

The Sabbath Recorder

The Denominational Building
will stand to the world as an
evidence of the Sabbath truth.

Will you have part in it and
so make known your faith?

F. J. HUBBARD, Treas.,
PLAINFIELD, N. J.

Sad is the life of him who has no eyes to see the common blessings scattered about him like flowers in springtime. He loses the foretastes of heaven which God designed for his comfort on earth.

What a miracle of mercy comes to us in every good night's sleep, from which we awake with renewed health and strength to face a new day! What of the blessing of a quiet, pleasant meal with one's own household three times a day? Is not that a thing to be thankful for? What banquet can be compared, so far as real good is concerned, with the daily feast of wholesome food prepared by true and loyal hands, enjoyed in a home where love is enthroned and where peace reigns supreme?

Happy is the man who sees the divine hand in the ordinary gifts of good things that come each day to make him comfortable and to enlarge his life. To him the sunshine fills the earth with beauty, and the storms are God's messengers to bring him health and prosperity. He hears every bird-note in the field, and sees with glad eyes every picture painted by the divine Artist. When dark days come, he whose faith in God has thus been strengthened sees the silver lining to every cloud and thanks the Father who leads even in the darkness.

T. L. G.

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"Gracious Lord, who callest us not servants but friends, we thank thee for thy constancy. No man has ever shown such love as thine. When we were enemies thou didst love us, when we were treacherous thou didst remain faithful. We thank thee for the spirit of friendship which thou dost create in the souls of those who follow thee. Help us to give ourselves to the brethren in loyal devotion. Amen."

How the "Christian Sabbath" Seems to A Son of Islam

Some time ago I was much interested in an article in one of the leading New York dailies regarding Christianity as compared with Islamism.

After referring to Christianity's claim to be the religion of the Prince of Peace, that writer makes a strong point in his reprimand of Christians for refusing to stand by the Hague movement for peace. This son of Islam, after extensive travel in Christian nations and after observing the ways of people in Europe and America, had something of special interest to say regarding the Sabbath of the Bible. He wrote:

And what have I learned? That there is not a single Christian country where the Founder of Christianity is not set aside and the honor and respect due to the God he worshiped denied. I mean the first day Sabbath.

As a son of Islam I have never understood why the Christian world does not keep the true Christian Sabbath—the Sabbath that was kept by the Founder of Christianity, the Sabbath which he ordered to be kept until the end of time, the crack of doom, until the day when the heavens should vanish as smoke, until "earth grow old and the sun grow cold, and the stars shall cease to be!" Who dared decree that the seventh day should no longer be the Sabbath? Was it Constantine, that infamous wretch who smothered his wife in a steam bath, who killed his own son, who slew his nephew, who fooled his people—pagan and pseudo-Christian alike? Was it the clerics who composed that Council of Nicea?—I have read of it! What is the reputation of the clerics of that age but a reputation for such ignorance that few could read and fewer still could write? What was the reputation of the clerics of that era but a reputation for crime and for immorality among the crimes, so that saintly men were few, and holy men at times were moved by lust and passion most unholy?

When in a few short days the Christian world will bend in homage to him who kept the sev-

enth day Sabbath, to him who never would have tolerated the insult to his divine Father of setting aside his command that the seventh day is the Sabbath, to him who commanded that the Law and the Prophets should be obeyed to every "jot or tittle"—I say, when the Christian world bends its knee at next Noel or Christmas, shall not all true Christian men and Christian women say: It is time that we vindicate the honor of him whom we revere and keep the Sabbath which he himself kept, follow his example, and obey the lessons of his life as he lived it? Is it not time that we should go back to the original Sabbath, or shall we continue to respect more a Constantine or faulty clerics? Whom shall we respect—Jesus or Constantine? Whom shall we obey—the prophets of the Bible or the clerics of Nicea? Oft, as I have wandered in many lands, I have thought of these and other such developments of Christianity. When will men and women begin to think for themselves? When will men and women make Christianity a religion that shall mean respect for the life and example of him who founded it, a religion that shall stand for "peace on earth and good will to men"?

Christianity is indeed handicapped when scholars of the pagan world can bring such telling and truthful indictments against it. No wonder that mission work among the sons of Islam makes no impression.

"Christian Paganism" Explained by a Baptist Leader

Some years ago Professor Walter Rauschenbusch, a noted Baptist scholar, of whom his own denomination had a right to be proud, wrote a strong article on "Why I Am a Baptist," which was full of interest to our people as well as to his own denomination.

We seldom get stronger testimony regarding the survival of paganism in Christianity than that which Dr. Rauschenbusch presented in that article. In telling how errors crept in when pagans came over to Christianity he says:

But Christians did not remain in that lofty purity of worship. When the pagan masses entered the Church, their souls were so steeped in pagan conceptions and desires that they transformed Christianity quite as much as Christianity transformed them. A system of worship grew up which was Christian in its words and names, but pagan in its spirit.

This Christian paganism grew up chiefly

around baptism and the Lord's Supper. Baptism was supposed to be a mystic cleansing which washed away the guilt of all prebaptismal sins and the defilements of our sinful nature, a magic bath from which a man rose regenerate. When the words were uttered, "This is my body, this is my blood," it was believed that the body and the blood of the risen Christ were really mysteriously present in the bread or wine, or else that the bread and wine were miraculously transformed into the body and blood. The incarnation was reenacted whenever the priest said the wonder-working words, and then the body of the Lord was once more offered as a sacrifice for the sins of the people. A new Christian priesthood developed which alone could consecrate the sacraments and forgive sins. Christianity once more had its holy places, its holy times, its holy formulas, its sacrifice and incense, in short, a great apparatus of worship which was offered to Jesus, but in which the mind and spirit of Jesus were only remotely suggested. It has been a great tragedy!

The Protestant Reformation simplified worship and swept away a great mass of semi-pagan and superstitious ceremonial. In that great task of Christianizing Christian worship some men and some churches were far more thoroughgoing than others. Some left priestly institutions intact, and soon priestly and sacramental conceptions came creeping back again. The Baptists, and those religious bodies which are closely connected with them, marched in the vanguard of Protestantism.

No truer words than these ever came from Christian pen. Further on in the article, infant baptism is also mentioned as one of the errors that crept in.

We can not help wondering why that noted Baptist writer mentioned so many errors of less importance and left out the greatest, most world-wide error of all—paganism surviving in the sun's day that crept in and supplanted the Sabbath of Jehovah and of Christ! Is it not strange that scholars who have such clear ideas of the effects of paganism upon the religious practices of Christians do not go further and explain how the "venerable day of the sun" crept in?

The fact of this great error is just as well established as are those mentioned above. It is strange indeed that the pagan Sunday is so strongly enthroned in the hearts of Christian men who take the Bible for their rule of life; and yet who can find no word in it showing a change from the Sabbath Christ and Paul kept all their lives!

Why do they not try to *complete* the Reformation which they see was so well begun?

A Loyal Lone Sabbath Keeper's Response to Church Roll Call We all rejoice over the evidences of true loyalty among our scattered ones which appear from time to time in the RECORDER and in church bulletins.

The effort on the part of our churches to keep in touch with their absent and far-away members is commendable, and letters for the church roll calls can not fail to strengthen the tie that binds their writers to their home churches.

Here is a poem written by an absent member to the North Loup Woman's Missionary Society, for roll call day, which reveals some most excellent stands taken by a mother whose family has to meet the temptations sure to come to isolated Sabbath keeping homes.

DEAR FRIENDS:

I wish we lived there in the home so dear,
Where I grew up from babyhood; and near
The church I always love to stay,
Instead of being forty miles away.
Well, here I am in this "No-Sabbath" land,
The least important member of your band.
Some must carry on; others carried be;
Perhaps this latter class was meant for me.
I'm often lonely, often sick at heart,
That from the dear old friends we had to part.
The Sabbath is the hardest day to bear,
Though all I can, I shut out worldly care.
We have our Bible study and I read
Short stories to the children; but we need
The Sabbath influence of the church! I own
It is hard to keep the day—just we alone.
One time an entertainment by the school
Was planned for Friday night. My rigid rule
Would not permit our youngsters to attend,
Though both were on the program. Our good
friend,
The teacher, questioned them; they took a vote;
The time was changed—she sent a courteous note
Saying she could not understand it quite—
But the time was changed to the next night.
Sometimes there is a show on Friday night,
To which our boys have great desire to go,
But can't because the Sabbath has begun,
And they complain that they miss all the fun.
Or, they, like neighbor's children long to roam
Along the river bank to hunt or fish
On Sabbath day. I hold them to my wish
Expressed, that they remain at home.
Some say that when I am upon the shelf,
Each one must think these problems out himself.
That if I now their pleasure all refuse,
They'll be more apt the Sabbath to abuse;
When they are grown that I can't always say;
"Do this, not that, because 'tis Sabbath day."
I answer, "Yes, I know, that's very true.
I'll help them now, then they'll know what to do."
How can I help them choose 'twixt good and ill?
How far am I responsible for them?

And if they go astray will he condemn,
Or pity them and me? He knows our frame,
That we are dust: for such to earth he came.
For us he suffered wrong and shame and death!
Still we are weak and have so little faith!
If faith means hope and service, then I confess
My life does not show that which I profess.
Poor human nature is so frail a thing,
This prayer to God's white throne I bring:
I pray that I may do some good each day,
Help any, hinder none, along life's way.
Not that good deeds can open heaven's gate—
God help me! Hold me close! Teach me to wait!
Good deeds are only stepping stones, may be—
A reaching out toward fuller life with thee.
The way thou would'st have me go, may not be
mine;
Then help me make my will conform to thine.
If then my footsteps falter by the way,
Lord, grant that no one else be led astray.
So lead us through the day and deep'ning night
That we may dwell with thee in realms of end-
less light—
With thee, O Lord, forever, and the loved ones
gone before.
Let not one face be missing when we enter hea-
ven's door.

A LONE SABBATH KEEPER.

Friends of "Pioneer Days" On another page will be found an interesting article by Brother Charles L. Woolworth concerning his experience in the early days of pioneer life in Nebraska. Such an article gives us some idea of the rapid changes which one or two generations have brought to the great western fields; and it also suggests something of what "might have been" if the Seventh Day Baptists could have been cured of their "hop, skip, and jump" spirit in the long-drawn-out stampede for homesteads.

With how many RECORDER readers will the mere mention of the names in Brother Woolworth's article revive old time memories of early friends. As for me, memories of Clinton Lewis of Little Genesee, N. Y., whose home was with Rogers Crandall, our neighbor, came rushing in as I read his name in that article. Then came the name of Rev. Herbert Babcock, which revived the scenes of my school days in Alfred, where many pleasant hours were passed with Herbert, before he took his Hebron pastorate, and long before he became a pioneer in the great West.

From 1874 to 1879, while I was an active member of the Missionary Board, interesting communications about the Republican Valley and its prospects were considered by the board. The field around North Loup was also full of interest in those days. At

that time no one could tell which of the two colonies had the better chance to survive.

Yes, our friend Woolworth may well "be pardoned for the feeling of sincere regret" which fills his heart, of which he writes in the last sentence of his article.

Please Read It Again If I can say anything that will be helpful to our younger men who are facing peculiar conditions and meeting with problems that are hard to solve in these days of controversy, I shall be happy indeed. The spirit of intolerance which prompts men to fight every one who can not see everything just as we do has destroyed the usefulness of many a preacher and driven him from the ministry. The cause of God suffers great loss when his children become intolerant. Our own history as a people reveals the blessed benefits that come to men of wide difference in opinion, who unite in practical soul-saving work and agree to disagree in friendly recognition of honesty in their differences. This can easily be done where both parties place God first, and where both see in Christ their all sufficient Savior.

Right here let me ask you to turn to the first editorial in the RECORDER of March 2 and read it carefully again.

"Our Mission Just the Same Today" It is worth while now and then to look through RECORDERS of other years to see how our fathers felt about the things that help or hinder in the work of our Master. I can find no better way to convince me of the wonderful advance in Christian life and in practical work for God, than to go through RECORDER files of sixty or seventy years ago—before our young people, our Sabbath schools, or our women ever thought of having any special boards or of taking any responsible parts in the great work of the kingdom. In those days the Christian Endeavor movement had not been born.

I frequently have occasion to take a little excursion into the land we have been passing through, and there is nothing like the RECORDER files for my guide book. In it I find where our fathers camped along the way, where they built permanent homes, and where they sometimes left deserted camps to tell the sad story of their failure.

Well will it be for us and for our future if we learn well the lessons of our past,

and treasure in good and honest hearts the faithful warnings of wise Christian leaders who lived among those who laid foundations upon which we must build.

Here is a paragraph on "Our Mission," from the pen of Rev. James Bailey taken from the RECORDER of sixty years ago. His claim that the spirit of criticism and contention destroys unity and weakens the denomination, that it "lowers the standard of spiritual religion," and tends to "discourage some and to disgust others," is so true and so applicable to our time as well as to his, that we venture to repeat it here. The article in which it stands pleads with Seventh Day Baptists, in view of their God-given opportunities, and in view of their abilities, to forget their differences and to unite whole-heartedly in the great work that God has entrusted to them. Elder Bailey said:

The fields of debate and strife, of verbal criticism and theological technicalities, of skill in assault and parrying assault, of sophistry and speculation, are wide open, inviting restless spirits with no grand purpose to serve, to spend their energies in contention. The result of all such labors has been to lower the standard of a truthful and spiritual religion with some, and to discourage and disgust others. Under this régime our unity is broken and our strength is unavailable, and we are largely unwilling to consecrate all to the work to which we are called. The magnifying of minor questions, the metaphysical splitting of theological hairs have long enough occupied and amused and weakened us. Consecrated activities in Christian labors are the best answer to the mooted question, "What constitutes a Christian?" He who has his consecration in his Master's work will have no energies to waste on "doubtful disputations."

**Lest We Forget
An Old Editorial
"Yes, It Is
Personal Work"**

In the SABBATH RECORDER of seventeen years ago next November, after Dr. Lewis left us, the following editorial appeared as the story of the editor's personal experience. During all these years the loyalty and sympathetic co-operation of the great majority in all parts of the denomination have sustained and strengthened me wonderfully, even though causes of discouragement and misgiving have never been lacking.

Because a great multitude each year have faithfully heeded the plea for "personal work in all the churches," the SABBATH RECORDER has been able to keep a cheerful and hopeful spirit, and strength has been given to plan and work for unity of effort

and practical stewardship all along the line. Several faithful co-workers have fallen by the way since Dr. Lewis went home, and we all have felt the loss. We are all anxious to see younger men coming on to keep the ranks full—men of loving, tolerant, Christlike spirits, ready to unite with us in the practical work of soul-saving.

Lest we forget the conditions that kill the spirit and hinder our usefulness, it may be well to read again the editorial of November 23, 1908:

"YES, IT IS PERSONAL WORK"

Sometimes we sit under the crushing burden of despondency and get to looking on the dark side in regard to denominational matters. Our leaders are falling and none are in sight to take their places. Calamity prophets are busy writing the most discouraging and depressing prophecies. Some say we are ignoring the present demands, and unless we preach a gospel suited to the nineteenth century our case is hopeless! Others claim that we have departed from the gospel of the first century and are going to ruin because we try to provide for the changing order. Some clamor for education and insist that our only hope lies in the culture that puts us in the front ranks of civilization, while others improve every opportunity to denounce educated men, and affirm that education is working our ruin. Some claim that a few leaders have been receiving too fat salaries, which make the burden heavy, and others declare that our ministers are not half paid, and therefore young men will not enter the ministry. There are those who do not hesitate to say openly that we are losing ground because we do not go to preaching the immediate second coming of Christ, and still others clamor for constant teaching in the doctrine of holiness and sanctification. A good many see our utter ruin in the commercial spirit and mad rush for money—and so it goes! A multitude of voices clamoring for one thing or another, just as if the panacea rested alone in the particular thing that each one sees fit to emphasize.

Well, it was under the burden of all these clamorings, with a deep sense of loss almost overwhelming because Doctor Lewis had been removed from earth and could no more lend his helpful counsels, that the editor sat at the close of the day wondering what he could write to help matters. The day had passed with very little done, because no light came as to what was best and right to say. It seemed as though every phase of practical work had been written upon over and over again. The need of higher spiritual life has been urged by various writers until all are familiar with that. The crying demand for better Sabbath keeping has been sounded in the ears of our people for years, by the voice that is now stilled forever. Thus the day wore away in almost distressing thoughts over the next editorials. What can we say more? How can we arouse the churches to better things? Finally the editor exclaimed, "I never remember

having a heavier burden for our cause than this that has held me down all day." Across the table where his faithful helper was busy with her work came the question, "Why is it so?" The reply was in substance the statement given above. Then came the question "What do you want to do?" "Oh, I wish I could write something that would inspire and arouse our people to take hold of the great work and push it along all lines." "This you can not hope to do. No one man can accomplish that. It must be brought about by personal work in all the churches. The pastors and people must all get down to personal efforts for spiritual quickening if the revival we need is ever realized."

These words were a help to me, and I took up the pen to give them to you. It is personal work all along the line that we most need now. Let pastors and people together seek the outpouring of the Holy Spirit until endued with power from on high and go to the personal work of soul-saving and we shall soon see better days. There are children who need once more to hear father and mother pray and to see them once more active in church work. There are those in our homes who will be out of reach of home influences in four or five years, who may never find Christ if they do not find him soon. In some homes the last chances are going by for loved ones to be saved while under the paternal roof. In some of our churches the coming winter may be the last winter several members will ever have to bring men to Christ. Oh, that every Christian in the denomination would at once go to work for a great revival in his own church! The good work will go rapidly forward as soon as each one takes upon himself a burden of soul for the lost and begins personal work for their salvation.

Let us all pray for consecration. Let us pray the Lord of harvest to send forth laborers. Let us begin next week to rally around the pastor in all our prayer meetings. Make provision for special meetings, send some to help feeble churches, and go with the gospel to those who have it not. Let personal work begin at once.

ENGLISH-AMERICAN BONDS

(Seventh Day Baptist)

REV. AHVA J. C. BOND

Leader in Sabbath Promotion

The fifth church mentioned in a list of Seventh Day Baptist churches of England in the first volume of *Seventh Day Baptists in Europe and America* is the church at Hexham, Northumberland. The statement is made that a Seventh Day Baptist Church was certainly in existence there as early as 1652, and that the pastor was Thomas Tillam. In the *History of the Baptist Churches in North of England from 1648 to 1845* by David Douglas (London 1845), the following paragraph occurs: "Thomas

Tillam held the lectureship belonging to the Abbey in Hexham which was established 1628 by London parties. Tillam was appointed a sort of evangelist by Coleman Street Church, London, under the care of Hansard Knollys, which church sent him to Hexham 1651. He styled himself a 'messenger of one of the seven churches in London.'

The North of England had been subject to religious neglect, and this was a part of a general effort on the part of all Christian bodies to evangelize this region. Tillam was very successful, and soon built up a church. Since Coleman Street Church in London, under the pastorate of Knollys, was a First Day Baptist Church, it is safe to infer that the church founded by Tillam, who was sent out by that church, was a first day church in the beginning. There is a paragraph hid away in the Baptist history referred to above which may let in some light on the question of this church's becoming a Seventh Day Baptist church. There appears on page twenty-one of this book this isolated statement, which seems to have no immediate relation to what precedes or what immediately follows. "On April 3, 1653, one, Charles Bond, a member of Dr. Chamberlain's church, London, was admitted to communion." The following year Tillam visited London, and wrote to Hexham of his happy reception at Coleman Street and of a visit to Dr. Chamberlain's church. Of course the church referred to as Dr. Chamberlain's church was the Mill Yard Seventh Day Baptist Church of which Dr. Peter Chamberlain was pastor, 1653 and forward for a number of years. Later we learn that Thomas Tillam is a Seventh Day Baptist minister.

It seems a safe inference that this "Charles Bond of Dr. Chamberlain's church" carried with him to Hexham the Sabbath truth and was the means of converting to the Sabbath the Baptist pastor of the latter church. So far as the present writer has been able to discover this is the first Sabbath keeping Baptist by the name of Bond.

It is said in *Seventh Day Baptists in Europe and America*, with reference to the Mill Yard Church, that "In 1704 the Ten Commandments, together with Matthew 5: 19; Revelation 12: 17 and 14: 12, are mentioned in such a way as to leave the im-

pression that these were the church's Articles of Faith; and indeed it seems never to have had any other." Matthew 5:19 reads: "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven." Fifty years previous to that date Charles Bond was faithful in keeping and teaching the Commandments, not neglecting the fourth.

In the *Genealogy of the Sharpless Family, 1682-1882*, we learn that "Randall Malin acknowledged a deed to Richard Bond, dated December 22, 1696, for two acres of land in Upper Providence, and the latter was constable for Upper Providence in 1697." This Richard Bond was the father of Samuel Bond who married Ann Sharpless about 1724. It seems this young couple eloped on horseback to Cohansey, later Shiloh, N. J., to be married by a Seventh Day Baptist minister, although Ann Sharpless belonged to the Quakers. The bride's father followed them, but arrived too late for the ceremony, and "good naturedly joined in the feast and took the children home." It would seem that Samuel's parents went back to England. There is a tradition to the effect that Samuel Bond's boyhood chum, Richard Clayton, was engaged to marry the former's sister but that she died in England. The disconsolate lover, settling near his friend, remained a bachelor and made Samuel Bond's son, his own namesake, Richard Clayton Bond, his heir.

At the Chester Monthly Meeting of the Friends in September, 1726, Ann Sharpless was "complained of for marriage by a 'priest' to Samuel Bond, who was not a member." For this she made acknowledgment, which was accepted in May of the following year. Soon after their marriage Samuel Bond and his bride removed to Maryland, and about three years later Mrs. Bond transferred her membership with the Quakers from Chester to Nottingham. It was not until ten years later that she was released by the Monthly Meeting of Friends because she had joined the Seventh Day Baptists. In the records of the Nottingham meeting we find the following: "Ann Bond informs this meeting in writing that she has deliberately, from principle of duty, joined the Seventh Day Baptists; we there-

fore release her from membership with us, desiring her welfare every way. Signed in and by the direction of Nottingham Monthly Meeting of friends held first month, fifth, 1747."

In 1708 Joseph Carter, who had married the widowed mother of Samuel Bond, was disowned by the Friends of Chester Meeting because he "hath actually married to one who doth not any way profess the truth with us." The mother had evidently returned to America again after the death of her husband.

Since Samuel Bond was a Seventh Day Baptist as a young man, and prevailed upon his Quaker bride to be married by a Seventh Day Baptist minister, the latter herself becoming a conscientious Sabbath keeper and the mother of a strong family of Sabbath-keeping children, it is almost certain that Richard Bond, his father, was a Sabbath keeper. It would be interesting to be able to trace the relationship between Richard Bond and "Charles Bond of Dr. Chamberlain's church."

Beginning with Samuel, the Bond line is clearly traced in the *Sharpless Genealogy*. He had one son, Richard Clayton Bond, and three daughters: Sarah, who married Ebenezer Howell; Margaret, who married Jonathan Davis; and Susanna, who married Elnathan Davis. Howell never became a Sabbath keeper, but he respected his wife's views so much that he removed to Shiloh, N. J., where she could have the privilege of attending Sabbath services of her own church. Jonathan Davis is believed to have founded Newark Academy, later Delaware College in Newcastle County, Del. He became a Sabbath keeper, and was ordained to the ministry, becoming pastor of the Shiloh Church. Elnathan Davis of Cumberland County, N. J., who married Susanna Bond, was a noted surveyor; and his work took him into Maryland where he became acquainted with Susanna Bond. His visits there became so frequent that his friends enquired the cause, to which he responded: "Interest on a bond to be attended to." Tradition says that until he brought home his bride no one suspected that it was his interest in a living Bond that called him thither. They made their home at Shiloh.

Going back to the father, Samuel Bond, for a moment, it was said that he was a popular justice of the peace and quite an

"oracle" in legal matters. Morgan Edwards, in his account of the Seventh Day Baptists, says: "The third society of them is at Nottingham in Chester County The meeting is kept sometimes at the house of Abigail Price in said Nottingham, but chiefly in the house of Samuel Bond in Cecil County, Md. The families to which Nottingham is central are six, whereof eight persons are baptized, viz.: Daniel Osborn, Joseph Osborn, Samuel Bond, Richard Bond, Richard Clayton, Abigail Price, Ann Bond, Mary Bond. Here a yearly meeting is kept on the last Sabbath in August. This was their state in 1770. They originated from the Keithians at Upper Providence, but having no minister among them, and lying wide one of another, they have not increased." In this little church there were four Bonds, Samuel and his wife, Ann Sharpless, and Richard and his wife, Mary. The three daughters of Samuel and Ann Bond were all married at this time, and all had removed to the vicinity of Shiloh, where they might enjoy the privileges of a larger company of those of their own faith, and where, as was stated above, Margaret's husband had become pastor of the Seventh Day Baptist Church.

Richard Bond, the son of Samuel, was twice married, his first wife being Mary Jarman of Cumberland County, N. J., said to have been a widow Wells; and the second wife, Mary Passmore of Cecil County, Md., widow of Jonathan Booth. He was the father of fifteen children, nine by his first wife and six by the second. He inherited three hundred acres of land from his father, and was a prosperous farmer. He represented Cecil County, in the Maryland Assembly, according to the testimony of a great-granddaughter, although the present writer has not verified this statement by reference to the records. He removed to Virginia in 1799, and took up fine bottom land lying on Lost Creek and its tributaries, at what is now Lost Creek, W. Va. A letter without date but written possibly when he was about eighty years of age, was sent by Richard Bond from Clarksburg, Va., to his sisters in New Jersey, "favored (forwarded) by our Elder John Davis," which reads in part as follows:

"MY DEAR SISTERS:

"I send these lines with the greatest affection; if you are yet living, hoping they will find you in health, and hope you are traveling that narrow

way that leads to everlasting happiness, and that you may sit down with Christ on his throne, where I hope you and I may meet through the merits of our dear Redeemer and sing that new song, Glory and honor to the Lamb who hath redeemed us to God by his own blood. And my dear sisters, I shall inform you how we are at present: our relations are generally well and have the necessaries of life, and likely to do well in life."

Richard Clayton Bond's oldest son was named Samuel for his grandfather. Deacon Luther Bond of Lost Creek, W. Va., is descended from this Samuel, as is Mrs. Jennie Bond Morton, of Milton, Wis. The second son of Richard Clayton Bond was named Richard. He was born in Cecil County, Md., 1756, and removed to Lost Creek with his father. He was a farmer and a mill owner at Lost Creek. He "was called Major Bond, and a justice of the peace, a man of wealth and influence. Physically he was very large, and also mentally and spiritually strong."

Evidently there were three generations of the Bond family in the migration from Maryland into Virginia; Richard Clayton Bond, now an old man; Major Richard, his son; and Levi, the son of the latter, perhaps fourteen years of age. Levi was married to Susanna Eib in 1807 at Clarksburg, Va., (now West Virginia), at the age of twenty-two years. Their fourth child and third son, who was the grandfather of the present writer, was born at Lost Creek in 1814. He was the fourth Richard in the line. He married Lydia Davis, and they began housekeeping on a large farm in Lewis County, Va., near what is now Roanoke, W. Va. His third child and second son is John C. Bond, who married Elizabeth Schiefer in 1866, and who at the age of eighty-one still owns the little farm on Canoe Run where he and his young bride first went to housekeeping, near Roanoke, W. Va. He is the father of the present writer, who can without a break trace his ancestral line back through at least seven generations of Bonds, every one of whom was a loyal Seventh Day Baptist. The line, as positively established, begins with Richard Bond, the father of Samuel. It is not unreasonable to believe that could the record be made complete the line might reach back one generation further to "One, Charles Bond, a member of Dr. Chamberlain's church," the Old Mill Yard Church of London.

This sketch has been prepared at the request of a cousin. It is given place in the SABBATH RECORDER because there are a great many readers of the RECORDER who can trace their ancestry back to Samuel Bond and Ann Sharpless. While the writer has traced the lineage down to himself, many others, knowing just where their immediate line runs into the main branch will be able to trace accurately their own line.

Using the name of my brother, who has as many sons as I have daughters, and using the name of his fourth son, since it seems to be the prevailing name, the following list is the result: (1) Richard, (2) Samuel, (3) Richard, (4) Richard, (5) Levi, (6) Richard, (7) John, (8) Charles, (9) Richard. It is possible, as we have said, that the line should begin with "Charles," who may have been the father of the first Richard. Ten generations of Seventh Day Baptist Bonds!

THE PRESENCE OF GOD

SELECTED AND EDITED BY DEAN ARTHUR E. MAIN

And Jehovah spake unto Moses face to face, as a man speaketh unto his friend. . . . And he said, my presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence. (Exodus 33:11a, 14, 15.)

Cast me not away from thy presence; and take not thy Holy Spirit from me. (Psalm 51:11.)

Man is more blessed or less blessed in the same measure as he is aware of the presence of God.—*John Tauler.*

God is with us on this down, as we two are walking together, just as truly as Christ was with the two disciples on the way to Emmaus. We can not see him, but he, the Father and the Savior and the Spirit, is nearer, perhaps, now than then, to those who are not afraid to hear the words of the apostles about the actual and real presence of God and his Christ with all who yearn for it.—*Alfred Tennyson.*

Let others ask the world's acclaim,
Renown of pen or sword,
The hero's praise, the statesman's fame;
Give me thy presence, Lord.

Sorrow and anguish cloud my path
Whene'er I stray from thee;

Fullness of joy thy presence hath,
For there all joy must be.

The heaven that is thy dwelling-place,
The throne where angels bow,
The glory of thy awful face,
I could not bear them now.

But in a world of conflict where
My passions oft are stirred,
Success to win, defeat to bear,
Give me thy presence, Lord.

No distant Christ can wipe away our tears, bear our heavy burdens, purify our hearts from sin, and impart unto us sufficiency of strength for daily toil and sacrifice. Until the personal presence of Christ becomes the profoundest fact of consciousness, no real test has been made of his power to comfort, to quicken, and to save.—*James M. Campbell.*

PRAYER

Almighty One, take from us the fear that we are at a great distance from God and give us to feel that thou art at our right hand, that we may not be moved. We beseech thee to give us such realization of thy presence in our life as shall save us from distrust, as shall deliver us from temptation, and give us steadiness of mind, constancy of heart, and determination of will in all that pertains to our lot. In the morning be our song; at eventide be our rest, and may the morning and evening alike be doors opening upon eternity. Visit us each according to the depth and breadth of our necessity. Send upon us the Holy Spirit by whose inspiration, energy, and comfort we can understand thy purpose and realize thy holy will.

THE CENTRAL ASSOCIATION

The Central Association will be held in DeRuyter, N. Y., June 18-21.

Theme: Serving the Master Through Evangelism.

An excellent program has been prepared; but it came to hand too late for this RECORDER. Look for it next week.

"The longer I live and the more I see of the sorrow and cares, the successes and failures of life, the more I am impressed with the fact that the home problem is the greatest problem of civilization."—*George Stuart.*

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

Eastern Association at Plainfield, June 11-14.

Central Association at DeRuyter, June 18-21.

Just *twenty-two* days after the date of this issue of the SABBATH RECORDER to get your offering for denominational work to Treasurer William C. Whitford, Alfred, N. Y., so that it will be counted in the receipts for this Conference year!

Have you read "Looking Forward to the Great Adventure," by Booth Tarkington, in the June number of *The American Magazine*? It is an article of unusual merit. Here is a bit from the conversation.

"Isn't it curious that in the beginning man knew perfectly well that death was only a change in life, and not extinction of himself at all?"

"In the beginning?" I asked, "You don't mean the Book of Genesis, do you, doctor?"

"No," he said, "I mean man before he is civilized, man before he is even barbaric. I mean the savage. The savage doesn't think about it; he simply *knows* that he doesn't die when his body dies. It's only after man begins to try to think the whole thing out with his little mind that he begins to doubt. He tries to get a complete plan of the universe inside a seven-and-a-quarter-size hat, and the misfit makes him desperate. So he decides to eat, drink and be merry, because his misfit thinking is too much for him."

GOD'S NAME

(Words and music by E. F. Stanton. Mr. Stanton is a Sabbath keeper living at Fairview, Okla.)

Inspired by a sermon delivered by Rev. R. L. Grant, to whom this song is lovingly dedicated.

God is a Father, noble and strong,
Watches his children all the day long.
God is a Mother, loving and kind;
Oh! in his presence gladness we find.
God is a Lover, loveth the lost,

Gives them a home with heaven's pure host.
God is a Husband, loves his dear bride;
Long he hath labored, suffered, and died.

All of his boundless riches they share;
Wondrous his mercy, tender his care.
There's not another, never can be,
One so devoted, Father, as thee.
Leadeth the wayward, comforts the sad
Keeps by his power, maketh hearts glad.
Soon he is coming, take her to rest;
Gladly she'll lean upon his dear breast.

Chorus

God is a Father, Mother, and Friend,
Husband, and Lover whose love will not end.
Think of the truest that earth e'er knew,
God is the sweetest and best to you.

GENERAL CONFERENCE

Receipts for May, 1925

Onward Movement—	
Adams Center	\$ 75.90
First Alfred	308.63
Berlin	100.00
Second Brookfield	113.61
Chicago	10.00
De Ruyter	210.00
Dodge Center	17.00
Fouke	46.25
First Genesee	27.50
Gentry	4.50
Greenbrier	25.00
Hammond	250.00
Hartsville	20.00
Independence	30.00
Little Prairie	24.00
Lost Creek	137.50
Marlboro	15.00
Milton	109.15
New York	69.16
Nortonville	200.00
Plainfield	95.45
Richburg	30.00
Roanoke	51.50
Rockville	32.86
Salem	115.00
Salemville	10.00
Syracuse	12.00
First Verona	71.00
Walworth	6.00
Waterford	36.00
West Edmeston	50.00
N. H. F. Randolph	50.00
L. S. K.'s	18.00
	\$2371.01

Forward Movement—	
Plainfield	10.00
All except Woman's Board, Sabbath School Board and Young People's Board—	
Shiloh	60.96
Woman's Board—	
Walworth Helping Hand	10.00
Shiloh Benevolent Society	75.28
Fouke Ladies' Aid Society	15.00

(Continued on page 715)

THE STANDING OF THE CHURCHES

Payments for Denominational Work as Reported by the Onward Movement Treasurer for the Eleven Months Beginning July 1, 1924

Churches	Quota	For. Move.	Parallel	Onward	Specials	Total
Adams Center	\$1,530.00	\$ 51.00		\$ 296.85	\$ 217.50	\$ 565.35
Albion	1,284.00	12.00		5.00	68.33	85.33
Alfred, First	3,264.00	.50	42.00	1,818.51	94.00	1,955.01
Alfred, Second	2,424.00		29.80	286.20	23.00	339.00
Andover	478.00	17.00	12.00	23.35		52.35
Attalla	118.00					
Battle Creek	1,624.00	1,300.00	25.50	659.00	17.50	2,002.00
Berlin	588.00	20.00	10.00	220.00	83.40	333.40
Boulder	814.00		10.00			10.00
Brookfield, First	1,024.00			374.75	20.15	394.90
Brookfield, Second	984.00	22.00	11.00	302.18		335.18
Carlton	576.00					
Chicago	776.00	3.00	100.00	237.50		340.50
Cosmos	100.00	20.00				20.00
DeRuyter	804.00		29.00	395.00		424.00
Detroit	180.00			1.00	220.50	221.50
Dodge Center	1,008.00	14.50	2.00	245.09	40.05	301.64
Ereland	200.00			10.00		10.00
Farina	1,452.00	138.00	10.68	899.11	38.00	1,085.79
Fouke	444.00	10.00	12.00	141.75	40.00	203.75
Friendship	900.00	213.65	25.50	179.50	45.00	463.65
Genesee, First	1,668.00	11.25	130.00	126.68	98.90	366.75
Gentry	260.00			59.50		59.50
Grand Marsh	50.00					
Greenbrier	50.00			25.00		25.00
Hammond	460.00			325.00		325.00
Hartsville	144.00			40.00		40.00
Hebron, First	348.00					
Hebron Center	50.00			10.00		10.00
Hopkinton, First	2,124.00		20.00	511.25	138.10	669.35
Hopkinton, Second	324.00		10.00	29.98		39.98
Independence	960.00			391.00		391.00
Jackson Center	575.00		10.00	35.00	11.56	56.56
Little Prairie	150.00		2.30	105.50	5.30	113.10
Los Angeles	240.00					
Lost Creek	750.00			505.35		505.35
Marlboro	500.00		10.00	203.00	87.00	300.00
Middle Island	400.00					
Milton	3,624.00	189.48	30.00	1,451.15	80.00	1,750.63
Milton Junction	1,436.00	120.00	188.60	605.50	65.00	979.10
Muskegon	80.00					
New Auburn	594.00			36.75	6.19	42.94
New York	660.00			638.37	63.45	701.82
North Loup	2,724.00	1,928.54	206.00	10.00	144.96	2,289.50
Nortonville	1,788.00		15.00	400.00		415.00
Pawcatuck	3,723.00	650.00	810.00	2,948.10		4,408.10
Piscataway	800.00		20.00	357.50		377.50
Plainfield	2,116.00	574.00	283.00	954.40		1,811.40
Portville	200.00					
Richburg	288.00			80.00	16.11	96.11
Ritchie	500.00					
Riverside	900.00	622.64	103.50	543.91	40.54	1,310.59
Roanoke	195.00			177.17		177.17
Rock Creek	50.00					
Rockville	600.00	20.00	30.57	84.86	18.00	153.43
Salem	2,000.00	212.80	5.00	1,207.99	90.16	1,515.95
Salemville	100.00			10.00	20.00	30.00
Scio	50.00	5.00				5.00
Scott	111.00					
Shiloh	3,312.00	447.72	49.50	98.62	432.35	1,028.19
Stonefort	200.00					
Syracuse	216.00			62.50	5.65	68.15
First Verona	820.00		5.00	427.00		432.00
Walworth	500.00			73.00	177.00	250.00
Waterford	418.00	50.00	10.00	363.00		423.00
Welton	684.00			300.00		300.00
West Edmeston	276.00			200.00		200.00
White Cloud	624.00		50.00			50.00
Individuals		26.16	71.85	181.76	265.00	544.77
Totals	\$58,264.00	\$6,679.24	\$2,379.80	\$19,673.55	\$2,672.70	\$31,405.29

Six of the churches, New York City, Detroit, Pawcatuck, Waterford, Riverside, and Battle Creek, have paid more than enough to meet their quotas, but the last four have done so by sending in money on their Forward Movement and Parallel budget subscriptions due last year. But I hope that each will pay its Onward Movement quota in full in June, and so be fully entitled to a place on the honor roll. Several other churches will doubtless be placed on the honor roll in June.

Twelve churches have failed to send anything for denominational work. Their quotas amount to \$2,873.

Some money has been sent direct to the treasurers of our boards and societies that can not be accounted for in this statement.

GENERAL CONFERENCE

(Continued from page 713)

Marlboro	25.00
Albion H. B.	33.33
Albion Woman's Work	35.00
Young People's Board—	
Detroit	15.00
Sabbath School Board—	
Shiloh Sabbath school	40.00
Second Alfred Sabbath school	20.00
Denominational Building—	
Shiloh	2.00
Detroit	5.00
First Alfred	56.00
Mr. and Mrs. H. D. Witter	5.00
Tract Society—	
Detroit	5.00
Georgetown—	
Adams Center	37.50
Boys' School—	
Adams Center	5.00
Missionary Society—	
First Genesee	10.00
Fouke Junior Christian Endeavor	
(for Liuho)	5.00
Marlboro (for China)	10.00
Detroit	85.00

WM. C. WHITFORD,
Treasurer.

Alfred, N. Y., May 31, 1925.

AN APPEAL

We are now face to face in America with a spirit of growing lawlessness and immorality. The leaders in the religious and political world bear testimony to the great peril which confronts us, and are doing their best in seeking for a method to check this great flood-tide. The only remedy is a knowledge of God as revealed in his holy Word. Some of our leading men recognize that our supreme need is spiritual. The makers of our Constitution, the founders of our great republic were men who knew and feared God. President Coolidge recently said, "It was because religion gave the people a new importance and a new glory that they demanded a new freedom and a new government. We can not in our generation reject the cause and retain the result." The late President Wilson voiced the same sentiment when he said, "We must turn to spiritual things to avoid a revolution." The Bible contains the highest system of ethics and produces the highest type of character in individuals and communities where accepted and lived. In view of the great im-

portance of a dissemination of a knowledge of the Bible, as American president of the Berean Band, an international and an inter-denominational movement, founded in England in 1905 by Mr. Charles J. G. Hensman to encourage the habit of storing the memory with the words of holy Scripture, I appeal to you as Christian men and women to aid in this worthy work. This you can do in two ways:

1. Definitely memorize some portion of the holy Scripture regularly. The only way to grow in grace and in the knowledge of the Lord Jesus Christ is to fill one's mind and heart with the Word of God.

2. Get others to regularly memorize some portion of the Bible. This is one of the most effective ways of bearing witness for Jesus Christ. What better act can you do than to influence a friend to fill his mind with the precious truths of God's Word?

The sole obligation of membership in this organization is the memorizing of one verse of Scripture every week. Each member is furnished with a list of fifty-two Bible verses for the current year. These are carefully chosen, a definite subject being taken each month and a subdivision of that subject for each week with the object of cohesion of thought and so far as possible a completion of subject, in each year.

The cost for membership is only seventeen cents per year. This includes the list of verses in a suitable case to be carried in the pocket.

Small bands or groups can be organized among the different ages for the purpose of meeting together to review the scripture verses. It can thus be carried on individually and by groups, making it a means of bringing people together in a social way, and for prayer and fellowship in the Lord. Pastors and Bible school teachers, and religious leaders can greatly increase their influence for good by co-operating in this great work. Full information will be sent to those who may be interested. Address: The Berean Band, care of The Moody Bible Institute of Chicago, American Representative, 153 Institute Place, Chicago, Ill.

Patience is a beautiful trait, but it is not worn oftenest by those who walk on life's sunny side in silver slippers. It is the product of days of adversity. "The trial of your faith worketh patience."—Exchange.

MISSIONS

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

ON THE WING

(Continued)

TITHING PAYS

The former article entitled "On The Wing," left me in Welton, Iowa. At the request of Treasurer Samuel H. Davis, I went from Welton to Viborg, S. D., to arrange for the sale of some property which had been deeded to the board by a loyal Seventh Day Baptist, Christian Swenson, and also to visit the lone Sabbath keepers in that section. I was given a most hearty welcome by Brother Timon Swenson and his wife and was made to feel that it pays to visit the lone Sabbath keepers. Viborg is in one of the best farming sections in the United States, and at one time there were a number of Seventh Day Baptists in that vicinity; but Adventism came in; some have died and some have moved away; and today only three are left. The steadfastness and the prosperity of these three are an encouragement to one who visits them.

While in South Dakota my attention was called to a marked illustration of the fact that it pays to tithe. A tither was showing me his place and said, "During the Conference at Milton, in 1915, I took the tithing pledge. I then lived, when at home, in a little house that had been on the place many years; in its stead I now have that nice large new house, fitted with electric lights, bath, and two motors in the cellar. I then had the small building you see back yonder as a granary, but I had to build a new one that will hold 3,800 bushels of corn and 3,300 bushels of oats. It has a garage between the bins and a cellar under part of it with a plant to manufacture electricity and elevate the grain into the bins. Then I had only eighty acres of land, now these are increased. Then I had neither child nor wife, now I have a wife and a fine son of five years. I think it pays to tithe." I may add that this tither now drives a Hupmobile and added "a forty" to his farm while I was in Viborg.

GARWIN, IOWA

The second Sabbath of this trip found me at Garwin, Iowa. It was my good fortune to meet here my friend of former days, Rev. E. H. Socwell. Brother Socwell came to Garwin from Dodge Center, Minn., upon invitation to preach the baccalaureate sermon before the Garwin High School.

Garwin has had no pastor for a long time, and I went there hoping to encourage them to secure a pastor. They are in the great agricultural state of Iowa, where the soil produces fine crops; but they are discouraged on account of the depletion of their numbers. Five families have moved away in the last two years. Such an exodus from a small church must make a great difference in its working force and strength, but it does not necessarily render the situation hopeless.

The Sabbath morning service and the time of the Sabbath school were given me to address the people on the subject of our missionary work and world problems. A meeting was appointed for the evening after the Sabbath, at which time I again preached.

FARINA, ILL.

From Garwin I went to Farina, Ill., and spent four and one-half busy days. Knowing that Farina would subscribe her quota to the Onward Movement as long as she retains her present pastor, it was my intention to look after some financial matters here and go on to some pastorless church for the Sabbath; but upon the urgent invitation of Pastor Hill I changed my plans in regard to staying over the Sabbath. When time could be spared from writing, the pastor took me to call upon the people of his congregation. Three missionary addresses Sabbath day closed my stay with this wide-awake church. Pastor Hill has been here less than a year and he is well liked by people of all denominations. He has a program and pushes it for practical results. While he works hard and efficiently for the local church and community, he pushes just as hard for those larger interests represented by the denomination and its program. I will not soon forget these days in Farina. What other results may have been attained or not attained, I was cheered by the gift to the board of \$1,000 in the form of an annuity.

A LETTER FROM LIUHO, KU, CHINA

(The following letter from Dr. Palmberg, though of a semi-private nature, contains some information that will be of general interest to all, and is given here that the many friends of the China Mission may share it with the board.—Cor. Sec.)

The Missionary Board,

DEAR FRIENDS: I believe I have never thanked you for the kindness in appropriating \$500 for Dr. Crandall, myself, and the hospital. As Doctor Crandall and I, neither of us, for a moment felt like taking any of it for ourselves, we asked Mr. Crofoot to put it right into the Medical Fund for the hospital. That is the reason some time passed before I bethought me that I should really write a letter of thanks. Please excuse me, and believe that I for one highly appreciate your kind thought and deed. The hospital needs it more than we do. Many of our friends have sent us gifts, and we really are not suffering at all for need of things and money.

We have not received any indemnity as yet for either the hospital or ourselves, but friends have been so helpful that money has come in for our daily needs and re-furnishing, etc. The actual repairs were made with a fund we had on hand which we planned to use for another small building, which will now have to wait. Work is going on in increasing amount. Dr. Thorngate is already getting quite busy. I was rather forced by circumstances into opening up a work for women sooner than I planned. I should say the circumstances were the after-the-war conditions of destitution.

I have about thirty women who are working here at my rented place in town, five afternoons a week, and to whom I am teaching the gospel. In connection with that I am teaching the Chinese characters to those who can not read. I hope it will be a profitable evangelistic work.

Thanking you for your constant kind interest and asking for your prayers that these later years of my life may be of especial service to God and his work, I am,

Yours obediently,

ROSA W. PALMBORG.

April 30, 1925.

"It takes more than a critic's eye, to see the face of Christ in the Gospels; there must be the child's trustful heart."

PIONEER DAYS IN THE OLD REPUBLICAN VALLEY

CHARLES L. WOOLWORTH

There have been articles from time to time in the SABBATH RECORDER on the Seventh Day Baptist Church and settlement in the Republican Valley, Neb.; and one might possibly think another article unnecessary. Yet I think that I may touch upon some points which have been unmentioned by others.

At the time of my story (1872), the West was indeed a "wild and woolly" place. It was not unusual for Union Pacific trains to be stopped by a herd of buffaloes. Indians abounded upon every hand. Dobeystown (old Fort Kearney) was a rough, frontier town. Not only were buffaloes common; but, in addition, a great profusion of deer and antelope existed; while the country was literally infested with rattle snakes, prairie dogs and prairie owls.

My father, Leonard Woolworth, had preceded our party the year before, going from Cheyenne, Wyo., with twenty-four government surveyors. Great peril attended their journey, and upon their arrival in Nebraska (near the place now called Melrose) it was necessary to build a stockade to afford protection against Indian attacks. The Sioux and Cheyennes were holding forth in considerable numbers; and, needless to say, my father's experience as a war-time soldier in the Thirteenth Wisconsin Regiment stood him in good stead.

Our own party consisted of Algernon Whitford, George Babcock, Charles Webster, Albert Clark, Mrs. Eunice Babcock Woolworth (my mother), and the writer, all of Albion, Wis. (excepting Mr. Clark who came from Milton Junction). We traveled together into the great state of Nebraska as far as Grand Island. At this point, all but my mother and me turned north to North Loup, while we journeyed on to Fort Kearney. This settlement is not to be confused with the present town of Kearney. This town was not then in existence, and, moreover, is situated six miles from the site of Fort Kearney.

Arriving at Fort Kearney (Dobeystown), mother and I started by stage coach for Painters' Ranch on Rope Creek. This post office was the nearest to our destination. We traveled in one of the stages owned by Charlie Walker. Four horses were attached

to the vehicle. The road was a treacherous one, and at places when crossing the River Platte quicksand was encountered and Walker was compelled to drive his own horses, not daring to risk them in the hands of his employees. Half way from Fort Kearney to Painters' Ranch was Walker's ranch and here we put up for refreshments and a change of teams.

Finally we arrived at the soldier's homestead upon which father and Lorenza Main had located the year before. It was a joyful reunion.

A party of Seventh Day Baptists had arrived at Republican City, about twelve miles distant, the previous year. Some, too, had settled in the vicinity of Rope Creek, receiving their mail at Painters' Ranch post office, about one and one-half miles from the site of the town later settled and known as Orleans.

As a young man, the whole scene made a deep impression upon me. Never shall I forget that beautiful valley. Many interesting experiences were mine in that western land.

About two years after my arrival in Nebraska, the last fight between the Sioux and the Pawnees occurred. This took place near the Republican River not far from the present location of McCook City. About six weeks after this battle, a party of seven of us decided to go on a buffalo hunt; and we accordingly started out with two teams, covered wagons, a tent, and enough supplies to last us for the time we expected to be absent. One of our party, an old hunter and teamster, had been to the battle field, and he was appointed our guide. After several days journeying, we came to the divide, and winding our way across it, we came to the head of the very canyon in which the fight took place.

On either side of the draw, there were small pockets leading into the large one. It was there that Whistler's band of Sioux Red Devils showed their devilishness and cunning by leading the almost defenseless Pawnees into a death trap. The Pawnees were on their annual hunt and had their pack horses well loaded with meat and hides. As nearly as we could find out, there were about five hundred Pawnees, counting the squaws and the children. There were fully as many of the Sioux, armed with the best army guns. The Pawnees lost

one hundred men, much meat and hides, while the Sioux lost but about one dozen, and, unlike the Pawnees, were able to take their dead away with them. The spectacle of so many dead lying about was most awe inspiring. Our guide had picked up a paper from beside one of the dead Pawnees. Upon examination it was found to be an honorable discharge from the United States Army. The name of the Indian was Stee-Haw-Wha. We mourned the cruel death which had overtaken this good soldier of Uncle Sam's.

The religious needs of our community were met by services which were held in father's house and also in a log schoolhouse in the vicinity of what was later known as Orleans. A little later Elder Herbert Babcock arrived and conducted services. These meetings were always a source of inspiration. A Seventh Day Baptist Church was organized and Clinton Lewis was chosen deacon. Several Seventh Day Baptist ministers made missionary trips to the settlement, including Elders S. R. Wheeler, A. E. Main, and J. P. Hunting. At one time there were over one hundred Seventh Day Baptists, from many localities, settled in the Republican Valley. Regular services were held by them on the Sabbath days in the new Methodist Episcopal church edifice, one mile from the Republican River. Both my wife (formerly Helen M. Collins, of Albion, Wis.) and I always greatly appreciated and enjoyed these blessed services.

Although Leonard Woolworth offered ten acres to the Seventh Day Baptist society if it would erect a church building, nothing in the way of erecting a house for worship was ever done. Repeated crop failures discouraged many people and they removed to other localities; but I am fully persuaded that if they had remained in the Republican Valley, as did the Methodists and others, there would now be at that point a Seventh Day Baptist Church, fully as prosperous as the one at North Loup with its five hundred members and adherents.

When I think of the rich lands of that valley, the beautiful scenery, and the wonderful promises that the locality held out, I may be pardoned for the feeling of sincere regret which fills my heart that we ever abandoned that important post.

WOMAN'S WORK

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

A CALL TO PRAYER

Realizing that the success of our Onward Movement is imperiled by lack of funds and believing in the efficacy of prayer, we, the members of the Woman's Board, pledge ourselves during the remainder of the Conference year to remember in prayer, at the noon hour, our denominational interests; and we call upon all who are like minded to join us in this service.

HANDS

WINNIE C. SAUNDERS

On passing through a crowded aisle,
Intent on things important, it then seemed,
A fluttering gesture from a pair of hands
Made me stand still and wonder—had I dreamed?

Those slender hands all traced with veins,
Not smooth and soft and white,
But eloquent with ceaseless days of toil
And anxious vigils through the night.

An artist could not paint those hands;
An artist could not really see
The lines of pain and toil and care
That made them glorious to me.

I looked up at the face, but no,
I ne'er had seen that face before;
And then the tears came to my eyes;
I could not hide them any more.

And how I longed to kiss those hands;
The reason you will surely see,
My mother's hands are so like those;
Made beautiful through toil for me.

TOAST TO DAUGHTERS

(Given at Mothers' and Daughters' Banquet,
Milton, Wis., May 20, 1925.)

LETTIE L. BABCOCK

*"The music in my heart I bore,
Long after it was heard no more."*

In the wonderful reproduction of the Thief of Bagdad many of you will remember the magic carpet that came gliding in and out of the palace, so I am asking you to sit with me on the magic carpet of memory while we glide in and out of the four distinct periods in each of our lives. Perhaps we older ones will leave you young

people while we sail away to your babyhood; a similar experience may come to you later I hope, for this is a wonderful memory. There is nothing so sweet and dear as babyhood; love leads the way and all the necessary things that we mothers do for the comfort and well being of our babies are memories which may be likened to the sweetest of music. With the poet we can say:

"Many a night we have watched o'er you
When only God was near."

Childhood brings the right for you dear girls to join us on this magic trip; and we will visit fairyland with picture books, dolls, and tea-parties, the dressing up to be a real lady and visiting mother. Sometimes adults feel that the child can not go prancing through the world of fact as if it were only one of fairies and dreams, and this is true but for the child the dream world interpretation of things is the normal course for the time being.

"So live my child all through your life,
That be it short or long,
Though others may forget your looks,
They will not forget your song."

On we sail to the adolescent period of girlhood. She is at this time distinctively social in thought and disposition. This is the period of young dreams and the time when her personality, her point of view, her attitude toward life and things should be respected more than ever; her entire future gives promise of becoming one of great joy and satisfaction.

"And the girlhood dreams once vanished,
Will come back in her winter time."

"There are songs that are written and songs that are sung,
That thrill us with truth like a prayer;
But sweeter than these are the songs that no tongue
Has ever been known to declare."

Now we have reached the land in memory where radiant hopes set high the ideals of the future. For the young woman who partly forgets the mere fun and frolic of the past, who reflects deeply and secretly on her place in life and who is concerned about what she is to be and do to prove worthy of that place—this is true womanhood. No more do our girls need the care and physical attention that has been given them during the past. The years have come and

gone; memory alone lingers; but our interest in your future goes on till the end.

"Be good sweet maid, and let who will be clever,
Do noble things, not dream them all day long,
And so make life, death, and the vast forever,
One grand, sweet song."

EXTRACTS FROM JOURNAL OF REV. NATHAN WARDNER

SHANGHAI, 1850

June 5th, 1850.—Learned that Mr. Jenkins, a day or two ago was administering to the wants of a dying man near his house, when a Catholic priest came along with a bottle of holy water (?) and insisted on baptizing him. Mr. Jenkins objected, then the priest retired a short time, and then returned with a large strong looking Chinaman having a whip in his hand, who very authoritatively ordered Mr. Jenkins to permit the priest to baptize the man. Mr. Jenkins told him the man was his patient and that they had no business with him, and if they interfered more he should take them before the authorities forthwith. At this they moderated and retired.

7th.—Learned that Miss Phillips, who lately arrived from England with the expectation of marrying Rev. Mr. Edkins, refuses to fulfill her engagement.

10th.—Have just had 1,200 copies of a tract printed on the Sabbath question in too-pee containing twenty-one pages. The blocks cost \$3.50, and the printing \$1 per hundred, \$15.50. The Shanghai people seem to be much alarmed because an English steamer has gone to Sen-Chiang, fearing a war will be the result.

12th.—My teacher requests to be baptized tomorrow, and says he regrets putting it off so long. Some late troubles he has had he seems to regard as reproofs for his disobedience. His prayer this evening expressed more consecration than any I ever heard him make.

13th.—Baptized my teacher at five o'clock this afternoon in the canal outside the Great South Gate. This evening he came to my study full of joy, saying he felt relieved of a great burden that had weighed him down for a long time, and kept him in constant agitation. He felt now that he had done his duty and cared not for the scoffs and sneers he expected to meet.

16th.—Wong Yen San called today and says Mr. Shuck argued that Sunday is the

day to keep because the Holy Spirit converts men to keep that day!!

17th.—Was asked by a Chinaman in my walk—how many dollars a month he could get by believing in Jesus. Oh, their darkness and covetousness!

21st.—The house of our former teacher "Lin" was burned this morning.

24th.—The roof of the colonial chapel fell in today, supposed to have been caused by a water-spout.

25th.—Paid house rent, \$85.

WHEN IS A BAPTIST NOT A BAPTIST?

(Substance of a sermon by Elder R. B. St. Clair, in Detroit Seventh Day Baptist church, Sabbath day, May 23, 1925, reported by N. L. Maltby, by request of the church.)

Text: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19.

These, my friends, are the words of our Savior and it behooves us to give heed to them. We are living in a testing time, and everything which can be shaken will be shaken. But may the time never come when we will be ashamed of the words of our beloved Jesus.

We ask the question: Baptism; is it from heaven, or is it from men?

We do well to ask that question; 1925 has brought to us a leading Baptist who, in his farewell sermon, not only classifies Seventh Day Sabbatharians as literalists, but likewise speaks lightly of the ordinance of baptism. In his "terms," too, of acceptance of another pulpit, he is said by the public press to insist that the church will not require the candidates for membership to conform to the Baptist principle of baptism by immersion, but that the doors of the church be opened to all, whether immersed, sprinkled, or entirely unwashed. The retiring minister, one whose name has stood in the forefront of the Baptist names, indorses the conditions of the "called" minister.

People often have very loose ideas of baptism. Some believe that they have been baptized. Some one, indeed, told them that they had. Many of the best people living in our city this afternoon have been sprinkled, merely sprinkled; and will probably go down to death without valid baptism. But will this do?

It reminds me of the time when counterfeit money was much in circulation. The

people if they were doubtful, declined to accept the proffered bill. Let us see if sprinkling is deserving of a better classification.

The New Testament used a word which meant to *bury, completely surround, plunge beneath a liquid substance*. Another Greek word means "sprinkle," and "scatter in small particles," while still another word means to *pour out in a stream*. Christ, in describing what he had in mind, used the first word, and was himself baptized in the River Jordan. John baptized, too, near Enon, because there was much water there. In Acts 2:38, we find the same word, also in Acts 8. Luke used the word which, translated into English, means "immersion." Also, Paul, in Romans 6, and Colossians 2:12; Peter, in 1 Peter 3:21. Thus in all the New Testament Scripture wherever the ordinance receives mention. John 3:5.

I have been told that when King James' men translated the Bible, sprinkling was quite common; and everybody knew, too, what dip, bury, immerse, meant. Coming to the word "baptize," the translators took their troubles to the king, and said, if we translate that word into English, you will have the Bible telling us to do one thing and the church doing another. His Majesty then said, "We'll have to get around this in some way. Do not translate the word. Just put in the Greek word, simply Anglicizing it, giving it an English ending, and let the people look it up if they want to do so."

Now, in baptism, we have noticed (1) That there must be water, "much water"; (2) that both the candidate and the administrator go down into the water; (3) that it is a "burial," Romans 6:3, 4 and Colossians 2:12; (4) that Jesus came up out of the water, as did John, also Philip and the Ethiopian chamberlain.

Suppose, instead, I endeavor to carry out my Lord's command by using the mode of "sprinkling." (1) Do I use water? Oh, yes! Much water? No; very little. (2) Do we go down into the water? No. (3) Is there a burial? I should hardly think so. (4) Do we come up out of the water? Of course not.

It is true that the post-apostolic church placed too much emphasis upon baptism, going to the extreme of proclaiming the doctrine of baptismal regeneration and allied beliefs.

Novatian taught that baptism deferred was preferable, as the nearer the hour and article of death it was administered, the surer the recipient was of salvation. A little later what is termed "clinic baptism" was introduced; and those who were very ill could have the rite administered by the pouring of water instead of being immersed into it. The fathers then permitted the baptism of children by immersion into a font, with the thought that original sin was thereby destroyed. This, of course, was in Rome.

Then, in 1360, I think, the Council of Trent took another step and said that having regard to the clinic baptism, etc., that sprinkling should from that day forward be valid baptism for infants.

But one more step remained to be taken. 1. It was good for the sick. 2. Sprinkling was allowed for infants. 3. It was made universal for adults as well as children.

The pope claims the right to make and change laws. Protestants deny this, but yet, inconsistently, follow the pope.

All churches admit that immersion is valid. The spurious form is offered, or, like our New York divine, Rome is outdone and even water is discarded. What shall we do? What shall we do when a choice is offered? You know they sometimes give you a choice. Some of the wisest and best of our men have said that doubt attaches to any other mode (if you please) than immersion. Will you risk it and accept the doubtful coin? Will you defy the Lord of the New Testament?

Ah, no, you will not do this. You know, and I know, that the day is coming when the Great Book will be opened. The New Testament will be opened. Have you obeyed Jesus, or have you followed some one who repudiates the words of Christ?

If you have not been immersed, you have not been baptized. Your eternal destiny is worth a million times a ten dollar bill, decide today in favor of God, the Bible, and your soul.

The man who deliberately persists in sowing to the wind at least knows what the harvest will be.

America might enjoy boundless peace and prosperity if it could ban the jingo and make the gin go.—*Norfolk Virginian-Pilot*.

YOUNG PEOPLE'S WORK

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

THE MISSIONARY CHALLENGE

Christian Endeavor Topic for Sabbath Day,
June 27, 1925

DAILY READINGS

Sunday—The apostles' answer (Acts 1: 6-14)
Monday—The people's answer (Acts 8: 1-4;
11: 19)
Tuesday—Paul's answer (Acts 9: 1-22)
Wednesday—Peter's answer (Acts 10: 34-48)
Thursday—Man's call (Acts 16: 6-15)
Friday—The Church's answer (Acts 13: 1-5)
Sabbath Day—Topic: My answer to the mission-
ary challenge (Isa. 6: 8, 9; 1 Thess. 2: 8)

"OF THEM HE CHOSE TWELVE"

The Twelve he chose; and those he did not
choose—

Ah, did they know their loss?
Did he invite them, and did they refuse
The offered crown and cross?

And now in heaven, all the eons long,
Does that supreme regret
Pierce even through the glory and the song,
And hush their voices yet?

We can not know; but this we know full well,
That us, our humble selves,
Christ's loving voice, with all its holy spell,
Has counted into Twelves.

"Will you be one?" He asks; "Will you be one?"
Ah, eager, pleading voice!
On lower levels all our race is run
If we reject his choice.—*Amos R. Wells.*

In connection with this lesson, read again
the article "The Gift that Jesus Wants,"
page 663, of the RECORDER for May 25,
1925.

A CHALLENGE CONTEST

Divide the society into two sides for this
meeting. The leader will prepare a large
number of questions on the topic and will
ask them in the meeting. The sides will
answer turn about. If one side can not an-
swer the question the other side gets a
chance at it. Every question correctly an-
swered counts one point. If a side fails to
answer a question, one point is deducted.
—*Endeavorer's Daily Companion, 1925.*

HOW SHOULD WE INVEST OUR LIVES?

The article on this subject in the RECORDER
of May 25, 1925, page 660, was writ-

ten by Dr. George W. Post, of Chicago.
Through some mistake the name was
omitted. You will want to read the article
over again in connection with this lesson
for Dr. Post gives some points that will
help in answering "The Missionary Chal-
lenge."—R. C. B.

INTERMEDIATE CHRISTIAN ENDEAVOR

S. DUANE OGDEN

Intermediate Christian Endeavor Superintendent

Topic for Sabbath Day, June 27, 1925

HOW HAVE PEOPLE FROM OTHER COUNTRIES

HELPED OUR NATION? GEN. 39:

1-4; 41: 25-44

RUTH F. RANDOLPH

Joseph was an honest, fine man; and
when he was brought before Pharaoh, the
great ruler recognized it at once. Joseph
was a stranger in that land, but when Pharaoh
gave him power to rule, next to Pharaoh
himself, he did just the best and noblest
he could with God to help him, even though
Egypt wasn't his own country.

There have been great and worthy men
who have helped our nation, also. In the
very beginning an Italian, filled with a mar-
velous faith, came across the wide, mysteri-
ous sea to America, the first man to dis-
cover our country. We are so proud of
this event that we still celebrate his great
achievement and call it "Columbus Day."

I am thinking of a band of brave and
pious men and women who landed in New
England in bitter cold weather and who
struggled against all sorts of odds to found
a colony where they might worship God in
the way they thought was right. Yes, they
were our forefathers who were real "pil-
grims" on life's journey. Perhaps to them,
more than to any other group of people, is
due our inheritance of a religious, God-
fearing population which makes our nation
so famous in the world and so dear to us.

Here is another picture of a man who
was a foreigner who helped our country.
Once, when our great-great-grandfathers
were fighting to gain freedom from England
and to set up an independent government,
a noble, dashing young Frenchman came
over here with an army at just the time
when we needed help most, and fought gal-
lantly with us. His name was Lafayette,
and we love his memory, and our hearts

tingle with pride when we think of what
he did for us.

There have been other people, too, who
have helped our nation. Some of them, per-
haps, we don't even know by name. May-
be some are like the little Dutch boy who
came over to America with his mother, in
his heart a great love and longing for the
"free country." On the big ship at Ellis
Island, he made a promise to himself that
since America was such a fine, lovely place,
he would strive, oh, very hard, to make his
life such that America would never be sorry
that he came. And, do you know, that little
boy did try very hard; and when he grew
up to be a man he became an editor, whose
articles influenced many, many people to
be finer and truer Americans. He is still
living today; and if you would like to read
about this loyal little American who was
once a foreigner, you have only to get the
book, "The Americanization of Edward
Bok."

So we find Columbus, the Pilgrims, La-
fayette, and Bok, all foreigners, having a
great and abiding faith in God and all fol-
lowing a noble purpose in life. May we,
too, live for the good of mankind, which
will be pleasing to our Father in heaven.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR JUNE 27

The topic today being "Sightseeing in In-
dia" the superintendents might use as their
talk the story of an elephant's ride through
certain sections of India. Data may be ob-
tained from any book on India which you
may get from the library. It will work out
something like this: The juniors imagine
that an elephant is kneeling in front of
them and they climb onto his back by means
of a small ladder, the superintendent con-
ducting the tour as if she were the guide.
Call attention to the country, its parched
and dry ground with brown grass, cloudless
sky, and intense heat. Going through the
jungle call attention to the different kinds
of animals found there. Speak of large
trees, heavy vines, etc. Point out a poor
man's hut and a rich man's house. Show
the roadside shrines with the ugly gods in-
side. The people are dark-skinned with
straight hair and brown eyes. Explain the
caste spirit as one of the great evils of In-

dia, and finally show the influence of mis-
sionaries and mission stations on the caste
spirit and the worship of idols. (Ideas
taken from *Missionary Helps for Junior
Leaders.*)

Ashaway, R. I.

EASE TENDETH TO INIQUITY

PAUL EWING

(Paper read at Quarterly Meeting of the
Southern Wisconsin and Chicago Churches,
Young People's Hour.)

"Woe to them that are at ease in Zion—
ye that put far away the evil day and cause
the seat of violence to come near, that lie
upon beds of ivory and stretch themselves
upon their couches and eat the lambs out
of the flock, and the calves out of the midst
of the stall, that drink wine in bowls and
anoint themselves with the chief ointments."
Do these words of Amos have any mean-
ing to us who are living hundreds of years
after this prophet spoke such words of
warning? Are any of us at ease, putting
away the evil day, lying upon beds of com-
fort, and letting the world go as it will?
We must realize that the useless things of
this world must eventually be cast away as
chaff. Why are many weeds a nuisance?
Not always because they do any real harm,
but because they take up good soil and hin-
der good fruit from growing. In the same
way people who are doing nothing con-
structive are really doing harm by their use-
lessness. If we were not always trying to
improve ourselves and conquer evils, what
would become of us? Surely evil would
conquer us. Is not evil a valuable thing
in the world in being an impetus which
will always urge us to build our character
to overcome these things? Without the
presence of evil in the world, our character
would be nothing. Herein lies the fate of
the useless one. His character is not
strengthened, and gradually he succumbs to
the pressure about him and sinks to the
lowest depths from which he can never
arise.

"Ye are the salt of the world, but if the
salt hath lost his savor, wherewith shall it
be salted? It is thenceforth good for noth-
ing but to be cast out and to be trodden
under foot of men." Christ certainly gave
the useless one no place in the ranks of
men. He did not condemn the priest and

(Continued on page 726)

CHILDREN'S PAGE

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

INDIA

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
June 27, 1925

DAILY READINGS

Sunday—India, land of idols (Isa. 42: 17)

Monday—The sin of India (Rom. 1: 25)

Tuesday—Why India fails (Ps. 16: 4)

Wednesday—Foolish worship (Exod. 32: 4)

Thursday—Earnest but mistaken (1 Kings 18: 28)

Friday—Missions in India (1 Cor. 2: 1-5)

Sabbath Day—Topic: Sightseeing in India (John
10: 15, 16)

[The following story was written by Joel Lakra, an Indian who was attending a seminary at Maywood, Ill., last year. One of the workers in the Milton Junior society became acquainted with him at a student volunteer conference and asked him to write a story for the Milton juniors to use for their mission topic on India. We are very grateful to Mr. S. Merton Sayre for sending us the article so that not only the Milton juniors might enjoy it, but all our juniors would have the privilege of reading a story written by a real native of India.—E. K.]

CHANDRA LILA

Chandra Lila was the daughter of the Brahmin priest of the king of Nepal (the northern part of India). When she was a little girl she was married to a boy of her own caste. At the age of seven she lost her husband and became a child widow. People thought that she was cursed by the gods, and therefore from her childhood she had to suffer hardships to which the widows are put. She had to dress in plain white, no ornaments on her person, no sharing of any kind of pleasure, no indulgence in any kind of luxurious eating or drinking. In short, she had just to live to suffer.

She was very loyal to her religion. She could do anything which her religion prescribed. Her father being the royal priest, had accumulated vast wealth, but Chandra Lila could not enjoy it for her religion forbade her.

The Hindu scripture states that if a widow performs four pilgrimages in four corners of India and spends hundreds of rupees (Indian money) to, expiate her sin in every shrine of the pilgrimage, she shall be released from the curse of the gods. But even then she is not to remarry.

Chandra Lila grew up in her father's home with the strictest observance of every little law for widows. As she became a grown-up lady, she one day made up her mind to visit all the four shrines in the four corners of India and thus be relieved of the divine curse. Her father consented to the proposal and intrusted her with sufficient money to finish her pilgrimage. Let us remember that the distances between these pilgrimages are more than one thousand miles, and thus she had to cover the circle of more than four thousand miles. Let us remember also that these shrines generally do not have railway connections. She had before her a dangerous journey. She got her proper attendants and set out.

Chandra Lila was very particular about her religion. She must worship even on trains and steamers. She must light candles and burn incense and carry also the image which she worshiped. Sometimes the railway conductors and captains of the steamers would object to her practices. But she would not mind. She was true to her religion. After almost unsurpassable hardships, unutterable dangers and difficulties, with undaunted courage and firmness she finished three shrines. The last and most important shrine is at Puri in Orissa. Chandra Lila felt that the three already visited shrines did her no good, and the fourth was all she could hope for. With great expense she pursued her journey. Ten days passed and she was at Puri. She performed all the little ceremonies and paid all her minute dues to the priest, but at last she found herself in greater misery and unhappiness than ever before.

Chandra Lila, disappointed, with far greater sorrow than before, began to return to her father's home. On her way back she happened to come near Midnapure, a town where there was a missionary lady. Chandra Lila's attention was drawn towards this lady who began to teach Chandra about our Savior Jesus Christ—how he was kind to all and loves all, widows and children, rich and poor alike. Chandra Lila paid great attention to the words of the lady,

and they both began to read the Bible.

At last, not too late, Chandra Lila made up her mind to be baptized, and she was received into the church in spite of great opposition from her people. She became a zealous missionary lady. Everywhere she went, the flame of her religious zeal spread and she won hundreds to Christ.

Maywood, Ill.

FOLLOWING THE RED CAP

At first Donald pouted when he was told to keep an eye on his four-year-old brother, Billy. He wanted to go on building his airship, and Billy was such a nuisance. But Donald did not want to be selfish so he promised he would not let Billy get lost.

"I'll get your shovel and the little red pail, and you can play in the sand pile," said Donald, as he went to bring them.

"Play with me," pleaded Billy. "Please play with me."

"Well, I'll start a game for you that you can play for yourself," agreed the older boy; "then I am going to work on my airship."

Billy was happy watching Donald make a castle out of the sand and rock. Then Donald made a smooth path for a walk all around the castle. Then he got a twig from a bush and set it in the ground for a tree.

"Now you can go on and build a whole sand-pile city," said Donald. "You can plant trees and bushes and build more houses, big and little. And you can get your toy soldiers and have them stand guard at the castle gate. You can put your iron horse in a barn, and you can make a track on which to run your toy train."

Billy laughed at Donald's idea for a sand-pile village. He ran to get his iron horse and his toy train. Donald knew he would be busy for some time.

"I must get another hammer," decided Donald, as he gave a glance at the sand pile to see that Billy was still there.

He ran to the garage and back, but he need not have hurried. Billy was too happy at his play to think of running away.

"That red cap on his head is the best thing," decided Donald, as he went for some nails. "I can see it clear from here."

Indeed, the red cap was a good idea for a boy that went on as many run-away trips as did Billy. His mother saw a whole counter of red caps in a store, and she had

brought one home, telling Donald that maybe she could keep track of flit-about Billy if he had that on his head.

Donald's airship was almost done. He needed a small smooth board to finish it. He went to a pile of boards in the alley to get it, but the right kind of a board was hard to find. Maybe Dick would have one. He decided to skip over and see.

It took both Dick and Donald some time to find a smooth piece of board, but at last they did find one.

"I'll be over to see your airship when I get the grass cut," said Dick.

"Come ahead," replied Donald. "In about half an hour it will be all done."

But it wasn't all done in half an hour. For, just as Donald climbed the fence to go back to his own yard, he saw a little red cap bobbing and bobbing away down the street.

"It's Billy," cried Donald, as he jumped down and threw the board over by his work bench. "He runs so fast, and the street is so crowded!"

Donald could not catch sight of the red cap as he hurried down the street.

"He must have turned the corner," he thought with a shudder, as he remembered how much traffic there was there.

When he reached the corner, the little red cap was just turning another corner.

"I never saw a four-year-old run so fast," thought Donald. "I'll catch up with him though."

The boy began to run faster and faster, but just when he had again caught sight of the red cap bobbing in and out among the people, he stopped in dismay. A car had stopped at the side of the curb, and in a moment Billy and his red cap were whirling up the street.

"I can't catch an auto," cried Donald in despair. "I'll have to go back and tell mother."

Donald was very sad as he turned to go back. What if Billy never came back. He was such a cute little boy and anybody would like to keep him.

When Donald was within a few feet of his own gate, Dick came bounding out of his.

"Now show me the finished airship," he called.

"It isn't done," said Donald. "I have had something else to do. Billy is lost!"

He went while I hunted for the board. I left him in the sand pile. Somebody took him away in an auto!"

Dick was frightened, too. He loved little Billy. "Did you look in the sand pile?" he asked his friend.

"Why no," answered Donald. "I saw his red cap go bobbing down the street."

"Not his red cap," laughed Dick, as he ran to the sand pile where Billy sat still playing with his castle. "Some other boy must have a red cap, too."

Donald hugged the surprised Billy over and over, and he knew he would never pout about having to watch him again.—*Dew Drops.*

ON FLAG DAY

Today we march together;
Our footsteps can not lag,
For east or west, we love it best—
Our country's glorious flag!

—Selected.

BETTER NOT ASK

Mrs. Mellin did not wish to offend her new cook. "John," she said to the man servant, "can you find out, without asking the cook, whether the tinned salmon was all eaten last night? You see, I don't wish to ask her, because she may have eaten it, and then she would feel uncomfortable," added the good soul.

"If you please, ma'am," replied the man, "the new cook has eaten the tinned salmon, and if you were to say anything to her you couldn't make her feel any more uncomfortable than she is."—*Youth's World.*

MY GRANDMA USED TO SAY

"Every tub must stand on its own bottom."

Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

FORTUNE NUMBER TEN

"A-B-C" and "1-2-3"
This shall be the fate for thee:
Like Clara Barton, the great,
Shall be thine eager fate.

It is with men as with wheat; the light heads are erect even in the presence of Omnipotence, but the full heads bow in reverence before him.—*Joseph Cook.*

EASE TENDETH TO INIQUITY

(Continued from page 723)

Levite, who passed by the wounded man, for doing him any harm. No! But their uselessness did count against them. They were thinking only of their own selfish interests and not of being useful to the world as the good Samaritan who gave the best he had to help the needy one. Can we not see how much more joy the Samaritan was creating in his life than the priest or Levite? We can truly say of our lives what the Master said of the sower: what we sow, that shall we also reap; and if we scatter our good works about us, the reward is surely forthcoming.

We all have capabilities for accomplishing unknown worlds of good, and what a pity that so many sit back in ease and let evil be rampant about us. We sit back while the liquor traffic works unchecked and say, "Oh, I'm a teetotaler," and then leave it to someone else to do the remedial work. We see politics run by those who do not have the welfare of the country in their hearts, and still we are not willing to lend a hand in straightening out the knots. Is not an uncast vote helping the wrong side, since it means one less for them to combat? "Ye are the light of the world. A city that is set on a hill can not be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house." How are you making use of your light? Is it hidden under a bushel, or under a bed of ease? Would it not be a blessing for the couch to catch fire and awaken the occupant to action? What the world needs is dynamic workers who have the love of God in their hearts and feel his uplifting power in their lives.

Surely you who are attending these meetings are working for your Master. Yet you have the task of passing the message on to the world. At least by your own endeavors, show that a life of service is the one that counts. Put your service light where it may be seen and keep it burning brightly. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

There has never yet been a man in our history who led a life of ease whose name is worth remembering.—*Roosevelt.*

Lone Sabbath Keeper's Page

ANCIENT VIRGINS AND THEIR MODERN IMITATORS

REV. WILLIAM B. AYRES

(Concluded from last week, which see)

DISCIPLINE MUST BEGIN WITH PARENTS

We talk carelessly about the tightening up of laws. We prate about enforcement at the time when the parents have themselves entered into the conspiracy of weakening factors and have legislated corporal punishment out of the schools and, practically, of the homes. Ask any policeman about the attitude of the doting parents when he tries to get their children to respect property rights, or any other rights and obligations. You can write your laws on every stone, but a careless age will not even pause to read them—much less respect them.

It is silly to talk about the discipline of children until the parents learn to discipline themselves. I am not now making the absurd appeal to parents to train their children—I am simply suggesting that it is high time that the parents discipline themselves—wherever I see well disciplined men and women I find chaste and reverent and law-abiding children. If the children of the present age are going to the devil it is because of the examples before them, not for the lack of training, for there is more of that today than ever before.

There are several clubs in Boston that open their doors near midnight for the entrance of scores of young girls eighteen and nineteen years of age—their lights have gone out. The fine clear flame of youthful beauty is a dead pallor covered with a hectic smear of rouge, while back of an outward smirk is an expression of calculating hardness that can have no basis but spiritual hopelessness.

These are working girls; they have gone out from their homes and from even the observations of their mothers, to economic freedom and unrestrained liberation. They are tired when they enter these clubs, and they must get up and go to work on the morrow, but they dance in the arms of old men and middle-aged men who are successful politicians and business men—men who

are parents and supposed to be respectable members of society and who ought to be in their own homes setting a decent example to their own children.

CIVILIZATION IS EVERYBODY'S BUSINESS

So far as I can see, nobody wants to be responsible for conditions that they feel called on to condemn. The parents blame the schools and the churches, the schools blame the churches, and the churches blame the law courts.

We have no king in a democracy; but if democracy is to endure, every man must be a king and must share the responsibility of kingship. Civilization is everybody's business in our kind of government. We elect officers of government and then sit back and indulge our condemnations. We appoint police and judges and expect them to do our work.

If a nation must have a vision to persist, then the vision for a democracy must be the first vision that impelled the Puritan fathers in the strength of which every man felt a keen sense of personal responsibility. If you are going to hold the governor responsible in his realm, and the President responsible in his, remember that you are governor in your own home; you are the chief magistrate over that group which you call your family; and as the character of our President is always reflected in the people, so your character will be reflected in those about you and dependent upon you.

If there is an immediate task for the churches of America, it is to create a body of opinion on behalf of responsible manhood and womanhood and to agree upon a fundamental standard of moral character which an aroused opinion can impose upon the nation as a necessary condition of entrance into the ranks of decency and self respect. We are laying too much emphasis upon achievements and not enough upon character.

Let us agree that we have no right to enjoy anything, even if the law does not deny it to us, that bids fair to morally harm another.

TEMPTING THE MORON INSTINCT

No one will deny to a girl the right to sanitary and comfortable forms of dress or the privilege of making her figure as attractive as possible, but her mother should tell her about the morons who hang about the streets to stare at what she chooses to re-

veal and so whip up some jaded sense to another moral iniquity. It might be well to inquire how much of the moral crime of today is stimulated by the manner in which about a third of the working girls are dangling their bodies before the eyes of men.

Men have never respected women more than women have respected themselves. Men have never protected women more than women cherished and protected themselves. In frankness and candor it must be said that a great many girls on the streets are, to the moron and the creature of poisoned imagination, a persistent invitation to crime—and if we inquire why the mothers have not informed them on this score, the answer is to look at the mothers.

Every one of us has some personal responsibility in all matters of law and morals. We'll never solve these problems by trying to find a goat. In an industrial age every employer of women must become a protector of women even against themselves.

If the mothers of the parable had done their part, this condition would never have obtained. If, after the slattern mothers had failed, the girls had arisen to the occasion, the light never would have gone out.

But they didn't have it in them—it was not a part of their nature—from birth, nor by example, much less by training.

All these conditions we complain of have not sprung up spontaneously. They are a product, a natural and inevitable development for which we are all, individually and collectively responsible.

INDULGING IN VICARIOUS VICE

Are there evil books and plays? Always. And for them we pass around the responsibility—the playwrights to the producers and the producers to the public. "We give the public what it wants," say the producers, "and the only thing it is willing to pay for." "We go," says the public, "to the only thing that we can see"—while it morbidly follows the scent to indulge its nasty little vicarious vice. There are thousands of outwardly respectable people who are getting the same thrill in the low, suppressed part of their nature, that comes to the flagrant lawbreaker, by patronizing degrading spectacles in the theater, reading rotten books, and saturating themselves in that which is morbid and terrifying in the public press. And for all of this, responsibility is passed about—from publishers to editors, from edi-

tors to reporters, from reporters to public. While, of course every man could find some center of responsibility for himself if he would choose so to do.

We all know that the only way to put an end to lewd theatrical productions, is not by going to them to gasp and coming away to condemn and sending somebody else—but by *staying away from everything that has a hint of lewdness.*

The only way to put a stop to evil literature is, not by reading and discussing it, but by *leaving it alone—the boycott is still a good though unused weapon—try it.*

RESPONSIBILITY FOR "NEWS" ROT

The evil of a modern newspaper is not in giving us the facts—nobody objects to the facts of life—but that they are written up and colored and toned and twisted and exaggerated by imaginative youths who are themselves often irresponsible and for whom the press will not itself accept responsibility. No sane man objects to the truth but to the manner in which it is ladled out.

How can this be changed? You and I can change it, or at least we can relieve ourselves of any contribution towards it, by the simple expedient of not buying that kind of a paper—have nothing to do with it. There are decent papers with responsible writers, of character and training and tradition. These are the papers to buy. Of course you will not know all the rot in its ghastly detail but you will acquaint yourself with burning issues of the day and the solid and worth while things going on about you.

"WE HAVE INFLUENCE AT COURT"

If you are complaining about the failure of law—to how much of it are you daily making your contribution? We rail against the criminal for making the roads unsafe. If the truth were known, the criminal is often the most cautious driver because he does not want to attract the attention of the police. The violators of the laws of the road are mostly substantial citizens and respectable people who simply do not think of their own individual responsibility in the matter or who happen to be overwhelmed with the sense that they are a little different and that when they happen to be in a hurry all traffic must give way to them. We need a sea-going courtesy on the road that will mark at once the boor and the idiot. We will never make the roads safe

HOME NEWS

SHILOH, N. J.—Baptism took place on Sabbath day, May 23, at three o'clock in the afternoon, when about two hundred of the congregation of the Shiloh Seventh Day Baptist Church motored to the old Seventh Day mill pond.

Three hymns were sung and one verse after each was baptized. All candidates waited and saw their companions immersed. The following is a list of those baptized: Mrs. Herbert Doyle Davis, Margaret Harris, Janette Loofboro, Dorothy Thomas, Kenneth Horner, Paul Johnson, Kenneth Loofboro, and Edward Glaspey. Some have joined by letter; among them are: Mrs. Colwell Hoffman, Mrs. Judson Harris; the former from Marlboro and the latter from the Quinton Baptist Church. Elder Loofboro is expecting to have another baptism in the near future.

The day was a perfect one. There was no dust after the recent heavy rain. The day was a warm one for this cool spring, and the water was therefore pleasant. The scene of the baptism is a historic one, as it has been used for such purposes by our ancestors for two hundred years.

The ceremony of baptism has always seemed to us to be a perfect symbolism—the purifying of the water on the one hand and the cleansing power of the Spirit on the other. The ceremony is a parable in action, not in words.

This is not an age in which to discuss denominational doctrines, but we wish to say that there are probable biological reasons for sprinkling. Scotland is in the latitude of Alaska, and in Greenland rivers and glaciers and mountain streams and lakes are not healthy baptismal fonts for the weak or the so-called aristocracy. We once heard a high church clergyman say that baptism was the initiatory ceremony in joining the church, just as each lodge has its own particular initiation.

Be that as it may, surely immersion means more than sprinkling, as any Baptist will testify when he recollects his intense desire for a breath of heaven when he was raised out of the baptismal waters.

We are liberal enough to admire the Methodists because they allow either sprinkling or immersion, but there is no doubt in our mind that the Master was immersed by John the Baptist.

W. W. SHEPPARD.

while half a million drivers and a few million more pedestrians wait upon poor Goodwin to fight it out for them while hundreds of daily law violators, of ultra-respectability, brag about some little "drag" with a police lieutenant or a magistrate.

An indifferent citizenry will never produce or maintain an effective police. If democracy is to succeed it must be by mutual co-operation, mutual assent, mutual responsibility.

Teach that daughter of yours that the main thing in life is not to attract attention but to maintain a fine wholesome nature, no matter what it costs. Let us all mutually acknowledge that there is something better in life than personal comfort whether in dress or effort.

If we are going to have a good world, it must be based on mutual effort in which each must train himself to do many things that he does not want to do and restrain himself from doing many things he might be inclined to do.

Men boasted, during the war, of what contributions they were making to the cause. Here is a bigger cause: the cause of peace and righteousness, the cause of a redeemed society, the cause of making the world safe for the children—what is your contribution to that cause?

There are lamps of faith and hope and love, lamps of righteous endeavor, on the shelves of every home—many of them have gone out by neglect, by laziness—by lack of moral energy on the part of those responsible for that home. It is going to happen that some day some child of yours will grasp that lamp and trust it in the darkness. It will fail, and it will be your failure—your present failure in manhood and courage, strength and moral stamina.

That child of yours will trust your faith to burn brightly even though she nods as she waits upon the festivities of life.

"One day when Rev. T. DeWitt Talmage and Mr. Gladstone were talking together of great international problems, Mr. Gladstone said to the preacher: "There is but one question, and that is the home question. Settle that right, and you settle all others. If you settle the question of Christianity in the home, it will settle all other questions elsewhere."—*The Continent.*

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

CONVERSION

The conversation in our class last Sabbath was interesting and, withal, provocative of thought. The topic was the Conversion of Saul—sudden conversion. The first question from the leader was, "Was Saul's conversion from within or without? Did it come from conviction of sin, repentance, and a desire for forgiveness, or from something outside of himself when he was not at all seeking for it?" The first answer was, "Both from within himself and without." Yet some thought the very suddenness of it gave him no time for thought or conviction or seeking. However it may have been it is certain that he was *converted*—turned at once from his purpose to persecute those who had become disciples of Christ to be a disciple himself. He proved this by beginning at once to preach Christ and him crucified, even when it was dangerous for him to do so.

It was suggested that he may have been led by what was good in him to study his motives in determining to bring the disciples, both men and women, to punishment, even to death—for as a matter of fact he was at heart a good man; that on the way from Jerusalem to Damascus his heart was getting the better of his desire to persecute so that when he had got within a mile of Damascus he was in just the attitude to desire forgiveness—prepared for the vision and the call of the Master he had been persecuting.

One of the men in the class asked if there are such conversions in these days, and four or five raised their hands to indicate that they had known of such cases. One of them spoke of a young man who had gone to a revival meeting, he and some others, with the intention of making trouble; but before he began it was led by the Spirit manifest there to stand and confess his sins and was at once so certainly converted that he decided to do as Saul did—preach the gospel—and he is doing it now. It would have been interesting to hear something in

detail about the sudden conversions known to other members of the class, but the hands of the clock move during the class hour the same as at other times, so we could not hear all the good things.

One member of the class said that all conversions are sudden—just at the time when a person comes to the point of surrendering his own will and purpose in life to the service of Christ.

One very thoughtful man said it is possible for a person to be converted—become a Christian—and not know it, that he may be living up to all required of a follower of the Master without the feeling that he has been converted. What he needs yet to do is to confess the love he has for Christ. Another thought there should be for every person a real self-satisfying experience by which he would be sure of his conversion. To this one of our most active church workers—a deacon, at that—declared that if he was ever converted he did not know just when and where, that he had been reared in a Christian home, taking the religion of his parents as something to be accepted by himself as a matter of course. He said that when he was baptized there came to him a joyful feeling, yet thinks he had been a Christian boy before that.

One member of the class said that when his Uncle Charles joined the church some one of the older brethren wondered if the young man had ever been converted. A member of the family said that Charlie had all the time been a good boy and, though there had been no great change in him, there could not well be in one like him a very notable change. It could hardly be with him as with one who had been a wicked sinner and was finally converted.

One of the men who had been a member of an evangelistic quartet spoke of some striking conversions where they had held meetings; and he said he thought the majority of Christians had been converted in revival meetings.

The question was asked whether we shall be likely to see more of the old time revival seasons with the manifest presence of the Holy Spirit. Some said that very many of our boys and girls are in Sabbath school and the Christian Endeavor societies where they are growing up naturally into Christian lives without being brought into the church by special revival services. Two or three members of the class said a person's

conversion, the time and manner of it, depends not a little upon conditions, circumstances, and environment, and that the outward signs of it are not the same in different individuals. All agreed that in some way or other there should be real conversion.

Of course, in such class discussion no certain decisions can be reached, yet the exchange of honest opinions upon vital subjects must stimulate thought and spiritual growth.

LESSON XII.—June 20, 1925

PETER DELIVERED FROM PRISON

Golden Text.—"The angel of Jehovah encampeth round about them that fear him, And delivereth them." Psalm 34: 7.

DAILY READINGS

June 14—Peter Imprisoned. Acts 12: 1-5.

June 15—Peter Delivered. Acts 12: 6-10.

June 16—An Amazed Church. Acts 12: 11-19.

June 17—Suffering for Righteousness' Sake. 1 Peter 3: 13-22.

June 18—God the Strength of his People. Psalm 46.

June 19—The Guardian Angel. Psalm 34: 1-8.

June 20—Security in Jehovah. Psalm 91: 1-12.

(For Lesson Notes, see *Helping Hand*)

"INCREDIBLE CALLOUSNESS"

Immediately following the announcement from Washington that plans were under way to observe "Defense Day" this year on November 11, and thus merge it with Armistice Day, Dr. Sidney L. Gulick, secretary of the Federal Council's Commission on International Justice and Goodwill, sent the following telegram to President Coolidge:

"The proposal to use Armistice Day as an occasion for a regular annual muster of our military forces will be viewed with grave concern by hosts of people in the churches. Since the convening of the Washington Conference on Limitation of Armament on November 11, 1921, Armistice Day has been widely observed each year by churches of all denominations as a time for urging a constructive program for world justice and world peace. To emphasize greater military preparedness on the anniversary of the armistice of a war which America entered in order to end war displays an incredible callousness to the ideals which our country championed during the war and to which the religious forces of the nation are irrevocably committed. Am confident millions of church members would gratefully sup-

port your disapproval of observing Armistice Day as time for stressing military preparedness."

In commenting on the telegram, Dr. Gulick said in part:

"It has become a settled practice among great numbers of churches to use Armistice Day as the greatest occasion in the year for holding before the members of the churches the possibility of eventually achieving a warless world. The Federal Council of the Churches has each year given special attention to the preparation and wide-spread distribution of literature which would be helpful to churches, Bible schools and other religious organizations in making the observance of Armistice Day most effective in the cause of world justice and world peace.

"The adoption of the proposal of the Reserve Officers' Association to seize Armistice Day, thus dedicated to the ideals of world peace, and transform its character by making it a time for magnifying military preparedness, would surely be resented. The only proposal of this kind which would be more objectionable would be to use Christmas day as an occasion for proclaiming the necessity of the world's remaining an armed camp."

It now appears that many protests have been received by the President against the plan announced by the War Department, and the abandonment of the proposal thus to appropriate Armistice Day is forecast in Washington despatches.—*Federal Council.*

KINDNESS

One never knows
How far a word of kindness goes;
One never sees
How far a smile of friendship flees.
Down through the years
The deed forgotten reappears.

One kindly word
The souls of many here has stirred.
Man goes his way
And tells with every passing day,
Until life's end:
"Once unto me he played the friend."

We can not say
What lips are praising us today.
We can not tell
Whose prayers ask God to guard us well.
But kindness lives
Beyond the memory of him who gives.
—Edgar A. Guest in *The Watchman-Examiner*
(New York).

OUR WEEKLY SERMON

THE SABBATH, A SACRED DAY

REV. WILLIAM M. SIMPSON

(Sabbath Rally day sermon preached at the Semi-annual Meeting of the Brookfield Churches at Brookfield, N. Y., Sabbath day, May 23, 1925.)

Scripture, Jeremiah 17:19-27.

Text: "Hallow ye the Sabbath day, as I commanded your fathers." (Jeremiah 17:22.)

When ministers of all denominations have so much to say about America's need of a Sabbath, it is eminently fitting that the Seventh Day Baptist denomination should set apart one day in the year to consider Sabbath keeping. Today we choose our Sabbath text from the book of Jeremiah. "Hallow ye the sabbath day, as I commanded your fathers." (Jeremiah 17:22.)

There was great need of the Sabbath message in Jeremiah's time. Jeremiah was prophesying in Jerusalem after the best people of the northern tribes had been carried away by the Assyrians. The Babylonians had overcome the Assyrians and were threatening Jerusalem and the southern tribe of Judah. The stirring messages of Amos and Hosea in the northern kingdom and of Isaiah and Micah in the southern kingdom a century before Jeremiah's time had mostly been unheeded. "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34). Jeremiah was reminding his people that the reproach of their national weakness in the face of their enemies was due largely to their alienation from the true God, whereas true Sabbath keeping brings people into right relation with God. "Hallow ye the sabbath day, as I commanded your fathers."

Their fathers, the Hebrew people, had not been the only people to observe the Sabbath; but the manner of setting forth the Sabbath and of keeping it among the Hebrews had been such as to set them apart from other nations. The Sabbath had been embodied in the Mosaic legislation, in the Psalms, and in the messages of the prophets. It had been described as a memorial of creation, a sign of a covenant between Jehovah and his people, a reminder of de-

liverance, an incentive to humanitarian conduct, a day of rest, a day for religious sacrifices.

All the while that these good influences had been at work to preserve the Sabbath for man's good, evil influences were at work to alienate men from the true God. Three hundred years before the time of Jeremiah, when the twelve tribes were united under one king, prosperous, and at peace with surrounding nations, Solomon, the king, sought to strengthen international relations by intermarriage with foreign royal families. But Solomon's foreign wives brought with them their religious practices which were opposed to true religion. Later, when the kingdom had been divided, King Ahab of the northern kingdom, married Jezebel, daughter of the king of the Sidonians, who greatly strengthened Baal worship throughout the northern kingdom despite Elijah's intense loyalty to Jehovah. Later, Amos, shepherd prophet from Tekoa, uttered his clarion call to the people of Bethel to return to righteousness lest Jehovah should utterly destroy them; while Hosea pleaded with the people of Samaria not to wound the love of the covenant-keeping God by their faithlessness. For fifty years Isaiah in Jerusalem pleaded for the people to trust in Jehovah and be true to him. For a hundred years after Isaiah we find no great prophet in Jerusalem. Idolatries multiplied.

Then arose Jeremiah, whom many have wronged by calling him the "weeping prophet." He was the bravest of them all. Amos could threaten the punishment of Jehovah if the people did not obey; Hosea could plead the love of the covenant-keeping God; Isaiah could call for trust when it seemed evident that the threatening army would have to be withdrawn; but Jeremiah stood by his people when it was certain that they would be carried away from their beloved land, from their temple, from their sacred city; and he challenged them, when they were being bereft of the externals of religion, and when "their kings, their princes, their priests, their prophets" had fallen away from Jehovah—he challenged them still to be true. It is easy to be true when you know that you will receive immediate reward for it; but Jeremiah called upon them to be true—even at a cost.

Over and over again, as people had gone up to feasts in Jerusalem, had they sung,

"They that trust in Jehovah are as mount Zion, which can not be moved, but abideth forever. As the mountains are round about Jerusalem, so Jehovah is round about his people, from this time forth and for evermore" (Psalm 125:1,2). But Jeremiah warns against their making this trust a superstition. "Trust ye not in lying words, saying, The temple of Jehovah, the temple of Jehovah, are these" (Jeremiah 7:4). "Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods that ye have not known, and (then) come and stand before me in this house, which is called by my name, and say, We are delivered: that ye may do all these abominations?" (Jeremiah 7:9,10).

True religion is not a superstition, neither can it be divorced from righteous living. True religion is life in right relations with God and our fellow men. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jeremiah 13:23). The good deed or the evil deed proceeds from the very heart of the man. It comes as much according to nature as does the color of the skin. If the heart is right, good manner of life results; if not, evil. Jeremiah appeals to the people of Jerusalem to make Sabbath keeping a means to the attainment of these right relations with God and man. "If ye diligently hearken unto me, saith Jehovah, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; Then shall there enter in by the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses,—they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain forever" (Jeremiah 17:24,25).

To hallow the Sabbath, as mentioned in Jeremiah, is not merely to cease from labor and trade on that day. Idleness on one day in the week would be quite likely to lead to mischief. But to "hallow the sabbath" is to devote its hours to sacred use. It is to make the Sabbath a day for promoting man's highest good. Man's spiritual interests which become neglected in his feverish pursuit of things material on other days are to be served on this best of days. So the Sabbath becomes a day for religious use, not merely a day of idleness.

There are perplexing problems which arise in the course of the week's work. Is this or that course right? How may I meet temptation? This particular temptation? Why do the righteous suffer? How can we rear the children properly? How may we meet our financial obligations? These and other problems weigh upon us through the week. Now the Sabbath may not furnish us with specific solutions to each of these problems; but it helps to increase our courage to solve them as they should be solved. It inspires courage, integrity, perseverance, so that we are better prepared morally to meet the problems.

Sorrows will come. We may hope that they will not come. We may escape some of them. But sooner or later sorrows will come into our lives. We do not wish to be overwhelmed by our sorrows. We desire to be comforted; and strengthened. The Sabbath brings us the assurance of the Divine presence and reminds us that, although much about us is transient or temporary, God is eternal, and we may be linked with him and so rise above our sorrows.

Then there are also times when we feel our weakness. We may have the desire to do right and the knowledge of what is right, but just feel that we lack the strength. Six days of toil have worn us down; we are tired, discouraged, depressed. We feel as did Elijah under the juniper tree. Then the Sabbath comes and we seem to hear a voice saying, "What doest thou here? Arise, go in the strength that I shall give thee." And we enter the new week with the feeling that "I can do all things through him that strengtheneth me."

Again we need to worship. Of course, we may worship anywhere and on any day; but the Sabbath is a day set apart for worship, and the church building is a house dedicated to worship, and we meet with a people organized for the promotion of worship, and so our worship is more effective. Through the week there are so many distractions. We sometimes forget how near our heavenly Father is; but on the Sabbath day we meet in God's house with his people, and we concentrate our attention upon drawing near to him and upon receiving his message to us. Sometimes even in the united worship we need to take extra pains to keep our minds upon the service. There may be no active disturbance of the meeting, but only inattention. We need to

school ourselves in worship, in actually experiencing the presence of God.

The Sabbath is also a time for religious instruction. Jesus taught on the Sabbath. We have a good public school system; but for good reasons public schools do not teach sectarian doctrines. This principle has left us almost without religious instruction, except that which is given in the churches; and that has been far too little. Grown people as well as children should be in the Sabbath school for religious instruction.

The Sabbath brings a special blessing to people whose lives are necessarily humdrum and monotonous. Perhaps their hours of labor are long, or there is little variety in the kind of work which they do, or they see few people during the week, or attention must be fixed upon a few particulars. Then the Sabbath comes, and there is relaxation, there are new faces, new scenes, new thoughts, new aspirations, new aims. Life is made fuller, richer, freer. A worthy motive is found for the long hours of labor; the humdrum task is glorified; the few people whom we meet through the week are worthy of our best efforts; life itself takes on a richer meaning, and we grasp for that which is eternal. "The sabbath was made for man, and not man for the sabbath."

It is evident that only a religious use of the day can make the day a Sabbath to us.

It is true that God sanctified the seventh day; but so must we sanctify it, or hallow it. "Hallow ye the sabbath day, as I commanded your fathers," he says. Just laying off is not Sabbath keeping; sitting in church and thinking of some new way to cheat in our business dealings is not Sabbath keeping. Going away for secular pleasure is not Sabbath keeping. We should make the Sabbath day the best day of the week—the day when we have the richest experiences, when we build into our lives those characteristics which shall be the most abiding and the most gratifying.

Dean Main writes in his *Bible Studies on the Sabbath Question*, "No one can be truly religious on the Sabbath and be irreligious on the six other days of the week; no one can truly honor God on the seventh and dishonor him from the first to the sixth days; no one can keep the Sabbath in a spiritual way and keep the other days for sin; no one can sincerely worship and serve God and treat his fellows unjustly and

oppressively; no one can truly love God and not truly love man also." (Page 43.)

Let us not fall into a legalistic Sabbath keeping. A list of permitted acts and another list for forbidden acts for the Sabbath day are out of keeping with the true spirit of Sabbath observance. The man who is eager to discipline members of the church for working on the Sabbath when he himself does not work the other days of the week is not our ideal Sabbath keeper. Neither is he who would find fault with others for worshiping on Sunday when he himself is seldom in the house of God on the Sabbath. Sabbath keeping can only be spiritual, sincere, voluntary; otherwise it is not Sabbath keeping.

When we Seventh Day Baptists have faithfully reminded ourselves of these facts, then we have a message for the rest of the Christian world. They have confused the so-called Lord's day, on which they would celebrate the resurrection, with the Sabbath of the Bible. The Sabbath is sanctioned by Moses, the prophets, Jesus, and the apostles. The "Lord's day" is without Biblical sanction. But how shall we show them their fault, if we have not something better to substitute? If we do not make Sabbath a better day than they make Sunday; if we are not better for our Sabbath keeping, what have we to say to them? Let us avoid all fault-finding on the Sabbath question, and earnestly seek to be a blessing.

Twenty-five centuries ago Jeremiah was telling his people that true Sabbath keeping should make for national permanence. He said, "If ye diligently hearken unto me, saith Jehovah, to bring in no burden through the gates of the city on the sabbath day, but to hallow the sabbath day, to do no work therein; Then shall there enter in by the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain forever" (Jeremiah 17:24, 25). The same principle which Jeremiah here sets forth regarding the Sabbath is stated concerning the home by Jeremy Taylor. He says: "A married man falling into misfortune is more apt to retrieve his situation in the world than the single one, chiefly because his spirits are soothed and retrieved by domestic endearments, and his self-respect is

(Continued on page 735)

MARRIAGES

ADAMS-WILSON.—At the Seventh Day Baptist parsonage in Adams Center, N. Y., May 7, 1925, Mr. John H. Adams and Miss Maybelle Blanche Wilson, both of Rices, were united in marriage by Pastor L. F. Hurley.

DEATHS

TEFFT.—Esther Andrews, the daughter of Burrill N. Andrews and Hannah A. (Clark) Andrews, was born June 5, 1843, at Harrisville, R. I., and died May 14, 1925.

She was the oldest of a family of eleven children. While a girl of only thirteen years, she was baptized and joined the Seventh Day Baptist Church at Rockville, during the pastorate of Rev. Lebbeus M. Cottrell. Few people have continuous membership in one church, as did she, of sixty-eight years. Her membership dates from May 9, 1857.

She was married January 28, 1871, to George P. Tefft. To them was born one daughter, who is Mrs. George L. Brandt of Westerly. Mrs. Tefft tenderly ministered to her husband during the long illness preceding his death. For the past thirty-five years she has made her home with her daughter, Mrs. Brandt. She also leaves a grandson, Clifton.

She manifested to an unusual degree the Christian virtues of patience under adversity and bodily infirmity, united with a firm trust in God her Savior.

The funeral was held May 17, at the home of her daughter in Westerly. Mrs. Clayton A. Burdick sang "Lead, Kindly Light," Rev. Paul S. Burdick of Rockville, offered prayer, and Rev. Clayton A. Burdick spoke touchingly of her life and its lessons for us as Christians. Then Rev. and Mrs. Clayton A. Burdick sang "Safe in the Arms of Jesus."

Burial took place in the Wood River Cemetery.
P. S. B.

LANE.—Horace W. Lane, son of George Washington and Maria Brown Lane, was born at Hampton Bays (formerly Good Ground), Long Island, N. Y., May 2, 1855, and died at Shiloh, N. J., April 7, 1925.

March 3, 1875, he was united in marriage to Annie M. Foster, to whom were born four children. Of this family only two children survive, Bruce and Mrs. Eva Bellows. Mrs. Lane died December 6, 1901, after which Mr. Lane acted well the part of both father and mother to the children.

He was united in marriage with Miss Margaret Ayars, November 24, 1912. About five years ago

they moved to Shiloh, Mrs. Lane's home, where they have since resided.

For years Mr. Lane owned and operated a hotel at Hampton Bays. Contrary to opinions of many others he demonstrated that a temperance hotel could be run successfully.

For years Mr. Lane was an active member of the Methodist Episcopal Church. Twenty-two years in succession he taught a class of boys in the Sunday school. Upon coming to the opinion that the seventh day is the Sabbath, he at once began observing it. Among his papers was found a very comprehensive statement of "reasons why he wished to be a Seventh Day Baptist." He was exceedingly loyal to his convictions to the last.

Funeral services were conducted by Pastor Loofboro at the home in Shiloh. The body was laid to rest at his old home, Hampton Bays.

E. F. L.

JOHNSON.—Raymond Russell, son of Joseph L. (deceased) and Nellie Harris Johnson, was born in Shiloh, December 27, 1925, and died in the Bridgeton hospital, April 8, 1925.

Farewell services were held in the church, Sabbath afternoon, April 11. The pastor used the words of Zechariah 8: 5, "And the streets of the city shall be full of boys and girls playing," and Christ's words, "Suffer little children to come unto me . . . for of such is the kingdom."

E. F. L.

THE SABBATH, A SACRED DAY

(Continued from page 734)

kept alive by finding that although all abroad is darkness and humiliation, yet there is a little world at home over which he is monarch." The Sabbath reminds us that, although in the material world there may be found turmoil, strife, trouble, sorrow, disappointment, defeat; yet in the spiritual realm we may still be at peace, contented, hopeful, victorious.

The nation depends upon industry, thrift, immense production; but back of these there must be integrity, keeping faith, honesty, a true sense of spiritual values, and faith in God. In order to attain these more essential qualities, let us hallow the Sabbath day, as God commanded our fathers.

"Two roads are open to every person, the right and wrong. He who deliberately chooses the wrong one must blame none but himself when he reaches the other end."

The true test of civilization is not the census, nor the size of cities, nor the crops; no, but the kind of man the country turns out.—Emerson.

SPECIAL NOTICES

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

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

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1427 W. Colvin St. Syracuse. Phone James 1082-W. Mrs. Edith Spaide, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

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

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

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42nd Street

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. C. A. Hansen, Pastor, 162 East Date Street, Riverside, Cal.

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

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 3446 Mack Avenue, phone, Melrose 0414. A cordial welcome to all.

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

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

Services are held each Sabbath in Daytona, Fla., in the Christian church, Palmetto Avenue. All visitors gladly welcomed. R. W. Wing, Pastor.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

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He stands within the shadow at our side
Where our earth-blinded vision cannot peer;
He walks beside us over roads untried,
And though we see him not, we feel him near.

We trust the pressure of another's hand
Guiding and staying where the way grows rough;
We hear a gentle voice and understand,
For he is with us—and that is enough.

And when we feel that conflict is in store,
We grope, for we have called and found him gone,

Only to find that he has passed before,
And in our stead the victory has won.

—Harris G. Hilscher.

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LIGHT IN THE DARKNESS

Did we think of the light and sunshine,
Of the blessings left us still,
When we sat and pondered darkly
And blindly o'er life's ill?
How should we dispel the shadows
Of still and deep despair
And lessen the weight of anguish,
Which every heart must bear?
The clouds may rest on the present,
And sorrow on days that are gone;
But no night is so utterly cheerless
That we may not look for the dawn;
And there is no human being
With so wholly dark a life,
But the heart by turning the picture
May find some sunny spot.
For as in the days of winter—
When the snow-drifts whiten the hill,
Some birds in the air will flutter
And warble to cheer us still:
So, if we would hark to the music,
Some hope with a starry wing,
In the days of our darkest sorrow,
Will sit in the heart and sing.

—Phoebe Cary.

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