The value of the past lies in the enrichment of the future

As our part let us hand on.

The Denominational Building

The Endless Path

George I. Sill

When earth in vastness of the past,
Inchoate whirled
Through boundless and uncharted space,
The Universal Cause did breathe thereon,
Eternal life and growth.

Oh, that our eyes could pierce
Futurity's dark veil—
Could see man in that further life
And mark his growth,
As with an ever lengthening step he treads
The endless path.
THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Allentown, Pa., at 8 o'clock, May 23 to 29, 1926.

President—Dr. George W. Post, Jr., 4133 Washington Blvd., Chicago, Ill.

First Vice-President—President Paul E. Tinsworth, Washington, D.C.

Second Vice-President—President Frank E. Peterson, Leland University, N. Y.

Secretary—Rev. W. K. Robbins, Leland University, N. Y.

Treasurer—Mrs. C. M. Horn, Lost Creek, West Virginia; Cortis F. Randolph, Alta, Wyo.; and Dr. J. F. Van Horn, De Witt, Ark.

Benjamin R. Crandall, Salt Lake City, Calif.

Secretary—J. Nelson Woodford, Alfred, N. Y.

Corresponding Secretary—O. C. Faison, Philadelphia, Pa.

Treasurer of General Conference—James H. Coon,Milwaukee, Wis.

Treasurer of Ordained Movement—Harold R. Crandall, 3081 Broadway, New York, N. Y.


COMMISSION OF THE GENERAL CONFERENCE

Terms expiring in 1926—Alva L. Davis, Ashaway, R. I.; James Slaggs, Miss Wells, D. Nelson Inglis, Milton, Wis.


Terms expiring in 1928—George W. Post, Jr., Chicago, Ill.; Alexander W. Vara, Plainfield, N. J.; Claude L. Hill, Farina, Ill.

AMERICAN SABBATH TRACT SOCIETY

Board or Directors

President—Consolation C. Burbank, Newark, N. J.

Recording Secretary—Arthur L. Tinsworth, Plainfield, N. J.

Assistant Recording Secretary—Ann F. Randolph, Plainfield, N. J.


Treasurer—F. J. Hubbard, Plainfield, N. J.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. Clayton A. Burdick, Westerly, R. I.

Recording Secretary—Rev. George G. Worthing, Westerly, R. I.

Corresponding Secretary—Rev. Wm. L. Burrick, Ashaway, R. I.

Treasurer—Samuel H. Davis, Westerly, R. I.

Secretary—F. J. Hubbard, Plainfield, N. J.

THE SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar D. Miller, Alfred Station, N. Y.

Recording Secretary and Treasurer—Earl F. Saunders, Alfred, N. Y.

Corresponding Secretary—Mrs. Dora K. Degen, Alfred, N. Y.

The regular meetings of the Board are held on the second Sunday of January, April, July and October.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. Allen B. West, Milford Junction, Wisc.

Corresponding Secretary—Mrs. Edwin Shaw, Milton, Wisc.

Recording Secretary—Mrs. James L. Slaggs, Milton, Wisc.

Treasurer—Mrs. Alfred E. Whitfield, Milton, Wisc.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Willard D. Burrick, Plainfield, N. J.

Southwestern—Mrs. W. W. Dickey, Oologah, Okla.

Central—Mrs. J. M. Horn, Lost Creek, West Virginia; Cortis F. Randolph, Alta, Wyo.

Western—Mrs. Jay S. Brown, Brookfield, N. Y.

Southwestern—Mrs. M. Green, Anderson, N. Y.

Southwestern—Mrs. W. J. Mikes, Hammond, Cal.

Northwestern—Miss Eloise C. Cong, Waltham, Mass.

Pacific Coast—Mrs. C. D. Coon, Riverside, Calif.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Maxson, Plainfield, N. J.

Vice-President—William M. Stetson, Plainfield, N. J.

Secretary—W. C. Hubbard, Plainfield, N. J.

Treasurer—Frank A. Duss, Plainfield, N. J.

Gifts or bequests for any denominational purpose are invited, and will be used to help in the best interests of the beneficiaries in accordance with the wishes expressed in the will by the donors. The Memorial Board acts as the Financial Agent of the Denomination.

Write the Treasurer for information as to way in which the Board can be of help.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

INCORPORATED, 1860

President—Constitutional Secretary—Ann F. Randolph, Plainfield, N. J.

Recording Secretary—A. A. Corson, Philadelphia, Pa.


Corresponding Secretary—J. Nelson Woodford, Alfred, N. Y.

SECRETARY OF YOUNG PEOPLE'S SOCIETY

Secretary—Rev. Benjamin F. Johnson, Battle Creek, Mich.


Treasurer—Miss Frances F. Babcock, R. F. D., Battle Creek, Mich.

Corresponding Secretary—Miss Eliza A. Coon, Grace Hospital, Lihue, Kauai, Hawaii.

YOUNG PEOPLE'S SOCIETY OF SABBATH KEEPERS

President—Rev. Alonzo M. Melvin, Western, R. I.

Recording Secretary—Rev. Alonzo M. Melvin, Western, R. I.

Corresponding Secretary—Rev. George G. Worthing, Westerly, R. I.


Editor of Young People's Department of Sabbath Keepers—Rev. H. C. Faison, Battle Creek, Mich.

Junior Superintendent—Miss Eliza Kenyon, Ashaway, R. I.


ASSOCIATIONAL SECRETARIES

Eastern—Mrs. I. L. Johnson, Brooklyn, N. Y.

Central—Miss Hulda Langworthy, Adams, City, N. Y.

Western—Mrs. Julia Coon, Los Angeles, Cal.


Royal Central, Centerfield, Mich.

Southwestern—Mrs. W. J. Mikes, Hammond, Okla.

Southwestern—Miss F. C. Cong, Waltham, Mass.

Pacific Coast—Miss C. M. Creasy, Portland, Ore.

CONFERENCE AUXILIARY FOR FOREIGN MISSIONS

General Field Secretary—Mrs. Angelina Abbey Allen, Poole, Ark.

Assistant Field Secretary—Mrs. Lola R. Pay, Princeton, Mass.

SEVENTH DAY BAPTIST VOCATIONAL COLLEGE


ADDRESS OF MISSIONARIES IN CHINA

Miss Susie M. Burrick, Rev. and Mrs. H. Eugene Calhoun, Miss Anna M. West, Miss U. C. Ewing, Shanghai, China; Dr. Rosa W. Palombo, Dr. Grace L. Crandall, D. and Dr. George Thorngate, Grace Hospital, Lihue, Kauai, Hawaii.

Postage, 3 cents for first ounce; 3 cents for every additional ounce or fraction.

"Almighty God, may we be the means whereby the reality of thy love shall be known to the people of our own day and our own time."—Psalm 119:105.

"In the midst of so much that is discouraging we pray that we may have eyes to behold in God, whom thou dost bring to perfection! Out of obscurity into light, into Paradise."—Psalm 105:12.

"However dark the night, we believe in the day that shall dawn. Teach us to pray in the dark."—Psalm 119:125.

"Evil forces may be arrayed against thee, but thou art the captain of our salvation, and thou shalt win, the poison, and the glory. Make us true to thy cause! Amen."—Psalm 105:125.

How to Get Help "Thy word is a lamp from the Bible unto my feet, and a light unto my path."—Psalm 119:105.

Order and obey again the Psalmist tells of the help God's Word had been to him. He referred to it as the Word hid in his heart, the Word that is true from the beginning, and out of his experience he exclaimed, "Great peace have they which love thy law, and nothing shall offend them." Can any one doubt that devout, prayerful people of God in those far-away days found great help from such Scriptures as they then had? But their chances for help from the Bible were limited when compared with ours. They knew nothing in their day of the New Testament and the progress made that could be found in the book market, regardless of cost. I cannot but be allowed to read itself into men's hearts if they are to get help from it. It is not a self-acting charm; its truths must be laid hold of and personally appropriated as God's help to his loved ones. Many miss the help God offers because they will not take out of the Bible what is good for them.

GET THE VERY BEST

Lying on my desk close at hand is an old teacher's Bible, which for fifty years has been my companion and helper in my work. When I began my first pastorate I determined to secure the very best-bound Bible that could be found in the book market, regardless of cost. I cannot but be the most durable paper, the strongest binding, complete as to references, and containing a good alphabetical index—a book I could mark as I studied it, and one that would last me a lifetime. This old Bible is still in pretty good preservation, and is in some sense a record of my own spiritual experiences for many years. The marks show where I have found helps and blessings in many a time of need. In the regular Bethels, Peniel, and Ebenezer in the years that have gone, this dear old Bible today is more precious than ever other in the world. Year after year it became more helpful, and its well-worn pages marked with Bible readings and helpful texts from Genesis to Revelation recall the help of God in a dozen revivals and in pas-
When other denominations, or being slung in a bag from my shoulder in many a horseback ride among the West Virginia hills, suggest to me the help of God in time of need. I love it for the memories it awakens. It is made precious by every mark found on its pages. It says to me things I do not see in any other Bible. Like a friend of many years it grows familiar and confidential.

If I could get the attention of all our young people who are hoping to become teachers or preachers or workers of any kind for Christ, or who long for help from Bible study, I would say: Get the very best Bible you can—one that will last you a lifetime, and carefully mark it so that it will grow more valuable to you as years go by.

**Proper Perspective in Bible Study**

The historical character of the Bible makes it necessary to consider the time relations and the progressive steps in the revelation of God and the advance of his kingdom. He who overlooks the sundry times and divers manners in which the books of the Bible were written in different ages and who fails to recognize the wonderful advance in the ideas of God and his kingdom as seen in the New Testament, will miss the glorious, far-reaching perspective of the Bible story, and thereby lose the vision of God's wonderful plan for his growing kingdom.

The Bible must be studied with reference to the depths and distances covered by its story in order to be fully appreciated. It is often studied as though it were merely a string of propositions, or single texts without much regard to their part in the great whole. Its subjects, its stories, its biographies have many times been taken out of their natural settings and surroundings and studied by themselves, with little regard to their place in the great panorama of which they are really a part.

There is nothing nice to study by themselves. Take the story of Abraham, for instance; it makes a good and interesting story as a monograph or biography by itself. But such a story studied alone sinks into insignificance when compared with its value when taken in connection with its natural place in Bible story, with the Chaldean background, the walk of faith, and the part Abraham played in the great oncoming future of Israel and in the coming of Christ. You may have been something of my meaning by the expression, "Perspective in Bible story." I would not discourage the use of the microscope in Bible study, but I do wish to encourage a larger use of the telescope. Too often single texts and brief portions as beautiful gems, have been taken and magnified out of all proportion, while their real place and general Bible settings have been lost sight of.

Suppose you should treat a beautiful landscape painting as many treat the Bible, what conception could you get of the picture as a whole? Let some one cut out a chunk here and there for you to examine until each portion has been studied by itself, what idea would you then have of the picture as a whole? Or suppose you bring some object in the background of the picture to the front and put it in the foreground, or reverse the move, carrying an object from the foreground, everything so treated would be out of all proportion and the beauty of the landscape would become grotesque and the picture ruined. Yet this is just the way some people treat the Bible!

A proper use of the telescope in Bible study would, I think, reveal to any one a dateless apocalyptic of the unknown past in Genesis, first chapter, and a dateless apocalyptic of the unknown future in Revelation, and the great conflict between good and evil between, during which time the seed of the woman crushes the "serpent" and conquers the enemy of all good.

This kind of study would open many helpful and interesting lines for perusal. Take the line of sacrificial offerings: beginning with Abel's lamb, we go to Abraham's lamb, Moses' paschal lamb, and the lamb of sacrifices in worship until the coming of the "Lamb of God that taketh away the sin of the world"—thus leading to Christ our Passover offered for our sins.

Again, there is a line of study concerning the royal line beginning from the Old Testament to the priest upon his throne. These are only suggestive of some far-reaching lines of thought that would be very helpful in our Bible study. Space will not permit me to write here of all the excellent ways to get help from Bible study. There are some dark places in the Bible, but you do not need to stay in them any more than you need to go into the dark caves of earth and stay there. There is plenty of sunshine free to all. So, too, is the Bible full of the sunshine of God's love. Let us all live in it.

**Recorded Sabbath Rally Day Number Next Week**

For some time our denominational secretary and our Sabbath Reform promoter have been preparing copy and planning for a Sabbath Rally day number of the Recorder, with interesting historic matter and a helpful program for use in all the churches on Sabbath Rally day, which comes on May 15.

In order that all the churches may receive this program in ample time to prepare for the services of that interesting occasion, the next Recorder, April 26, will be given up to this work, as far as space is needed for such a special number.

If the different departments find their space limited next week, the contributing editors will understand that Sabbath Rally day copy has the right of way. It will be nice for all to co-operate in sending something appropriate for this special work.

Editorial space will also be gladly given up for such a rally number; so you need not look for many "eds" next week.

**Fifth Week of the Building Fund Campaign**

The fifth week of this canvass brings encouraging results, even though no one this time sent in more forward with a pledge of $1,000. The largest pledge this week is for $400. We shall be glad to welcome others to our thousand dollar company, and confidently look for their coming.

The amount pledged this week is $1,126. This includes a gift of ten pounds from the Millbyard Seventh Day Baptist Church in London, Eng.

To the total of $9,681 reported last week add this week's pledges and gifts of $1,126, and we now have a total of $10,807 for the denominational headquarters building.

Things written in the letters to Mr. Hubbard are worthy of special notice. One woman in northern Wisconsin sends $50 in the name of her 'father and mother who were members of the early Seventh Day Baptist Church.' She says she would like to have their names stand with those who are contributing to the new building.

To this Mr. Hubbard replied, assuring her that the names of her father and mother will be kept alive as donors to this worthy cause.

We are hoping for still better things to come. If the signs of interest seen throughout the entire country mean anything at all, they show that our people are anxious to see a real home for our denominational work, after so many years of handicap for want of one.

**THE ALFRED THEOLOGICAL SEMINARY**

Dean Arthur E. Main

A Sketch

Sources: Early records of the Seventh Day Baptist Education Society; Seventh Day Baptists in Europe and America; and Year Books.

1848—Philip Sanford, that the Conference recommend the formation of educational societies in the several religious societies in the connection, for the purpose of raising funds to assist in the education of young men who give evidence of a call to the ministry.

This seems to me to be contributing proof that our early education movements centered in and around the wish and purpose to have a trained ministry, and to strengthen my contention as to the historical relations and rights of the Education Society and the seminary.

1848.—When Jonathan Allen and other Alfred theological men were in school at Oberlin they were challenged to a debate on the Sabbath question. One of their opponents advanced the following “argument,” namely, that the Alfred men belonged to a denomination that was not able to train its own theological students. Then and there Mr. Allen determined to do what he could to supply this lack, in the near future.

1849.—Conference, by vote, requested the different associations to inquire through committees, into the question of a location for the college and theological seminary. It also appointed a Committee on Education, to secure funds and to take other measures for the establishment of a college and theological seminary.

1852.—General Conference appointed an Educational Committee to consider and act
THE SABBATH RECORDER

for the educational interests of the denomination.

1854.—Conference adopted a constitution for an Education Society.

Agents appointed to solicit subscriptions throughout the entire denomination, for the proposed theological seminary and literary institution.

Friends requested to express their opinion as to location.

1855.—General Conference. Subscriptions to be subject to the constitution of the Education Society.

Of 769 votes, 690 were for Alfred. Meeting, however, was not equal to the importance of the subject.

But Conference favors locating the denominational college and theological seminary at Alfred; and recommends the organization of an Education Society on the basis of a constitution already approved, to which shall be committed the entire management of the subject from that time, due regard being paid to the vote of the churches.

At a called convention in Brookfield, N. Y., September, 1855, the Seventh Day Baptist Education Society was organized by adopting the constitution recommended by the Conference. Its object was said to be "the ultimate founding and full endowment of a denominational college and theological seminary."

Even when the cornerstone of the old academy was laid, the address affirmed that the leading purpose of the movement was the training of men for the ministry.

Doctor W. L. Burdick in his history of the Education Society says that at the time of its organization the situation "was demanding a college and theological seminary, and opinion had been crystallizing to that effect."

The university charter authorized a seminary but the work of establishing it was left to the Education Society.

Article 5, Section 1 of the constitution of the society says: "The society shall provide for the establishment of theological and literary institutions. The presidents and principals of these institutions shall always be Seventh Day Baptists. A majority of the professors and teachers of each institution shall at all times be Seventh Day Baptists. Each board of trustees shall make to this society an annual report of the financial and literary conditions of the institution under their charge, also of all their proceedings in reference to the same."

"These statements are made to show that, from the beginning, the relation between the Education Society and the university, including the seminary, was thought to be real, close, and vital."

1856.—First anniversary of the society, Hopkinton, R. L., in September.

A committee appointed to nominate a faculty for the institution, and to prepare a course of study.

Voted to take measures to secure a charter.

The university had its royal birth in human minds and hearts. It has never been sectarian. It was, however, founded as a denominational college, but with wide open doors for all.

Historically it was the direct creation of the Seventh Day Baptists. Society was a creature of the constitution only.

1857.—Second anniversary of the Education Society, Plainfield, N. J.

A committee was appointed to consider the immediate establishment of a theological department in Alfred University.

A committee was appointed to devise some plan for bringing the society and Alfred University into close co-operation.

The committee to consider the propriety of establishing, at an early day, a theological department in the university, reported as follows:

"Your committee seemed to be pretty unanimous in its opinion of the importance of theology and its study, provided that the character of the theology and the method of teaching it be founded on true and Bible principles. They would further report the following resolutions, as worthy of the society's consideration:"

"First. Resolved, That it is the duty of this denomination at the earliest practicable opportunity to establish a theological department in Alfred University.

Second. Resolved, That the society recommend to the Executive Board to take such measures to secure, as early as practicable the appointment of a theological professor, who shall enter upon his duties, as soon as the financial state of the university will warrant, with the understanding that his time shall be employed in the college when his services are not needed in the theological department."

The report was received and on motion, adopted.

The committee on the connection of this society with the university made the following report, which was received and adopted:

"Your committee, to whom was referred the question of uniting the Education Society and the corporations of Alfred University, would respectfully report: In the opinion of your committee, the society has no power other than advisory and recommendatory, in the premises; we would therefore recommend the following resolution to the society:"

"Resolved, That we recommend the corporations of Alfred University to call a convention, at some convenient time during the progress of these annuals, to take such preliminary measures for organizing as they may deem proper, and that we are willing to unite with them in a consolidated organization on some equitable plan that shall not destroy the identity and efficiency of this society."

The incorporators of Alfred University present, assembled in convention at the request of the Seventh Day Baptist Education Society.

On motion the officers of Alfred University were requested to call, as soon as practicable, a meeting of the Alfred University corporators, for the purpose of taking action upon the subject of effecting a union with the Seventh Day Baptist Education Society in accordance with the resolution of that society.

A committee of five was appointed to confer with the convention of the incorporators of Alfred University, or with a committee of said convention, for the purpose of putting out the object of a report of a committee of this body, on uniting the Seventh Day Baptist Education Society with Alfred University.

1858.—Third anniversary of the Education Society at Alfred in September.

A committee was appointed on the present wants of Alfred University:

First.—Your committee finds Alfred University to be at the present time in a highly prosperous condition, there being nearly three hundred students in attendance, and at least one-half of that number pursuing collegiate studies in a regular or select course.

Second.—By the loss of ladies' hall by fire in February, the trustees of Alfred University were forced to themselves compelled to commence the erection of a university building such as shall meet the necessities of a first grade college.

Third.—In order to aid said trustees in the speedy erection of said building, this society authorized its Executive Board, at the request of Alfred University, if satisfactory security can be given, five thousand dollars of the first endowment funds it may have to loan.

Report of the Theological Department Committee:

WHEREAS, The subscriptions were primarily taken with reference to the establishment of a theological department, therefore,

Resolved, That we instruct our committee to establish that department immediately.

It was twelve or thirteen years, however, before the department was fully organized.

At that meeting a committee was appointed to take measures to secure a library for the university.

1861.—Fourth anniversary of the Seventh Day Baptist Education Society. Resolved, That we recommend the trustees of Alfred University to appoint Brother Jonathan Allen professor of theology in that institution, as an initiatory step in organizing a theological department, and to make such arrangements for giving efficacy to the department as their means will permit.

In October the trustees appointed Jonathan Allen to fill the professorship of theology, and reported that "the department was formally organized" in December. Mr. Allen declined the appointment unless there could be associated with him a professor of pastoral theology. The university trustees, however, did not feel at liberty to make the additional appointment without instruction from the Education Society.

1862.—Resolved, That this society requests its Executive Board to devise and present at the next annual meeting, some plan by which young men who show aptness to teach and who give promise of usefulness in the ministry, can be aided peculiarly, either by appropriations of a portion of the income of the society or by funds raised through other channel.

The ministers present at the anniversaries were made a committee to consider the organization of a theological institution and to nominate a professor or professors. The appointment of Mr. Allen was reaffirmed. In the opinion of Doctor W. L. Burdick, the history of the seminary really begins at that date.

The first faculty of the university was appointed by the society; it nominated the
The Education Society was formed, chiefly for the purpose of encouraging theological education. . . . Our people of those earlier days seem to have appreciated the advantage of an educated ministry, and the increased advantage of having our ministers educated in our own schools. . . . It is to be hoped that this flood tide of sentiment in favor of a strong Seventh Day Baptist Theological Seminary will never ebb. The education of our young people, especially our religious leaders, in our own schools will contribute greatly to the spirit of denominational loyalty, and will prevent, in great measure, the apostasy of the young.

Rev. Earl P. Sanders, president of the Society, among other things said: "In 1855 the Education Society was formed, chiefly for the purpose of encouraging theological education. . . . Our people of those earlier days seem to have appreciated the advantage of an educated ministry, and the added advantage of having our ministers educated in our own schools. . . . It is to be hoped that this flood tide of sentiment in favor of a strong Seventh Day Baptist Theological Seminary will never ebb. The education of our young people, especially our religious leaders, in our own schools will contribute greatly to the spirit of denominational loyalty, and will prevent, in great measure, the apostasy of the young. I would like to propose, as a Seventh Day Baptist educational watch-word, 'Seventh Day Baptist Young People.'"

The report of a committee on resolutions urged that our children and young people get their education under the best possible Seventh Day Baptist influences; that we purchase and provide in our academies and colleges, and enlarge and support our theological seminary.

The following are extracts from a stirring address by Rev. William C. Daland:

"It is not necessary before this audience to speak in behalf of the education of ministers; and yet a few words may not be out of place to emphasize the necessity of theological education, and in particular the need of maintenance by our people of a theological school for our own ministerial students. . . . It is sometimes said that we have too much theology and too little religion. But theology must not suffer this slander. Theology is the systematic statement of the truths of religion. . . . We must give our own people their theological training. One may say they can get it elsewhere. Because my neighbors can furnish their children better breakfasts than I can, shall I cease to feed my children? Not my neighbors' houses? Someone may say we can not maintain our own school in a manner adequate to the needs of our students. We can if we want to. If we really desired a theological seminary as much as we do other things we get, we would have it. For the sake of the past, and all the gifts of noble men for this object, we must keep up our seminary. For the sake of the present, and the need now, more than ever, of a properly educated ministry, this is not the time to let it go down. For the sake of the future, if we have any faith in the triumph of the truth, as we hold it, we must not have it said that on the threshold of the twentieth century we let this department go into oblivion."

Rev. Lester C. Randolph, Alfred, N. Y., spoke of the culmination of the effort to reestablish the theological school and called out David E. Titworth, of Plainfield, N. J., who responded, and in a stirring appeal, said that the time for action had come. He called for subscriptions to the fund for the endowment of the theological school. In response to this appeal more than ten thousand dollars was subscribed. Prayer was offered by Rev. Samuel D. Davis, asking the divine blessing upon these subscriptions.

In response to the action of the denomination, through its General Conference, the trustees of Alfred University proceeded at once to reorganize the department as a separate institution to be known as the "Alfred Theological Seminary," for whose use they designated the building known as "The Gothic." A fund of $35,000 was set up for that purpose.

In the autumn of the year the theological department was reorganized and called the "Alfred Theological Seminary," with three professors and three instructors.

1902.—Charles C. Chipman, chairman of the Committee on Permanent Endowment for the Theological Seminary, made a report of the work of that committee during the past year.

Among reasons given for having a theological seminary of our own were the following: It is according to the original purpose of our Education Society, organized forty-five or fifty years ago.

It was a plan of President Allen, of honored memory, to open the door of our theological school to Sabbath school and other Christian workers. This was really an anticipation of what we now call religious education.

A living, strong theological seminary of our own, scholarly, loyal and spiritual, would tend to draw more of our best men into the ministry.

Our religious leaders should be trained to study industries, business, commerce, politics, society, and the professions; from a Seventh Day Baptist Christian standpoint, and to teach that Seventh Day Baptist keepers may become fitted for some honorable place in a world that really belongs to God and righteousness.

The newly reorganized theological seminary was early located at Alfred, but it exists for the denomination's common good.

After referring to the report of a committee presented in 1900, it was recommended that at least two professors be employed and that their labor be supplemented by nonresident lecturers on kindred subjects.

The following were suggested forms for a pledge and for a bequest:

---

I give, devise, and bequeath to the Seventh Day Baptist Education Society, a New York corporation, the sum of $500.00, to be invested and kept inviolate, and the interest only to be paid over to Alfred University for the support and maintenance of the departments of theological education known as the Alfred Theological Seminary.

A list is given of permanent endowment funds, held in trust for the Alfred Theological Seminary, amounting at that time to over fifty thousand dollars.

Addresses on the field of theological training in our own school, Alfred Theological Seminary, were given by Rev. George B. Shaw and Rev. L. C. Randolph.

The following consists of what are essentially quotations from the closing part of the late President William C. Whitford's history of the theological department: The seminary is organized in obedience to the commission of our Lord to teach all things that He commanded. Let this and every other theological school be put out of the way if they presume to take the place of the Holy Spirit as Instructor; but there is need of preparation to receive the divine
It has been suggested that our young men go to other theological seminaries. Why not transfer all our educational work to schools better equipped and endowed than ours? As a means of training the pastors of a people called to help keep alive the divine truth in regard to the Sabbath, there is nothing more important than a theological seminary of our own. It was not founded to teach just one truth but to emphasize loyalty to God and to the sum of all truths. The Alfred Theological Seminary as the capstone of our denominational system of education is the sign and seal of our principles. The beginnings of a theological department may be traced back to the hopes and ideals of our forefathers of eighty and more years ago, of fifty and sixty years ago, and of thirty years ago. Now it is called Alfred Theological Seminary, not for the sake of having a new name, but that we may forever realize its separate place and its great importance and that the necessity of growth may be emphasized. May we never grow weary in our search for the truth or set for ourselves low ideals of spiritual attainments; may we never be untrue to the Sabbath which our heavenly Father has given to us as a sacred trust.

CONCLUSION

A chief denominational, not narrowly sectarian, concern, is to educate its own leaders. And in 1901, a critical year, several able, enthusiastic, and loyal young men, such, for example, as C. C. Chipman, O. S. R. Doughty, Rue. T. Titcomb, W. C. Daland, L. C. Randolph, and George B. Shagrin, came to the help of Alfred Theological Seminary and were backed by many liberal contributors, thus making it possible for the seminary to enter upon a new stage of usefulness.

The seminary and all that it stands for according to the ideals and desires of the fathers and founders, has reached another crisis, probably the most serious crisis in its history.

Some of the friends of twenty-five years ago have already entered into the fulness of the rest that remaineth. Some of us yet living on earth are swiftly going that way. And if our denominational name and the proposed publishing house stand for realities, we trust that men like in mind and heart to those of 1901, will, in words of no uncertain meaning, rally our churches and homes to a renewed sympathetic, moral, and financial support of the seminary in its integrity; and inspire to men and women with a willingness, a wish, and a purpose to make the best possible preparation for our ministry and for other forms of Christian work and religious education.

Alfred, N. Y.,
April, 1926.

WHAT JOINING THE CHURCH MEANS

Joining the church means binding one's self to a group of ands who have publicly dedicated themselves to the service of Christ. To serve Christ means to cultivate in one's self the spirit of helpfulness and good will, and to try to spread this spirit as widely as one can. In becoming a church member one says both to God and to men that he will endeavor to be true to Christ.

To follow Jesus Christ means to be reverent and humble, truthful and honest, generous and forgiving, always trying to help others to live the same sort of life. To be a worthy church member one must cultivate the temper and disposition of Jesus, taking his attitude toward his life from his standpoint, hating the things which he hated, loving the things which he loved, and doing in co-operation with others the kind of things which he did.

A church member is a member of a family of which Christ is the head, and is bound to help his brothers and sisters in all the ways which are open to him. The supreme law as stated by Christ is: "Love one another even as I have loved you.'

A church member is a worker linked up with a company of comrades called to a hard task, the work of extending the sway of Christ's ideas and the power of his spirit over the life of the whole community, over the conduct of the entire nation, and all over the mind and heart of the wide world.

The kingdoms of the world are to become the kingdom of God and his Son, and every member of the church is committed to working with others for the winning of this great victory.—Pastor, in DeRuyter Church Paper.
than usual, no terribly severe colds, but just a steady, long pull of rather even cold, mercury most of the time below freezing. It started with shoes as usual, for still at this date it has as yet seemed impossible to put off any of the cumbersome winter clothing.

I entered the winter with fear and trembling, which "trembling" I knew would be aggravated to "shaking" before the cold would be gone. A pair of shoes is a small thing to mention in a letter like this (though in my case not so small as might be); but I have given thanks often during the winter for having been led to the discovery of a kind of shoe which has kept me entirely free of chilblains, my usual winter pest; and I had not even a cold till I came down with pneumonia on the very, day I had so often done for her. Dr. Crandall

In the north of China it has been very cold, and fighting has gone on most of the winter. Many a night as I have crept into my comfortable warm bed, I have thought with a "squirm" in my spirit, of the soldiers wounded and lying freezing, probably, on the icy ground. How one longs for the day when "wars and rumors of wars" will cease! A few days ago each of us got a pamphlet from Dallas, Texas, with prophecy "explained" so perfectly that even the days of the months, to say nothing of years, were absolutely fixed for certain things in relation to Christ's return. By the way, that event was planned for a year ago last spring. It does seem to me that if a person has that kind of mind, he would better use it for the making and solving of cross word puzzles, which would be an innocent amusement compared with such speculations, which really make the Word of God appear ridiculous rather than anything else. Certainly such speculations on it are ridiculous according to my mind, and I am no "modernist" in the late signification of that

word, either. If they want to be absolutely literal, the Bible says definitely, "One day is with God a thousand years, and a thousand years as one day." That would make their reckoning put the time out for as much as some hundreds of thousands of years yet. Why not give ourselves up to living just as he would have us live, hoping for his coming and trusting the time with him? As for me, I would rejoice exceedingly if he would come quickly and take those who love him to be with him out of this world so full of strife and misery and evil, and so shock the rest of the world into serious thoughts of God and his own fate.

In regard to the political conditions, striving for revision of treaties, doing away with extra-territoriality, foreign concessions, etc., I can not help quoting a few words from a recent book of travels in northern China, which has been interesting me very much. The author is a man who studies conditions rather than places. In writing about Harbin and the wretched conditions of Russians who have lost their extra-territoriality and the Chinese treacherous, he says, "For what those many untravelled Westerners who feel that China should have complete sovereignty within her borders do not realize is the primitive mentality of the Chinese masses, which includes the soldiers, in such matters as the natural rights of beings and the assumption of a low estate in those who are not outwardly honored and protected."

My work is progressing nicely and I am enjoying especially the teaching of the Bible, which I have opportunity to do more of than ever before. Of course it also includes the emphasizing of the lessons read, by explanation and persuasion. What the result will be I can only leave with God, praying that he will make me faithful in word and life.

Your friend and fellow worker,

Rosa Palmberg.

Liuho, Ku, China, March 12, 1926.

Do you remember the time when you had an opportunity of speaking for Christ, and lost it? It was then that you betrayed the Lord. He was looking on, he was expecting a heroic defense, and you were criminally silent—Joseph Parker.
man, but in addition to all these he was a great teacher.

I am satisfied that when a representative gathering of educators from this wide country over not only shows that it is in revolt against the domination of our public school by mere mechanism, but gives utterance and profound assent to a belief that character development is the goal of education, we may feel that American education is sound at the heart.

Every sane educator knows that the product is the reason for the process and that soul is attained only by severe, systematic discipline.

THE STOCKHOLM CONFERENCE
XXI

DEAN J. NELSON NORWOOD, PH. D.

A MEETING OF THE AMERICAN DELEGATES

On the whole there were rather few delegation meetings. Delegations had to meet to elect representatives on the Continuation Committee. Aside from that there was very little business for them to attend to. Two other matters at least did call for a meeting of the American group. One was a feeling that a certain Chicago newspaper was getting from its correspondent very absurd and one-sided accounts of the Stockholm meetings. What could be done about it? The delegation decided that since the Associated Press representative was doing a good job and was willing to take more copy, our press men (within the delegation) would give its representative and the representatives of other papers more material. This would insure that the Chicago rubbish would get an adequate antidote at least.

Another reason for meeting was the desire to trade ideas and plans for putting our reports of the meeting across when we got home. Many interesting suggestions were made and Professor Shailer Mathews ably summarized for the benefit of our delegation his impressions of the Stockholm experience.

1. "Look at the conference itself," he said, "it is a miracle." Look it over. Not long ago these people were at war. They were persecuting one another. This conference itself is a most dramatic fact. It speaks of growing religious solidarity.

2. It represents also religious unity on the basis of work. There is general agreement that the religion of Christ is a religion with an inner unity. It will thus help to unify.

3. While the differences of groups are real and are frankly expressed, this is balanced by real Christian courtesy. It is a most amazing thing: there has been no serious misrepresentation and no misunderstanding.

4. There is an evident difference in viewpoint in different Christian groups about the actuality of Christ's gospel being a social gospel. The Americans, the British, and to a large degree the French (Protestants) accept the social gospel. The Continental Christians, notably the Germans, have their doubts about it. They would say that it is the business of the Church to prepare the individual soul for the happy hereafter. There is no hope for this world. It must go from bad to worse until in his own good time God takes direct charge through the second coming of Christ or some such program.

5. Youth seems quite unanimous that the Church has a real social task to perform. It must inspire its members to remake this human life of ours into a real kingdom of God, and that right here upon earth.

Other comments beside Dr. Mathews' are:

"Thank God the conference did little.
"The continental delegates made some wonderful discoveries here. We have made some too."

An Orthodox Greek leader reported to one of our delegates that he was amazed at what he saw here. Easterners, he said, showed a growing sense of two-ness.

"The day of controversy is ending and the day of conference is opening."

"We must get closer together in faith and order, and aim at complete unity.

"How can we eradicate that 'I do like them' spirit?"

"Must we not also modify a little bit as well as ask others to do likewise?"

There was a manifest spirit of humility and confession that the Church had failed in the past to exert itself among men to the extent God desires.

The view was frequently expressed that the Church as an organization should not undertake reform unless unusual circumstances

(Continued on page 494)
And one child said to the other: "There isn't a crock, but—"

And the other child finished the sentence: "But there's gold—growing!"

It would be a pleasant thing to dream on the thought that all roads to the stopping place of all rainbows may end and in the utter joyousness of yellow flowers. I like to think in my innermost heart that perhaps the rainbows of all—"the road of life itself—may pause at last in a garden spot—perhaps in account with Riverside, Corona, Calif., Mrs. Akron, N. Y., Mrs. M. I. Kline;

\[ \text{\ldots} \]

Mr. S. H. Davis, treasurer Missionary Society:

\begin{tabular}{|c|c|}
\hline
\textbf{Missionary and Miss Davis's salaries} & $4400.00 \\
\hline
\textbf{Evangelistic work} & $200.00 \\
\hline
\textbf{Fouke School} & $1000.00 \\
\hline
\textbf{Denominational building} & $500.00 \\
\hline
\textbf{Java} & $50.00 \\
\hline
\textbf{Masonic Reviews for Miss West and A. B. West} & $40.00 \\
\hline
\textbf{Books—Prayer for little children} & $5.00 \\
\hline
\textbf{Slides—Mrs. A. B. West} & $5.00 \\
\hline
\end{tabular}

Cash on hand March 31, 1910:

\$350.00

\$200.00

\$150.00

\$100.00

\$50.00

\$1.00

\$1.00

THE STOCKHOLM CONFERENCE

(Continued from page 492)

stances demanded it. The Church should inspire its members to do it. Many felt that Stockholm was too much an old man's conference. There should next time be more men under thirty years of age elected.

Finally, the vast variety of standpoint represented made vigorous declarations on any outstanding problem impossible. That is the chief reason the Conference Message seems inconclusive, inclined to carry water on both shoulders, and a bit disappointing to many.

PASTOR SUTTON ON TRIP TO SOUTH

Rev. Erlo E. Sutton, who has recently been employed as director of Religious Education for his denomination, goes this week on a trip to the southern states in connection with his work. He plans to visit churches in Alabama, Louisiana, and Arkansas. While away he will meet with the International Bible School Lesson Committee, of which he is a member. He will also attend as a delegate, the Quadrennial Convention of the International Council of Religious Education, which will be held in Birmingham, Ala., April 12-19. The attendance to this convention is limited to seventy-five hundred delegates.

Mr. Sutton plans to be away until about the middle of May.

\[ \text{\ldots} \]
NEW MIEHLE PRESS INSTALLED

The Publishing House reported several weeks ago that a new press was to be added to the plant and that some had waited to see how this equipment would test out before making a formal announcement. We are glad to say that the press is proving very satisfactory and that after a month’s trial we think it to be a most important addition to the equipment of the Publishing House.

The press is called a Miehle Unit—that is, it consists of a Miehle flat bed two revolution cylinder press, with an extension continuous delivery, and a Dexter swing-back feeder. These three items, together with complete electric equipment for their control, are built together as one unit, so that the action of the press is entirely automatic from the time the stock is in place on the feeder until it is printed and neatly stacked at the delivery end of the press.

The press will print up to 2,500 sheets per hour and there are no “misses”—if a sheet fails to come down to the guides at the proper time the press stops instantly. Another attachment, used on modern presses, is the sheet heater. This is a gas burner, covered by a steel plate, extending across the delivery carriage over which each sheet passes as it comes from the press. This heat the sheet, sets the ink, and helps control static electricity which sometimes is troublesome. When the press is not in motion the gas is automatically shut off, except for the pilot flame.

The largest size sheet which may be printed is twenty-seven inches by forty-one and one half inches—the smallest that the feeder will control, eleven inches by seventeen inches. The twenty-five inch by thirty-eight inch sheet may be said to be the standard size for this No. 4 press. This sheet is used for books and catalogs with a page six inches by nine inches after trimming.

The new unit will not print the Recorder in sixteen-page forms as the sheet size of the Recorder is twenty-eight inches by forty-two inches. The Recorder and some of our other publications will continue to be printed on the large Cottrell press which has been the only cylinder press in use in the shop for the past fifteen years.

The feeding mechanism of the unit is a suction type feeder, readily adjusted, entirely out of the way when not in use, with the widest possible range and the full speed of the press. The swing-back mechanism is so easily operated that when, in order to make a change in the form, the feeder must be got out of the way, it can be swung back and returned to position within one half minute. Swinging back and returning makes no change in adjustment. The minute the feeder is in position the run may be resumed.

The feeder is as nearly “fool-proof” as it is possible to make it. Its adjustments are direct and simple. Therefore it is economical to use it on short runs as well as long ones. Ten minutes should suffice for the complete setting of the feeder for any change between jobs. If the same size sheet is used on both jobs there are practically no adjustments to make.

An output of 1,350 sheets per hour on this size press hand-fed is excellent. To accomplish this the press must run at fully 1,800 impressions, which, except for small sheets, is as much as the average hand-feeder will handle. But in the Miehle automatic unit the full speed of the press is available and up to 2,500 impressions per hour may be realized.

It is conservative to say that as many impressions may be obtained in 1,000 hours from the Miehle unit as from a hand-fed press of the same size in 1,500 hours.
**THE SABBATH RECORDER**

**HOMeward Via Europe—Singapore**

(Continued from page 495)

is at least one Anamese woman, with teeth black as night from chewing betel nut. The clothing they wear—but that's too hard a subject for me. Besides the noon whistle has just blown. My house has the advantage of two such whistle calls, we have the opportunity to put our watches back today, and I've not told of Singapore yet.

**Six Hours in Singapore**

Singapore, an important British port, is on a small island just off the end of the Malay Peninsula. It has nearly half a million people, seventy per cent of them Chinese, so its sights were not entirely new to us. But as its latitude is only one degree and a fraction (ninety miles) north, it is, I suppose, the most tropical place we visit. With some missionaries from Korea we had planned to get Cook's to give us a guide to Johore by motor car, but two Koreans who are selling Korea mission products in Singapore, were too early to transact business.

We met many truck loads of pineapples and mangoes, and they got cars for us and went. The motor trip including stay at Johore took from ten, when we landed, to about one-thirty. The Buick and the Hup in which we rode were comfortable and the scenery was beyond words. The trip across the island was mostly through groves—or should it be orchards—I believe it's plantations—of rubber trees, thousands and thousands of these spindly trees with white line of sap flowing into a bowl. In some places Indians were collecting the rubber. We saw a wild monkey in a grove. We spent a few minutes in a very smelly rubber works. We saw many truck loads of pineapples and saw fields of tapioca. Returning by a different route we passed through many miles of jungle.

But the most interesting part of the trip was the grounds of the palace of the sultan of Johore. The old palace is open to visitors at certain times, but were too early to transact business, so we were not allowed to enter, so we simply drove by. The other two members of my family claim that it is "up to me" to write up our experiences to day in Colombo. It would be a big job to share them.

**Letter From Mrs. Crofoot**

My dear friends:

The other two members of my family claim that it is "up to me" to write up our experiences to day in Colombo. It would be a big job to share them. Several interesting rock formations were called Castle Rock and Bible Rock.

We went to the open air schools, there being separate schools for boys and for girls; as they are under British rule, there is compulsory education. Many of the residences set in the palm groves have smoked turrets, but we are too early to transact business, so we went out to some of the neighboring stores. The shops were all on their job; in front of each shop would be two or three representatives all saying, "Have a look," "Have a look," "The palace of the mosque of Abu Bakar, a former sultan. It is a spacious and beautiful building especially inside, with its high ceiling, no seats, and its white marble floor. "Visitors are requested to wear shoes as well as their hats before entering." The many big palms and other trees, the brilliant flowers, and the wide green lawns must be seen to be appreciated. The same may be said of the stone causeway connecting Johore with the island of Singapore and of the many views of mountain and sea.

After returning to Singapore we visited the museum. We saw many kinds of stuffed beasts as well as anthropological specimens showing the life of the natives of the East Indies with their tools, weapons, etc., in short, the same classes of things that one sees in museums, but very different things in the classes.

After the Raffles Museum, the Raffles Cafe, ice cream, and Eskimo pie—another illusion shattered! After that a ride in a Raffles taxi, and in a bungalow in the British Club, back to the ship, at sail o'clock and watch the divers diving for coins and admire their cleverness in getting back into their canoes as well as the way they kicked the water out of them with their feet, instead of bailing it out.

The officer has just posted the notice, "28 Fevrier, 1926, midi, Lat. 5° 55' 7" N. Longitude E de Greenwich 82° 46'. To Colombo 215 miles."

**The same day in Colombo. It would be a big job to share them.**

Then we drove around the artificial lake made by the late King George. It was beautiful with the many beautiful trees growing along its banks and the clusters of royal bamboos.

We went about three miles beyond Kandy town, and we saw many elephants giving their baths in the river. We did not take advantage of the offers to ride the elephants, as they looked too dirty and scaly as well as wet, but we did feed them sugar cane and watched their few tricks, one of them playing (?) a mouth organ. The driver of one of the biggest had the elephant raise him on its foot, and he put his head in the animal's mouth and hung suspended from the mouth.

One of the most beautiful sights was the Royal Botanical Gardens, which are far superior to those in Saigon—wonderful banyan trees; the Royal Palm Avenue; trees planted respectively by King Edward, King George, the Prince of Wales, and the King of Belgium. A guide showed us all kinds of spice trees—cloves, nutmeg, allspice, cinnamon, citronella, bryonia, and bayrum. He gave us leaves of the different kinds, but I fear they will lose their fragrance before I shall be able to share them.

On the way back to Colombo we stopped at a private zoo and saw several new kinds of animals—mongoose, mouse deer, armadillo, a cobra, a python, jackals, an emu, headless geese, a bantam hen and some deer, a bear, monkeys, and a baboon.

Nearing the end of our drive we saw the sunset through the palms, a brilliant orange and red.

After reaching Colombo the driver took us by a Hindoo temple; but we were not allowed to enter, so we simply drove by.

"What though the spicy breezes blow soft o'er Ceylon's Isle, Where every prospect pleases . . . . ."

But the rest of that stanza is not popular in Ceylon.

On reaching our boat we immediately saw Helen Ritter, a friend who came out on the Nanking with us in 1920, and she told us the much-heapen South Gate was on board, but we did not see them till some time the next forenoon.

This includes quotations from Anna's diary as well as from my own.

HANNAH L. CROFOOT.

Nearing Aden, March 4, 1926.
BUILDING HAPPY HOMES

Christian Endeavor Topic for Sabbath Day, May 8, 1926

A CHRISTIAN HOME IS A HAPPY HOME

A Christian home is the kind of home Christ makes when he is invited to live in it, and is made welcome there. His spirit can transform any home into a paradise, and a single true follower of his can bring his spirit into a home.

A Christian home may be summed up in one saying, that it is easy to be a Christian there. Christianity there is the natural thing. Talk about Christ there is the inevitable thing. That is why the Christian home is the center and heart of the Christian Church.

No home can be truly Christian and rest content with its own happiness. A Christian home is a missionary home. It is hospitable, and brings within the blessed circle of its influence all that it can reach. It is out-going, and takes thought for the sad homes of lands that do not know Christ. If it were not a missionary home, Christ himself would not feel at home there or live there.

OTHERS

The one word that might well be written above the door of every home is “Others.” Continual peevish, brooding thoughts of self will make a hell of any home. Constant loving, self-sacrificing practical thoughts of others will make a heaven of the same place.

That is why the word “mother” is sacred: it is because mothers think first and foremost, not of themselves, but of others. That is why fathers are honored: their toiling lives are spent for others.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

If a home is to be a happy one it must be a Christian home. Christ should be its head, and his principles should permeate the life of each one in the family. The dominant principle should be that of love, for “There’s beauty all around, when there’s love at home.” This love should not be a selfish love, but one mixed with justice and right.

Our Scripture lesson says, “Honor thy father and mother.” I fear there are too many homes today where the children do not honor the father and mother as they should. I have been in homes where the children do not show a proper respect for their parents. They seem to forget that their parents love them, and are constantly showing this love. A home where such conditions exist can not be a happy one.

As this is Mother’s Day let us think of our mothers. I often wonder why we do not have a Father’s Day too. Why should he not be honored at this time also? These of you have probably lost either a father or mother or perhaps both. If so, let this be a day of meditation, for you, and think of the ones who have passed on. To those whose parents are living,—if you are away from home and can not visit them, write them a letter, telling them that you love them and that you are trying to honor them by your lives.

“Finally, my brethren, be strong in the Lord, and in the power of his might.”

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent

Topic for Sabbath Day, May 8, 1926

WHY IS CONTINUATION PREPARATION NEEDED TO MAKE LIFE WORTH WHILE?

2 TIM. 2:13

CONTINUATION PREPARATION

Many children and young people look forward to the time when they will not “have to go to school” any more. The reason for this feeling is that school life forces the student to do certain tasks when he would rather follow his own pleasure. He thinks that when school days are over, he will be his own boss and can do as he likes. But there is no greater mistake than to think that school alone makes people do things they do not like. All life is made up of discipline and compulsion. If you work for someone, you have a boss over you, or if you start in business for yourself, you have to learn to set tasks for yourself and make yourself do them.

School is not preparation for life, but is a part of life, and all life is a school.

In this school of life, let us all plan to keep in continual preparation by study. James Moffatt, the great Bible translator, says that he resolved to keep up his studies in Hebrew and Greek after he left school. That is a reason for his success.

Let us also plan to learn all we can from friendships and even chance acquaintances. We can do this by picking the best possible companions, and then giving them our best in loyalty and service.

A further method of continual preparation is in the effort to become more and more skillful in our particular occupation. That may be anything from the way we dust a room to the manner of preaching a sermon. A man here had his arm badly crushed in the cogs of a stone crusher. It was my privilege one day to watch the surgeon dress the arm. His movements were so sure, and yet so careful, that it was a marvel to watch him. That is what we must all seek to attain in our respective fields of endeavor. By his knowledge and skill, that man was a true master.

It is said that Fritz Kreisler spent the summer in a Maine camp. His guide, who did not know of his reputation, was asked how he liked Mr. Kreisler. He replied, “He is not much of a sportsman. He didn’t hunt; he didn’t fish. He just stayed around camp playing that pesky fiddle.” But keeping eternally at it has brought fame.

Then there is the preparation of prayer. We quickly forget how much prayer has accomplished in our own lives, and we little realize how much it is doing for the lives of others. Prayer is the dynamo that furnishes power to our working and thinking lives. It is what steam is to the locomotive, or what water pressure is to a turbine water wheel, in our lives. Roger Babson sent out a religious questionnaire to a large number of great business men. In answer to a question about prayer, he received many answers like the following: “I pray daily.” “I pray many times a day.”

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR MAY 8

This month the girls are to lead the singing each week and the leader of the meeting is to make up questions on the topic for the juniors to answer during the testimony meeting.

The meeting today is to be a triangle meeting. This means that there must be three leaders. Have the chairs which the leaders sit in arranged in a triangle and also the other chairs if they are used for the Junior meeting. For convenience we will call these leaders numbers one, two, and three. Leader number one announces the program, leader number two leads the singing, and leader number three gives the leader’s talk or story. A suggestive program follows:

Three songs

Topic: Showing the right spirit in our homes.

Scripture lesson: Ephesians 6: 1-3; Colossians 3: 18; Proverbs 6: 20-23—read by each one of the leaders.

Leader’s talk or story given by leader number three.
SEEK PEACE AND PURSUE IT

L. EMILE BABCOCK

This little verse from Psalm 34:14, points out a weak point in our efforts for peace. We dream peace, we talk peace, we plan peace, but we do not pursue peace. Pursue is a great word. It means that the thing pursued is no side issue. There is the suggestion of earnestness, abandon, and real live attention, in the word "pursue." We have made peace a fad rather than a pursuit.

If we pursue peace we will do it in some of the following eight ways:

1. We will not let our young people grow ignorant of the hideous truth of war. War is looked back on as something glorious. Sherman told us what war is, and we have no business decorating that place up in false colors.

2. We can pursue peace by exploding the old idea that war is inevitable because man is a fighting animal. Of course he is a fighting animal, but so is he a lustful animal, a slave-holding animal. We can excuse slavery and lustful indulgence on the same ground that we excuse war. But that is not the important thing. Man is a spiritual being created in the image of God, and the spiritual can rule the animal.

3. We can pursue peace by removing the causes of war. Become intelligent on the relation of war to economic conditions, race feelings, narrow nationalism, and other causes. Encourage the agencies which make for a better understanding of these causes.

4. Pursue peace by participating in the practical steps that are immediately possible. Take a definite stand in regard to a League of Nations, a World Court, and unjust Asiatic exclusion.

5. Drill and educate the people in the facts and feelings of war and peace. It will mean long and patient effort. Go into schools, churches and homes with educational processes, aims and programs. Where there is a host of men and women who know the history and principles of war and peace, what to do and how to do it.

6. We can pursue peace by correlating the agencies that are now in operation to bring peace. There are countless societies, unions, leagues, commissions, alliances, corporations, associations, for peace, all working in their own way. The leaders in these various agencies should work together so that they will help each other instead of hindering.

7. To successfully pursue peace we must have unlimited resources. Suppose one hundredth of the money that is used to prepare for war could be used for peace. We should have private contributions as well as government appropriations. Why do laws make it so easy to spend for war and so hard to spend for peace?

8. We should drop all minor interests to pursue peace, as in war time we drop all minor interests to pursue war.

You can find this subject treated at length in the book Mobilizing for Peace by Frederick Lynch, D. D. (Fleming H. Revell Co., New York and Chicago.)
years ago tomorrow the idea of honoring mother was started by Miss Anna Jarvis of Philadelphia who wished in some way to commemorate her own mother's death and so decided that it would be a beautiful honor to all mothers if everybody on the second week in May would wear a white flower, preferably a carnation. It took only two years for this idea to spread all over North America and across the seas, until Mother's Day is known in nearly every land today.

The wearing of the flower was to show love and loyalty to motherhood everywhere.

Wasn't that a beautiful idea of Miss Jarvis? We should also have the spirit of love and devotion and loyalty toward our mothers and other people in our homes, not only one day in the year but all the time. Our mothers and fathers love us and do untold and unnumbered acts of kindness and helpfulness for us. In return for all they do for us, we should be obedient, willing, and helpful, for we owe them our whole lives and everything that we are.

Suppose when mother could not have her own way sometime she refused to prepare our dinner for us, how would we feel? I wonder then, how mother feels when she has to give us a workout and a washday and a very full dress, something as you see on Baker's cocoa box; and how hard she worked after her husband died, and then she moved away. When Aunt Lydia was telling me about all that, I forgot to work; but pretty soon I remembered, what you said about being idle when anyone was paying me for helping; so as soon as I could without interrupting I asked her what next could I do. She let me sweep all the chips and leaves off the back porch where her wood was, and trimmed them down tight around her currant bushes, same as you do. They were just wet enough to tramp good, and I had my rubbers so I could.

Then there was about a quarter of an hour more. I told her not to let me begin anything I couldn't finish, as I could not help her tomorrow; so she let me go up in the attic and bring down from a red box some rolls of cloth, different colors—brown and red and green and black and blue and cream; and put them in two chairs facing each other in the kitchen; then I brought the box they were in and shut the doors. She says she is going to make a new rug, and I think it will be a pretty one. Then it was just an hour when she told me I had pleased her very much with what I had done for her this week, and she wants me next week. She said she had tried two of the village girls, but they didn't like what they called "puttering round the house." I told her I liked to help her; and I do, she is so lame. Next week she is going to move her things from her winter pantry into her summer pantry, and I shall like that, I know.

Rose had been having with her ten-cent piece she talked and now she asked, "May I count the money in the Newport box when I put this in?"

"Yes," said her mother, "You may count the change; but don't untie the bills, for your father has rolled up just twenty dollars.

Rose took the box and sat down by the table. She was busy quite a while piling up the pennies, nickles, dimes, and quarters. She piled them all in neat, straight piles and tried to add them together in her head. Failing to do this, she was just going for a pencil when Tom came in the door in eager haste.

"Hooray," he exclaimed when he saw what Rose was doing, "I've a quarter to put in the box.

"How did you get that?" asked his mother, while Rose looked as if she would have asked the same thing, if her brains had not been at work trying to add the sum.

"Over by the corner was a man changing a tire, as I came along. I walked along slowly, hoping he might want some help. He asked me where was the nearest place he could get some water for his car. I told him up at the school house, and offered to get it for him if he had anything to carry it in. He had a rubber bucket, and I brought it full twice. He gave me the quarter, though I told him I did not do it for money but for what I could learn about an auto. Then he let him help him finish, and I gathered up his tools, handing them to him while he put them away inside somewhere; I couldn't quite see where. He told me he was on a long trip and in a hurry, so he was very glad of my help. And I hurried too, for it was a Friday night, and my wood to bring before supper."

Walking towards Rose, as he took off his sweater preparatory to putting on his old one, he asked her, "How much do you make it?"

"Oh, I can't count when you're talking," replied Rose uneasily.
"Well, I'll go get your wood and you add while I am gone. I won't trouble you."

"Seven dollars and seventy-seven cents," announced Rose, as her brother returned and placed an armful of wood in the wood-box.

"Isn't that funny, all sevens; and such a pile of pennies—fifty-eight of them," said Tom, "I mean it's fine to have so much; and those pennies—I heard the postmaster say he was short of them. If I take them to him, perhaps he'll give me a fifty-cent piece for them. But I have got to hurry on my wood, for father's locking up the barn, and he'll be in to supper in a jiffy." And away Tom went to finish his contribution to the family comfort. Six armfuls of wood were piled in the box, by the time his father was ready for supper.

Seeing his little girl putting away the Newport box, the father said, "And how much tonight, Rose?"

Rose told him, and he said, "Good! You and Tom have earned some today, haven't you?"

So Rose told her father about her hour at Aunt Lydia's, "I can earn more, for she wants me next week."

Then as Tom finished his wood and they gathered round the table for supper, Tom began to tell his father about his experience; but his mother said:

"Wait a moment, Tom, till father has asked the blessing before you begin."

The children were almost always happy at the beginning of the Sabbath. Father always had a special prayer, asking God's blessing not only on their food but on other Sabbath keepers, so that they felt near in spirit, though far in body. There was also a stronger feeling of gentle affection for their home, for mother had for supper rice, maple syrup, and sponge cake, a clean tablecloth also; and upstairs they knew clean clothes were awaiting them.

One day, a story, which his father made more interesting by his comments and questions. After they had talked their afternoon's experiences over long enough, Tom asked his father:

"How do you think we will have to save before there will be enough to pay our fare to Newport?"

"Your mother and I estimate it will take about fifty dollars to cover expenses of the whole trip. We make our estimates high, so as to be sure to have enough. Ordinary railroad fares average about four cents a mile for a person. The distance is approximately a hundred miles. Can either of you children tell me how much ought to be saved for fares at that rate? There are four of us, but you two will be allowed to go at half fare."

Rose looked serious and as if arithmetic were still her grief, but Tom smiled a little triumphantly as he said:

"I reckon we have enough to pay our fares."

His father smiled back again and nodded approvingly as he said: "Rose has had enough arithmetic for this week. Let's give her a rest now, and we'll hear more about it some other time."
I wondered what had happened to the tree that had put out its leaves in the spring with such promise of life and new growth, but which now was dead. As I came nearer I kept a look-out to see if possible just what had happened, and sure enough it was easily explained. Someone had taken a sharp ax and had hacked a ring around the tree about two feet from the ground. Whoever had done it knew how to kill a tree, and the tree was dead sure enough.

In every tree there is what is called the sap part, which in some trees is larger than an inch or two thick. This is just under the bark, and through this part the sap flows, which is the tree's life. In order to kill a tree all you have to do is to cut a ring around it, cutting through the bark and the sap wood. That will kill a tree every time. I have tried it many and many a time.

I remember very well one time when my father sent me out with an ax to deaden some trees. He told me to cut them to the thickest and those around theiders to do. I remem­ber on this occasion that it was a long way to the red in one particular tree, but I followed instructions. This was a gum tree, and it showed no red until I got to the heart. So when I had cut to the red all around it, it fell over at once.

But you can kill a tree without cutting it down. All you have to do is to stop the flow of sap. In order to live and grow, a tree must be able to get food from the soil, which is done through the flow of sap. Every spring the sap begins to flow up through the trees, out through the branches, and into every tiny twig. Pretty soon the buds begin to swell, and then the leaves come out, green and velvety. Later the trees seem to be dead just now, but in a very few weeks, in fact in a very few days, signs of life will appear, and they will clothe themselves with living green. They seem to be dead now, but we know they are not dead because their roots extend into the ground, and because there is nothing to cut off the free flow of the sap, which is the tree's life blood.

Many a time I have played along the banks of the river, by myself, and have seen multitudes of little fishes swimming about in the clear water. I have seen that water begin to dry up, and have seen the fishes confined to little pools. Then I have seen the pools become entirely dry, and the little fishes, poor things, would turn their silvery sides up toward the hot sun and die. The home of the fish is the water, and out of the water it can not live.

Now, the tree that is girdled, and is thereby cut off from its connection with the earth from which it gets its food, is dead; the fish that is left on the dry sand, cut off from the water in which it must live, is dead. And so it is that the soul of man lives only as it is connected up with the source of the soul's life, even Jesus Christ. Our spirits can not live except as they find their life in God. How important it is that we do nothing that will prevent the free flow of the Christ life in our own lives, or that will prevent the love of God from bringing us joy and happiness.

When I run about all day, When I kneel at night to pray, God sees, God sees.

Need I ever know a fear? Day and night my Father's near; God sees, God sees.

"In him we live, and move, and have our being."
and knelt in prayer with them. She prayed earnestly and fervently for the cause of God at large, for the church and the denomination, and most especially in those days of hardship she found wisdom from above for guiding and teaching her boys right. She did not pray that they might become great or famous. She told the Lord that she did not care for them to become wealthy, nor that they should come to fill places of worldly power and influence. But she did pour out her very soul unto God, asking that her boys might be good boys and grow up to be good men.

She was always at the church prayer meeting and at the Sabbath service of the church whenever able to be there, and was always ready to do her part in helping to make these services what they ought to be. Her daily life was in full keeping with her profession. She was thoughtful, earnest, industrious, unselfish, pious to the very last. She loved God and the Bible was the rule of her faith and practice.

During her last sickness, that continued for six months with a most dreadful cancer on the inside of her throat, cutting off her power of speech for weeks, she bore the affliction with greatest patience and Christian grace and endurance without complaint. She retained sound reason and excellent judgment to within a few moments of her going. She maintained deepest interest in the work of the church and the denomination to the very end. During all the years she had been a regular and faithful reader of the Sabbath Recorder. The day before she passed away she perused with genuine interest its pages. When power of speech was taken from her she failed not to give with pencil and paper wisest counsel concerning church and denominational problems. In the last days of her great suffering her smiling face and cheerful spirit were the wonder of all who knew the distressing physical conditions.

After her passing a slip of paper was found upon which she had written a few days concerning her life. On the back of this slip she wrote, "Pull up my joy, that ye be likened, having the same love, being of one accord, of one mind," and "Seek ye first the kingdom of God, and his righteousness; and then added, "And all will be well."

She leaves of her immediate family, to

mourn their loss, two sisters, Mrs. Marion Coon, of Milton, Wis., wife of Deacon George G. Coon, and Mrs. Terrissa Lawton, of New Auburn, Minn., widow of E. T. Lawton, and two sons, D. Burdett Coon of New York City, and Deaven L. Coon, of Minneapolis, Minn., five grandchildren, and three great grandchildren. According to her request her son and pastor, assisted by Rev. John Sken, pastor of the First Baptist Church of Boulder, Colo., conducted her funeral service and was on the threshold of the Baptist Church in New Auburn, Minn., now an official member of the First Baptist Church of Minneapolis, Minn., conducted her funeral service in New Auburn, Minn. She was buried in the beautiful High Island Cemetery of New Auburn, where are buried her father and mother and her two husbands and other relatives in plain view of her old home. Of her it can rightfully be said as the Master said of another, "She hath done what she could."

"The same Christ who sat against the treasury and watched the people and the poor widow is my Christ. He beholds my motives, my heart, my hand. What is done with whole hearted love and loyalty to him, he accepts, commends, and rewards. I am honestly made and faithfully administered and distributed, in the conscious presence of the Lord Jesus, becomes a benediction to the giver and a means of blessing that will touch the ends of the earth. Lord, give thy church, give us all, in the simplicity and fidelity of the poor widow!"

Difficulties are only rightly interpreted when they are regarded as promises. Every difficulty contains prospective wealth. We appropriate the strength of the enemy we vanquish. Overcome a difficulty, and its power henceforth enlists on our side. Let us, therefore, look at difficulties as promises in the guise of tasks. They are treasure-houses presenting the appearance of bittersweet fortifications. Break them open I say, and the treasure is yours. To dare is to win! J. H. Jowett.

France might reach deeper in her pockets if she didn't have a sword in her hand. West Palm Beach Post.

DEATHS

BURDICK.—Ida Olive Allen Burdick was born in Alfred, January 20, 1837, and died at her home in this village, March 18, 1936. She was the oldest of six children born to Olive Burdick and Franklin Allen.

When she was baptized and united with the First Alfred Seventh Day Baptist Church, of which she remained a faithful member. December 20, 1881, she was married to Clark T. Burdick, who survives her. To them were born six children, Bertha Q. Snyder and Edna E. Burdick of Alfred; Ira F. Burdick of Pittsburgh, Pa.; Mrs. William R. Jones of Elm Valley; and Lynn C., who died in infancy.

Funeral services were conducted in the First Alfred church Sabbath afternoon by Rev. E. E. Van Horn of Alfred Station, and the body was laid to rest in the Alfred Rural Cemetery. Mrs. Burdick will be greatly missed by a host of friends as well as in her home.

BROZLOW—Mary Euphemia, daughter of David and Eunice (Coon) Colegrove, was born in Willsboro, Essex county, N. Y., January 21, 1839, and died in Boulder, Colo., March 23, 1926, aged 87 years, 2 months, and 2 days. (A more extended notice in another issue prohibited practices which it believed forbidden to eat food sacrificed to idols. Indeed it. Deacon Burdick of Alfred! and highly respected as a member of Alfred Station, and the body was laid to rest in the Railroad Valley cemetery.

LEWIS.—Cushing W. Lewis was born in the town of Alfred, May 16, 1863. He was the second child born to Isaac and Miranda Lewis, and his entire life was spent in the town where he was born. On August 19, 1882, he was married to Miss Annie Mosher of Alfred, N. Y., and with her settled on the Railroad Valley. Mr. Lewis loved his home and was ever faithful in the best sense of the word, a husband and father. To their union were born six children: George; Rev., Less; Fern, now Mrs. Ross Champlain; and Margaretie, Mrs. Irving Palmiter. All live in the vicinity of Alfred, except George who is in business in Whitesville, Ill.

Mr. Lewis made a profession of Christianity when young. He was pastor of the Second Alfred Church and was baptized by him and united with this Church. He remained a member of this church to the time of his death. He was a man of thrift and enterprise, providing well for the needs of his family, all of whom are active in the good and welfare of the church. He was a leading farmer and became much interested in the breeding and raising of pure bred Ayrshire cattle. He was the organizer of the Ayrshire Club of Alfred Station, and active in all its affairs. He was widely known and highly respected as a neighbor and citizen.

He will be greatly missed by all who knew him. He is survived by his widow, six children, eleven grandchildren, one sister, Mrs. Rose Odell of Friendship, and one adopted sister Miss Edith Lewis.

Funeral services were conducted by his pastor, Rev. E. E. Van Horn of Alfred Station, and the body was laid to rest in the Railroad Valley cemetery.

THE BIBLE AND PROHIBITION

Is prohibition of the liquor traffic contrary to the teaching of the Bible, as is asserted by some of the opponents of the Eighteenth Amendment? This question is dealt with ably in an editorial in the Chicago Evening Post of February 13, from which we quote: "If by prohibition we mean the right to forbid certain practices, there can be no question that the Bible sanctions prohibition. The Decalogue is sufficient proof of that. 'Thou shalt not' are the notable words in what was the basic moral law of Israel. Whatever modifications may have taken place in later times, nothing can be found in the Scriptures to justify the assumption that the principle of forbidding certain forms of behavior was abandoned. Indeed it was carried into the Christian Church, where the apostolic authority definitely prohibited practices which it believed were perilous to the moral welfare of Christians under the circumstances then existing. It is interesting to note that one of these prohibitions had to do with the matter of what should not be eaten. Christians were forbidden to eat food sacrificed to idols. "There are many reasons why the making of alcoholic liquor was not specifically forbidden in Bible times, even though the abuse of it was sternly denounced and emphatically forbidden. If Israel had faced the problem which America faces in the growth of the licensed liquor traffic, in its terrible demoralization of life, destruction of health, and corruption of politics, we can not doubt there would have been a 'Thou shalt not,' no less vigorous and comprehensive than the Eighteenth Amendment and the Volstead Law."
"It is true, of course, that Paul recognized a higher principle than prohibition, although he yielded deference to the latter. He said boldly: 'All things for me are lawful, but all things are not expedient.' Paul took strong ground in his advocacy of what may be called 'personal liberty.' It is ground which only those may take who are fully yielded to Christ's law of love. In his stent declaration of freedom Paul yet boasted that he was the 'bond-slave of Jesus Christ.' And among the things which he considered 'not expedient' was disregard for law. He enjoined on all obedience to the civil authorities, and himself obeyed them. He recognized the need of a law—the need of forbidding behavior which was socially dangerous. We can find nothing in Paul's attitude which runs contrary to Christian support of any law, any prohibition which the conditions of the time demand for the welfare of mankind.

It would be as reasonable to argue that prohibition of the sale of narcotic drugs is counter to the Bible as to argue this of prohibition of the manufacture and sale of alcoholic liquors.

'There are two big ideas which run all through the Bible: the Ten Commandments and the New—human values and human responsibility. God is portrayed as holding human personality of supreme importance among all the things which he created. He is also portrayed as holding men responsible for their own conduct and for the welfare of their fellows.

'The only question affecting prohibition that need concern the believer in the Bible is whether the traffic in alcoholic liquors constitutes as great a menace to the human values of American manhood, womanhood, and childhood as the idolatrous worship of false gods did to the people of Israel in the days when it was written, 'Thou shalt not make unto thee any graven image.' An affirmative answer to this question should set his mind at rest about Scriptural sanction.'—Union Signal.

'The Boys' Department of the Lima, Ohio, Y. M. C. A., has organized a Mothers' Club, comprising mothers of boys holding membership in the boys' division. They meet regularly for the discussion of problems of youth that are common to the homes of today.
The value of the past lies in the enrichment of the future

As our part let us hand on

The Denominational Building

When we realize that the marvelous discoveries of recent years in the natural world have only revealed truths that always existed, I do not see how any scholar can assume that he knows it all. And if the Creator saw fit to withhold the knowledge of so many common things in the physical world—things so essential to human welfare—until his children should be able to discover them by exercising their God-given minds, why should it seem unreasonable for him to leave some things concerning himself and his spiritual kingdom to be developed or discovered in the ages of man's greatest need?

A careful student of the Bible must see that the ideas of God and his kingdom, and of Christian brotherhood and of social purity must have had a wonderful forward movement—a real growth or development between the times of Soloman, Elijah, Jehu, and Jephtha, and the time of Jesus Christ.

If I wanted to find a timely definition of family relations or the relations of masters and servants or of the Fatherhood of God, instead of going back to the day of Abraham, I would go forward two thousand years to the time of Christ and his disciples and let them define things for me. There is evidence of great advancement in the conceptions of a Father God and Savior God to take the place of a king-like monarch God known to the Israelites of old. Indeed there must be higher conceptions of God and of the higher life of man; there must be truer ideals of our blessed religion in this year of our Lord 1926, than existed among men, two thousand years before Christ. God must have designed a growth in religious ideals. He must expect his children to go forward in the higher life.

—T. L. G.