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

As our part let us hand on

The Denominational Building

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My Savior, mid life's varying scene
Be thou my stay;
Guide me, through each perplexing path,
To perfect day.
In weakness and in sin I stand;
Still faith can clasp thy mighty hand,
And follow at thy dear command:

My Savior, I have naught to bring
Worthy of thee;
A broken heart thou wilt not spurn;
Accept of me.
I need thy righteousness divine,
I plead thy promises as mine,
I perish if I am not thine.

—Elizabeth A. E. Goodwin.

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SEVENTH DAY BAPTIST DIRECTORY

The Seventh Day Baptist General Conference will be held at Washington College, Chestertown, Md., August 24 to 29, 1926.

SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Maxson, Plainfield, N. J.; Vice-President—Dr. George T. Shanks, Plainfield, N. J.; Secretary—Dr. C. W. Huch, Plainfield, N. J.; Treasurer—Fred Maris, Nortonville, Kans.

Gifts or bequests for any denominational purpose are invited, and will be accepted and invested for the best interests of the beneficiaries in accordance with the wishes and wishes of the donor. The Memorial Board acts as the Financial Agent of the Beneficiaries, and the Treasurer of General Conference- James H. Coon, Milton, W. Va.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY (INCORPORATED, 1916)

President—Curtis F. Randolph, Newark, N. J.; Recording Secretary—A. L. Burdick, Ashaway, N. J.; Treasurer—Mrs. George Thomgate, Grace Hospital, Richmond, Kans.

The beautiful description of heaven found in the apocalypse of the dateless future is quite in harmony with the story of the sinless Eden revealed in the dateless apocalypse of the past. Every beautiful and desirable thing checked by God's children on earth has been made use of to symbolize the beauty and glory of the heavenly home. It is allowable to make every beautiful thing in earth and sky, every human relation of family life, every uplifting and desirable thing among men to speak of heaven and its joys and rewards; for in this very way the Bible has set forth by symbols something of the glory land to which we hasten.

But after every beautiful symbol of heaven has been exhausted, Paul who had seen something of which he could not tell on earth, wrote as follows: "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." I have long felt that these words must be true concerning the future home of the faithful.

Let every one picture heaven as a place in which every want shall be supplied, using the most beautiful symbols to portray its blessedness; but after all is said, we must think of something more than merely a location. Let Bible ideas, suggested by the new Jerusalem, the "walls of jasper," the "precious stones," the "gates of pearl," the "Tree of Life," and hymns like "There is a land of pure delight," speak to the soul of the Christian person, no matter who he is. It means that the Christian person thinks only of such things in his ideals of heaven, comes far short of realizing all it should mean to a child of God.

To me, so far as heaven is a place at all, its fundamental conception is that it is a place where sin can not enter. No guilt remains. No curse is there. The shadow of pollution can fall on the golden streets. There all the stains of earth life shall be purged away; no hearts deformed, no victims of brutal selfishness can ever be found in heaven.

Just to think of a blessed home with Christ, where no slandering tongue can ever disturb, no spirit of envy or strife, no hatred, no lies, no murder, no filth of drunkenness, no wounded hearts, no war, no impure lives! Think of heaven as a state rather than a place; a condition of temper in perfect accord with Christ, rather than merely as a habitation. I love to think of it as something and not merely as going somewhere.

This would be heaven for me, and I love to think of it in this way. As to the real location of heaven, I am sure that will be splendid beyond my power to describe. I am glad to leave it all with my Lord, knowing that the place is better than we can imagine. The main thing is to apprehend the spiritual things, and not to so magnify the physical phases of the description as to lose sight of the spiritual.

What Would Bring Peace to the World?—As we pass through this "wavel" of tears, we find many of us are deeply distressed. If we realize that we have missed the mark in many ways. Who can look back through his years without feeling regrets that he has not made more of himself. Many a poor mortal is distressed today over his failures. He, if he stops to think, realizes that he might have been pure when he is impure; that he might have made a noble man, whereas he is ignoble;
that he might have become a true leader of his fellows towards a higher life, whereas now he is a miserable example whose influence tends to ruin rather than to save his fellow men. Many a soul has learned that sin brings misery and anguish, and leaves a man shipwrecked and hopeless for life.

Oh, my friends, would it not seem like a heaven below if God would give you back the innocence of your childhood again, and take away that anguish of soul over your failure? Would it not be heaven if you could be set free from all your temptations, delivered from the hold of bad habits, until you fully attain to all you wish you could be when your high ideals take possession of your mind?

You are tired of a world where there is so much moral ugliness and loathsome vice. You long for a state or condition where the boy shall not strive to make the man miserable, where man in mid-life shall cease to live so as to make his old age dishonorable, and where the old man shall cease to live so as to make his death a ghastly terror. Would not this be a heaven on earth?

Thank God that provision has been made by which these sad lives may become true children of the heavenly Father and the brothers of Christ even on earth. True repentance and genuine walk by faith will bring you a foretaste of heaven on earth, and set your feet in the way that leads to eternal heaven above.

Our Ebenezers When the ark of the covenant had been restored to Israel of old and the Lord had given his people the victory, Samuel set up a memorial stone, or monument, that should say to those coming after, "Hitherto hath the Lord helped us."

The history of Israel reveals their great need of memorials as sources of help and inspiration during their generations. No less than thirty-two times in the Bible we find memorials appointed to keep in their minds the memory of former days and to assure of God's help in days to come.

When Joshua led the people into the promised land it would do no better for them than to leave a pile of stones on Jordan's banks to speak to coming generations of God's help in time of need. The remembrance of such help as Samuel's Ebenezer indicated and such as Joshua's pile of stones recalled, must have been a mighty help to struggling Israel of old. Really, I do not see what they could have done without them.

In all generations God's people have been helped by the backward look which kept them mindful of the God who had delivered them from their enemies. In all generations God's people have been helped by the forward look which helped them to trust in the God who had delivered them from their enemies.

Sad will it be for our cause as a denomination if ever we forget our past and disregard our future. If we allow the first to happen, then the last is inevitable.

Wherever I go among Seventh Day Baptists I am thankful for the Ebeneezers they have set up, and the "pile of stones" here and there that speak in eloquent terms of the faith and good works of the fathers who have passed away. Every church building, every college and institution planted by our Israel is in very deed an Ebenezer eloquently saying to all beholders, "Hitherto hath the Lord helped us."

Time and again, when I look upon this, our first publishing house, after the struggles of nearly a century of efforts at printing literature, does my heart respond, "Hitherto hath the Lord led us."

As the shrines of the Pilgrims inspire men to greater loyalty to our country, rekindle our Ebenezer When the ark of the covenant remained in Israel as a memorial, let it be a reminder to our generation that we are building speak in eloquent terms of God's help in days to come, and to our children after we are gone. The time will soon come when we shall be remembered only by what we have done. Let us do all we can for the Lord's cause on earth.

This, our Ebenezer, will mean our purpose to be true in our efforts to make a better world in which to live. If our hopes are to be realized, we must have confidence in one another, possess the spirit of Christian co-operation, and go forward in the good work.

The Coming Associations I see by local And Commencements papers that various committees are beginning to plan for the associations. Those who do not have the denominational calendar at hand may not know just when these annual meetings are to come; and in order that all Recorder readers may be able to plan for their respective associations; we give the list here:


The Western Association, Alfred Station, N. Y., June 24-27.

The other three associations come in September, the dates of which are to be set by Executive Committees.

The three college commencements come as follows: Salem, May 29 to June 3; Milton, June 4-9; Alfred, June 12-16; Seminary commencement, June 17.

Report Number Nine Report number nine New Building Fund means that this is the ninth week since the pledge notes were sent out and the new canvass began. Unless the signs are untrue, there is a great interest far and near in this movement. People everywhere are anxious to know that after so many years we are going to have the much-needed denominational home—a real headquarters of our own for our good work in the Master's service.

The report for the past six days to Tuesday, May 11, shows that seventeen persons have responded since last report with sums amounting to $1,235.13. To this add the $1,235.13, and we have a total of $16,864.13. Some of this week's offerings came through the Onward Movement treasurer, and there was one pledge of $500.

Two subscriptions came from Jamaica, British West Indies. I trust you will read what I say in 'our editorial in this Recorder regarding our "Ebenezer," and I hope that all will take hold to make this building speak for us after we are gone. Place your liberal gifts of money where they will go on helping the cause you love after you have passed from earth.

If any one lacks the pledge notes, I will be very glad to send them on request. Watch for next week's report. Try to make it a good one.

Each of us has, or should have, a sanctuary. It may be the sick-chamber, or the quiet room, or some sacred spot in the woods or beside the sea, or the House of God. But greatly is the soul to be pitied that has no sanctuary.—F. B. Meyer.
"FIVE-DAY-WORKING-WEEK"

REV. ARVA J. C. BOND
Leader in Sabbath Promotion

The Jewish Sabbath Alliance of America, of which Rabbi Bernard Drachman is the president, and Mr. William Rosenberg is secretary, has for its object the promotion of Sabbath keeping, especially among the Jews of America. They follow several lines of work, and among other things find employment every year for about six hundred Sabbath keepers where they can observe the Sabbath. In a letter to me some time ago, Mr. Rosenberg said they made no distinction between Jews and Christians in this service. Of course it is quite obvious that their services to this extent is of particular value to their fellow Jews, but I am sure they would be glad to assist any Sabbath keeper wherever possible.

A new line of work just undertaken is that of promoting what they are pleased to call a "Five-Day-Working-Week." The object is to try to win a number of business places where laborers are employed that will close down both Sabbath day and Sunday. This will give Sabbath keepers an equal opportunity with observers of Sunday, for each can decide for himself which day he will devote to religion, and which to recreation, etc.

A meeting in the interest of this new movement was held last Sunday evening, May 9, in the auditorium of the Seward High School, corner of Hester and Essex Streets, New York City. This meeting was presided over by Dr. Drachman, and the speakers included a Seventh Day Adventist, a Jewish rabbi, a prominent lawyer of New York, and a New York State assemblyman, both of whom were Jews, and a Seventh Day Baptist.

The Adventist brother approved the movement, but warned the audience that even though the movement should succeed it would not solve the problem. Individual Jews and Christians must have a Sabbath conscience and a determination to be true at whatever cost. The speaker followed more or less a set speech against Sunday legislation, and took his usual rap at the Lord's Day Alliance.

Rabbi Adler gave some practical suggestions for the guidance of those engaged in the movement, and bore testimony to the fact that one could keep the Sabbath if he so determined in his own heart and mind. He is now the president of a Jewish seminary, but he has spent a good deal of time in the employ of the government at Washington. When they asked him to take the place, he told them they would not want him for he would not work on Sabbath. They replied that they did want him. And he was never asked to work on Sabbath.

The lawyer, a really fine type of successful American business man, also gave us something of his experience. When he started out to practice law he decided in his own mind that no case that had to be tried on Sabbath was for him. That was his decision at the start, and he has always adhered to it. He has held important offices, including that of assistant controller of the city of New York. He told his Jewish audience, for the audience was made up mostly of Jews, that they did not win the respect of Americans by being untrue to their religion. He made a strong plea for the Jews to keep the Sabbath, and that his plea was approved was attested by the hearty applause which it provoked.

The assemblyman was a young man, and he spoke in Yiddish. I was unable to understand him; but Rabbi Adler, who sat by my side, interpreted to me some things he said. He spoke of the different things which the various nations of Europe had contributed to our American life, and said the Jew had given us the Ten Commandments. Then he said, "The Jews have appropriated all these things which others have brought but are losing their own souls." Both he and Mr. Philips, the attorney, impressed upon their Jewish people the fact that the Sabbath is the sine qua non of the Jewish religion.

Possibly I shall tell you next week what the Seventh Day Baptist said on this interesting occasion.

The more understanding a man has the more ready he is to learn from others. Teachableness is a mark of understanding.

James Osten.

You remember the occasion when the Lord met with thee? O, little didst thou think what a commotion was in heaven!—Charles H. Spurgeon.

SEVENTH DAY BAPTIST

ONWARD MOVEMENT

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

OUR BULLETIN BOARD


Rev. John F. Klotzbach has gone to White Cloud, Mich., as pastor of the Seventh Day Baptist Church.

Remember, the denominational budget requires $28,809.41 in the months of May and June.

FROM RECENT LETTERS

From S. A. Finn, Cuba, Costa Rica, "I am much interested in the Baptist's work. Your manner of interpreting Scriptures and giving new light, has appealed to me. . . . Don't forget to send me literature." F. R. I. Legge, of Port-of-Spain, writes of the company that he is interested in and working for in that city, and asks for gospel and Sabbath tracts to use in his work. Some of the people are awaiting baptism.

A lady in Minneapolis, Minn., asks for information about the beliefs of Seventh Day Baptists; and one in Portland, Ore., asks for literature that will explain our beliefs, doctrine, etc., and asks if we have a church in that city.

Mrs. G. E. Richardson of London, says, "Oh, how I wish you would help our little church—I mean by sending a missionary pastor. We need one so badly." She tells of Sabbath keepers who might be helped to unite with the church, if it had proper pastoral care.

Leader Larchin A. Dalhouse of Glen Goffe, Jamaica, says that he is using the Denominational Calendars to advantage in teaching the history of the Seventh Day Baptists. After showing the calendar and telling the family of the beliefs and history of our denomination, the family took their stand as Seventh Day Baptists.

Speaking of the tract by Elder Fifield, Origin of Sunday as a Christian (?), Festi-
faith are essential to the vitality and usefulness of Christian life.

And if positive convictions are essential for the individual believer, they are infinitely more imperative for the one who undertakes the high calling of Christian leadership. The minister of Jesus Christ must be able to declare with the Apostle Paul, "I am persuaded that he is able to keep that which I have committed unto him against that day." He must know not only whom he has believed, but what and why, as well. He must heed the injunction of Peter, "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and reverence."

Our religious convictions must be true to the teachings and spirit of Jesus Christ and true to the historical movement from which they have arisen, or else they are not truly Christian. Likewise, our religious convictions must be true to modern life and experience, adequate for modern spiritual needs, or else they will not be truly convincing. A religious faith that is at once the Christian minister and salvation is on the first of our side, indeed, the very heart of that people. A religious faith that is at once the Christian minister and salvation is the need of the human plan-the gospel of our twentith century civilization—is summed up in the three words, science, education, and democracy.

Yet it is to be questioned as to whether any single one of these factors, or all of them combined, is capable of replacing religion; for none of them can meet the need for moral and spiritual guidance and power which is met in religion and which lies at the very basis of the doctrine of salvation. Instead, they actually increase that need.

Now science, education, and democracy all serve commendable ends. Each represents a very important phase of man's development. But it is a significant fact that each one of these factors brings added moral and spiritual responsibility to man, without necessarily increasing his moral and spiritual capacity.

Science brings to man the control of the physical universe, and with it an additional power to the control of the lives and welfare of others. Is this power to control the physical universe to be made an instrument of ruthless exploitation? Is it to be used to crush out the lives of men, women, and children, in a relentless industrial machine? Is it to be devoted to the war-ends of nation and destroy? In a word, is science to be made to serve constructive or destructive ends? Is it to be used to the glory of God, or to the end that the power of Satan and sin are increased? The greater the material forces a man controls, the greater need there is that he shall be actuated by right motives in the use of those forces, for the mere possession of power is no guarantee that it will be made to serve God rather than mammon. Science does bring a certain degree of salvation from physical limitations, but it can not bring salvation from moral and spiritual irresponsibility.

Education opens new and larger channels of influence; it widens man's range of experience and increases his opportunities to affect the lives of others. Education is that message which is both convincing and Christian, a message of salvation through faith in Jesus Christ.

Those who seek a substitute for Christianity and a short-cut to man's salvation have faith that their goal will be attained through the combined factors of material progress, intellectual development, and increased human liberty. The substance of this new gospel—the gospel of our twentieth century civilization—is summed up in the three words, science, education, and democracy.

The central theme of the Christian message is salvation through faith in Jesus Christ. Therefore it is about this theme of salvation that the first of our Christian convictions is to be built. It is essential that the Christian minister be convinced of the persistence of the need of salvation, and that he understand the meaning of that need, before he undertakes to preach the gospel of Christ. For it is with this need that the gospel of Christ is supremely concerned.

It is no more possible to divorce the doctrine of salvation from the Christian message than to divorce Jesus from the Christian movement and still have the Christian movement. A message which professes to be Christian but which lacks any concept of salvation is a historical contradiction, for historically, as well as doctrinally, it is an inescapable fact that salvation is an integral part of the Christian message, that it is, indeed, the very heart of that message.

The very usefulness and adequacy of the Christian message, which some critics of religion are inclined to question, depends upon the validity of the salvation which it involves. The whole question of the world's need of Christianity resolves itself into a question of the world's need of the salvation which Christianity offers. Is the salvation of which Christianity brings to the modern man inadequate for his needs, or has the need for salvation been outgrown as a result of the onward progress of mankind? Or, do men's spiritual needs still persist, and is it yet possible for the Church to bring to the man of today that salvation which is both convincing and Christian, a message of salvation through faith in Jesus Christ?

It must, indeed, be declared that the vast majority of men are the beneficiaries of these longings which are the very essence of man's desire for salvation. It has been well said that "distress of human power and human nature is the basis of men's need of religion"; and it is, indeed, from this very inadequacy of human power and irresponsibility of human nature that the need for salvation arises.

In place of having passed beyond the need of salvation, man today requires a salvation even more adequate and comprehensive. Such an adequate salvation must take into account the realities of life. It must deal directly with the facts of human weakness and sin. It must reveal to men a source of added, not a diminution of, human power. It must provide a means by which the limitations of materialism, selfishness, and despair are to be transcended. It must, indeed, transform human nature itself, thereby striking at the very root of men's moral and spiritual problems. It must bring a message of salvation that is both convincing and Christian.

But it must be remembered that the development of the three words, science, education, and democracy is to be the result of not the object of the program of salvation must, obviously, be personal in its operation, though by no means strictly individualistic in its effects. It must deal with the individual as the unit and the kingdom of God among men as the object of salvation.

Recognition of the need of salvation and understanding of the type of salvation that is needed, is this the basis of our first constructive convictions regarding the Christian message. It is, moreover, the key to our convictions regarding that historical personality who is "author and the finisher" of the Christian faith.

Just as the central theme of the Christian message is salvation, so the central
figure of the Christian movement is Jesus Christ. And, for Christians, Jesus has always been a Savior. It is impossible, historically, to understand the religious significance of Christ apart from this conception of salvation. He himself devoted his life and teachings to that end, declaring that “the Son of man is come to seek and to save that which was lost.” Christians, he believers in all ages have insisted upon loyalty to the historical Jesus, the Savior, as the basis of Christian faith. And this insistence has been prompted by something more, something quite different from sentimental devotion or blind superstition. It has arisen from the conviction that the life and teachings of Jesus are a revelation of the way of salvation, and this conviction has been vindicated by actual religious experience. It is the privilege of the Christian minister, in our own day and age, to re-affirm this conviction, and to lead men and women to know Jesus Christ as their Lord and Savior.

I have time to mention only a few of the most significant factors in the life and teaching of Jesus which, I believe, do make it possible for us to affirm the authority and worth of Christ for man's spiritual needs. Let us, first of all, see what essential contributions are made to man's salvation by the teachings of Jesus.

The fact regarding Jesus' teachings which should be recognized at the very outset is that they are concerned with life itself. "1 am come," he declares, "that they might have life, and that they might have it more abundantly. For him the center of interest does not lie in an abstract, theoretical system, but in the message of life and salvation, of which the life and salvation are the consequences. Indeed, he frankly faces the realities of life and demands that his followers shall do likewise. His prayer is not that his disciples should be taken out of the world, but rather that they should be kept from evil. He insists that his message shall be submitted to the acid test of practical experience: "My teaching is not my own; it comes from him who has sent me. Anyone who resolves to do his will will know whether my teaching comes from God or originates with me." Christ's command is not merely for an intellectual or an emotional response, but rather for a response of the whole life. It is a demand for a moral and spiritual response; it is a call to the individual to yield himself to the influence of new and higher impulses and motives, so that in him there shall result a newness of life, "a new creature" in Christ. It must be acknowledged that there is nothing evasive or superficial about the program of salvation which Jesus outlines.

Jesus' teachings rest upon a new and revolutionary principle. His program of salvation has its basis in the faith that God our heavenly Father— is love, and that the universe in which we live is a universe in which this principle is finding more and more complete expression. To sin, therefore, is to live out of harmony with the divine purpose, and evil is its consequence; to live in relation to God and to one's fellow men in accord with this principle, is to find life and salvation.

Love, as the basic principle of one's relation to God, is the way of life and salvation because it frees men from the bondage of despair and enables them to transcend the limitations of the mechanistic, impersonal, and self-contradictory philosophy of materialism. Love, as the basic principle of one's relation to his fellow men, is the way of life and salvation because it is the way of mutual helpfulness and constructive usefulness; it is something more than sentiment or politeness; it is the capacity to help rather than hurt others, and is as limitless in its potentialities as is the capacity for human influence. This is why Jesus was able to epitomize all of the teachings of the law and the prophets in the commandment of love: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy might: this is the first commandment.

"And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.”

Finally, Jesus gives men a new conception of the meaning of salvation as a result of his emphasis upon the necessity of sacrifice. Jesus preached no message of salvation by substitution, but insisted that if any man will come after me, let him deny himself, and take up his cross, and follow me," adding that "whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.”

The price that must be paid for salvation, and which each one must pay for himself, is the willingness to sacrifice the lesser good for the greater good, though all of the inducements of pleasure, self-gratification, and human impulse be on the side of the lesser good. The willingness to crucify the carnal nature in order that the spiritual nature of Christ may work in one's life; it is the willingness to remain loyal to the principle of love rather than yielding to the domination of hatred and selfishness, though as Jesus said, his loyalty leads to death, and death of self. Salvation is experienced by sacrifice, and by sacrifice alone. To understand salvation in these terms is to catch a glimpse of the meaning of Paul's words: "I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." So much for the teachings of Jesus. The fact of the matter is that the Christian message of salvation has always centered more about the life, death, and resurrection of Jesus than about his teachings, important as they are. This is but natural, for the life of Jesus is the very life and in the life of Jesus the teachings supremely significant. Indeed, the real value of the teachings of Jesus lies in the fact that they are but the autobiography of his own spiritual life. What he taught, that he also lived. What is revealed in the spoken Word, is revealed also in the living Word.

Jesus is significant for us because he is the revelation of God in human life. Jesus' life, as has been well said, "is not an evidence of what God could do himself if here in person and power." It is "an evidence of what God can do, and of what he is willing to do, by his Spirit, working through human weakness." Jesus' death is significant for us because it is a revelation of the love of God, and of the price which that love must pay, as a result of human sin. It is a revelation, of the cost of man's salvation and of the necessity of divine sacrifice in the process of human reconciliation and redemption. This revelation is supremely significant because it is a revelation of the power of divine love and purpose to triumph over death itself. It is through this event that he "hath abolished death, and hath brought life and immortality to light." In the teachings of Jesus we have revealed the way of salvation, and in the life of Jesus we have that way of salvation actually demonstrated. The living Word is a testimony to the truth of the spoken Word. And together the life and teachings of Jesus form the basis of Christian faith. Together they enable Christians today, as in ages past, to affirm that Jesus is indeed "the captain of their salvation, made perfect through suffering.

Our Christian faith is based on the recognition of the need of human salvation, and is centered about the life and teachings of him who is its author and finisher. There is no other element in our faith, however, which we can not disregard, for it, after all, is the life-giving element. It is the consciousness of an inner spiritual life and power within the individual believer; which is to him the voice of the living God. The religion of Jesus is the religion of the Spirit, and it is only as the Christian permits his life to be guided by the Holy Spirit that he can attain true salvation. The Holy Spirit is God experienced in human life. The Holy Spirit is the voice of conscience, in the voice of fellowship with Jesus, in the influence of other Christians upon one's life, and in all those experiences of life through which God reveals himself to man.

The Holy Spirit convicts of sin, thus calling man to repentance; transforms personality, thus making man a new creature; and gives assurance of forgiveness, thereby bearing witness with our spirit that we are the children of God, and that we are saved. It is this presence with the individual life that makes God and Christ personally real, and it results in concrete and practical consequences: "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." And these, in turn, are evidences of the power and worth of the gospel of Christ.

There is no substitute for constructive Christian convictions. Nothing can equal the spiritual power and usefulness of an individual or church that is grounded in the abiding conviction of man's need for salvation and of Christ's all-sufficiency for human needs, and that is conscious of the abiding power of God's spirit in the lives and affairs of men. It is for such a faith we ought ever to pray, and in such a faith we ought ever to strive.
LETTER FROM CHINA

DEAR SECRETARY BURDICK:

Your letter of February 18 was received a few days ago. Your uncertainty as to what is to take place in China is shared by us all. It is difficult to say what a day will bring forth. The killing of a large number of students in Peking a few days ago will undoubtedly bring unrest. However, it wasn't foreginers who did the shooting.

I was interested in your accounts of work in South America, also the homeland. No one would be happier than I to see our work prosper. I, of course, like to hear of good things, but sometimes if we cannot arouse the churches to greater interest, then the funds will be adequate for all our work.

I think Mr. Crofoot wrote you about the purchase of nearly twelve mow, or two acres of land, at Da-Zang. I have made the second payment of $2,000 Mexican, and there still remains $1,000 Mexican, to pay when all graves are removed. This will give us a title over thirty mow, or five acres, in one piece, more than three times what we have in Shanghai. I wish we could get about three acres more, but it was not possible before Mr. Crofoot left. We will double-wait until his return before buying more.

Just now we are trying to exchange with the Coffin Guild next door. I have spent much time in measuring, and Dr. Crandall made plans, and at a mission meeting we made a proposal to them for us to give the road between the properties. Mr. Crofoot left, and then the south line of the Crofoot lot will extend east to the Girls' School lot.

Two parties have come to see if they could buy the land where the Girls' School stands; and a very good offer was made, $10,000 per mow. In the midst of the work I think it would be a good plan to sell six mow or a little more, and with this money plus what is available at home very good school buildings could be built at Da-Zang, and we could still have a day school here, using the old Boys' School building.

It would be fine if you could come to Shanghai and get all this at first hand. I realize it is very difficult to make things clear by writing.

Yours in his service,

H. Eugene Davis

March 21, 1926.

LETTER FROM JAMAICA

Rev. W. L. Burdick, D. D.,
Ashaway, R. I.,

My dear Brother Burdick:

Yours of recent date received and read. I noticed what you have said regarding the Kingston church building. We are very confident that you will do everything to help in setting up a memorial in this city. Its present need can not be expressed sufficiently on paper. The work can not take on proportions in this city except we have a place of worship which the community will not be ashamed to enter. There is a steady growth of the Kingston Church in that some are new Sabbath converts whom we expect to see developed into real Bible Christians.

Kingston is fast becoming like unto Athens in the days of St. Paul, who perceived that its people “spent their time in nothing else, but either to tell, or to hear some new things.” These are certainly the days when the winds of error are fiercely blowing. We have “clouds carried about of winds.” The pre-Adamite theory, as well as that of the man-go-to-heaven, and the going back to Eden is contained should be adopted in our catechism.

We have four periods per day at the Coffin Guild next door. It would be fine if you could come to Kingston and see it, and to have Mr. Sung working for the Sunday School and Children’s Church at Newport, R. I., and our present numbers.

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Yours very faithfully,

WILLIAM L. BURDICK

Contributing Editor

MISSIONS

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

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A LITTLE TRIP TO JERUSALEM

REV. J. W. CROFOOT

No matter how many times one has said that from Dan to Beersheba is only as far as from New York to Albany, or from London to Liverpool, or from Shanghai to Hangchow, it still comes with some sense of surprise to know that there are the same distances in the little country which has had so tremendous an influence on the history of the whole world. To be sure there are still many places accessible only by such methods of travel as were known in ancient times, but there are many others which are relatively more accessible than they were in Palestine generally see only those places that can be reached with comparative ease.

In the afternoon of the day when we visited the site of the temple in Jerusalem we drove (in a Willys-Knight) down to Nablus, the ancient Shechem, a distance of sixty-six kilometers and a descent of one thousand feet, over a good motor road built in 1921. During the trip I found that the hotels generally seem to love to be in Galilee more than in Judea.

At Nazareth, besides the Church of the Annunciation and the new church over the site of Joseph's carpenter shop, we visited the well of the virgin, the only well in the village, and a carpenter shop where Armenian orphans in the care of the American National Home are making articles, of which they say was written by a great grandson of Aaron, and which is probably a thousand years old. It is said that the British Museum has offered them a million pounds for it, which they refused—but they apparently do no work and are not about asking for or receiving anything.

Next morning on the road to Nazareth we passed at a distance Samaria, (the modern town Sebastiastieh) Mount Tabor, Dothan, Jezreel, Shunem (near the supposed Mount of the Beatitudes), the house of the Judah, a sight to gladden the eye of a farmer—especially in contrast to the hills of Judea.

As the landscape of Galilee shows the towers of great cities of old days, the old Roman cities of Beit Shean, Caesarea, and Tiberias, the modern town of Beersheba, the site of the temple in Jerusalem, and the ancient Prophets, the modern towns of the desert scattered all over the plains, and the famous ruins of the old days, not much attention is given to the modern colonies, of which we saw several, are in striking contrast to the ancient cities. In fact some of them, with frame houses and American type of wagons and other farm implements, resemble the new town of the American West. Many of their women might from their dress be mistaken for a New Englander—longer dresses seem more conservative in their dress.

We ate the lunch which we brought with us the veranda of a monastery at Ptolemais, looking over the sea of Galilee, which was very calm that day. Mount Hermon to the north with its crown of everlasting snow was one of the characteristic features of the landscape. I was sorry not to visit at least one of the reputed sites of Capernaum, but our guide said that there was nothing there worth seeing (though he was a good guide I suspect he was somewhat reluctant to visit the difficult places), and we were anxious to return that night to Haifa at the foot of Mount Carmel, so we did not linger long at the lake. But we remarked over and over that we did not wonder that Jesus seemed to love to be in Galilee more than in Judea.
and their attitude (though not the reasonableness of their arguments, perhaps) can be judged by their asking how would the English look if it could be found without a microscope.

Between Nazareth and Haifa we again had fine views of the Plain of Esdraelon, if it could be found without a microscope. We spent the night at a very good hotel at Haifa; and next morning, after a trip up the mountain to the monastery over the cave where Elijah and Elisha lived, we retraced our journey to Nazareth and Nablus, where we had lunch, and on to Jerusalem which we reached at about four o'clock. Our trip to Galilee had required only two days and a half, but it was an unforgettable privilege.

Mediterranean Sea, Off Corsica, April 1, 1926.

EVANGELISTIC MEETINGS AT DE RUyTER

DEAR EDITOR GARDINER:

Recorder readers are interested in evangelism, and we feel sure that they will want to know about our work at DeRuyter the week following Easter.

You have already heard of the quartet of pastors in this association and something of the work they have been doing at Leonardsville and Adams Center during the past year. At our last association it was found that with Rev. Mr. Simpson who had recently come into the association, we had the necessary parts for a very good quartet of pastors. They are on the ascending scale: Rev. F. E. Peterson, Rev. William M. Simpson, Rev. L. F. Hurley, and Rev. J. F. Randolph. Some members of the quartet were also members of the Missionary Committee of the association, so they immediately began plans for evangelistic meetings in their respective churches. The result was work at Leonardsville, August 7-9, 1925; at Adams Center, November 6-8, 1925; and here at DeRuyter, April 9-11, 1926.

Our plans enlarged as time passed until there were added to the usual sermons and quartet music a "Study Course in Church Membership for Juniors," stereopticon pictures, and pageantry. These additions were developed at Adams Center and were continued at DeRuyter.

The Study Course for Juniors is one prepared and conducted by Brother Simpson. The class met each day after school for a week before the services began, as a preparation for the week-end services. There were ten boys and girls of junior age who attended these classes.

Rev. L. F. Hurley has a wonderful way of bringing out the Scripture lesson to be found in some of the works of noted artists. These pictures were thrown on the screen and, with the picture before us, he brought out the lesson. Two evenings were profitably spent in this way before the week-end services began. Pictures were also used in connection with the other services.

The original "Week-end Mission" consists of seven services with sermons, quartet music, and other devotional services, testimony or decision meetings, as seem useful. Brother Simpson preached the sermons. Brother Peterson had the opening devotions. Brother Hurley conducted the congregational singing and Pastor Randolph the testimony and decision services.

The closing service, Sunday morning, consisted in large part of a pageant, "The Living Christ," directed by Brother Hurley. This service gave us our largest audience. The church auditorium was full, and many were seated in the gallery.

There were many seeming hindrances to our plans. Spring was late in arriving; there was no Easter eggfeast in the school as we had hoped; it was examination week in school; sickness in Pastor Randolph's family and among the young people who had parts in the pageant kept our plans changing to the last. But our motto was, "Do the best you can"; and we feel that we were successful in our efforts and much good was done. There will be addenda to the church soon.

Respectfully,

JOHN FITZ RANDOLPH.

Too many people think opportunity means a chance to get money without earning it. 

-Milwaukee Leader.
home. We had no neighbors for miles around; times were hard and away from our old friends we were very lonely at first. But when our little daughter came we were a happy pair. She was great company for us both, and we loved her so. When she was six years old, she became ill one day, and we sat up with her for a few nights. That was eight years ago on the tenth of April. Late one night a knock came at the door. It was the missionary who had seen the light in the window and came to inquire how we were. Finding we had sickness he remained all the week, helping to nurse our little girl. He brought the water, cut the wood, and kept the fire going. He looked after the barn and helped mother about the kitchen. He did not leave us until the end of the week, when he started for his seventy-nine-mile drive to keep his three hundred dollars a month, $387; disbursements, $757; balance on hand, $51.99. The report was adopted. The quarterly report of the treasurer was read and adopted.

Mrs. A. E. Whitford read letters from Miss Fucia Randolph, acknowledging the receipt of money from the board and telling something of the work in the school at Fouke, Ark.

The corresponding secretary reported letters written to: Mrs. W. D. Burdick, Plainfield, N. J.; Mrs. D. C. Coon, Riverside, Calif.; Miss Edna Saunders; Mrs. S. F. Turner, of the Conference and Counsel, and Mrs. J. H. Babcock.

Mrs. J. F. Whitford presented a bill of $3. It was voted that the bill be allowed and an order drawn on the treasury for the amount.

A copy of the Statement and Findings of the Federation of Woman's Boards of Foreign Missions of North America was read by Mrs. West.

Motion voted requesting the president to write to Mrs. Trainer of Salem, W. Va., asking her to represent the board at the Law Enforcement Conference to be held in Washington, D.C., April 11-13.

Mrs. West read a letter from Miss Ruth Phillips in regard to the Conference program.

There was some discussion of possible plans for the Conference program, also some discussion in regard to historical material that might be collected.

Minutes were read and approved. Adjoined to meet with Mrs. E. B. Shaw.

MRS. A. B. WEST, President.

MRS. J. L. SKAGGS, Secretary.

MINUTES OF WOMAN'S BOARD MEETING

The Woman's Board met on April 5 at the home of Mrs. G. E. Crosley. The president called the meeting to order and read the Ninety-fifth Psalm, and led in prayer.

Members present: Mrs. A. B. West, Mrs. Nettie West, Mrs. E. B. Shaw, Mrs. A. E. Whitford, Mrs. J. F. Whitford, Mrs. J. L. Skaggs. Visitor: Mrs. Emma Landphere.

Minutes of the March meeting were read.

The treasurer reported receipts for the month, $387; disbursements, $757; balance on hand, $51.99. The report was adopted. The quarterly report of the treasurer was read and adopted.

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MRS. J. L. SKAGGS, Secretary.

SEVENTH DAY BAPTIST PASTORS, ATTENTION!

PASTOR R. B. ST. CLAIR

I wish to say that as pastor of our Detroit Church, I will appreciate a letter from any pastor intimating the presence of any of his members in Detroit, either on a visit or as permanent residents.

It was very distressing to me to learn this week that there are two members of a Seventh Day Baptist Church at present in Detroit working on the holy Sabbath. This is entirely unnecessary, as in addition to being a local pastor I am chairman of the Denominational Vocational Committee, and I could have placed each of these men and have already taken steps to do so at this late date. One was working in Ford's, and Mr. Ford now closes his plant on Saturdays, thus coming to the rescue (welcome or otherwise) of this Seventh (?) Day Baptist. The other man is a carpenter.

Both of these men knew we had a church here; their pastor knew it; but the writer did not know that they were in this city of 1,500,000 souls. This is not good team work. Let the pastors take some real interest in their members when they leave the home town. Some, I am glad to say, do. Others do not. I had the pastor of the Scovel Memorial Presbyterian Church tell me of a Welsh Seventh Day Baptist male nurse this week in Detroit. News to me. He was sure he was a Seventh Day Baptist and not a Seventh Day Adventist, as he said.

I am glad to say, do.

Better late than never. I shall be glad if every Seventh Day Baptist pastor, member, or friend, who knows of a Seventh Day Baptist in Detroit, or one who "ought to be" a Seventh Day Baptist, will find paper and ink immediately and send me word. Never mind the fear of duplicating the work of someone else. I depend on you.

Never mind how many years these people have been here, let me know. Pastor Franke, of New York City, is good enough to instruct his members to call upon us, while in Detroit; and if he does, why should not all our Seventh Day Baptist pastors do likewise?

I wish to acknowledge, with thanks, the letters from the DeRuyter pastor and from others. They have been helpful.

For your information, my address is number 4012 Field Avenue, one and one half blocks north of the Mack Avenue car line, Detroit, Mich. My telephone number is Melrose 0414.
THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK
Intermediate Christian Endeavor Superintendent

Topic for Intermediate for June 5, 1928

WHAT DO I GET OUT OF MY READING? (PHIL. 4:8, 9; ISA. 119:9-16)

MY READING

Most young people read too much. When I see how many boys and girls nowadays have to wear glasses, it makes me think that children, especially, must be more careful of their eyesight. A great deal of reading of story books is apt to keep them indoors too much, and may make the memory and other faculties poor. For these reasons, it is all the more important that we should read only a moderate amount of well selected books and magazines.

There are some who do not read enough. It may be because they have never formed the habit of reading. They are losing a chance to fill their minds with information and the inspiration of good books.

Those who are in danger of reading too many story books should be encouraged to take up reading that is more difficult, and at the same time try to learn more from the book of nature. Those who do not care to read may learn to enjoy some of the very best of young people's stories. But it is always well to include in our reading some serious books, like those on history, travel, and the lives of great men.

Let me utter a word of warning here. Some little grace, one kindly thought, one inspiration yet unfelt, one bit of courage, may be taken from the thinning ill of life, one glimpse of brighter skies beyond the gathering mists to make this life worth while.

And heaven a surer heritage.

A TOUCH FOR THE QUIET HOUR

LYLE CRANDALL

"And there was great joy in that city." Phil. 2:10. How great joy to this city by his preaching and healing. There is no better way to make people happy than by healing them. So the medical missionary, who both preaches and heals, has a wonderful field for labor and renders a great service to humanity. We may not be able to heal people, but we can make them happy by doing little acts of kindness. Best of all, we can tell them of the Great Physician, who can heal their spiritual as well as physical diseases. Then we shall bring them unspreakable happiness and joy.

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HOME NEWS

HAMMOND, LA.—The Prophet Micah foretells a golden age when "They shall sit every man under his vine and under his fig tree." Not all are doing so here in the South, but here at the parsonage we have the privilege though the trees are not large for shade. We have, however, been interested in the manner of growth and peculiarity of fruiting—better still we are anticipating the time when we shall enjoy eating the luscious fruit.

Just now the strawberry season is nearing its close. It has been unusually profitable. There have been one thousand five hundred ninety-one carloads shipped up to May 6, aggregating $4,437,029. All berries are sold here at Hammond—the field of area is something like twenty by forty miles—several railroad stations, but all are controlled from Hammond. There are two sales rooms where the berries are sold by auction in car lots every night. The berries are far on the road north when sold, and consignment is made by telegraph. Berries have averaged about $4.59 per twenty-four pint crate.

We wish our church had about the same facilities to show forth the wonderful things we think there ought to be. The sales of other market truck last year amounted to $2,000,000, estimated.

We greatly enjoyed the visit of Brother Sutton, who came from the Birmingham Convention, spending eight days with us. He presented the work of the Sabbath School Board and gave us inspiring gospel sermons on Sabbath day and each night. Our people were greatly benefited.

Sabbath, May 8, we observed Mother's Day with the following program: Voluntary Invocation; HYMN; Scripture; HANNAH's Song of Praise—Mrs. T. M. Campbell; Prayer—Mrs. S. S. Powell; TRIO, "Tell Mother I'll Be There"—Roderick Davis, John Campbell, L. D. Seager; Origin of Mother's Day—Mrs. Phoebe Mills; RECEPTION, "My Mother"—Persis Coolwell; "Duet—Mrs. Campbell; Address—Rev. S. S. Powell; Duet—"My Mother's Bible"—Mr. and Mrs. John Campbell, L. D. Seager; Address—Pastor Seager; Quartet—"When Mother Prayed"—Juanita Crandall, Mr. and Mrs. John Campbell, L. D. Seager; Collection; Benediction.

One is not qualified to judge a country.
when he has but a third of a year's residence; but we may be pardoned if we say that this and Sabbath-keeping went here, though the people say it has been unusually unpleasant. The trip by auto from Albion to Farina was an experience. The bitter cold and snow banks of Wisconsin and northern Illinois that changed to slush at LaSalle, Ill., and that gradually disappeared as we arrived in Decatur, were gone forever, or at least till we return North. The tide of immigration has set in to the Southland, and we do not wonder as there are many advantages besides the milder winters.

We can not say too much in praise of the good people of the Hammond Church. Our work here is very pleasant.

L. D. Seager.

A LETTER REGARDING WORK IN DAYTONA, FLA.

Editor of the Sabbath Recorder, Plainfield, N. J.

DEAR BROTHER GARDNER:

Now, as our work for the season is finished at Daytona Beach, we should like to say that there are many who would be glad to know of our denominational interests there.

Our work began the second Sabbath in December and closed April 24. We expect, however, that as usual, Sabbath school will be maintained throughout the summer.

Our Sabbath worship has been held in the auditorium of the North Ridgewood High School building; and in this connection I will say that probably in the not far distant future the Seventh Day Baptists of Daytona Beach will have a church building of their own, which they especially need just now in the interests of their fine group of young people who are beginning to feel the need of a church home.

Our services have been well attended during the winter, both by the home people and Sabbath-keeping tourists from the North, and also by students from colleges in the South, who are particularly welcome from the residents. The average attendance has been about fifty, and a goodly interest shown in all departments of the work. Our prayer meetings have been held in the homes and have been very well attended, averaging better than twenty, the highest number being twenty-two; and at our last meeting there were twenty-eight present.

These prayer services have been made especially inspiring and helpful by the interest the young people have taken in them. Their earnestness and their willingness to offer prayer and testimony would put many an older one to shame—even the little children would offer their prayers as readily as the oldest.

We were very glad this winter to have with us President Bond of Salem College, who preached to us on three Sabbaths. His messages were especially pleasing and helpful, and the time of his stay with us seemed all too short.

We have been particularly fortunate both winters in Daytona Beach in being located in the homes of Seventh Day Baptists. Last winter we had rooms with Mr. and Mrs. George W. Betson, which we enjoyed to the fullest; and this winter we lived in the home of Dr. M. Josie Rogers, and all who know Dr. Josie know what a privilege to us that has been.

The outlook on the Daytona Beach field is very encouraging, and we believe that some day there will be a strong church there. It has surely been a great joy to have been privileged to labor together with these good people in the Master's work, and we pray for God's richest blessings to rest upon them and his work there.

Yours in Christian fellowship,
R. W. Wing.

DeRuyter, N. Y., May 4, 1926.

SINCERITY

SELECTIONS BY DEAN MAIN

Bread of falsehood is sweet to a man; but afterwards his mouth shall be filled with gravel.

Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom.

Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wickedness in me, and lead me in the way everlasting.

We ourselves are the real word, the life-utterance which speech often falsifies. There are faces that never deceive or mislead us. A spiritual nature can but be frank and honest, because its foundation stones are laid in the truth and it knows that nothing else holds. It is in us as human beings instinctively to recognize and hate insincerity. Nobody is in the end deceived by expression that is merely outward and perfunctory. Our inner life is transparent; it can not conceal itself; if it is a true life, it has no need or desire of concealment.—Lucy Larcom.

Veracity to sentiment, truth in a relation, truth to your own heart and your friend's, never to feign or of false emotion—that is the truth which makes love possible and mankind happy.—Robert Louis Stevenson.

Set up thy standard, Lord, that we, who claim a heavenly birth, may march with thee to smite the lies That vex thy groaning earth.

Then God of truth, for whom we long, Thou who wilt hear our prayer, Do thine own battle in our hearts And slay the falsehood there.

Yea, come! then tried as in the fire, From every lie set free, Thy perfect truth, shall dwell in us, And we shall live in thee.

—Thomas Hughes.

To be true—true in word, scorning a lie; true in act as disciples of him who is the Truth; true in thought, hating pretense and dishonesty; true of heart, in all constancy of obedience to the Father of our spirits—this is the ambition and endeavor of every child of God.

PRAYER

We come to thee, O God, in the name of Christ who is the Truth, to ask that thou wilt cleanse our hearts from falsehood. From all love of deception, from all vain imaginations, from careless insincerity and distrust in lies, deliver us now and evermore. O send out thy light and thy truth; let them lead us. May our speech be in charity without guile, loving the truth and peace. Thou knowest how we walk in ignorance and prejudice, the familiar words of falsehood which we hear and speak. Pardon us that we have been content in this false witness. Give us a growing and abiding love for all things that are pure and honest and of good report with thee. So teach us to follow in the steps of Jesus who did no sin, neither was guile found in his mouth, that through us also some may rise to the knowledge of the truth which is revealed of thee.
WHAT ARE GOOD MANNERS?

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day, May 29, 1926

DAILY READINGS
Sunday—Respect for the aged (Lev. 19: 32)
Monday—Thoughtfulness for others (Phil. 2: 4)
Tuesday—Appreciative (Gen. 43: 7)
Wednesday—Gracious words (Gen. 43: 26-29)
Thursday—Modesty (Luke 14: 10)
Friday—Bad manners (2 Kings 2: 23)
Sabbath Day—Topic: What are good manners?
(Phil. 4: 8, 9)

Margaret E. La Mont
A Friend of the Juniors

What do we mean by “good manners”? Sometimes we mean a long list of rules that have been established by custom, such as giving the right hand instead of the left when we shake hands. These rules vary in different countries and in different periods of time, so that what are good manners for us in America may be extreme rudeness in Japan, and the manners of a hundred years ago may seem strange today.

But a person may keep all the rules and still be a snob; while he may be quite ignorant of the proper courtesy and yet show such fine qualities of mind and heart that we say he has good manners.

Let us see what some of these qualities are.

1. A junior can be gentle. Sometimes I see one of the juniors leading little brother carefully by the hand and walking slowly to keep pace with his toddling feet. That is one way to show gentleness. Besides the tiny tots, those who especially need gentleness are the sick, the feeble with age, and pet animals. And do not forget that there is a gentleness of the tongue as well as of the hand, a gentleness that avoids angry, impatient, or unkind words.

2. When father or mother or teacher gives a command, a junior can be promptly and willingly obedient.

3. A junior can be obliging—always on the lookout to run an errand, help with the work, or do some kind act.

4. A junior can show respect for parents, teachers, and pastors, and for aged people. We call this being deferential.

5. A junior can be modest. Modesty includes two things, both necessary for the best manners. One of these is something like humility—not bragging nor pushing oneself forward, nor grabbing the biggest apple. The other phase of modesty is akin to purity—keeping every word and action clean.

6. A junior can be appreciative. That means to say “please” and “thank you” to show that you enjoy the presents given you or the kind acts done for you, to praise those who have done well, and to praise those who have done their best even when their best is not good.

7. A junior can be neat. You can have a clean body as well as a clean mind. You can wipe the mud from your shoes when you come into the house and put away your wraps and playthings.

8. A junior can be natural. Be yourself. Dorothy’s manner, like her hat, may be pretty on Dorothy but not on Doris. Then sometimes our manners are stiff, like our good shoes, because we wear them only when we have company or go away from home. Let’s wear our good manners for the homefolks, juniors.

9. A junior can be entertaining. Some day you will want to be able to entertain nicely. Begin now. Remember it is good practice to tell small sister a story or read to grandma.

10. A junior can be reverent. This means no fidgeting or giggling at church service or family prayers, no whispering in either case except when necessary. Let a solemn hush come over your thoughts when the name of God is spoken, and never take his name in vain.

11. A junior can be serene. When rain spoils the picnic, be content to work or play at home. Don’t cry or squabble over trifles, but try to see the bright side.

Now if we will arrange these qualities in a column, we shall find that we have learned something of what is meant by good manners, and we have also spelled the words:

Gentle
Obedient
Obilging
Defential
Modest
Appreciative
Natural
Entertaining
Reverent
Serene

Nortonville, Kan.

GETTING TO KNOW JESUS

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day, June 5, 1926

DAILY READINGS
Sunday—Meeting Jesus by night (John 3: 1-3)
Monday—How a woman met Jesus (John 4: 7)
Tuesday—Where to learn about Jesus (Luke 1: 14)
Wednesday—Learning Jesus’ Love (John 3: 14-16)
Thursday—Learning Jesus’ Power (John 20: 19-21)
Friday—Learning Jesus’ Patience (Luke 8: 37)
Sabbath Day—Topic: Getting to know Jesus
(John 1: 29-42. Consecration meeting)

Mrs. W. L. Davis
Salemville Junior Superintendent

When Jesus was on earth he went from place to place doing good. People were glad to see him and hear his teaching.

“More like the Master I would live and grow;
More of his love to others I would show;
More self-denial, like his in Galilee.
More like the Master I long to be ever.”

Now, dear junior boys and girls, if you learn to know Jesus you will grow to be like him.

Salemville, Pa.

ROBERT AND THE BLACKBIRDS

“Put it back, Robert! Do put it back!”

“Why,” whispered Robert, with a startled glance around the woods, “is the mother in sight?”

“No, but we are in sight of her, Robert.”

Robert drew a deep breath of relief. “You frightened me,” he said, “but I suppose it’s some of that Bible school talk. Since Mr. Grant has forbidden us to touch the nests here, we must take care that he does not see us here.”

“Put it back, Robert!” pleaded the elder boy. “The nest’s just as much their home as your mother’s house is yours.”

“‘I’m not harming anything,” muttered Robert.

“But suppose,” said Ned, “that your mother should come home after work and find that there were no little ones to greet her.”

“That wouldn’t happen,” replied Robert.
“Well, it’s just the same with the birds. Just put them back for ten minutes, Robert,” pleaded Ned. “I’ll tell you a story.”

“Tell me your story, Ned,” said Robert.

“I was a little fellow, and once when I was walking along in the woods, I spied some eggs in a bird’s nest, and, of course, I took them home. A few days later they hatched, and there were two little featherless birds. Mother was very busy indoors, so I put the birds in a cage.

“I soon noticed that mother was worried over something, for father had not come home.

“The next day I asked a man where father was and he told me that Mr. Grant, the man father works for, would not have father work for him any longer, and that we should leave the next day. The birds were not singing when I went back to the house.

“My mother was crying, and I tried to comfort her. I went out to look at the birds. They were dead!

“It was only a dream and part of it was true. They were really dead!”

“Is that all?” asked Robert very interested.

“Yes, and do you want to take the birds?”

Do you think he took them?—Clifford A. Norbury, twelve years old, in “Little Folks.”

THE WHINER

Ray had been sick a good deal; so he was a little spoiled. When he wanted something, he did not stop asking for it when it was refused him. He would coax and whine.

“Why can’t I have that, Grandma? I don’t see why I can’t,” he would say.

One of the things he coveted for was a dog. When Ray’s birthday came, the gift he liked best was a cunning, lively puppy. Ray named the dog Hero.

Hero was too fond of mischief to be kept in the house much of the time. But he did not like to stay outdoors. He would scratch at the door and bark and whine an hour at a time.

Ray did not enjoy the dog’s whining any more than the rest of the family did. He agreed with his father that they would give the dog away if he did not learn better ways.

So the boy took Hero and went down by the garage. They stayed there for a long time. Ray was very sober when he came in for supper.

“I have told Hero that I will tie him up every time he whines to get in. I’m going to make myself stop whining, too. I know now that it is just as bad for a boy to whine as it is for a dog.”

Seest thou a man diligent in his business? he shall stand before kings, he shall not stand before mean men.—Proverbs 22: 29.

Train up a child in the way he should go: and when he is old, he will not depart from it.—Proverbs 22: 6.

Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteousness.—Psalm 112: 4.

And down in the garden I’ve seen a thing that is handsome and green, And yet it’s a part of an elephant, too. The answer, of course, I am leaving to you. (Elephant’s Ears.)

Down in the same garden one day, As if it was just thrown away. A bit of a fox, I declare that I found. Now, wasn’t it careless to leave it around? (Fox-tail.)—Selected.

MY GRANDMA USED TO SAY

“When the cat’s away, the mice will play.”

Ask your grandma what she thinks my grandma meant.—Mrs. T. J. Van Horn.

SOME BIRD AND ANIMAL MOTHERS

REV. AHVA J. C. BOND

(Bernon to the boys and girls, Plainfield, N. J., May 8, Mother’s Day, 1926)

The wings of the ostrich wave proudly; But are they the pinions and plumage of love? For she leaveth her eggs on the earth, And warmeth them in the dust, And forgettest that the foot may crush them, Or that the wild beast may trample them.—Job 39: 13-15.

Someone has said that the text is a preacher’s point of departure, and that he departs from it very soon and seldom comes back to it. That is just exactly the use I am making of this text. It is my starting point, and when I have started I shall not return to it. It is a long text, and is not very pleasant reading.

The ostrich doesn’t seem to be a very good mother. She doesn’t hover over her eggs and warm them with her body as does the hen. She may have plenty plumes and may wave them proudly, but we cannot forgive her for laying her eggs in the dust and letting the sun hatch them out. In this she is no better than the turtle. The turtle adds on one side of the water and lays her eggs on the sand, and then tumbles back into the water again and forgets all about the eggs and the little turtles. No one can love a turtle—not a big turtle. The Geographic Magazine for May shows a boy sitting on a bucket cuddling a little turtle.

The turkey is unlike the ostrich. The turkey hen takes a great deal of pains to hide her eggs. One of the jobs of the boyhood about this time of the year, or a little earlier, was to find the turkey nests. On one side of the valley, wood covered the hillside, and on the other there was pasture land. It was in these woods that the turkeys usually made their nests. We used to watch them from the pasture side as the turkey hen went to her nest on the other side. The valley was very narrow, and before the leaves came out on the trees and underbrush you could see across very well. Our object was to take care of the eggs until the turkey wanted to sit.

It was very provoking to watch her movements as she ran all over the hillside, usually putting in most of the time a long way from the nest. She did it to fool us. She would potter around an excellent place for a nest just to make us think it was there, and then when she thought we were not looking she would dart off suddenly to where the nest really was. It took constant watching and a sharp eye to follow her. She surely had a real mother instinct.

I may have told you before about the partridge and how she fooled me once. She fluttered about and tumbled down the hill with one wing hanging as if it were broken. I went to catch her up and never able to come up to her. The fact is there was nothing the matter with her. She had some little partridge in the grass, and she wanted me to go after her so that she could get me away from her little ones. Then when she thought she had me at a safe distance, away she flew into the thicket. She didn’t know me very well, and she thought I might hurt her babies. Wasn’t she a good mother? Who could have the heart to hurt her little ones?

One of the hardest experiences of my childhood years was to have the lambs sold and taken from their mothers. The stock scales were on father’s farm, and all the neighbors brought their lambs there to be weighed. They would drive the old sheep and the lambs together to the scales. Then they would separate the old sheep from the lambs. The shipper would drive the lambs off to the railroad to be shipped to the city, and the farmers would take the mother sheep home. How pitifully the mother sheep would bleat. Our friendly, playful lambs were sold too; and the mother sheep, turned back into the field, would run all over the field calling for their baby lambs. And they didn’t cease their crying when the night came on. I could hear them in the night still calling for their little lambs which they had left in the field from their side. A sheep is a good faithful mother, and so are the most of the birds and animals.

Did you know, boys and girls, that there is no baby so helpless as a human baby? And did you know that a human baby is helpless for a longer time than is any other baby thing? I suppose God had it that way so that our mothers could just give their babies more love. For there is no love like a mother’s love. I think sometimes a father’s love comes pretty close to it, but then I know it is not like a mother’s love. One time I had gone away to Louisville, Ky., to be in school again for two months, one of my little girls said, “Papa’s gone to ‘Tuckey’ cause he trucks.” I appreciated the compliment; but after all I know that no one can truck you into bed so snug and comfy as mother can.

Someone has said, “God could not be everywhere, so he made mothers.” I would say, God is everywhere, but he seems to be a little closer to mothers than to anybody else. Motherhood seems to have received his special blessing, and we all say, God bless our dear mothers.

There can’t be a revolution in a America. Not enough people are mad about the same thing.—Birmingham News.
SABBATH SCHOOL

Hosea W. Rood, Milton, Wis.
Contributing Editor

TWO KINDS OF TEACHING—LIPS AND LIFE

I have been reading about a class of boys taught by a Miss Jennie. The boys were of the kind that led people to speak of them as “bad boys.” But Miss Jennie did not think of them. She cherished the belief that the average “bad boy” and “nice man” either wore his coat right side out or wrong. When a man goes out among folks he is careful to have his coat with the wrong side in. He is something of a politician, but a boy is not. As like as not he’d rather have his the other way around. If a man has something good in him he is likely to want to show it. She was not handicapped with the notion that her boys were bad, yet she was handicapped with the notion that she was not “equipped.”

Yet if Miss Jennie should die today, there are at least six grown-up boys on this continent who would do their best to get to her funeral. It would be to them like coming to a sacrament. For they all love her, and they revere her as the angel of their boyhood, as one they met in the way, who took them by the hand, and, by the gentle compulsion of her beautiful character, led them to Christ. Though not what was known as a well-equipped teacher, judging by her work and its results, she was much more successful than some who were better equipped.

A teacher came to me one day in the depths of despair. She has a class of girls from the submerged district, as a whole a most unpromising and giddy set of simpletons. She had done her best, yet in spite of her most earnest and persistent efforts not a girl in her class was showing any sign of progress. Not one of them would study the lesson or even attempt to answer a question. She was at her wit’s end. She knew she was not equipped for her work, and did not know what to do. I said to her: “Do you know that the few minutes these girls are once a week in your company is the only time they ever spend in a pure and wholesome atmosphere, where their souls can get a breathing change—where they can get a glimpse of higher ideals and a consciousness of a higher life? Do you know that the mere presence of a refined woman whose heart is aglow with the spirit of Christ—perhaps the only example of highly developed womanhood they ever see—is as a magnet reaching down into the depths of their natures and drawing toward the surface all the submerged there is in them? Do you know that while you are striving every nerve in your almost hopeless task of opening their minds to the truths of their lessons, the silent influence of your character is at work in their hearts, rebuking their sins, awakening in them holy aspirations and drawing their hearts out toward their Christ, unless you are depending to transform their lives?”

It is well to be equipped with the means to open up the minds of one’s pupils to the truths of the lesson; but is a teacher equipped for his or her work who has nothing with which to reach their hearts?

But that question overlooks the mark. For we all know that every teacher has something with which to reach his pupils’ hearts, and he reaches them. The one fact some of us need to tremble over—rather than the fact we need above all others to face today—is that we as teachers are reaching hearts, whether or not we think we are. We need to stop short every day in the week and remind ourselves that we teach two lessons—one with our lips, the other with our personality. The lesson that goes from our lips may fail, in spite of all our efforts, to reach to the minds of our pupils; but whether we make out, whether the silent influence of life and character finds its way to their hearts. Teachers are often discouraged over their apparent failure to make an impression upon their pupils. They tell us John doesn’t know any more than he did a year ago. And Henry does not seem to grasp anything. Anyhow, nothing sticks to him. It is like turning water upon a duck’s back. But these discouraged teachers have in mind only what they have been trying to teach with their lips. They are inclined, in so saying, not to think of what their lives teach every day. Because of this some of us are teaching every day unconsciously what we never dream of teaching.

How many people in their later years are made happy by some one who tells them about the unconscious influence for good that came a long time ago from their personality, to bless those who were their boys and girls in school.

I have taken the substance of what I have here written from an interesting little book entitled, “How Can I Lead My Pupils to Christ?” by Edward Leigh Pell, Richmond, Va.

Sabbath School. Lesson IX.—May 28, 1926

JACOB AT BEER-SHEBA—Genesis 28: 10-22

Golden Text.—“I am with thee, and will keep thee whithersoever thou goest.” Genesis 28: 15.

May 29—Help from on High. Psalm 121.

(For Lesson Notes, see Helping Hand)

REV. W. D. BURDICK AT NORNTOWN

In reading Secretary Rev. W. D. Burdick’s January letter to pastors and pastorless churches, these words attracted my attention, “The Commission desires that I visit as many of our churches as I can, and this I wish to do.” And I said to myself, “How I wish Brother Burdick could come here and hold some evangelistic meetings.” After talking with some of the people here, I wrote him and I was pleased that he would come as I requested.

As we wanted evangelistic meetings, Brother Burdick gave us our choice of two weeks the last part of March or the first two weeks in April. Accordingly, we thought we would make a safe decision as to weather conditions and chose the first two weeks in April. But how often are people disappointed when they depend on the weather, not only in Kansas, but anywhere else! On Friday morning when Mr. Burdick reached Norntown, the snow was from one and one half to two feet deep on the level, and more snow was promised by the weather bureau. He had to follow the straight and narrow path and sometimes no path at all in getting from the station to the parsonage. After Brother Burdick was safe inside the parsonage, the pastor busied himself until one o’clock in the afternoon shoveling snow, including drifts from three to five feet high. He was ready to stop when he was called to a late dinner.

The roads were so blocked and the walks were so bad that the attendance at the first meeting, Friday night, was very small. The attendance was larger on Sabbath day, but very few could get in from the country, one family making it in a lumber wagon and even then the horses came very near not getting through in a few places. But in spite of the bad weather and poor going, the interest and attendance grew from the start.

The people took to Brother Burdick’s warm, sincere, evangelistic messages. He brought the spiritual food which the people needed. Something had not been in the habit of attending church in several from the other churches attended the meetings, and a deep spiritual interest was manifested all the way through. A gratifying response also was made to the expressions taken in the meeting for more faithful and consistent Christian living.

The music was under the direction of W. L. Van Horn, who was recently elected church chorister, and he was aided by a faithful company of singers, who were always on hand in the front seats. New song books, Victorious Service Songs, had just been purchased, and much interest was aroused in singing both the old and new songs. A male quartet furnished music for most of the meetings. At two of the meetings the Sabbath school orchestra helped in furnishing the music. The new song books are orchestrated, and the members of the orchestra are just getting used to their new books.

On the last night of the meetings, Wednesday night, April 14, according to announcement, Brother Burdick spoke on denominational matters. With the use of
charts, he spoke about the budget and how it is made up, about the boards and their needs, and the many opportunities that are opening up to us as a people. He showed to us by the use of the charts how the whole denominational budget could be more than met if each member of the denomination would pay but two cents per day. Who would dare to place any limitations to what our denomination could do if only every member were completely consecrated. At the close of this meeting the people all came forward and shook Brother Burdick's hand, thanking him for his helpful messages and bidding Godspeed in the work—Nortonville Church Paper.

WEEDS
ELMER AKERS

A weed is a plant out of place. Therefore a corn plant in a potato patch is a weed; or a cabbage in the melon lot is a weed; or, single house flowers not proper in the pantry, a geranium is a weed while it remains in the pantry. What is an apple tree in a peach orchard but a weed? Might any plant be a weed, and again might weeds be plants? If everyone could know its meaning only in terms of death to them, there would be no dirt.

Dirt is matter out of place. If it were in place, there would be no dirt. What a pity that any material should get misplaced and thus become dirt! If it were always in its place, we would have no use for such ill-sounding words as scum and filth. Some day when we get this planet of ours all cleaned up and everything in its place, we can simplify our language and discard the unpleasant words of our vocabulary. How it does simplify matters when order prevails! To be sure, nothing is bad of itself, it is its misplacement that is bad.

How like the plants are human beings! In the garden of men, how many are weeds and how many plants? If everyone could find his place, we would have a perfect garden, would we not? We would at least have a clean garden and a simpler one. We would have only the proper and the not proper in place.

In the pantry, a geranium is a weed while it is a weed, and how the flowers could be librarians and and truant officers could be farmers. And the librarians and farmers could melt their pistols and handcuffs, and remodel them into pen-points and pitchforks. They would not need to lock their libraries and their barns, the locks could be converted into hand wagons for the children. And how fine it would be if all the children should grow up as plants—not a weed among them!

But that time is not yet. We still have weeds, lost, stray, bewildered plants. Let us put them back in place.

Mr. Carlton Everett Knox says:

A weed's a flower gone astray;

Methinks that in some bygone day

It bloomed in garden fair;

And I've a thought if we'd but give

It love and tend the bare,

Its wondrous beauty and perfume,

The glory of its perfect bloom,

Again would fill the air.

So 'tis with man we judge as bad;

I sometimes think had he but had

An outstretched hand to touch,

He might have found new grip on life

To succor him in time of trial;

And man of worth and power he'd be,

Had we but helped, just you and me,

By proffering human touch.

Milton, Wis.

THIRTEEN EVERY MINUTE

Every time the second hand of your watch makes one revolution, it marks the entrance of thirteen young men and boys into the doors of various Y. M. C. A. branches in New York City. It is estimated in the annual report of the New York City Association for 1925 that on an average of 18,787 men and boys a day, or 6,857,225 a year, used the thirty-six Y. M. C. A. centers that are maintained in various parts of the metropolis. Forty-five thousand individuals were identified with the organization during the year, and nearly 3,000 men served on little intervals and boards, or led in activities.

Outstanding advance was reported in the work of the educational department, which held 27,536 classes, and a good balance was maintained between the physical and spiritual, with a gain of ten per cent in gymnastic attendance, and a corresponding gain in Bible training and discussion classes.

Y. M. C. A. Council.

"You can work at your play, but never play at your work."

OUR WEEKLY SERMON

THE MOTHER

REV. AVHA J. C. BOND

(Bernon, May 8, Mother's Day, 1926)

Text: His mother kept all these sayings in her heart.—Luke 2:51.

The highest honor ever given humankind was bestowed upon a woman, Mary the Galilean maiden, when she was chosen to be the mother of the Savior of the world. Unfortunate indeed is it that tradition and ecclesiastical design have combined to rob that life of its simplicity as revealed in the Gospels.

How simple yet how eloquent was her answer to the angel who first announced to her that she had been chosen of God for this high honor, "Behold, the handmaid of the Lord; be it unto me according to thy word." Then she made her way to the home of her cousin, Elizabeth, in the hill country of Judaea, and there tarried three months, spending the time in silent meditation and prayer. She was trying to find herself. They are trying to find themselves. They are trying to define themselves, which means that they must find the meaning of everything with which they have to do. And they can know its meaning only in terms of its relation to themselves. Hence this is the age of experimentation, of trying out. The world would grow very stale indeed if there was not constantly coming on an army of boys and girls who "want to know." They are not willing to wait, and so weary and perplex their elders by constantly asking, "What?"

In his quiet village home surrounded by the silent hills the Boy Jesus had dreamed of the big, world and had tried to find the meaning of life. He had been taught about God and religion in the home and in the synagogue school; he had discerned in nature
and felt in his own heart the presence of his Father. It seemed to him, therefore, the natural and very proper thing to do, when the opportunity came, to engage the doctors of the law in conversation in order that he might get first-hand knowledge of things of the kingdom from the fountain head at Jerusalem. It seemed to him his mother might have known just where to find him. Of course he would be in his Father’s house, of course he would be in the things of the kingdom. This was the lad’s viewpoint. But how could the mother know? How is any mother to tell what are the thoughts of her developing child? The thoughts of youth are long, long thoughts. But on the other hand childhood days are busy days for our mothers, and they remain vivid days for them when they are past. Reluctantly do they see us passing out of our childhood, and always in her mother’s dreams she is thirty, and we are babies at her knee.

Mary could not know of what Jesus had been dreaming. While mothers go back in their dreams to the time when their children were little, the child always dreams of the future, and in his thinking sets his stakes ahead. The child who grows is the boy who aspires he thinks in terms of beyond things, beyond him, while his mother thinks in terms of the past; and there is a wide discrepancy between their “thinks.” A wise mother indeed was Mary, who while she chided Jesus on his failure to consider the sorrow he might cause his parents, yet continued to ponder these things in her heart. Her mother heart was anxious for her Boy un­ between their point of view. I have, in my turn, pondered these things in my heart. Her mother’s heart was in the company of Jesus with this request of his mother there was combined sympathy for the embarrased host and respect for that mother, so capable and so concerned for the happiness of others.

It is often the case that the mother love, which distills itself into the heart of her child giving him high ideals and aims in life, hesitates when the time comes for the separation which is inevitable if her son is, at the same time, firm in his love of God. It is like going on a journey without a crutch, yet she keeps on trying.

I remember well the day that mother broke down and cried as I started off to college. I had been at home for the long vacation; and as the time drew near for me to return to school, mother had washed all my clothes, sewed on buttons and darned socks, and had done everything a thoughtful mother could do to get me ready to go. And she had seemed very happy in it all. I know she was happy, for she had always shared my ambition and aided me in my purpose to get an education. But when we brought the trunk out on the porch all roped up ready to start for the train, mother could restrain herself no longer; and in a burst of grief which revealed her aching heart she exclaimed, “I am tired of seeing these trunks go out from here.” It came as a great surprise to me, as I looked up quickly and into her tear-filled but now smiling eyes, I got a new understanding of a mother’s heart.

The bravest battle that ever was fought;

Shall I tell you where and when?

On the maps of the world you will find it not:

It was fought by the mothers of men.

—Joann Miller.

Mary suffered this wrench and strain as Jesus, just as the bird stretches its wings.

(Continued on page 460)
THE SABBATH RECORDER

THE SABBATH RECORDER

THE MOTHER
(Continued from page 638)

for its flight from the nest, thought and talked increasingly of matters beyond the range of home and native village, until she felt that she must give him to the world—the cruel but sin-sick world that needed him so much.

The last picture we have of mother and Son in the holy family is at the crucifixion. The final act of filial love on the part of Jesus was when dying he committed her to the care of his beloved disciple, John, asking her to be as a mother to John, and John to be a son to her.

How her heart must have been pierced that day, even as it had been prophesied by Simeon at the presentation in the temple. But how quiet her conduct, and how subdued her grief. No cry or moan, no demonstration. The final victory.

The Bible turns to the cross of the Lord Jesus and finds there its unanswerable argument,—"God demonstrated his love towards us, in that while we were yet sinners Christ died for us."—Romans 5:8.

God commends his love toward us in that we were yet sinners Christ died for us. Romans 5:8.

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SUPPORT PROHIBITION OR GO BACK TO BUGGIES

If America gives up prohibition, it also will have to give up the automobile, Badger Clark, cowboy poet of the Old West, told students at Colorado Agricultural College at Fort Collins, recently:

"All America uses high powered machinery," he said. "A drunken man can't twist the reins about the dashboard of an automobile and expect to get home as he did with old times. The automobile is a wonderful invention, but it has horse sense. With our high speed competition we must have clear, sober heads to get there. We must either support prohibition or go back to buggies. Liquor has been discarded along with the old six-shooters."—Union Signal.

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THE MOTHER
(Continued from page 638)

for its flight from the nest, thought and talked increasingly of matters beyond the range of home and native village, until she felt that she must give him to the world—the cruel but sin-sick world that needed him so much.

The last picture we have of mother and Son in the holy family is at the crucifixion. The final act of filial love on the part of Jesus was when dying he committed her to the care of his beloved disciple, John, asking her to be as a mother to John, and John to be a son to her.

How her heart must have been pierced that day, even as it had been prophesied by Simeon at the presentation in the temple. But how quiet her conduct, and how subdued her grief. No cry or moan, no demonstration. The final victory.

The Bible turns to the cross of the Lord Jesus and finds there its unanswerable argument,—"God demonstrated his love towards us, in that while we were yet sinners Christ died for us."—Romans 5:8.

God commends his love toward us in that we were yet sinners Christ died for us. Romans 5:8.

SUPPORT PROHIBITION OR GO BACK TO BUGGIES

If America gives up prohibition, it also will have to give up the automobile, Badger Clark, cowboy poet of the Old West, told students at Colorado Agricultural College at Fort Collins, recently:

"All America uses high powered machinery," he said. "A drunken man can't twist the reins about the dashboard of an automobile and expect to get home as he did with old times. The automobile is a wonderful invention, but it has horse sense. With our high speed competition we must have clear, sober heads to get there. We must either support prohibition or go back to buggies. Liquor has been discarded along with the old six-shooters."—Union Signal.

THE SABBATH RECORDER

THE MOTHER
(Continued from page 638)

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

As our part let us hand on

The Denominational Building

Oh, when we are journeying through the murky night and the dark woods of affliction and sorrow, it is something to find here and there a spray broken, or a leafy stem bent down with the tread of Christ's foot and the brush of his hand as he passed; and to remember that the path he trod he has hallowed, and thus to find lingering fragrance and hidden strength in the remembrance of him as tempted in all points like as we are, bearing grief for us, bearing grief with us, bearing grief like us.

—Alexander Maclaren