabbath

school in religious education; the editor had a word on the need of adult classes; Rev. W. L. Greene spoke about the vacation religious day schools, and President Davis upon religious education in colleges.

The editor took the night train for home and Secretary Edwin Shaw furnished the data for the following facts concerning the farewell services.

A fine musical program had been prepared by Musical Director Loofboro in which the congregation joined. A song by the male quartet, and by a mixed duet, and two solos added much to the interest of this meeting.

Prof. Nelson A. Norwood made the closing address on "The Religion of Reality", which was regarded as one of Brother Norwood's masterpieces.

The association closed with another of those good fellowship hand-shakes given to Dr. Branch and wife, of Michigan, and to the other delegates, bidding them Godspeed on their homeward way.

Vacation Bible Schools The matter of religious education in week day schools seems to be growing rapidly in other denominations besides our own. An article in the *Baptist* starts off with these words: "Never in the history of Vacation Bible School work has there been such an interest manifested as at the present time."

Within the bounds of the Northern Baptist Convention there were four hundred and fifty schools reported, with more than forty thousand pupils enrolled. Aside from the number reported, it was learned that many individual churches had held schools which had not been reported.

It is certain that our own week-day religious schools are right in line with the advance movements of the Christian world.

People are coming to realize the importance of religious education, if the next generation in America is to be Christian. And we see in the wide-spread revival of interest in this phase of Christian work, wonderful signs of better days to come.

Things Being Emphasized In the Young People's societies of various denominations one can not avoid seeing causes for hopefulness in the things that are being emphasized in their conventions.

Here are some of the points strongly urged: Greater interest in Bible reading and in the Quiet Hour League; a strong plea for "Life Service" members, and for decisions for the ministry; a greater evangelistic spirit; extensive mission study work; larger attendance upon regular church services; and loyalty to denominational schools.

Tithing is Recommended As an indication of the growing sentiment in favor of tithing as a means of raising money for Christian work, we mention the recommendation offered in the Northern Baptist Convention recently held at Des Moines, Iowa.

Feeling that the "drive" method of obtaining money is not the most ideal one, and that it might become wholly ineffective after a while, the Executive Committee, after careful consideration, expressed the unanimous opinion, that, for a permanent financial plan, after the \$100,000,000 drive is over, there is *no system better than that of tithing.*

This committee also recommended that an educational propaganda be inaugurated to the end that all members of the Convention shall become tithers; and that as soon as possible, a tither's league be formed, and that efforts be made to secure enough members to meet the financial needs of that denomination.

We also notice that the Baptist Young People's Union have taken hold of the tithing proposition, setting as their goal the securing of one million tithing signatures in the year to come.

As evidence of the superior merits of this plan we give here some data taken from the *Baptist*.

TITHING CAMPAIGN A WINNER

Mr. Benjamin Starr representing the stewardship department of the New York State Board of Promotion, sends the following interesting information:

The latest report of the tithing work in the Homer Church for the year 1920 is a very interesting study. Homer Church is located in a village of about 3,000 population and has a membership of 360. During the year 1920 the tithing band numbered seventy-seven; the non-tithing contributors, 201.

Seventy-seven tithers contributed \$1,666.22, or \$15.15 per member; 201 non-tithing contributors gave \$1,455.37, or \$7.04 per member.

Seventy-seven tithers contributed \$3,520.45 or \$45.72 per member; 201 non-tithing contributors gave \$2,733.17 or \$13.59 per member.

Those interested in putting on a campaign in their local churches should write to Baptist Tithers' League, 125 No. Wabash Ave., Chicago, Ill. for a sample package of sixteen leaflets on tithing.

They Stole a March On the Editor The editor is *supposed* to see all the copy that

goes into the RECORDER, especially when he is at home. Every one knows that. But not every reader—indeed only two or three of them—could know that by some sly scheming with friends in the office, the article in last RECORDER on page 46 was deliberately slipped in without the editor's knowledge!

We don't pretend to say who was to blame. We don't think the "printer's devil" had anything to do with it. Indeed, we can not lay it to any *evil* spirit, for its author's words indicate nothing but the spirit of love and friendship. And if you could have seen the bright faces of all in the office when the editor first discovered the article, you would be doubly sure of the kindly purpose and glad heart of each one there.

Evidently "S. O. B."—*some old boy* of other days, loyal and true—has such close touch with the powers that be in the RECORDER office that the editor has no chance for redress. Therefore he has decided to make the best of it, even if it did make him cry. God bless them all.

An Explanation By a misunderstanding on our part two articles belonging to the Salem College number failed to get in, and their space was filled with Near East articles that had been standing in type for some time.

The discovery was not made until too late to remedy the matter, and the articles referred to appear in this issue.

"A Warless World" In the great World's Convention of Christian Endeavorers, in New York City, Fred B. Smith, of the Federal Council of Churches, offered a new "slogan" for the rallying cry of Endeavorers as they go forth to make the world Christian. If this slogan, "A Warless World!" could become the watch-word all along the

line with the soldiers of the cross, no man can estimate the moving power for peace that would result therefrom.

A few years ago Endeavorers adopted the cry: "A Saloonless Nation in 1920!" With this slogan the hosts of Christianity went marching on to certain victory. There is wonderful power in the spirit aroused by the common and enthusiastic use of some suggestive, stirring battle-cry in any reform movement. Let all the Christian gatherings throughout the world become filled with this one idea, until from every hilltop; from every valley; every hamlet and town; every Endeavor meeting shall go up the rallying-cry, "A Warless World!" and the day of universal peace will not be very far away.

Christianity Must Do It If the slogan, "A Warless Nation" is ever to become a reality it must be through the active influence of the Christian people. The churches must rally to the standard of the Prince of Peace as they never have done before.

We can think of no reform movement which could not be carried to certain victory, if all the Christian peoples were united and enthusiastic in efforts to bring it about. God does work with his people. It was the power of Christianity working behind the Anti-Saloon League, which, by the mighty hand of God, led the temperance hosts to victory.

If we are ever to see a warless world it will be after God's people have become fired with zeal by the spirit of him who said: "Love your enemies", and whose mission was one of "Peace on earth and goodwill toward men."

Messengers of the Prince of Peace were appointed by the Endeavor convention, to carry glad tidings to more than forty churches in New York on Sunday morning, and street meetings were held all over the city during the noon hour.

"Five years ago we spent three times as much money on intoxicating liquors as we did on education. A part of that money at least has been diverted to educational channels. Five years ago less than ten per cent of all the pupils in the common grades entered high school, and not over two per cent ever went to college. If only four per cent now go to college, we can see why the university halls are filled to overflowing.—*W. J. Bryan.*

SOME STRIKING CONTRASTS

CHAPLAIN G. C. TENNEY

The eighth Psalm presents some startling contrasts, the force of which are very patent to thoughtful minds, and which should be kept before us at all times. The psalm begins, "O Lord, our Lord, how excellent is thy name in all the earth! Who hath set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger."

Paul the apostle obtained the same thought and expresses it thus: "For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and the base things and the things that are despised hath God chosen, yea, and the things that are not, to bring to nought the things that are: *that no flesh should glory in his presence.*" To still the voice of cavil and unbelief God employs the feeblest instruments to accomplish his wonderful works. There is no individual so weak and helpless but may be employed by the great God, for though the Lord be high, yet hath he respect unto the lowly, and uses only those instrumentalities that will reflect glory to himself and not to themselves. Jesus broke forth into exuberant joy when this fact was illustrated in the success of the seventy whom he sent forth endowed with great power and a great message, though they were unlearned, inexperienced men without prestige or standing in the world. They came back in triumph. Jesus "rejoiced in spirit and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes." He sent them forth largely as an experiment, in their success he foresaw the triumph of his cause, for if God could use such men to his glory, his cause would surely triumph. This does not place special approval on ignorance and want of culture, it shows that consecration and a humble trust in God can be used, even if the human culture be lacking and of course consecrated talent and education can be much more effectually used. But the one

essential thing is that the human instrument be kept in the background and God be given his true place as Lord over all. Jesus at that time gave his disciples a very necessary caution by telling them not to rejoice so much "that the spirits are made subject unto you but rather rejoice, because your names are written in heaven." It is the glorification of self that spoils so many men's work. There was danger of that then, there is the same danger now. The source of our rejoicing should be that God has been so gracious as to accept our feeble and unworthy efforts and has accepted us and written our names in the Book of Life.

The psalm continues: "When I consider thy heavens, the work of thy fingers, the moon, and the stars which thou hast ordained, what is man that thou art mindful of him? and the son of man that thou visitest him?" The Bible abounds with exclamatory ascriptions of greatness and majesty to God. His works bear out the truth. God is greater than his works and we are infinitesimal in comparison with his works. Look up on a clear night and consider that every point of light is a sun surpassing by far the glory and power of our orb of light and life; that we exist on one of the smallest of the planets of our own family of planets as the minutest creatures, so small that in comparison with our planet world we would not be discovered by the most powerful microscope that ever was made. Let us imagine ourselves on a steamship in the midst of the Pacific Ocean. We are bound for Australia. We sail on and on for many days and for weeks, never seeing a sail or meeting a vessel, for it is a lonely ocean, and then consider what a mere speck upon that ocean our vessel is—an invisible mote, and we, three or four hundreds of people, have plenty of room on that speck of a vessel—how utterly insignificant we appear! Truly, "the nations are as a drop of a bucket, and are counted as the small dust of the balance." Such thoughts are calculated to teach us our frailty, our dependence.

But the psalm does not leave the subject there. There is another side to that picture. "For thou hast made him a little lower than the angels, (the Revised Bible says, "a little lower than God") and hast crowned him with glory and honor. Thou madest him to have dominion over the work of thy hands;

thou hast put all things under his feet." Without God man would be a defenceless minute creature to be crushed under the feet of the natural forces, the perils of life, the adversities of fortune. In the hands of his Father man becomes a prince of power, "Crowned with glory and honor." In the creation of man the Creator consulted, and decided to "make man in our image, and after our likeness". It was a father's heart yearning for children, and a brother's heart longing for fellows. Dominion was given him over all other creatures, and doubtless over the forces of nature. Though not endowed with the gift of an endless life until he had proven himself worthy of it, he had access to "the tree of life" by which he would be kept in health and life without limit or diminution.

True, he sold out his heritage, lost his dominion, to an extent, marred the divine image, and yet we find man in the possession of the most wonderful powers of mind, body and attainment. His conquest of the opposing elements that limit his spheres of action is going on in an amazing way. It has been reserved for our day and generation to witness the awakening of human genius and capabilities. The most astonishing things have been achieved by men under the inspiration and guidance of the great Father and Creator of all things. Resources are being discovered and appropriated which have always existed but not discovered, and the world is being transformed. Who will draw the limits to human achievement? Who will have the hardihood to say of anything, "It can not be done"? We are constrained to wait and see.

The reason of all this is thus stated in Job, "There is a spirit in man; and the inspiration of the Almighty giveth them understanding." As men ascend in the scale of intelligence, they increase in power and approach regions of infinite attainments. To be sure, there are limitations beyond which man can not intrude. The power to create and to give life has never been conferred on man. God holds these prerogatives to himself and has delegated them only to his Son, Jesus Christ. Man can only utilize the resources placed within his reach. He can construct, he can assemble the materials God has created and adapt them to his use, but he can bring nothing into existence. He can not produce a morsel of food, or a

shred of fiber. He can fashion the image of a man, but can not impart life to it.

The fields of human activities are: (1) Investigation; (2) Invention; (3) Construction; (4) Operation. Legitimate investigation leads the human mind over the same lines of thought over which the mind of God ran in establishing things. The true investigator is one whose mind is en rapport with God as was Kepler's in tracing the laws of planetary motion; as were the minds of Marconi and Edison. Had they realized that God was inspiring and leading them on their hearts would have been thrilled with the thought. Perhaps they were. Invention calls for the exercise of the perceptive faculties, the use of reason and adaptability. It follows the light of investigation. Construction brings into exercise knowledge, skill, experience. Operation calls for experience, skill, courage and co-operation. The man who operates a locomotive or an air-plane, or an electric plant must rely with confidence on the co-operation of faithful men who can be depended upon to do their parts faithfully, knowing that a little neglect endangers the life of the operator. But all these faculties and powers of mind and hand come directly from God. So that the Savior uttered a great truth when he said, "Without me ye can do nothing." Severed from divine power we would wither into our own natural insignificance and worthlessness. Clothed with that power we approach the infinite God.

It is thrilling to consider the declarations of love that God makes toward his earthly children. "Thou shalt be a crown of glory in the hand of the Lord, a royal diadem in the hand of thy God." Isa. 62: 3. "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passt through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flames kindle upon thee. . . . Since thou wast precious in my sight, thou hast been honorable, and I have loved thee." "The kingdom of heaven is as a merchantman seeking goodly pearls; who when he had found one pearl of great price, went and sold all that he had and bought it." That merchantman was our

Father, and that great pearl was his earthly children, whom he had lost. The price paid to redeem us took "all that he had".

Thus we are led to consider how small we really are, of how little real consequence in this small world, how infinitesimal in the great universe. Why should God be mindful of us? How can the great God pause to visit us? But in the hands of the Almighty Father we become Godlike, we take on great value because we are his special treasure. "Beloved, now are we the children of God; and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is. "To awake in his likeness when freed from the limitations of our earthly probation, to be ushered into the presence of the King, to be made just like our glorified Lord, to dwell forever in the kingdom of light, to be made "kings and priests unto God", and to reign with him forever,—this is the infinite destiny that is opened up in God's word for all who are washed and redeemed.

Is thy cruse of comfort failing?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother.
Love divine will fill the storehouse,
Or thy handful still renew;
Scanty fare for one will often
Make a royal feast for two.

For the heart grows rich in giving;
All its wealth is living grain;
Seeds which mildew in the garner,
Scattered, fill with gold the plain.
Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden;
God will bear both it and thee.

—Mrs. Charles.

The time has come to do for citizenship what has been done already for the professions and the crafts. This does not mean the setting up of formal requirements to which conformity is legally required, but it does mean a critical analysis and defining of the things involved in good citizenship which may serve as a basis upon which to build up an effective system of training for the performance of its duties and the fulfilling of its various obligations as well as the enjoyment of its rights.—Peyton C. March.

THE COMMISSION'S PAGE



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

"Without me ye can do nothing."

"Lo, I am with you always, even unto the
end of the world."

HONOR ROLL

North Loup (1) (1/2)
Battle Creek (1) (2)
Hammond (1) (2)
Second Westerly (1) (2)
Independence (1) (2)
Plainfield (1) (2)
New York (1) (2)
Salem (1) (1/2)
Dodge Center (1) ()
Waterford (1) (2)
Verona (1) (2)
Riverside (1) (1/2)
Milton Junction (1/2) (2)
Pawcatuck (1/2) (2)
Milton (1/2) (1/2)
Los Angeles (1/2) (2)
Chicago (1) (2)
Piscataway (1/2) (1/2)
Welton (1) (2)
Farina (1) (1/2)
Boulder (1/2) (2)
Lost Creek (1) (2)
Nortonville (1) (1/2)
First Alfred (1/2) (1/2)
DeRuyter (1) (1/2)
Southampton (1) (1/2)
West Edmeston (1) (1/2)
Second Brookfield (1/2) (1/2)
First Genesee (1/2) (1/2)
Marlboro (1/2) (1/2)
Fouke (1) ()

First Brookfield (1/2) (2)
First Hebron (x) ()
Portville (x) (2)
Shiloh (x) (2)
Richburg (x) (2)
Friendship (x) (1/2)
Walworth (x) (1/2)
Gentry (x) (1/2)
First Detroit (x) (1/2)
Salemville (x) (1/2)

THOUGHTS SUGGESTED BY "A WALK IN DREAMLAND"

CORA SHEPPARD LUPTON

Who could read our editor's "Walk in Dreamland" (July 4) and not have deep thought?

Methinks every one at some time longs to see the childhood home and reminisce. How delightful if the reminiscences are for the most part pleasant,—a good strong father, a tender loving mother, kind and happy brothers and sisters, and pure God loving teachers.

Emerson says we are part of all we have met, then how necessary it is that we meet and associate with good people. I think of a dear teacher, under whose influence I came at the impressionable age. Her influence was all for good; even today she seems like the most Christlike person on earth. Her *influence* can never die, through a long life she has taught and taught and taught what is right. She has not only taught it but she has lived it, and could I this day meet the editor's daughter, we would shake hands and mayhap shed a tear of joy and thankfulness over the beautiful influence this saintly teacher had on us.

Her life has been given to teaching other people's children that which makes for soul success, and all public school teachers are not fitted to put soul above mind and body, while training the young.

It is pitiful to think of people who will have to live in a house made of wild oats, when they grow old, for there is no getting away from "we reap what we sow".

In childhood I did not see anything pretty about some poetry my parent placed in a prominent place.

One was, "Dare to say *No*" and it has helped me all through life when temptations came, to stand firm and dare to say "no". Another was to not believe all you hear

and only half you see. Maturer years have shown me the wisdom of it.

Let us all join the editor in thanking God for all the good we get from childhood homes.

Shiloh, N. J.

A VISIT TO TRINIDAD

REV. T. L. MC KENZIE SPENCER

Trinidad, the largest of the Lesser Antilles, is bounded on the north by the Caribbean Sea, on the south and east by the Atlantic Ocean, and on the west by the Gulf of Paria. It is about sixteen miles eastward of Venezuela from which it is separated by the Gulf of Paria and the channels of the Bocas.

The island is of rectangular shape with an area of 1,754 square miles, or 1,222,560 acres.

Christopher Columbus, the discoverer of the island, first sighted the three peaks, the "Three Sisters", in the southeastern part of the island on July 31, 1495, and thereupon named the island Trinidad, being determined to name the first land he should discover after the Trinity. This island was named "Iere", or the land of the humming birds, by the Indians.

Columbus named the southern passage of the Gulf of Paria from which he entered, "Boca de la Sierpe" or the Serpent's Mouth, and the northern passage from which he went out, "Boca del Dragon" or Dragon's Mouth. The southern passage of the gulf is divided by a rock called, The Soldier's Rock, or El Soldado, which is about nine miles wide. The northern passage is between ten or twelve miles broad. Columbus was terrified when he saw its wild appearances and called it the Dragon's Mouth. It possesses four separate channels lying between islands.

Port of Spain, the capital, is situated at the northeastern corner of the Gulf of Paria, and presents a beautiful appearance with its fine buildings and streets. The city was twice destroyed by fire, in March, 1808, and in March, 1895, consequently Port of Spain has many new and handsome buildings. In March, 1903, a riot occurred and the government buildings were destroyed by fire. A magnificent building, the Red House, stands on the former site and contains the law courts, and government official offices.

The principal business street is Frederick Street, running from Marine Square to the Queen's Park Savannah. The stores present a very attractive appearance with their numerous fascinating articles imported from London, Paris and New York.

There are several squares which are well laid out with tropical trees and furnished with seats.

The principal seat of learning is Queen's Royal College, which is situated on the western side of Queen's Park. The building is of red brick and is surrounded by very fine grounds which include tennis courts and a cricket pitch.

The principal churches in Port of Spain are Church of England, Roman Catholic, Presbyterian, Wesleyan, Baptist, Moravian, Salvation Army, Seventh Day Adventist, Apostolic, Holiness, and African Methodist.

About six miles from Port of Spain is St. Joseph, the old Spanish capital, founded about 1577 by Don Antonio de Berrio Y Curana and is full of historical interest. Here was the scene of Don Chaeon's capitulation. In the drawing room of Valsayn Estate, then owned by the Governor, or Teniente de Justicia, Mayor of St. Joseph, Don Jose Mayan, Don Chaeon signed the treaty which gave Trinidad to the British, in the presence of Sir Ralph Abercomby and Admiral Harvey. A serious mutiny broke out here among the negro troops in 1838 and the ringleaders were shot where now stands the Roman Catholic convent. Near St. Joseph is the monastery of Mount St. Benedick, built on a mountain 2,000 feet high.

Next to Port of Spain is the town of San Fernando which is 35 miles south. It was founded in 1786 by Don Chaeon and probably derived its name from Ferdinand, the eldest son of Carlos IV.

One of the places of special interest to visitors is the wonderful and mysterious "Pitch Lake". The lake is a plateau of 112 to 114 acres of black pitch. It is said to have sunk about ten inches in fifty years. In connection with this lake is a legend which says that an Indian tribe who inhabited this region offended the Good Spirit by killing the sacred humming birds in whose bodies the souls of the departed were supposed to abide. As a punishment for this crime their village was suddenly submerged beneath this lake of pitch. The lake is leased

by the Trinidad Lake Asphalt Company which exports about 200,000 tons of pitch annually.

The government of Trinidad is a Crown Colony. The people are now calling for a representative government.

Trinidad possesses only two seasons, the wet and dry. The days are generally hot, but the nights cool. Possibly all nationalities are represented in the island, but the bulk of the population is colored.

For several months I intended to visit the island but pressure of work at British Guiana always hindered. However I took passage on May 20 per steamship Maturru for Port of Spain leaving the services at Georgetown in charge of our Sabbath school superintendent. After a record passage of twenty-eight hours we reached Port of Spain on the night after the Sabbath (May 21) at 7.30 p. m. After getting through the Customs I made my way to the nearest hotel, which was Spanish. Sunday morning broke fair and I decided to start on my work. A visit was made to the village of San Juan about four miles from Port of Spain. After searching a short time for one of our non-resident members I found her. It was quite a surprise for Sister Stancliffe. I then returned to the city and sent a telegram to Brother James Murray announcing my arrival. Monday was spent looking over the city and on Tuesday I took train to Carrapichaima, a distance of twenty miles. Sister Murray and one of her boys met me at the railway station and took me home. Brother Murray was busy reaping sugar cane for the factory. It was quite a joy to this family to greet me. Seventeen years ago I met Sister Murray at her native home in the island of Lobago when I was a missionary there. How time flies! Years pass so quickly that what we have to do should be done now. Found Brother Murray full of courage. At night I held an open air meeting near the railway station and spoke from 1 Kings 18: 21. The Lord added his blessing to the message. This district bears the reputation of being very gospel hardened, but many persons asked me after the meeting to hold another on Friday night. I was at my post of duty but a heavy rain hindered me from holding forth. I distributed literature and answered many questions concerning our denomination.

On Sabbath Day, May 28, I was at Couva a little village about twenty-four miles by train from the city, Port of Spain. Here I spent two days with Mr. S. M. Phipps and preached on two occasions to a little company of Sabbath-keepers. Brother Phipps is the local elder, and is a man of some power. He is a chemist and druggist by profession, and has been a Sabbath keeper for over twenty-four years. He and his home are loyal to the Commandments of God and have passed through much opposition and persecution for their unswerving devotion and loyalty. Over six years ago they left the Seventh Day Adventists and have been standing as an independent mission. I gave Brother Phipps literature and answered many questions about our cause. I recommended to him our Sabbath school helps and I trust that he will find them useful in his work. These dear people were very glad for my visit and hope that at some future date I shall be able to visit them.

As stated above there are several denominations at work in Trinidad, but I believe Seventh Day Baptists have a door of opportunity opened to them here. I have been asked to return and establish a mission here and hope to do so.

Brother James Murray is removing to Port of Spain early and I hope to make use of him in this field in doing Bible work. I have a suggestion on this matter to make to the Missionary Board.

The work at Georgetown, British Guiana, is prospering. Our regular church activities are carried on and we see evidence of the Lord's guidance. "When thou passeth through the waters I will be with thee; and through the rivers, they shall not over flow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." Isa. 43: 2.

It is a peculiar quality of the eye known as the persistence of vision that makes the moving picture possible, for it allows time for a separate picture to pass behind the lens of the projecting machine, while the shutter is closed, before the image of the preceeding picture has disappeared. When sixteen pictures a second pass before the lens they appear to the spectator as one continuous picture, but there is really an interval of darkness one third as long as the period of illumination.—*Youth's Companion*.

MISSIONS AND THE SABBATH

REV. EDWIN SHAW, PLAINFIELD, N. J.
Contributing Editor

A CARD FROM MARIE JANSZ

Treasurer Frank J. Hubbard received a postal card from Miss Jansz in Java which will be of interest to her many friends in America. We give here the message she sends to them, and her appeal for some one to go to her assistance in the work.

DEAR BROTHER IN JESUS: The day before yesterday I received your letter of April 1 with the draft. Oh, how thankful I am, dear friends! Really I feel you are too good to me. Oh may the Lord reward you according to the richness of his mercy! I wish I could write to every one of those friends but I do not feel able. I have improved a little since I wrote to you in April; but still my nerves are very weak and they cause me much trouble of the heart and sleepless nights. I can not do half of the work I did before the operation, so you can understand how much is neglected. It does make my heart ache. And yet no one is willing to come and help me, and take the place at the head of this work.

LETTER FROM HOLLAND

MY DEAR BROTHER SHAW:

Let me now tell you first of Brother Monsma's return into the way of obedience. It happened earlier than we had expected. For three months he has been employed at the Rotterdam bank, working there on the Sabbath Day. In his leisure hours he was always diligently studying the Sabbath question (literature pro and contra), earnestly praying that he might come to a firm and unshakeable conviction. Mr. John der Heer wrote in his pamphlet that a great joy had filled his heart after he had been released of the bondage of the law and the Sabbath; but Brother Monsma did not for a moment feel any such joy. It was only doubt which vexed him and doubt never makes happy.

One day, when reading in an old volume of the *Boodschapper*, he found there a translation of an Open Letter of our American Seventh Day Baptist Churches to the Sunday-keeping Baptist Brethren. The argu-

mentation used in that letter was the very thing he wanted in his condition and it became instrumental to convince him how unfounded his doubts had been and how sham the evidence for Sunday. Then came the conclusion.

His job at the bank pleased him very much and was well paid, much better than his different activities during the time he was preparing for the ministry. His superiors were well contented with his work. Meanwhile a baby was born to them, so he had to care for a wife and two children. Would it be possible for him to find a situation where he would be allowed to keep the Sabbath? He had signed a contract binding him to give notice at least one month before leaving. He immediately applied to the directors of the bank respectfully requesting so to arrange his hours that he might rest on the Sabbath and make up his lost hours at other days. They replied it was impossible; he *must* continue to work on the Sabbath. He then earnestly prayed for a straight answer, what the Lord required him to do at once. He took the family Bible; it fell open at 1 Chronicles, chapters 28 and 29. In a particular way and as a hearing of his prayer, his eye was drawn to the last line of chapter 28, verse 10, reading: "Be strong and do it."

He then again went to his superiors, praying them to release him of his contractual duty. Immediately after he was dismissed with a good testimonial. He then looked out everywhere for work. First at different Jewish firms. Few of them keep the Sabbath. Their number is not sufficient to help their own Jewish working men who are faithful to the law. So he devised several ways to earn his livelihood. Meanwhile Mr. John de Heer, who was holding a series of lectures at Amsterdam, drawing a great many people, often visited him. They discussed the Sabbath question, but Brother Monsma now stood firm in his conviction. Mr. de Heer remained kindly disposed towards Brother Monsma and procured him well-paid translations and other work.

At the same time I asked Brother Monsma to resume his work for the *Boodschapper*, as far as possible, which he gladly accepted. Mutually we judged better not to endeavor to renew at once the former arrangement. Possibly the time will come that Brother Monsma will be directly invited to go to

Java, but at present he is busy in literary work, translations for Christian associations and periodicals, and working for the *Boodschapper*. He is about to leave Amsterdam for some time to go to his family at Groningen, his dwelling here being very unhealthy, especially for his wife and babies. His request to be re-admitted into the fellowship of the Haarlem Church was heartily granted. These three years of his abode at Amsterdam and all his experiences here Brother Monsma declares to have been the most important chapter of his life. I do not doubt but Brother Monsma is destined to be one of our future leading workers in Holland or Java.

Rev. Pieter Taekema has just accomplished his refutation of Mr. de Heer's attack on the Sabbath. It is a good arsenal for our people and useful for all those who love serious and strenuous research.

Brother Taekema, the Church at Groningen and we all were greatly rejoiced when Mrs. Taekema, who is an excellent help to her husband in every respect and especially in his pastoral work, expressed her desire to be baptized and to join the church. She belongs to an old Reformed family. Several members are ministers, or hold offices in that denomination. To her great joy her family has remained very kindly disposed towards her after her withdrawal for truth's sake from the church in which she enjoyed so many blessings.

The First Day Baptist church at Groningen kindly rendered their chapel to our people on that occasion and for any following baptism of ours. It is a pity our little church at Groningen is so badly situated as to her meeting place. Often their meetings are disturbed by the noise in adjacent rooms. They are diligently working for a chapel of their own, but it is very hard to succeed.

Brother Taekema will write you himself about a brother who joined the church lately. The sisters in the Groningen and the Haarlem churches started a little association of their own; the former working especially for the chapel, the latter for a mission in Java and for the needy.

Two interesting Sabbaths in the Haarlem church are worthy to be commemorated. First the Sabbath of the anniversary. At the evening many friends outside the church attended to honor the memory of our dear young sister, Dina Frellier, whom they all

had loved and admired so much for the gentle way in which she bore her sufferings. Our new secretary, Brother Zylstra, read the touching report, and several delegates of other churches were attending.

The other remarkable Sabbath was the seventh of May; we then welcomed in our midst Sister G. Mol, of the Salatiga mission in Java, a good friend of our dear Sister Alt. On Sabbath night the chapel was crowded. She then showed interesting lantern slides, representing the life of the natives and the way in which the mission works among them. Sabbath afternoon we had a more intimate and very interesting discussion with her among our own people from different churches. Sunday afternoon Sister Mol kindly assisted at the meeting of the Council of our Union and gave us good advice in many respects. Whether her special desire will be fulfilled, that her message will favor the delegation by our churches of the help so much needed at Gambong Waloh, is another matter in which we are constantly praying. Perhaps Brother Monsma will be the first to go.

We were much surprised by a recent letter of Sister Alt in which she opened the prospect of coming to Holland this year, if the board there could find a solution for arranging the work during her absence. She has been in Java for about seventeen years, if I remember well. She longs to see again her relations and to make personal acquaintance with our people, and also to deliberate with us about the future of the work.

As to the care for the feeble-minded, it has entered a new period, the government is preparing to erect new buildings and to subsidize the work more liberally. When Sister Alt will come I shall write you immediately.

I just received your letter of May 16. I sent it through to Brother Taekema, the secretary of the Union, that he may send you the data for your yearly report.

There is an evident growing in spiritual power in our church here. I trust new blessings are in store for us. Three new Sabbath-keeping families, former Adventists, are now attending our meetings at Amsterdam. We organized a Sabbath school for the children, twelve in number, at my home in the afternoon.

Two sons of Brother Bloem are now attending our meetings on the Sabbath in the Haarlem church. One is here to fulfil

his military duties, the other is studying at the Lyceum in Haarlem. A daughter of one of the Makkum sisters is servant in a Haarlem family where she is allowed to keep the Sabbath.

Our prayer meetings are a constant source of spiritual blessing to us.

The annual conference of our Union will probably be held in the beginning of August at Groningen.

May the Lord abundantly bless you in all your work for his name's sake and your family and all our dear friends across the Atlantic.

With kind fraternal greetings,
Very truly yours in Christ,
G. VELTHUYSEN.

Amsterdam, Holland,
June 1, 1921.

MONTHLY STATEMENT

S. H. DAVIS
in account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY
June 1, 1921—July 1, 1921

	Cr.
Balance on hand June 1, 1921.....	\$1,922 38
Young People's Board, Dr. Palmborg's salary	75 00
Woman's Board, Dr. Sinclair's salary....	100 00
Woman's Board, Georgetown Chapel....	200 00
Los Angeles Sabbath School, special China Famine	12 00
Syracuse Church, Missionary Society, General Fund	10 00
Rockville Sabbath School, General Fund	10 00
Ministerial Education Fund, return of money paid out.....	-75 00
Salary, New Auburn Church, voted to Georgetown	774 00
Income account	451 00
Collection, Western Association.....	14 61
Christen Swenson	14 00
Shanghai Church	25 00
C. B. Hall	2 50
One-third collection, Eastern Association	43 38
Woman's Board, Miss Burdick's salary	200 00
Woman's Board, Miss West's salary....	200 00
Woman's Board, Georgetown Chapel....	5 00
Conference Treasurer, Georgetown Chapel	53 14
First Brookfield Church, Georgetown Chapel	1 65
Shiloh Church, Georgetown Chapel.....	6 74
Salem Church, Georgetown Chapel.....	5 42
Walworth C. E. Society, Georgetown Chapel	7 20
First Hopkinton Church, Georgetown Chapel	30 00
First Hopkinton Church, Georgetown Chapel	10 00
Conference Treasurer, Boys' School.....	212 56
First Brookfield Church, Boys' School...	6 61
Shiloh Church, Boys' School.....	26 96

Salem Church, Boys' School	21 69
Lost Creek Church, Boys' School.....	27 30
Conference Treasurer, Girls' School.....	212 56
First Brookfield Church, Girls' School...	6 61
Shiloh Church, Girls' School.....	26 96
Salem Church, Girls' School.....	21 69
Lost Creek Church, Girls' School.....	27 30
Conference Treasurer, Missionary Society	1,324 21
Conference Treasurer, salary increase...	233 68
Grand Marsh Church, Missionary Society	33 90
Grand Marsh Church, salary increase...	5 98
First Brookfield Church, Missionary Society	41 16
First Brookfield Church, salary increase	7 27
Shiloh Church, Missionary Society	167 93
Shiloh Church, salary increase	29 64
Salem Church, Missionary Society	135 12
Salem Church, salary increase	23 85
Northern Wisconsin and Minnesota Churches, collections	7 28
First Hopkinton Church, Java Mission	5 00
First Hopkinton Church, General Fund	55 00
Adams Center Church, China Field.....	10 00
One-third collection, Western Association	10 33
Portville Church, General Fund.....	110 00
Interest on checking account.....	1 03

\$7,039 64

	Dr.
Rev. John C. Branch May salary.....	\$ 83 33
Rev. T. L. M. Spencer, June salary.....	83 33
Dr. Rosa W. Palmborg, furlough salary	41 66
Susie M. Burdick, May salary and traveling expenses	58 52
Mrs. D. Burdett Coon, May salary, Rev. Coon	133 33
Rev. R. J. Severance, May salary and traveling expenses	136 52
Rev. William L. Burdick, May salary and traveling expenses	162 68
C. C. Van Horn, Little Prairie, May...	75 00
Rev. George W. Hills, May salary	58 33
Rev. Luther A. Wing, May salary and traveling expenses	50 67
Ray C. North, May, Cartwright field....	33 33
Rev. W. L. Davis, May salary	33 33
Rev. G. H. F. Randolph, May salary....	41 67
Vance Kerr, May, Fouke Church.....	25 00
Rev. S. S. Powell, May salary.....	25 00
Adelbert Branch, May, White Cloud Church	25 00
Jesse G. Burdick Italian Mission.....	29 16
Rev. J. J. Koyats, Hungarian Mission...	20 00
Mrs. Angeline Abbey, May appropriation	10 00
R. B. St. Clair, May salary Rev. Weber..	25 00
Edwin Shaw, May salary and traveling expenses	106 03
Zilpha W. Seward, salary, May 15-27....	27 00
University Bank, account J. W. Crofoot	100 00
Rev. D. Burdett Coon, May traveling expenses	91 05
John C. Branch, June expenses.....	50 00
George C. Tenney, two trips to Detroit	9 28
China Draft	1,905 25
Incidental and evangelistic.....	\$100 00
H. E. Davis, additional salary, last quarter	87 25
H. E. Davis salary	343 00

H. E. Davis, child allowance..	50 00
Girls' school account	75 00
Dr. G. I. Crandall, salary.....	125 00
B. B. Sinclair, salary.....	125 00
Anna M. West, salary.....	200 00
J. W. Crofoot, salary.....	300 00
Land fund incidentals	500 00
Helén Su, account Dr. G. I. Crandall..	75 00
Missionary Society, account Shanghai Church	25 00
Vernon Munroe, Treasurer China Famine Fund special	12 00
Zilpah W. Seward, June 12-24, salary..	27 00
Rosa W. Palmborg, June salary	41 66
Rosa W. Palmborg, account Bessie B. Sinclair	75 00
Treasurer's expenses	28 00
	<hr/>
	\$3,723 13
Balance on hand July 1, 1921	3,316 51
Bills payable in July, about	3,000 00
No outstanding notes.	

S. H. DAVIS,
Treasurer.

E. & O. E.

WELTON HONORS PRESIDENT DALAND

The hour of the Welton church service July 2, was given over to a memory service in honor of our friend and brother, William C. Daland, whose death sent a pang of sorrow to all of our hearts.

Welton Church has among her number many Milton students, past and present, who represent the entire period of his faithful service at Milton.

Brother Zuriel Campbell was a student at Milton at the time of the installation of President Daland. He spoke of the enthusiastic reception given him by the student body of those days.

Miss May Mudge spoke from the subject, "Daland Among the Students Ten Years Later", bringing out his sympathetic understanding, and the regard he had for his students.

Mrs. Esther Loofboro, a student of later years, brought out the fact that as the years went by he grew in the esteem of the students.

Miss Vivian Hill read a biographical sketch from the college annual of 1921, a few sentences of which I wish to quote, as it only emphasizes what every student, and parent feels in regard to President Daland's service at Milton: "Prexy at Milton is no perfunctory student slang, but a term, which, on the lips of boys and girls in Milton College, is equivalent to father in the home. Many perplexing problems are always be-

fore him, many times he must seem stern against the wish of his own heart, but his one personal desire was to have his girls and boys love him, and that desire has been granted."

Rev. J. H. Hurley spoke of his acquaintance with President Daland, early in his ministry as a guest in his home, that would be an inspiration all the days of his life. The pastor then chose as a basis for what he wished to say, 2 Sam. 3: 38: "Know ye not that there is a prince and a great man fallen this day in Israel?"

President Daland was a great man because he consecrated a splendid education to the service of Christ; because he stood upon his convictions of right; in regard to the use he should make of his education in regard to the Sabbath truth and in leaving a calling for which he felt himself to be adapted, to enter upon an untried work, which at best would be beset with difficulties. He was great because of his wholesome sense of humor; and because he thought of others before he thought of himself.

His work and blessed influence will live though he is taken from us.

By his death we are admonished to make the most of life and to carry on faithfully the work to which our Master calls us. As a people we must rally around the college, and carry forward the work which he loved so well.

At the close of the service a quartet sang the college song: Our Colors. The words were written by President Daland, and breathe the spirit of loyalty, hope and sacrifice which he so genuinely exemplified.

Dear Milton, our mother, fair Milton all hail!
We greet thee, we bless thee, our love shall not fail.

To thee and thy mandates we'll ever be true,
Thy symbol we cherish, the Brown and the Blue.

Thy sons and thy daughters fulfil thy behest.
With God and the right we shall ever be blest.
We come now to greet thee, our vows to renew,
And join in the praise of the Brown and the Blue.

Thy honor is precious, thy favor we prize;
Thy name and thy glory we lift to the skies.
Till death we are thine, to our pledge we are true,
To honor thy colors, the Brown and the Blue.

In the fear of the Lord is strong confidence; and his children shall have a place of refuge.—*Prov. 14: 26.*

EDUCATION SOCIETY'S PAGE

DEAN PAUL E. TITSWORTH, ALFRED, N. Y.
Contributing Editor

AN OPEN LETTER TO JOHN

MY DEAR JOHN:

You ask me to tell you some reasons for going to college next September. Whether or not you will continue your education may be one of the biggest questions you will ever face.

Balboa looking out over the Pacific from the tree—midway of the Isthmus of Panama—into which he had climbed might have said, after seeing the jungle-tangle through which he must pass to reach the farther ocean, "No, I can never make it; the path is too difficult." Suppose Balboa had gone back. Suppose Christopher Columbus in mid-Atlantic had turned back. Do you suppose either discoverer would have fulfilled his destiny, i. e., fulfilled God's plan for him?

You are now about midway in your preparation for life's voyage. Are you going to be like Balboa and Columbus or like those timid mariners who never sail out beyond the quiet waters of their own sheltered harbors?

In the first place, a trained man will earn a better living for himself and his family than a man without education. I have observed many men, some who are educated and some who are not. Most untrained men are footballs whom fate—sometimes most unmercifully—kicks about at its own sweet will. The untrained man is the first to be without a job, when the pinch comes, and he receives the smallest wages.

In the second place, a real education makes a man's life bigger. He is like the ticket-holder at a ball game who takes his seat comfortably in the grandstand and views easily the whole performance, while the man without a ticket looks at the game through a knot-hole in the fence. Are you going to look on at the game of life through the knot-hole? Again, an uneducated man is like a householder who lives in his own woodshed when he might, if he knew enough and wished to do so, move into the splendid mansion of which the woodshed is only a

wretched part. Are you going to live in the woodshed? An educated man has at his disposal the materials for the abundant life.

In the third place, an education multiplies a man's usefulness. When I was a youngster I remember a playmate showed me an instrument which, at first sight, looked for all the world like a glorified jackknife, which, however, upon examination proved to be a complete kit of tools. He could not only whittle, but he could draw corks, could drive screws, could bore holes, and could do many another trick. As my boy friend could do so many more things with his kit of tools than a lad with only an ordinary pocket knife, so a man with an education can turn himself in many more ways than a man without.

The Panama Canal—America's greatest achievement—never could have been built if Colonel Gorgas, instead of fitting himself through weary years of preparation to conquer the mosquito and thus pull the teeth of the tropics, so to speak, had contented himself with living the small life and leaving his magnificent powers undeveloped. But with the completion of the canal not all America's problems have been solved nor its contributions to world civilization made. America's most staggering problems are not so much physical as social and spiritual. Man alone and in his group life is still the unmanageable colt that must be tamed. Just now our country—and the world—are caught in the tangle of great problems arising out of the ignorance and the ill-will of man. Only great wisdom and great good-will can cope with these big questions. Our country needs men who can think straight and big, who get a vision of things beyond the ends of their noses. Our country needs men of great hearts, for whom the world is but the family of our heavenly Father.

It is no figure of speech to say that America and the world are, in their extremity, calling you.

Our civilization can be saved only by such men as are willing to invest their lives in the service of the kingdom of God and are willing to prepare themselves for this service.

Are you one of these?

Sincerely your friend,

PAUL.

SEMIANNUAL MEETING

The semiannual meeting of the Northern Wisconsin and Minnesota churches convened with the Grand Marsh Church June 10, 11, and 12, 1921.

The Sabbath eve service was opened by singing "Holy Is the Lord". The Scripture lesson was read and prayer was offered by Rev. H. C. Van Horn, followed by singing, "Take My Life and Let it Be". Pastor Tickner then offered briefly words of welcome after which Rev. C. B. Loofbourrow delivered the introductory sermon from the text: "But Peter followed afar off." Matt. 26: 58. The congregation united in singing, "What will you do with this friend called Jesus" and the benediction was pronounced by Rev. C. B. Loofbourrow.

The Sabbath morning services were opened by singing: "Oh Day of Rest and Gladness". Rev. H. C. Van Horn read the Scripture lesson and Mrs. Angeline Abbey offered prayer. After singing, "Lord, I Hear of Showers of Blessing", Rev. Mr. Van Horn preached from the text: "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates to the city." Rev. 22: 14. After the singing, the benediction was pronounced by Rev. C. B. Loofbourrow.

The Sabbath school was held in the afternoon, conducted by the superintendent, Mrs. Maggie Smith. The school was divided into two classes, with Mrs. Van Horn as teacher for the Bible class and Mrs. Arthur Atkins for the children.

After Sabbath school a song and praise service was led by Rev. H. C. Van Horn. The eleventh chapter of John was read by Pastor Tickner, and prayer was offered by Myron Green. Rev. Angeline Abbey then preached from the text: "The Master is come and calleth for thee." John 11: 28. The male quartette, consisting of Rev. H. C. Van Horn, of Dodge Center, Minn.; Mr. Joe Ling, of New Auburn, Wis.; M. J. Green, of Grand Marsh, and Mr. John Haskins, of New Lisbon, favored us with a selection, "Gather Them In". The benediction was pronounced by Rev. Mr. Loofbourrow.

Sabbath night a song and praise service was held, after which prayers were offered by Walter Cockerill, Joe Ling and M. J.

Green. Scripture lesson read by Rev. Mr. Loofbourrow, who also delivered the evening sermon, taking as his theme, "Meeting the Entrance Requirements". Text: Acts 2: 37, last clause, "Men and brethren what shall we do?" The male quartette rendered another selection and the benediction was pronounced by Brother Loofbourrow.

Sunday morning at ten o'clock the regular business meeting was held with Pastor W. D. Tickner as moderator. After prayer by Brother Loofbourrow the minutes of the last meeting were read and accepted. The constitution and by-laws were amended by inserting the word October in the place of November as the time to hold the semiannual meeting. The next semiannual meeting is to be held with the Dodge Center Church, with A. E. Ellis as moderator. Mrs. Grace Burdick was elected secretary for the next semiannual meeting. Rev. W. D. Tickner was chosen delegate with Rev. C. B. Loofbourrow as alternate to attend the next Iowa yearly meeting. Two offerings were taken, one to defray expenses, and one for missions. The delegates present extend to the Grand Marsh Church their appreciation and thanks for their kind hospitality. Letters were received from the New Auburn, Wis., and Exeland churches. No report was received from the New Auburn, Minn., church. A verbal report was also given from the New Auburn, Wis., church by their pastor, Rev. C. B. Loofbourrow. A verbal report was given from the Dodge Center Church by their pastor, Rev. H. C. Van Horn. Greetings were extended to the semiannual meeting from the Sabbath-keepers of Minneapolis by Mrs. Abbey. A report was given on the work of the Grand Marsh Church and mission center, Fairview, by their pastor, Rev. W. D. Tickner.

After the business meeting Pastor Tickner preached from the text "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4: 5. After the offering the congregation united in singing, "The Victory May Depend on You", and the meeting was dismissed.

The afternoon services were opened by singing "Saved by Grace", prayer by Deacon Andrews and singing, "Hail Thou Once Despised Jesus". An essay written by Miss Rachel Davis on the theme, "This Do and Thou Shalt Live", was read by Miss Muriel

Jones. Mr. Walter Cockerill then gave a splendid talk especially for the young people, taking as his text John 21: 15-17. The congregation then united in singing, "I'm Walking Every Day with Jesus", and the benediction was pronounced by Pastor Tickner.

Sunday evening the song and praise service was led by Mr. Joe Ling and prayers were offered by Rev. Mr. Loofbourrow and Pastor Tickner. Rev. Mr. Van Horn delivered the evening sermon, text: "And they sent Barnabas as far as Antioch." Acts 11: 22. After the offering the congregation united in singing, "Take the Name of Jesus with You", and the benediction was pronounced by Pastor Tickner.

The services were all well attended and good interest was manifested throughout the meetings. We are grateful to the fifteen delegates and visitors who came and helped make the meetings a success. We were also glad in having with us Miss Eunice Babcock who is a member of our church, but who has been living the past few years in Ludden, N. D. We feel confident that the meetings just held have not been in vain, but have been the means of encouraging us to go forward and accomplish greater work for our Master.

MRS. ARTHUR ATKINS,
Clerk.

PICNIC AT WELTON, IOWA

REV. T. L. GARDINER:

DEAR FRIEND: Who comes oftener than Welton? Now, Dr. Gardiner, if you are as polite and thoughtful as an old lady friend of ours here at Welton you will answer: "And who is more welcome?"

Taking that for granted I am going to tell you about a picnic that our Sabbath school enjoyed in Mr. Flather's grove the Fourth of July. The owner of the grove is not a member of our society but very kindly granted its use, and extended the invitation to come again as often as we wished. This grove is of soft maples, and they are probably fifty years old, tall and straight; making a clean, beautiful, and shady place for a picnic.

When we reached the grounds the sports were well under way. The boys had been pulling square holds. Did you ever pull square holds, Dr. Gardiner? If not you want to get some boys to show you how.

Not the old fashioned way, but the new, with three men on one side and one on the other. It is surprising what one man can do to three (if it works right). Then there was one of the finest swings; I think it must have been forty feet to the limb, and what a place for a boy to swing a young lady, and several improved the opportunity.

Foot racing and various other stunts kept us all busy until dinner was called, where a count showed that about sixty sat down to a dinner of fried chicken. You go on, Dr. Gardiner, and give the menu, you have eaten at such tables many more times than I ever have, and you have such a descriptive pen. Begin with chicken and close with ice cream. The ice cream was furnished by eleven of our young men. They proved themselves liberal providers. One of the things that I shall never forget is the smiling face of one of them as he enjoyed his tenth dish of ice cream, urging others to eat more, as he believed there was plenty. Of course the great American game was played in the afternoon and I will not tell what the married men did to the single fellows in that game.

The finest thing of all though, was the absence of vulgar, or profane language; and so far as I know the only tobacco that was used on the grounds was by those who were not members of our school. If any one's feelings were hurt I did not hear of it and when we left for home it was with the assurance that it had been a good day for young and old; and we hope it will not be the last of such social gatherings for the Welton Sabbath school.

C. L. HILL.

Welton, Iowa,
July 8, 1921.

Rosily runs the river
Under the reddening skies;
Lightly the young leaves quiver,
Thrilled with a glad surprise;
Old is the world and weary,
Worn with its sorrow and sin;
But—the doors of dawn swing open
And a fresh, new Day steps in!

Rosily runs the river,
Taking the sky's own hue;
Shall not the great Light-giver
Find me responsive too?
What though the night was weary?
Hope is not hard to win
When the doors of dawn swing open,
And the glad new Day steps in.
Anna B. Bryant.

WOMAN'S WORK

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

WOMAN'S WORK

[In the Western Association Mrs. Walter L. Greene presented her paper on Woman's Work in the form of this poem, which we give in full.—ED.]

Another day's labor was ended,
And the rays of the setting sun
Had faded to tender radiance,
As another week's work was done.

The Sabbath quiet now stealing,
Over river and hill and dale,
Gave to the sad and discouraged
God's peace that never can fail.

The dear little woman was weary
With her tasks neither easy nor few,
"And what is the value," she whispered,
"Of the work which a woman can do?"

These many long hours she had labor'd
To keep the home cleanly and pure,
With never a word of complaining
For the trials she had found to endure.

She'd tended with mother's sweet patience
The baby who needed her care,
Had bound up her laddie's cut fingers,
Bringing healing and comforting there;

Had helped all the children with lessons,
Making hard tasks easy to see,
And gathered them all in the twilight,
For story and prayer at her knee.

To husband and father she'd proven
A helpmate so loving and true,
Had striven to cheer and encourage
In all that his hands found to do.

"But this is not greatness," she whisper'd,
"These plain, common tasks I must do;
Dear Lord, wilt thou show to thy servant
Greater service she may do for you?"

Then sleep came to close weary eyelids;
And a vision brought answer to prayer.
A glorious radiance shone round her,
And the voice of the Master was there.

"Dear one," said the Father so gently,
"Behold a fair vision I send;
May it bring to you comfort and blessing,
And cause your repining to end."

She seemed to hear wonderful music
Like the chant of an angel throng,
Grown sweet and ever sweeter,
Swelling with volume of song.

The radiant light grew in brightness,
And so plain to her eyes did appear
A long procession of women,
Drawing nearer and ever near.

The wonderful music grew fainter,
And stillness soon reigned over all.
Before the rapt watcher paused slowly
A woman both slender and tall.

Her hair, waving back from her forehead,
Was as black as a raven's wing;
Dark eyes, full of power and sweetness,
Both sorrow and joy seemed to bring.

God's voice now was heard in the stillness:
"Here behold ye the mother of Christ.
She gave loving service unstinted;
Could you call her life useless, my child?"

She vanished; and now gowned in whiteness
As pure as the driven snow;
With eyes so calm and so gentle,
Where the fire of love seemed to glow.

A nurse took her place near the dreamer,
And the Heav'nly voice softly said,
"Behold one, who faithful to duty,
Bringeth balm to the invalid's bed."

She comforts the poor wounded soldier;
Soothes the pain of a suffering child;
Brings peace to the sad and the dying,
And sleep to delirium wild."

The nurse now gave place to the doctor,
A woman of wisdom and worth
Whose life, too, is spent in relieving
The sorrow and pain of the earth.

Those hands, so strong and so shapely,
Sure respite from pain will secure.
Her service is every day given,
Alike to the rich and the poor.

She fades from the sight of the watcher,
And another form takes her place.
Whose glance is so kind and so winning:
Every feature is full of sweet grace.

Her hair, once so brown in the sunlight
Is now softly silvered with grey.
"Her service is given to others,"
The Master now seemeth to say.

"She left a fair home and her kindred,
To teach in a foreign land,
And many a sister in China
Feels the urge of her loving hand.

Dear one, you know her and love her,
Her life is a service of love.
You know that each day she is winning
Her crown in the kingdom above.

But who is this tall woman standing,
With her eyes smiling into your own?
Her glance is both anxious and pleading;
Her duties to you are well known.

Her home must be well kept and charming,
Her little ones well trained and wise,
To furnish a worthy example
By which others may pattern their lives.

No training she has for her service,
Except by experience given,
So often her work seems a failure,
Even though for perfection she's striven.

She must be both able and willing
In all church and community life,
But she should furnish the chinking,
While others the bricks must provide.

Though her helpmate be ever so godly,
So beloved by the whole countryside
She fears, if her life is less worthy,
She may hinder his work far and wide.

Each word, be it gossip or slander,
That is given to her mars his life.
So give to her help and forbearance,
For she is your minister's wife."

And so the procession passed onward,
With a soft and musical tread.
Just women and yet more women
Keeping step with the ones ahead.

The teacher, that wonderful leader
Of the future hope of the world;
Her face, bright with power and purpose,
Is a flag of devotion unfurled.

The merchant, so honest and upright;
The queen in her robes of state,
The competent wife of the farmer,
And the sweet girl graduate;

The author, the woman of business,
The woman in politics too,
All passing in ranks ever changing,
Each with a great service to do.

But last in that slow moving column
Of the women who help sway the earth,
One face of soul beauty and sweetness,
Of joy which is greater than mirth;

Though worn as with long hours of labor,
Yet reflecting a glow from above,
Seemed to draw from the lips of the dreamer
A sigh full of longing and love.

"Dear Lord," from her heart came the whisper,
"Wilt thou show me a service so fine,
That this woman's wonderful soul light
May be also reflected in mine?"

"Dear heart," came the voice of the Master,
"Her life work also is yours.
Her service is that of home-maker,
The work that forever endures.

Though great are the chances for women,
In this day and age of the earth,
No other career for a woman
Can equal the home in true worth.

Be thankful that you are a mother;
That your kingdom is found in the home;
And rule it with loving patience,
So that when your children are grown,

And seek for a place of true service,
Your guidance shall keep them from wrong,
And add their young lives to the powers
That are moving the world along."

The woman aroused from her dreaming
Found the moonlight flooding her room.
Her heart, like the once darkened corners,
Seemed cleared of its worry and gloom.

She heard the soft breathing of loved ones,
In the solemn stillness of night,
And gave full praise to the Father
That her life could be so bright.

A SOCIETY THAT PRAYS

The one thing that impressed me about
that Missionary Society was that it knew
how to pray.

"How did you teach your members to
pray?" I asked the president.

"It hasn't been easy, but it is worth
while," she said. "Three years ago we had
a study class, using Fosdick's 'Meaning of
Prayer'. Every member who was in that
class realized the possibilities of what we
might accomplish through prayer. We ap-
pointed a Committee on Prayer and Devot-
ional Life of the Society. They have
worked hard and with wonderful success.

"We have no more hurried and unpre-
pared devotional services. No more time
is given them at the meeting than formerly
but hours more of time are given to their
preparation. Some times the woman who
takes ten minutes to lead a devotional period
spends hours in finding the material she
wants and in getting ready for the meeting.
Instead of having people who have given
little thought to it lead in prayer, members
are asked to be prepared to lead. For in-
stance, if we are going to have a meeting
on Medical Missions we ask one member
to lead in prayer for all of our medical
missionaries. She is expected to find out
who our missionary doctors and nurses are,
where they are located and what their spe-
cial needs are. She does not deliver an
address on medical missions or seek to im-
part information to the Lord in her prayer,
but she does know how to pray intelligently
for the actual needs of the work.

"Sometimes we pray around our mission
stations, assigning the stations to different
members, each of whom is asked to be ready

to lead in prayer for the thing she finds to be the greatest need in the station. The leader says, 'Let us pray for station.' The woman, who has been previously asked, leads the prayer for this station. Then the leader says, 'Let us pray for station,' and so on until we have gone into all our mission fields in prayer. Some of the women write their petitions, others pray extemporaneously, but all pray with earnestness and intelligent information.

"At the close of every meeting our committee hands to each member a prayer card or slip as a guide for intercession until the next meeting. On this are listed facts about our financial goals and how much is yet needed to reach them; special needs in the congregation and in our mission stations; membership campaign and other items for which intercession should be made.

"We have had different plans for daily prayer but either by a prayer calendar or by a list given at each meeting we urge every member to begin the day with Bible reading and prayer. All of our 'shut-in' members are in a League of Intercessors. Some one calls on them or writes them after every meeting, keeping them in touch with reports that have been made and new needs that have arisen. Our committee have literally gone out in a hunt for people who were shut in and who therefore had large opportunity as intercessors. They have presented the opportunity in such a way that many people who formerly felt they were entirely shut out of missionary service have great joy in having part in the work. They give a leaflet, 'Shut In but not Shut Out' to every one to start with, and then follow that with other leaflets from time to time. We know that our shut-in members have accomplished wonders through prayer and they are so happy in having actual part in the work.

"One thing that has helped our members to learn to pray aloud in the meetings is the sentence prayer slip prepared by our Board. They have printed sentences of missionary prayers which may be cut apart and pasted on cards or pasteboard and given to members, each of whom leads in a sentence of prayer. We gather these up at the close of the meeting so they can be used again. There are many good things in our Missionary Society, but all of us realize now that the most wonderful privilege we have is prayer.—*Missionary Review of the World.*

A STRONG PLEA FOR AGGRESSIVE SABBATH REFORM

[The following letter though in the form of personal correspondence is of sufficient public interest to warrant our giving it a place here.—ED.]

REV. THEODORE L. GARDINER,
Editor SABBATH RECORDER,
Plainfield, N. J.

DEAR DR. GARDINER: I have just been reading your biographical sketch of Dr. Lewis' life and was especially interested in learning that in 1895 an effort was made to permanently establish Dr. Lewis, and later his successor, in Sabbath Reform work. I have never been satisfied with what we as a denomination are doing in propagating the Sabbath. I would rather write one hundred fruitless letters than to withhold one which might bear good fruit. Hence, I am now going to ask you to permit me to encroach upon your time while I go over in my weak way what seems to me to be by far the most important issue before us.

To come directly to the point I would like to see two things given prominence at the next Conference, and an effort made to perfect plans for their continuance. The first is to provide for such thorough instruction among our people on the Sabbath question that never again will our people be "slow in responding to this important call", as they were in 1895. The second is to again issue "the call", to again ask the people to employ one good person to devote his or her entire time to the Sabbath question, both to its study and to the spreading of the truth among ourselves and others.

As I look into the lives and writings of several of our former leaders, particularly those of Dr. Lewis, it seems to me almost irreverent that we should allow to lag the great work to which his life was so thoroughly devoted. I do not wish to minimize in the least the importance of foreign missions or of any of the other branches of our denominational activities. But to think that we are supporting the number of pastors and missionaries that we are doing and not devoting the time of even one individual to the study of the Sabbath question, to the perpetuation of his continued findings in book or tract form, to the instruction of our people in the matter in such a thorough way as to minimize our losses from our young

people leaving the denomination, and to the spreading of the truth among others by lectures and the other means used by Elders Bailey, Lewis, and others; all this seems to me a fearful blunder on our part, one from the making of which we must have suffered and must continue to suffer. "We shall never know", you write, "just how much it (Dr. Lewis' work) had to do with the defeat of their efforts" (to secure a Sunday Rest Bill). If there is anything to the Sabbath at all, if we have the right on our side, then the Sabbath appears to me in but one light, as a trust from God placed in our hands for preservation and propagation. In our laxity in not doing our utmost to establish its sanctity on the minds of our own people and in spreading the truth we are, it seems very plain to me, not merely betraying a God-given trust but are running grave risks of the enactment of antagonistic legislation which shall seriously interfere with our future happiness and comfort.

My own interest in the Sabbath question has grown largely as I have come to appreciate the difficulties which those must encounter who attempt to keep the Sabbath among Sunday surroundings. Possibly there is no way of arousing the interest of our people sufficiently to induce them to support one person devoting his or her entire time to the issue, on account of the fact that many of them do not have to meet these difficulties. Dr. Lewis evidently felt that the people should rally round Sabbath Reform, and showed his keen disappointment in his remarks quoted on page 87 of your biography of his life, when he most fully realized the weakness of their support. And I am, too, entirely too much of an optimist to believe that our people are not or can not be made sufficiently interested in the Sabbath question to appreciate their duty to themselves and to others and to meet the insignificant cost of doing it. The first step, and a permanent one, it seems to me, should be the establishment of an office under the denomination by the Conference with a name adapted to the tasks and then the selection of some one to fill it who is thoroughly qualified to do so. The work can not be properly done by one person who has numerous other duties, as Director Bond, for example, now has. The person's entire time should be devoted to the Sabbath question, and then I am not

sure that it would be as thoroughly done as the question warrants, because there are so many phases needing rewriting and so many questions needing further study.

If the people will not now support such a person with a salary comparable with the importance of the work, then the only thing to do, it seems to me, is to provide in some way to instruct our people in the whole question, both young and old; for once understanding the Sabbath as they ought to, I have no doubt but what the expense will be freely met. In fact is it not possible that there are those who are now curtailing, as I am, their denominational support just because the most vital issue of all is the very one most neglected? I can not avoid the belief that properly placed before the people the question of a permanent official for the duties suggested in the foregoing would meet with approval, even if it met with weak response in 1895.

As to the person to take up this work: Prof. A. R. Crandall was told that they could not get along without him at Alfred. His reply was that there was no one in this whole world "really needed". Whenever any one stepped out there has always been some one to fill the job if the job was there. I feel that I knew Dr. Lewis pretty well, and I confess I do not know of any one who could now take up the work where he left off, and expand it to meet the growing needs for the work in other phases. However, I believe we must have the man sufficiently interested and enough of a student and writer to do the work if we only will open the door and let him into the task.

Possibly I have written nothing really suggestive to you. However, in a very poor way I have written what has been on my mind for a long time. It is not in form for publication, I am very sure. However, if the gist of it might bring desired results through the RECORDER you are of course welcome to use it as you see fit. For I am very sure of the correctness of my theory, namely, that we should do very, very much more to propagate our distinctive truth, although I am naturally uncertain as to the best means of doing it, other than as briefly outlined above.

Fraternally yours,
GEORGE A. MAIN.

July 3, 1921.

YOUNG PEOPLE'S WORK

REV. R. R. THORNGATE, SALEMVILLE, PA.
Contributing Editor

CHRISTIAN PROGRESS AMONG THE INDIANS

Christian Endeavor Topic for Sabbath Day,
July 30, 1921

DAILY READINGS

Sunday—Progress in civilization (Ps. 130: 1-8)
Monday—In peaceableness (Isa. 32: 13-20)
Tuesday—In religion (Deut. 4: 14-40)
Wednesday—In education (Prov. 2: 1-9)
Thursday—In law and order (Rom. 13: 1-10)
Friday—In brotherliness (1 Thess. 3: 1-13)
Sabbath Day—Topic, Christian progress among the Indians (Isa. 61: 1-9)

SUGGESTED PROGRAM

Song and prayer service.
Announcements, collection, etc.
Leader's introduction of topic.
Brief talks about missionaries to the Indians, Indian schools, etc.
Special music.
Testimonies.
Song.
Sentence prayers.
Isaiah 61 read in concert.
Benediction.

HINTS TO LEADERS

Ask several members to be prepared with talks about some famous missionaries to the Indians, such as Roger Williams, John Eliot, David Brainard, the Mayhew family, Marcus Whitman, Edgerton R. Young. You will be able to find material in encyclopedias and mission books. An account of Carlisle and other Indian schools will be interesting.

The *Christian Endeavor World* will probably have a number of brief, up to date items about Indian missions. Give these out for use in the testimony meeting.

If possible, have a map of the United States in front of the society so that the places mentioned in the talks and testimonies may be located.

Be sure that the song service and the special music are of missionary or evangelical character.

If you do not have Bibles in your C. E. room, ask the members to bring their Bibles and close the meeting by reading all of Isaiah 61 in concert.

AN APPRECIATION OF PRESIDENT DALAND

DEAR YOUNG PEOPLE:

The Seventh Day Baptist denomination is in tears today. A dark, heavy cloud has fallen across our pathway in the passing of the beloved president of Milton College, one of our strongest and best leaders; and our hearts are bowed down with sorrow. An abler pen than mine must write the tribute his memory so richly merits; but I want to tell you something of my memory of him and point out a few lessons to be gleaned from his life.

I first met President Daland at our association held at Welton, Iowa, in June, 1890. This was the occasion of his first visit to our people of the West. The heat during the entire session of the association was intense, so much so that during some of the sessions part of the people stood by the windows on the outside of the church. One day, in company with my husband, I was invited to a home for the evening meal and to meet Mr. Daland, J. W. Morton, E. M. Dunn, L. A. Platts and others. The hour was spent on the lawn under a mammoth shade tree; and so inspiring was the exchange of thought that the discomfort caused by the heat was well-nigh forgotten. Of the company gathered together so pleasantly that afternoon, all save the writer of these lines have passed from service here to the greater service that lies beyond the silent river. Great hopes were born in our hearts that afternoon of the work the brilliant, genial young stranger who had cast in his lot with us would be able to do for our beloved Zion; and it is but just to say in passing that these hopes have been fulfilled.

It seems rather remarkable, but circumstances have so ordered it, that in all these years I have only enjoyed the privilege of hearing President Daland preach three times. The first time was at the association in Welton when he preached from the words, "Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this."

The sermon was optimistic and not devoid of humor—the kind of a sermon I enjoy—one that recognized obstacles in the way but looked beyond them to the guiding hand of Jehovah.

About two years later I heard him preach

the Sabbath morning sermon of the General Conference which was in session at Westernly from the text, "Therefore thou art inexcusable O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost the same things."

To me this sermon exceeded the former one in depth of thought and Christian counsel. I know not how it affected others but it entered into my soul and became a potent factor in the development of my spiritual life. And is it not strange that I never told him of the help I had received? Verily I fear we are all guilty of withholding words of appreciation from those who are toiling in our behalf and when they are gone, mingled with the beautiful flowers on their caskets are found sad regrets for our carelessness.

The last time I heard him preach was at Milton Junction when I was paying a visit to my old home. The church was without a pastor and he was supplying the pulpit. I should remember the text of that sermon if for no other reason than it was one I have never heard used by anybody else: "Dead flies cause the ointment of the perfumer to send forth an evil odor".

I regret that this sermon was not published in tract form, not because it excelled the others, but for the increasing need of its admonitions. He first told us of the expensive ointments, delicately perfumed, that were compounded by the perfumers in those days, and of the swarms of flies that infest Oriental countries; and if one of these dead flies fell into a pot of ointment that had been left uncovered it would emit an odor that would drown the delicate perfume of the ointment. Then he made the application to the little faults in the lives of Christians which emit such an unpleasant odor that they nullify or at least mar the influence of their otherwise beautiful lives. He *emphasized* and dwelt upon the evil resulting from the use of words which if not profane border upon it and other words which have no place in the vocabulary of Christian refinement. "Such words", said he, "coming from a Christian emit an unsavory odor."

In 1904 the Northwestern Association convened at Milton Junction, Wis., where I was living at that time. On the last day of the convocation I held a reception at my

home, between the afternoon and evening services. After supper, when all but a very few of the guests who could not attend the evening service had departed, President Daland talked with those who remained, of his anxiety for the future of our ministry, which he feared even then was not keeping pace with the record of the past. He told of his anxiety to see Christian students, with bright minds and adaptability giving themselves to the ministry. During those few moments I saw clearly how sacredly he held the calling of the ministry, and coveted for it the best talents. I am repeating this conversation for the first time, because I know his sayings and influence will be deepened in the hearts of the people by his death and with the hope that the young people who held him in such high esteem will give the ministerial calling their most serious consideration. The criticism has been offered against our people that we have no examples of faith among us, such as those have who observe the first day of the week for the Sabbath. Let me ask you, young people, in all seriousness, what about the man you knew as President Daland, who in early manhood possessed the natural gifts and attainments that excel, and with the bright prospects before him, turned from those prospects and cast his lot in with a small people because of his conviction that they were observing the Sabbath of Jehovah according to the Commandment? Was not faith a factor in his decision?

And what an example he has left behind him of devotion to duty. Truly it could be said of him as was said of Moses, "My servant . . . who is faithful in all mine house."

But he has gone from our midst. His spirit charmed by the music of another sphere has winged its flight thither. No more shall we listen to his words of wisdom from the pulpit. No more shall our ears be entranced with the music wrought by his fingers, no more shall the college bell summon him to its halls of instruction, so far as this world is concerned he now lives only in the lives of those he has been molding. Next to the bereaved family my sympathy goes out to that body of students who were under his guiding hand. But they must not unduly mourn his loss, for not in tears but in perfect devotion to the tasks that await them can they best honor his memory.

The feeling is prevalent that if our fallen leader had not worked so hard he might have lived longer; but even so he would not have been the President Daland whose memory we revere.

Two years ago I attended a memorial service at which Dr. G. Campbell Morgan was one of the speakers. In his address he told of a man who accomplished a great amount of work but who died comparatively young. In Dr. Morgan's opinion he cut his life short several years by his excessive application to work. "But," said he, "by these shortened lives God fashions the ages." And is it not true that those who give themselves without reserve to the cause, loving it better than life itself, are God's special ambassadors? So in our day of trial may we not find comfort in the thought that President Daland belonged to the class by whom "God fashions the ages".

Yours most sincerely,
MARTHA H. WARDNER.

202 N. Washington Avenue,
Battle Creek, Mich.,
June 28, 1921.

OUR MISSIONARY ATTITUDES AND OUR NEEDS

EMMA C. MONN

(Paper read at General Conference of German Seventh Day Baptists, Salemville, Pa., May 21, 1921, and requested for publication.)

In Matthew 28: 18, 19, 20 we find: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

The subject of Missions and Missionary Work is so broad and so deep, I can only touch upon parts of it.

Missions is defined as: The act of sending or state of being sent, with certain powers, especially to propagate, or continue, religion.

And a fine definition for *religion* is—Religion is obedience to God, the voluntary submission of the soul to the will of God.

It is not so many years since the beginning of what is now known as missionary work. It had its origin in the heart of one so filled with the love of God, so deeply

impressed by the great privileges of the offers of salvation through Jesus Christ our Lord who bled and died upon the cross that we, through him, may have eternal life, that he must go tell the glad news to others.

Especially did he feel called to go to those "in great darkness" who had never heard of a Savior. He traveled to a heathen land, lived among the people, learned their language and customs, and as he became one of them, showed them the way of salvation. This form of missionary work is now known as foreign missionary work.

In my early life, so soon as I could read with a degree of intelligence, I took pleasure and much interest in reading the accounts in the SABBATH RECORDER published by our sister denomination, to which my father and grandfather were subscribers, of the missionary work in China, I was particularly interested in the accounts of Dr. Ella Sweeny's work.

Before she became a missionary, she and her brother, Rev. L. R. Sweeny, taught private schools in my home community for several years, and the name *Sweeny* became a household word in many homes, the name always being spoken with an accent of high esteem and loving remembrance.

But many were brought to realize the need for mission work in the home land. Many parts of our country were without religious services; and even communities having organized religious activities often developed a spirit of missionary work among their more distant neighbors. Such religious developments we now know as home missionary work.

Seventh Day Baptists claim their *faith* is the Bible. Or, in other words, they hold—The Bible, the whole Bible, and nothing but the Bible, following out the teaching of our Lord and Savior Jesus Christ and his disciples.

"Go ye"—"teach all nations—teaching them to observe all things whatsoever I have commanded you." This was our Savior's last direction. And it is imperative. "Go ye!" It could not well be made stronger.

Did the disciples follow their Lord's command?

What mean such records as these—"And after they had passed throughout Pisidia, they came to Pamphylia.

"And when they had preached the word

in Perga, they went down into Attalia: And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled." Acts 14: 24-26.

"Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them." Acts 15: 12. Also, Acts 16: 1-3, and 11-13, and others. And how came Paul on Mars Hill, at Athens? Was it not because he was about his "Father's business"? Preaching the word, telling the glad news of salvation, "whatsoever things I have commanded you"?

True, they were mocked and derided; persecuted, and often imprisoned. Our Savior says: "They persecuted me, they will persecute you." But they were following their great Example!

As it became the disciples to obey the commands of our Lord, so it becomes us today who have accepted the precious privileges of salvation, and sealed our discipleship by baptism. We, too, want to tell the "glad news" when our hearts are filled with the love of God; we, too, desire to lead men to Christ. To do this "we must get the word of God into their minds, and hearts and lives. With love in our hearts toward all who are unsaved, we should go to them with the word of God, and plainly and tenderly press the claims of God in Christ upon them, prove to them from the word of God their condition as sinners, show them the love of God in Christ, and God's willingness and ability to save them from the guilt and consequences of sin." "We can thus talk to men; we can invite them to the house of God when the power of God's word will be applied."

"Behold I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name." Rev. 3: 8b.

Let us courageously enter the open door! Let us hold up the banner for Christ and God's down-trodden Sabbath! Our efficiency will be in proportion as our co-operation.

Organization and co-ordination produce an harmonious whole. One without the other will not bring desired results.

In the words of another, "Organization requires wisdom everywhere, and in church

sanctified common sense; all working together in the cause of Christ."

Let each one have a part in the work in this great school of life. As "ye are the body of Christ, and severally members thereof"; so each one, the old, the young, the middle-aged, and also the little children, have an individual work. The hand can not perform the office of the ear, neither can the eye perform the office of the foot, but to each one has God appointed responsibility. Let us be willing and obedient children, submitting ourselves to the Master's will in the fear of the Lord, that our treasures may be in saved souls.

"And ye shall seek me, and find me, when ye shall search for me with all your heart." Jer. 29: 13.

PLEASANT MEMORIES OF YOUNG PEOPLE'S WORK

EDITOR GARDINER

One of the most encouraging features of the recent associations was the loyalty and zeal manifested by the young people. Mention has already been made of their good work in Westerly and Brookfield, and we are pleased to add our testimony to the fact that in the Western Association at Nile, the young people's hour was one of the best.

The paper in the last issue of the RECORDER by Elizabeth F. Randolph belongs to this program. And three young people who spoke from notes did not hesitate to give the editor their notes to help him out in his reports.

First among these was Miss Veda F. Randolph, who reported for the Alfred Young People's Society a most prosperous year. That society has fifty-three members—forty-eight active and five associate. Among these there is one Chinese, one Hindoo and a Syrian. The last mentioned is an enthusiastic active member.

She said:

Immediately following Conference last year, a mission study class was organized. Having completed our study of "The Near East" we took up "The Church and Community" later in the year. Both of these classes were attended with considerable interest.

Late in the fall a religious survey of the township was conducted by the Missionary Committee with the assistance of Pastor Ehret and other Endeavorers.

Services have been held at Five Corners every

two weeks for the past 6 months under the auspices of the Missionary Committee. Great interest has been shown in these meetings and plans are being made to continue them during the summer.

The New Year was ushered in most fittingly with a very unique service which took the form of installation of new officers and a re-consecration meeting.

The Fortieth Anniversary of C. E. was not forgotten at Alfred. Very helpful services were conducted at this time.

We are proud of the Junior Society, managed entirely by members of our Christian Endeavor. There are over 40 little folks on the roll. Christian Endeavorers also assist with the Intermediate work when the Pastor is absent.

Our budget for the Forward Movement has been paid to date and the remainder for the year has been pledged.

Our work this year has not been confined merely to business. We have had many pleasant and profitable times as well. About thirty-five of our members attended the C. E. rally and banquet held at the Station in the winter. Carlton Sherwood was present at this meeting and lent his genuine enthusiasm to make our rally most interesting.

A little later about 40 Endeavorers—Intermediates included—enjoyed a sleighride to Almond whither we had been invited to meet with that society for their regular meeting at 6.30. After a most excellent service we returned to Alfred and spent the remainder of the evening very pleasantly at the home of Miss Ruth Phillips.

Imagine the delight of an early morning breakfast on the summit of a high hill. That is how the Social Committee surprised us one bright May morning. We had a jolly good time.

Our society is interested in the great conventions. Six of its members are registered for the World's Convention in New York, July 6-11, and four more are hoping to attend.

Miss Ruby Clarke, of Alfred Station, was another young lady who gave up her notes to the editor. From these we get the following: Alfred Station has three societies. The Juniors and Intermediates are spoken of as especially active.

Miss Clarke spoke of the "Best Things We Have Done This Year". Since Conference they have paid their state and county pledges, and hope to complete their Forward Movement payments before the year closes. Dollars and cents do not fully measure the worth of a society. That depends upon the character of its members.

Not all their social gatherings were for raising money. In one social this society entertained about a hundred guests at a banquet and district rally.

Most of the members already belong to the church, and are very willing workers.

Nearly all of them are willing to lead the meetings in their turn. Sleighride parties visited neighboring societies, and "three carloads" went to a Christian Endeavor rally at Andover.

One successful missionary social at Pastor Simpson's was greatly enjoyed, and the method of study was very helpful.

The Intermediates by little ways of their own have raised \$60 to send their president to New York for the World's Convention.

Mention is made of Pastor Simpson's Bible drill classes as having done much to fit the young people for leaders.

The spirit of enthusiasm and evidences of consecration manifested by all who brought reports of their home work was most cheering to those who have the welfare of our good cause at heart.

Reports from Genesee, Hebron and Independence by impromptu speakers savored of the same progressive spirit. And the editor of the SABBATH RECORDER gladly pushes himself into the Young People's page just to let all the boys and girls know how much he appreciates their good work.

FOUKE AND OUR YOUNG PEOPLE

[Among the young friends in the Western Association who gave up their notes for the editor's use was Brother Paul S. Burdick, who spent last year as principal of the Fouke School. His appeal for some one to go to the aid of Fouke should find a response from some consecrated workers. We give his "notes" in full.—T. L. G.]

"Conservation" is the word which has been uppermost in my thoughts of late, especially as it relates to our young people. We must make a greater effort to hold them. And I do not believe it is entirely through lack of idealism that they leave us, but often it is because they have not been made to feel the call of a great task, the challenge of great opportunities for service in our midst.

Yet youth is a time of idealism and of self-sacrifice. The response made at Conference to the call for Life Work Recruits, as well as at other times, is convincing proof that our young people are capable of being reached by appeals to service. They represent, not a denominational liability, but the greatest of spiritual resources. They are our "Acres of Diamonds".

LESSONS GLEANED FROM HISTORY

B. FOREST BOND, SALEM ACADEMY CLASS, '22

A generation ago, one who could speak or write in glowing terms of cold facts and accurate dates of past events, was considered a good student of history. But today the historian must be able to interpret the motives which prompted men to action and to judge the influence which converse action would have had upon the world's progress.

Charles Martel, on the far-famed field of Tours, defeated the Saracen hordes. Had he been unsuccessful and the followers of the prophet had won that bloody field, we might today be reading the Mohammedan Koran instead of the Christian Bible. Thus the world does homage to this great hero of the eighth century, not only because of his gallantry in that memorable battle, but because of his influence on the world's history.

The Duke of Wellington in 1815 overcame Napoleon in the hard fought battle of Waterloo. Had a certain lieutenant of the great Napoleon received one message the field would have been won for the French and we might today be obeying the edicts of a monarch instead of the laws of our just and honorable Congress.

In 1213 an uprising of all classes of Englishmen forced King John to sign the Magna Charta. The act in itself was of comparatively little importance, for the king could offer but a paltry resistance; but the real significance lies in the fact that the idea of justice had been awakened in the English breast, which is fully portrayed in the fact that all rights then reckoned as belonging to free Englishmen were embodied in this famous document.

This we more fully realize when we consider that it has been the foundation for every charter and constitution in that country from that day to this. Even the clause, habeas corpus, from the original Latin of that document, is included in the Bill of Rights of our own state and national constitution. This was really the beginning of what President Lincoln called a government of the people, by the people and for the people.

In the words of Professor Dodge, "The historian thinks of history as a human science that interprets life in the past. The facts he gathers are more than dates of wars and dynasties. They are facts that

You have heard the story of the discouraged farmer who sold his land for a song, while another, with more insight, discovered the diamonds with which it was underlaid.

Some very good suggestions have already been given us for cultivating and conserving the spiritual resources represented in our young people: home training and home worship; the Sabbath school and Christian Endeavor. But there are other forces we can use as well. These consecrated young people here today may form the leaven for influencing a large body of young people in their respective communities. We must "use the young to catch the young".

Again, we shall do well to hold continually before our young people opportunities for service. Starting with the local work in the church and Young People's societies we can point them to greater service. The work of the Vacation Bible School, and the call of such fields as the Fouke School and the work among foreigners in our country, will form stepping stones to greater service.

The work at Fouke is now calling. Some within sound of my voice may be influenced to go. The positions of teachers and of pastor are to be filled, and must be filled soon. Who will go?

IN APPRECIATION OF THE CHRISTIAN ENDEAVOR SOCIETY OF THE SEVENTH DAY BAPTIST CHURCH OF RIVERSIDE, CAL.

C's for the Christ that we honor,
H for the house of his fame,
R for the righteous who enter
I n, by the Lord's holy name;
S for the service they give him,
T for the truth they revere,
I for the interest they cherish,
A for his army of cheer,
N for the news they are spreading

E ternity's doom to proclaim,
N eath the banner of God as they're marching
D eserts of waste to reclaim;
E for an entrance to heaven,
A round his white throne there to stand,
V for the virtue of striving
O n, toward that bright Promised Land;
R for the reverence we'll render,

This for our C. E. stands.

E. E. P.

show the everyday life of the people and that in doing so enable us to catch the spirit of the past and to interpret sympathetically the emotions, the feelings, the struggles and the compromises of opinion recorded in the deeds of ages gone by."

Some historians represent to us that heroism consists in valor amidst the glamor of battle, but the greatest heroes are those who face almost certain death for a principle. Sir John Eliot, the first great commoner, stood in the English Parliament and moved a series of resolutions which mean the protection and extension of English liberties, while outside the door stood a messenger of the king waiting to conduct him to the Tower.

The world has been lifted to higher and better things not so much by the bloody battles that have been fought but by the noble and useful lives that have been lived. Not so much because men have dared to face the cannon's mouth,—but because men have seen visions of better things and were willing to endure the persecutions necessary to the realization of their ideals. Wisely and well has it been said, "Not a truth has to art or science been given but brows have ached for it and souls toiled and striven."

Thus all history clearly demonstrates that one must not only labor but patiently wait for the fruits of his labor.

Although for two thousand years the Jewish nation, both in peace and in war with surrounding peoples, had been schooling the world in faith and obedience to the mandates of Israel's God, their prophets were foretelling and their poets singing of that golden age when the promised Messiah should come to redeem the world. Yet in the divine economy, the fulfilment of this prophecy was not realized until the political affairs of the Old World were in the best possible condition for accomplishing the Divine Mission.

For as Shoup, the historian, tells us, "At the coming of Christ the world knew no power but Rome, her eagle standards glittered from the shores of barbarous Britain to Constantinople and the ancient empires of Egypt and Mesopotamia; her military roads extended throughout the civilized world; her invincible armies enforced peace and orderly government upon all conquered nations." Hence all boundary lines between hostile nations being erased the story of

the new born King could be so easily carried to all parts of the known world.

Then, again, we find that the principles of justice and right are so deeply implanted in man's nature that no great question is ever settled until it is settled right.

The advocates of slavery thought the Missouri Compromise would forever stop the slavery agitation, and again Senator Stephen A. Douglas declared that the Compromise of 1850 was so firmly established, as a sacred thing, in the hearts of the American people that no ruthless hand would ever dare to disturb it. Did the question stay settled? Was it settled by the Compromise of 1850? Did the compromise of the Constitution settle it or Senator Douglas' great principle of popular sovereignty? Go ask fair Columbia, weeping at the bier of half a million of her choicest sons, whose life-blood was required to wash away the curse and cover its stains, what it cost to settle the question.

Slavery was wrong, enlightened common sense condemned it and nothing could ever stop the slavery agitation until Abraham Lincoln, by the Emancipation Proclamation, forever abolished it.

Sacred history declares and profane history proves that the only real success for both individual and state depends upon adherence to the principles of justice and right.

* Rome at the height of her glory vouchsafed such perfect right and privileges to her citizens, promoted such universal peace and prosperity that it has been said, "In that day to be a Roman was greater than to be a king." Through the course of events the government passed from the hands of true statesmen into the control of designing demagogues, who, maintaining their position by purchasing votes, melted the circulating currency of the people to mold for themselves couches of silver and tables of gold.

Then began a century of civil strife, during which all respect for law perished, and political parties gained their ends by bribery and bloodshed. The consequent social discord, skepticism, drunkenness, and debauchery invited the northern barbarians to enter Rome and lay waste her civilization.

Thus Rome, the boast and pride of the world, the land of which poets delighted to sing, "Magnificent Rome" with all her

wealth and grandeur perished because she did not heed the laws of her well being, and she is known today only by her civilization as it lives in the nations which sprang from her ruins. If Rome had only observed the laws of her well-being she might today have been standing to bless mankind with wealth and glory as far surpassing that of her most prosperous era as the civilization and refinement of the twentieth century surpasses that of the first. But Rome's sad fate and the history of the dark ages following her downfall stand out as a continual warning to all transgressors of the law of justice and right.

The entire world today is in a state of chaos as a result of the most terrible war since the dawn of history. The great and practical statesmen of every land have been put to their wits end in their endeavor to prevent a universal collapse.

In the light of all history, the hope of the world today lies in a return to the principles of justice and right.

Roger W. Babson, one of America's greatest financiers, said recently, "This period of depression is the result of unrighteousness, dishonesty, extravagance, and inefficiency which developed in the latter half of a period of prosperity. It is not railroads, steamships, or factories which cause prosperity. It is not bank clearings, foreign trade, or commodity prices which give us good business. Prosperity is based on those fundamental qualities of faith, temperance, service and thrift. The future of American business depends upon the development of the soul of the man and upon again permeating labor, capital and management with integrity, loyalty, and a desire to serve."

The application of the Golden Rule to all business transactions will do more to restore permanent prosperity than whole volumes of legislation.

Solomon devoted a large part of the book of Ecclesiastes to the consideration of the various occupations of men, and the various attitudes toward life, its duties, and responsibilities, then closes the book with this wonderful declaration, "And further, by these, my son, be admonished, of making many books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring

every work into judgment, with every secret thing, whether it be good, or whether it be evil."

"Lives of great men all remind us
We can make our lives sublime,
And departing, leave behind us
Footprints on the sands of time.

"Footprints, that perhaps another
Sailing o'er life's solemn main
A forlorn and shipwrecked brother
Seeing, shall take heart again.

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

HIDDEN HEROES

GRETA F. RANDOLPH, SALEM ACADEMY, CLASS

'22

Our dictionaries define a hero as one who is distinguished for valor, fortitude or bold enterprise: one having displayed great courage or exceptionally noble or manly qualities. The conception of the heroic has varied greatly in different times. To the Jewish nation, a hero was a man of extraordinary faith; to the Greeks, a philosopher or a great warrior; to the Romans, a patriot or a man of renowned conquest; and so on down through the ages, each defining in the terms of the ideal. In the words of Farrar, "To live well in the quiet routine of life, to fill a little space because God wills it, to go on cheerfully with a petty round of little duties and little avocations; to smile for the joy of others when the heart is aching—who does this, his works will follow him. He is one of God's heroes." Such we may call earth's hidden heroes.

Heroes of history may seem poetic because they are in history, but the simple truth about some of our neighbors would sound like poetry. All about us there are those who live well in the quiet routine of life and unobserved fill a little space because God wills it.

Behold the great steamer as it crosses the ocean, making perhaps its record-breaking voyage. The papers are full of the remarkable exploit. The captain is lauded as a hero. That wonderful voyage was possible only because down in the deep recesses of the earth humble miners had toiled; and back in some obscure shop or shipyard conscientious workmen had put their best

efforts into the construction of that ship. And throughout the journey, hidden away in the furnace room the faithful stoker, who shoveled the coal, was the hidden hero of the voyage.

Honor to the skilful surgeon by whose knife the lame are made to walk, the blind to see, and the deaf to hear. And praise to the physician by whose skill great epidemics are controlled and destructive plagues stayed. But what shall we say of the humble country doctor who hears humanity's call and, unknown to fame, among the humble homes in some remote district conscientiously devotes his days and nights to the sick and the suffering?

And in every profession there are faithful ones who gladly give themselves, a living sacrifice, in service to others.

When some great battle is won the commander receives the honor, his praise is spoken on every hand.

"A cheer and a salute for the admiral, and here's to the captain bold,
And never forget the commodore's debt when the deeds of might are told!
But down, deep down in the mighty ship unseen by the midday sun,
You'll find the chaps who are giving the raps—the men behind the guns!
And not till the foe has gone below or turns his prow and runs,
Has the voice of peace brought sweet release to the men behind the guns!"

But back of the men behind the guns stands the maid who sent her warrior forth with a smile though her heart was breaking, or the wife who girded her husband's sword and bravely spoke the cheering word, or the mother who concealing her grief clasped her son to her breast while she bravely spoke the last farewell. These are the hidden heroes whose story fame will never know. As Henry Ward Beecher says, "The world's battle-fields have been in the heart chiefly; more heroism has been displayed in the closet, than on the most memorable battle-fields of history."

In the home one finds much of the quiet routine of life, the petty round of oft-repeated duties that test the soul.

No other place knows such willing sacrifice, such unselfish devotion. Parents live for their children, spending in their training the best years of life, often giving up for them even personal comforts.

Many a man who has won world renown has looked back to that sacred shrine to con-

cess that he owed his all to those hidden heroes, his mother and father. The child who grows to manhood or womanhood, clean and pure, free from evil habits, unsullied and uncontaminated by improper amusements and allurements that, in these days, beset on every hand, is truly a hero, though hidden, fitted to live well in any sphere.

"He that ruleth his own spirit is greater than he that taketh a city."

Many a girl who has fitted herself for a chosen career has suddenly been called, by misfortune or death in the home, to give up her cherished plans. She returns to her home, readjusts life's program, takes up the routine of household duties, and even though her heart is breaking, smiles for the joy of others—a hidden hero.

Truly as Richter says, "The greatest of heroic deeds are those which are performed within the four walls and in domestic privacy."

Thus everywhere in all the walks of life, are myriads of heroes if only our narrow vision could be enlarged to see and appreciate them. In the language of Edna Proctor:

"Mother Earth, are the heroes dead?
Do they thrill the soul of the years no more?
Are the gleaming snows and the poppies red—
All that are left of the brave of yore?
Are there none to fight as Theseus fought,
Far in the young world's misty dawn?
Or teach as gray-haired Nestor taught?
Mother Earth, are the heroes gone?"

"Gone? In a grander form they rise.
Dead? We may clasp their hands in ours,
And catch the light of their clearer eyes,
And wreath their brows with immortal flowers.
Wherever a noble deed is done,
'Tis the pulse of a hero's heart is stirred,
Wherever Right has a triumph won,
There are the heroes' voices heard."

CHURCH UNION IN CANADA

At last the long sought union of the Canadian Methodist, Congregational and Presbyterian denominations has been officially authorized by the vote, 410 to 94, of the Canadian Presbyterian General Assembly at Toronto. The other bodies have already acted favorably. The results will be watched with great interest on this side the line. The Canadian churches are vitally Christian in faith and spirit and work well together.—*Christian Work.*

OUR WEEKLY SERMON

OTHERS FIRST—SELF LAST

REV. ELI F. LOOFBORO

Children when they enter school have to study grammar. I believe you call it English though. One of the first lessons you learn is that it is incorrect to say, "I and you". In mentioning your name with others, always put it last. Your teacher will tell you that you will never be recognized as a good English student if you keep mentioning yourself first.

Christ teaches that you can not be a good boy or girl, you can not be a good Christian, if you keep putting yourself first. One day I heard some children say, "Me first, me first." They were not old enough to realize what that meant. I enjoy watching boys who have learned to say, "Ladies first." It is a mark of manliness and strength of character when they begin to apply in life this principle. Christ does not wish us to put ourselves first. The practice is sure to be disastrous to the best in our lives if continued. A little girl had two pennies, one for the missionary and one for herself. On her way to Sabbath school she dropped both of them and then found one. She had no penny to put in the collection that day because "it was the missionary's that was lost".

Sometimes older people forget to use good English. You may have heard one who taught school say, "Me and you." He knows it is incorrect, but he does not put what he knows into practice. In time, from habit, he violates the laws of correct usage. People who have been Christians many years are discovered violating the elemental principles of Christianity. They were correctly taught, and they can still explain what the textbook teaches, but they have put self first so many times and for so many years that they are apparently unaware of the violations of the laws of Christ and his kingdom. The would-be, or could-be good grammarian says, "Me'n you." The would-be, or could-be Christian is in reality saying as did the Kaiser, "Me und Gott".

Putting others first and self last is a fundamental requisite in the religion of

Christ. And of all "others" Christ must be first. Our success as Christians depends upon a practical application of this principle. Real happiness depends upon it. "The happiest workmen are those who can absolutely lose themselves in their work." I believe the happiest are those who are successful in placing themselves, their personal wishes, in the background; who lose themselves in what they attempt to do for others. There are many unhappy people in all walks of life. They are looking out for number one. For the same reason there are many dissatisfied and inefficient people in the church. The truly helpful, winning, convincing, overcoming characters are those who have very largely lost sight of themselves in service for others. The kind and worthy things they have done are of the past and forgotten by them. They see Christ, know him, glory in him, and they earnestly desire that the deeds they perform and the words they speak shall mirror him. Paul prayed: "God forbid that I should glory save in the cross of the Lord Jesus Christ." Epictetus once said to his master: "Do with me what thou wilt; my will is thy will." That should be the keynote of one in his relation to his Christ. Our habitual attitude of mind and life should be such as to lead us into the likeness of him who said: "I came not to do my own will." "Not my will but thine be done."

Christ discovered himself when his will was lost in the will of his Father. He has taken first place, a place of homage and power, because of his willingness to humble himself. "For this cause came I into the world." For what cause came he if not to live for and to die for others? In a meeting of the Boy Scouts recently they were seeking for an interpretation of certain parts of the Scout law. The question was asked: "Should a Scout risk his life to save a child threatened by a mad dog?" Yes, indeed, a real Scout will do a daring deed like that. "Be prepared" is your motto, and you are to be thinking of others at all times. A Scout will forget himself, his safety. He will give himself for the child.

The late Dr. Gunsaulus told how a nephew came to his study door one day and looking in asked him what he was doing. Learning that the uncle was working on the preparation of a sermon he wanted to know what the text was. Dr. Gunsaulus told the

boy he was using the words of the Master—"For this cause came I into the world." "What do you suppose I came into the world for, uncle?" "For something good I am sure," was the reply. After this came the burning of that theater in Chicago when so many lives were lost. The boy was on the street when he discovered the fire. Hurrying to the scene where mothers and children were being trampled under the feet of stronger people, he rescued the helpless, going into the building repeatedly until he, himself, was caught by falling timbers. When his uncle came to the hospital where he had been taken, the boy, now almost too weak to speak, said: "For this cause came I, I guess." Another boy was in the hospital, half demented, frenzied. He had been in the theater when the fire broke out. Gathering up the strength of his youth, he rushed madly over seats, tramping down all the helpless who were in his way, and escaped. In the hospital he was crying like a maniac: "I saved myself." But how truly did he lose himself. How surely did the other discover himself.

The fruitful Christian forgets himself. He does not place the I, the Ego, the Self, in a conspicuous place. He does not turn the attention of others to himself. The artist does not. The Christian can not. The greater the musician the more evident is this fact—that he forgets self. I have seen Dr. J. M. Stillman walk the streets or conduct his choir or chorus when apparently he himself was completely forgotten. No musician ever won the applause of his audience by making himself conspicuous. Can you think of Paderewski or Melba or Kreisler making themselves the attraction, doing something, or saying something which centers attention upon them, and then begin their task? Some young men listened one time to a great oratorio in Chicago. The deep impression of that night was that Mme. Ames, Dipple, and other artists lost themselves, lost their own souls in "the soul of music". More than that they carried their audience so far away from the thought of themselves that the theme of the composer became the theme of all who listened and watched. All were carried so far from themselves that they caught the vision and spirit of the great master.

Somewhere, sometime, I have seen

thrown upon the canvas a picture of many people. At first their faces were not clearly defined. Presently, by closer observation, from the many faces of busy men, women and children one stood out by itself more distinctly. Later I saw that it was the face of Christ. As the outlines of that face became more clearly drawn and the others less distinct I was profoundly impressed and sat in absorbed thought. The purpose of some one was accomplished. All others were for a time forgotten. I saw, through what had been done, only the Christ. Thus our service as Christians is worth while when we are able to help others see Christ; when the things we say and do make it possible for others to see and know the Savior. We can never do that so long as self is the central figure, the dominating interest.

In the mind of Christ how pitifully weak and despicable must one be whose business, religion, politics, and public service and philanthropy, altruism, success and skill are in essence a structure erected on the foundation of self, so that in it all and through it all there is that peculiarly indescribable something, that atmosphere, that psychological effect that leads the observer to see in all that might be so noble and worthy, not the great Master, not even the good done, but that ever present self. It is distasteful and repulsive to the godless. It ought to be so to the follower of the humble Christ.

John the Baptist said: "I must decrease, he must increase." We are very apt to forget how needful it is that if we "glory" at all "we glory in the Lord".

One day a lonely wanderer came into the museum and stood before the painting of Christ into which the artist had put his best, his all. In a few moments he had forgotten where he was and the silence in the gallery was broken as the man, with tears streaming down his face, cried out: "Bless him, I love him, I love him." Others hearing the words turned curiously toward the stranger. Soon another stood by his side and he too exclaimed: "I love him." Then others came near and with hands and hearts joined they declared their love for Christ.

Is it not possible for us, too, to put ourselves so completely into service for Christ that others will be brought where they see him and will declare their love for him.

HOME NEWS

SALEM, W. VA.—The services at the Seventh Day Baptist church last week were in the nature of an Old Folks' Service, and were greatly enjoyed by a large audience. Many old people who are connected with the congregation but who are not able to regularly attend church were brought to the service. These old people were given the place of honor and prominence in the room and on the program. Those who were seventy or more years of age wore red roses, with an additional rose for each additional ten years of life. Those who had been Christians for fifty years wore white roses, with an additional rose for each additional ten years of Christian experience.

Those who were great-grandparents wore yellow. The reading by the pastor of the record of these old people brought to light the fact that most of the special honors went to Deacon Theodore Davis. Theodore Davis is ninety years old, was baptized seventy-six years ago by his grandfather, Rev. Peter Davis. He has seven living children, twenty-six grandchildren and thirty-one great-grandchildren, making sixty-four living descendants. Next to him in length of life was Townsend Davis who is eighty-eight years old. The second place in the matter of the length of Christian experience was shared by Mrs. G. W. F. Randolph and her brothers, Thomas H. and Stillman F. Lowther, who were baptized sixty-four years ago by Rev. Ezekiel Bee.

Dr. I. S. Kennedy led in the responsive reading, wearing red, white and yellow. Deacon M. V. Davis and Deacon Theodore Davis, with the same colors, led in prayer. Brother John C. Bond, wearing red and white, read the Scripture lesson. Deacon Stillman Lowther, wearing red and white, and using his tuning-fork, led the congregation in singing the sacred songs of long ago.

The following is a list of those present: M. V. Davis, red (2) white (2) and yellow, baptized by Rev. Samuel D. Davis; Mrs. M. E. Chedister, white, baptized by Rev. Samuel D. Davis; Mrs. Emily J. Davis, red (2), white and yellow, Samuel D. Davis; I. S. Kennedy, red, white (2) and yellow, Samuel D. Davis; Christopher C. F. Randolph, red and white, Samuel D. Davis; Thomas H. Lowther, red and white (2), Rev. Ezekiel Bee; Fenton R. Clark, white,

Samuel D. Davis; Jesse F. Randolph, red (2) and white, Samuel D. Davis; O. W. Ford, red and white (2), Samuel D. Davis; Mrs. O. W. Ford, red and white (2), Rev. G. W. Bailey; Theodore Davis, red (3), white (3), and yellow, Rev. Peter Davis; Mrs. Theodore Davis, red and white, Samuel D. Davis; Milton Davis, red and white, Samuel D. Davis; Mrs. Milton Davis, red and white, Rev. T. L. Gardiner; John C. Bond, red and white, Samuel D. Davis; Stillman F. Lowther, red and white (2), Rev. Ezekiel Bee; Mrs. S. F. Lowther, white, Samuel D. Davis; Mrs. Nannie Fittro, white, Rev. Jacob Davis; Mrs. Judson Randolph, red, white and yellow, Mrs. Preston F. Randolph, white, Rev. Jacob Davis; Lee Bond, white, Rev. Charles A. Burdick; Mrs. Lloyd Cottrill, white, Rev. James Davis; E. J. Davis, red and white, Samuel D. Davis; Moses Lang, red and yellow, Townsend Davis, red (2), and white, Rev. E. A. Witter; Mrs. Kate Wilson, red and white, Albert Bee, red, Samuel D. Davis; Mrs. G. W. F. Randolph, red, white (2), yellow, Rev. Lewis F. Randolph.

A picture of "Uncle Sammie Davis" was lowered from the wall of the church and given a place among those who had so much reason to remember him when thinking of their early life.

The church was beautifully decorated with roses. In the afternoon these flowers were carried by the young people to those who had been unable to attend the morning services.

WESTERLY, R. I.—The Seventh Day Baptist Society of the Pawcatuck Seventh Day Baptist church of Westerly has held regular meetings the first Sunday in every month from October till June at the homes of the members. These meetings have promoted the work of the church and the feeling of comradeship among the members of the society.

We have assisted the Ladies' Aid Society in serving suppers, have taken charge of the candy table at the annual sale, have held a rummage sale and earned money in other ways. We have pledged twenty-five dollars a year for five years to the Forward Movement and have given a gift besides. We have given to local church needs, and as different local charities have needed help, we have contributed to those.

Our regular meetings end in June, but we plan on having three or four picnics during the summer as has been our custom in previous years, when those who are home for summer vacations may join our regular members in having a social time.

Sincerely,

RACHEL E. BARBER,
Secretary.

97 High Street.

THE CHILDREN'S HOUR AT THE WESTERN ASSOCIATION

MISS ELIZABETH F. RANDOLPH

One of the interesting features of the Western Association which proved especially delightful to the younger members was the Children's Hour under the general supervision of Mrs. Lena Finch, of Nile. It was held at the Mission chapel Sabbath afternoon at the same time that the adults were considering the organized work of Seventh Day Baptists in their meeting.

At the children's service Miss Ruth Randolph, of Alfred, presided at the piano and Miss Ruth Philipps, of Alfred, led the children in singing, "Jesus Loves Me", "Savior, Like a Shepherd" and "A Day of Rest and Gladness". Before each verse of each song which was sung, Miss Philipps aroused the enthusiasm and interest of the children in what they were about to sing by certain questions which she asked them or by an explanation which she gave in her own beautiful and unique way. Many of the older people who attended were equally as fascinated as were the children.

During the forepart of the service Miss Marian Carpenter, of Alfred, told in a very interesting way the story of David the shepherd boy, killing Goliath. She also spoke of how Jesus' mother, Mary, might have told this same story to him, just at bed time.

During the last half hour Rev. William M. Simpson of Alfred Station had charge. After the children repeated together the twenty-third Psalm, Rev. Mr. Simpson led in prayer and then gave a talk on the Bible. He spoke of it as a library containing books of history and story, books of poetry and song, books of sermons, of laws, of letters, and of visions. The children quickly learned all these different classes of books in the Bible. Then with Mr. Simpson's help, they repeated all the books belonging to each

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group. In closing the children sang "O Day of Rest and Gladness" with much earnestness.

A KIND WORD

One kind word from the heart of a friend
Puts life's sorrow and troubles at end
Bringing new hope as the morning star
Heralds approach of light from afar.
As tossing ships on the seas at night
Find a new hope in the beacon light,
As the rainbow with its promise true
Tells of sunshine and skys of bright blue
So life's dark troubles are put at rest
And hope's reborn in the troubled breast,
If through the darkness of night there's heard
From the heart of a friend—one kind word.

—Lucile Amanda Burton.

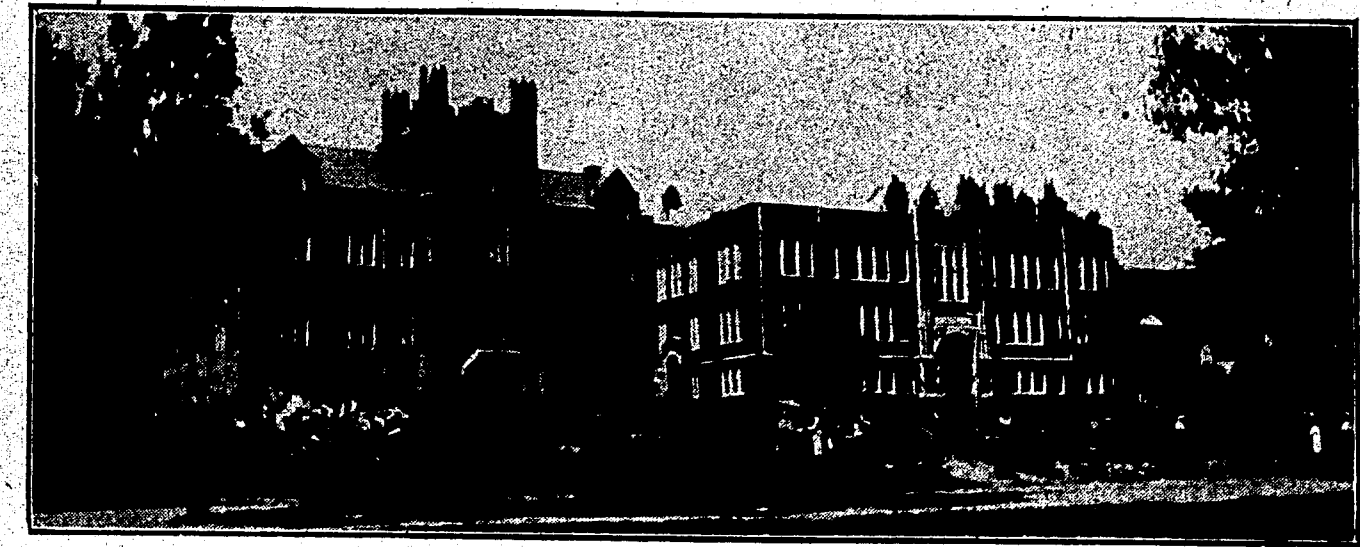
"I have no sympathy with those who say that in either church or state the first days were better than these. Nor with those who would belittle or ridicule the noble men and women who laid foundations. Rather would I recognize their virtues and acknowledge the debt of gratitude that we owe to them."
—Rev. T. J. Ferguson.

But the path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness; they know not at what they stumble.—Prov. 4: 18, 19.

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AUGUST 23-28

*Come On
Let's Go*

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VOL. 91, NO. 4

PLAINFIELD, N. J., JULY 25, 1921

WHOLE NO. 3,986

Another Lift for the Recorder Fund

It is gratifying to know that our efforts to send the SABBATH RECORDER to those who love it, and yet are unable to pay for it, really appeals to some good friends of the cause we love who gladly respond with good words and with money. Here comes another ten dollars from a loyal friend in Michigan. His letter was "not for publication, but for encouragement". Nevertheless, we are sure that some of his words will do our readers good; for they are worthy of a wider reading than that intended by the writer.

While he does not always agree with everything found in its pages, still he finds the RECORDER a mine of truth and spiritual food for the success of which he can pray. He says: "When the SABBATH RECORDER is crippled, our churches are crippled. And if its publication should ever be obliged to cease, our churches and our homes are doomed. If there could be but one enterprise maintained for our existence, by all means let it be the denominational paper. If it took the combined efforts of the boards to sustain it, this would be worth while."

This personal letter begins with these words: "I am heartfelt sorry for any Seventh Day Baptist family that can not have the denominational paper. And I am sorry for the family that does not read it when it can have it."

Some Plain Truths About Our Need Of Preachers

In the Editor's Easy Chair of the *Atlantic Monthly* for July there is quite a remarkable article in which some wholesome truths are told about the kind of preaching needed in these times. After a rather facetious introduction upon the fact that so many "dislocated statesmen and serviceable citizens who have graduated from public office", have taken up the pen as writers to help shape public sentiment for one cause or another, to which course the author of the article has no serious objection, he turns the subject by saying: "Better still if they would take to preaching, for there is a real dearth of preachers. The

world never needed effective preaching more, and there never was a time when so many important people seemed to know it."

Several noted men, beginning with President Harding, are quoted as saying that the great need of the world is Christianity. Many witnesses affirm that the hope of the world lies in the promulgation of true religion among men.

Notwithstanding the fact that so many of the world's leading thinkers continue to urge the great need of competent and consecrated preachers, still, says the writer, "The zeal of young men for the ministry seems very moderate—only one candidate in this year's graduating class at Amherst College, which used to be a hotbed of piety!"

Quoting Dr. Butler of Columbia College upon the lack of great religious leaders, with the voices of the spirit stilled, while the world goes right on with its mad rush for gain and for pleasure; and the conclusion that "there can be no cure for the world's ills, and no abatement of the world's discontent until faith and the rule of everlasting principles are again restored and made supreme in the life of men and of nations"; the *Easy Chair* editor approved the statement as being just what thousands of people believe. Preachers themselves feel it keenly and long for a remedy. He also concludes that the Christian religion is not at fault; but that: "The difficulty is to get it home to men; to make it live and do the work it was designed to do."

He has no hesitancy in saying that the preaching is not good enough, and reviews approvingly an article by Alexander Harvey in which the claim is strongly made that, "We need somebody that can preach like St. Paul."

Paul's Gibraltar of Faith Made Him Mighty

It has long been understood that whoever possesses Gibraltar holds the Mediterranean. That mighty rock has for many generations resisted every attack from well-armed foes, and it is regarded today as the mightiest fortress in all the world. Its very